

Majmoū‘ Al-Khutab Al-Minbaryya
Collection of Pulpit Sermons



Selected Friday Sermons by Ibn Wahf
Sa‘īd ibn ‘Ali ibn Wahf al-Qaḥṭāni

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Introduction

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evils of ourselves and our wrongdoings. Whomever Allah guides, none shall lead astray and whomever Allah allows to go astray, none can guide him. I bear witness that no deity worthy of worship but Allah, alone without a partner, and that Muhammad is His servant, Messenger, companion, trustee of His revelation, and the best of His creation. Muhammad ibn Abd Allah is our Prophet and role model. May Allah's blessings be upon him, his family, companions, and those who rightly follow him until the Day of Judgment.

This book "Majmoū' al-Khutab al-Minbaryya: Selected Friday Sermons by Ibn Wahf" comprises of beneficial texts for Muslims. I have arranged them in categories: creed, biography of the Prophet (peace and blessings be upon him), prayer, status of Zakat in Islam, fasting and its relevant rulings and antiques, hajj, and pieces of admonitions.

It is only Allah whom I ask, by means of His noble names and lofty attributes, to make this book sincere for His sake, to benefit me with it in my life and after my death, and to benefit its readers. Indeed, Allah is the best to be asked [for a favor] and most generous. Allah suffices me, for He is the best disposer of affairs. There is no power nor might except by Allah, the Most-High and Most-Great. May Allah's peace and blessings be upon our Prophet Muhammad, his family, companions, and who rightly follow him until the Day of Judgment.

Sa'īd ibn 'Ali ibn Wahf al-Qaḥṭāni

16/11/1439

Part 1: Al-'Aqidah (Faith)

1: Status of “lā ilāha illā Allāh” ‘There is no god worthy of worship but Allah’

Part One:

All praise is due to Allah. We seek His assistance and forgiveness. We seek refuge in Allah Almighty from the evils of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and that Muhammad is His servant and Messenger. May Allah’s peace and blessings be upon him, his family, companions, and whoever rightly follow them until the Day of Judgement.

O people, Be mindful of Allah, Almighty, truly and hold the trustworthy bond:

“O you who believe, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].”

O Servants of Allah: Whoever actualizes Tawheed will enter paradise without being reckoned, for Tawheed’s essence, base, origin and great pillar is to actualize the Shahadah “La Ilah Illa Allah and Muhammad (PBUH) is his Prophet and Messenger. That is, to bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah.

Two great parts of the declaration of faith: The utterance of one entails the other, and, as such, no deed will be accepted without enacting them on both obligatory and supererogatory act and abstaining from what make them invalid.

Therefore, “lā ilāha illā Allāh” is a testimony that the earth and heavens centered

around them, and for it all the creatures have been created, Allah says **“And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)”** [al-Dhaariyaat 51:56]. For such a testimony, the world and the hereafter were created, for it, the messengers of Allah have been sent, the books of Allah were revealed, and His laws have been established. Allah says: **“And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me”**. It is this testimony, for which the scales have been set, and paradise and hellfire have been designated, and according to which the creatures have been divided to believers and disbelievers, righteous and libertine, blessed and wretched, punished or rewarded, and whether their records are given in their right or left hands, and whether their scales are heavy or light. Based on this testimony, people who believe in it and abide by it are saved from hellfire after passing over it, and those who do not believe in it, will remain in hellfire. It is the truth that the humans were created for; with it, Allah took the covenant of people, and according to it, people will be held accountable for their good and bad deeds on the Day of Judgment. Based on this testimony, the Qiblah and religion were established. It is one of Allah’s right upon His servants: The prophet (peace and blessings be upon him) says: **“The right of Allah upon His slaves is that they should worship Him alone and associate none with Him”**.

Lā ilāha illā allāh” is the greatest grace that Allah has bestowed on His servants by guiding them to it. It is the word of Islam and the key to paradise and the protection of people’s blood and property. It is the Shahadah that the swords of Jihad have been carried. Prophet Mohammad (peace and blessings be upon him) said: **“I have been commanded to fight against people till they testify that there is no god but Allah, that Muhammad is the messenger of Allah, and they establish prayer, and pay Zakat and if they do it, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah”**. Reported by Bukhari and Muslim

When people are invited to Islam, they are first called to testify that there is no god but Allah and Muhammad is His messenger. When Prophet Muhammad (PBUH) sent Mu'adh ibn Jabal to Yemen, he said: **“Verily, you are coming to a people among the people of the Book, so call them to worship Allah”** In another version, he said **“ call them to testify there is no god but Allah and I am the Messenger of Allah”**. [Sahih Muslim: Agreed upon hadith]

As such, the Shahadah is the origin and base of the religion. Prophet Muhammad (peace and blessings be upon him) said **“Islam is built upon five: to worship Allah and to deny what is worshiped besides him, to establish prayer, to give charity, to perform Hajj pilgrimage to the house, and to fast the month of Ramadan.”** Reported by Ibn Umar in *Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim*.

It is the trustworthy bond, the word of truth and piety, and the firm saying, the pleasant word, the greatest reward for servants, the testimony of truth, the word of sincerity, the call of truth, the best of remembrance, the best that the Prophets said, the best of deeds, it is equivalent to emancipating a slave, it opens the eight doors of paradise to whoever utters it. It is the great word that the first and last will be asked about, for no man's feet on the Day of Resurrection will not move before he is asked two questions: Who do you use to worship? And what was your answer to the Prophets sent to you? The answer to the first question is through the acknowledgement of Shahadah, verbally and practically, whereas the answer of the second is achieved by acknowledging that Muhammad is the servant and messenger of Allah, in full docility, submission and obedience, for he is the servant and messenger of Allah, the trustworthy to deliver his revelation, Allah chosen person, the ambassador between Allah and his servants, the one who was sent by the true religion and the straight path, the one who was sent as a mercy for mankind, the Imam of the virtuous, and an argument against all creatures. As such, through him, Allah has guided people to the straightest and clearest paths, opened

their blind eyes, and awakened their inadvertent hearts. Allah has ordered people to obey Prophet Muhammad (peace and blessings be upon him), support him to achieve victory, respect him, love him, and fulfil his rights. Allah has also blocked the doors to his heavens, which will not open except through him. Allah has dilated his bosom, exalted his fame, eased his burden, and placed humility upon those who disobey him. Guidance and success will be for those who follow his footsteps and abide by his path. Allah has conditioned the happiness and unhappiness of life and hereafter by his obedience and disobedience, respectively. As such, his followers will be bestowed guidance, security, success, glory, victory, integrity, and the wellbeing in life and hereafter, whereas, those who disobey him will be doomed to humility, fear, misguidance, and unhappiness in both life and hereafter.

I seek refuge in Allah from the cursed Satan, **“And he who rejects false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower”**. May Allah bless me and you in the Noble Quran; and may Allah benefit me and you with the verses and the wise remembrance. I say these words and I ask Allah to forgive all of my sins and yours., so ask for His forgiveness, for He is indeed All-forgiving and All-Merciful.

Part Two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no

deity worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his companions, and whoever rightly follow them until the Day of Judgement. The most truthful speech is that of the Book of Allah and the best of guidance is that of Muhammad (peace and blessings be upon him). The vilest of affairs are the newly invented matters and every innovation [in religion] is misguidance, and every misguidance leads to hellfire.

Servants of Allah, the declaration of faith that 'there is no god worthy of worship but Allah' is only beneficial when fulfilling its conditions, refraining from its nullifiers, and implementing its pillars. This declaration of faith is pivoted on negation and affirmation. The former negates monotheism from anyone besides Allah, Almighty, including all creation, while the latter affirms monotheism for Allah alone without a partner. He is the true deity whereas all other deities are false. Allah said, **"That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand."**¹

The conditions of the declaration of faith are: to know its meaning and that there is no god worthy of worship but Allah, Almighty. All other gods that people worship besides Allah, Almighty, are false. Allah, Almighty, said, **"So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin."**² Other conditions include having certainty of its meaning, acceptance and compliance with what this testimony entails, truthfulness, sincerity at all acts of worship, love for it, and rejecting whatever is worshipped other than Allah. Should the servant implement the preceding conditions, he shall be admitted to paradise and drawn away from hellfire.

Offer Allah's peace and blessings upon the best of creation, our Prophet Muhammad. May Allah's peace and blessings be upon him and may Allah be pleased with his

¹ Al-Haj: (62)

² Muhammad: (19).

companions Abu Bakr, 'Umar, 'Uthman, 'Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah make Islam and Muslims stronger and destroy Your enemies who antagonize Your religion. O Allah humiliate polytheism and polytheists, support Your monotheistic servants, and grant victory to those who strive to raise Your word, Lord of the worlds. O Allah if anyone schemes to do evil against us, our religion, or our countries, turn his scheme against him, desert him, deprive him of hope, and tremble his heart. Allah said, **"But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."**"

Servants of Allah, **"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded."** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. Indeed, the remembrance of Allah is greater. And Allah knows that which you do.

¹ Al-Baqarah: (201).

2- The meaning of the declaration that “I bear witness that Muhammad is the Messenger of Allah” and the rights of the Messenger upon his nation

All praise is due to Allah. We seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and that Muhammad is His servant and Messenger. May Allah’s peace and blessings be upon him, his family, companions, and whoever rightly follow them until the Day of Judgement.

O people be mindful of Allah, Almighty, as He commanded you in His Book. He, Exalted and Glorified, said, “O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all;”¹ and, “O you who believe, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].”²

Servants of Allah, you should bear in mind that one of the most crucial obligations, in addition to knowing the meaning of ‘there is no god worthy of worship but Allah’, is to know the meaning of the declaration that Muhammad is the Messenger of Allah (peace and blessings be upon him). They (the two parts of the declaration of faith) mutually complement each other and share the same conditions and nullifiers. Just as ‘there is no god but Allah’ means there is no god worthy of worship but Allah, the declaration that ‘Muhammad is the Messenger of Allah’ means to verbally admit and have a firm belief in the heart that Muhammad ibn Abd Allah, the Hashemite and Quraishite, is the servant and Messenger of Allah who was sent to all creation, jinn and humans alike.

1 Luqmān: (33)

2 Āl-‘im’rān: (102)

This declaration requires obedience to the Prophet's commands, acceptance of his reports, abstaining from his prohibitions, and worshipping Allah only in the manner He prescribed. In addition, one must believe and comply with the Sharia of the Prophet (peace and blessings be upon him) with respect to one's words, deeds, and belief. This belief includes having faith in Allah, His angels, His scriptures, His messengers, the Last Day, fate, good or bad, and carrying out all the pillars of Islam: the declaration of faith, prayer, Zakat, fasting, and Haj. The compliance extends to anything Allah legislated through the Prophet (peace and blessings be upon him) like kindness and its types.

One of the crucial obligations is knowing the Prophet (peace and blessings be upon him), which represents one of the three fundamental principles each Muslim must internalize, namely, knowing Allah, His religion, and His Prophet (peace and blessings be upon him). He is Muhammad ibn 'Abd Allah ibn 'Abd Al-Muṭṭalib ibn Hāshim. Hāshim IS from Quraysh and Quraysh is an Arab tribe. Arabs, in general, are the offspring of Ishmael, son of Abraham (may Allah's peace and blessings be upon him and our Prophet). Muhammad lived for sixty-three years, forty of which before the prophethood and twenty-three as a Prophet and a Messenger.

His mission as a Prophet commenced with the [command] to 'read' and as a Messenger with the Qur'anic chapter Al-Muddathir (i.e. the enveloped one). His hometown is Makkah and he migrated to Medina. Allah sent him to warn against polytheism and invite to monotheism. To this end, he strove for ten years calling to monotheism. After the passing of the ten years, he was taken in ascent to the heaven wherein the five obligatory prayers were prescribed. Afterwards, he preached in Makkah for three years and then received the command to migrate to Medina. Upon settling there, the rest of the legislation of Islam was enacted such as: Zakat, prayer, Haj, Jihad, Adhan, enjoining the good and prohibiting wrongdoing, ...etc. In the course of doing so, he spent ten years and died afterwards (peace and blessings be upon him) though his religion remains. He guided his nation to every form of good and warned them against all evils.

He is the seal of prophets and messengers, and no one will be sent after him. Allah sent him to all of mankind and mandated his obedience upon both jinn and humans; anyone who obeys him shall be admitted to paradise whereas anyone who disobeys him shall be admitted to hellfire.

Learning about him is by studying his biography and acquainting oneself with his acts of worship, admirable morals, *da'wah* to Allah Almighty, and striving for the sake of Allah, Almighty, in addition to other aspects of his life (peace and blessings be upon him). Every Muslim desiring to learn more about his Prophet and boost his faith in him should read from his biography as much as possible about his behavior in war and peace, trial and ease, traveling and residence, and in everything else. We ask Allah, Exalted and Glorified, to make us from those who follow His Messenger (peace and blessings be upon him) outwardly and inwardly. We ask Allah to make us committed to this until we gain His pleasure and meet Him.

O Muslims one of the most fundamental duties a Muslim should fulfill is to learn about the rights of the Prophet (peace and blessings be upon him) that his nation must observe. To name a few of those rights that must be fulfilled by us, all Muslims, mankind, and jinn:

- [The first right is]the true belief in the Prophet (peace and blessings be upon him) and acceptance of his message. Allah, Almighty, said, **“So believe in Allah and His Messenger and the Qur'an which We have sent down. And Allah is Acquainted with what you do.”**¹ The Prophet (peace and blessings be upon him) said, **“I have been commanded to fight against people, till they testify to the fact that there is no god but Allah, and believe in me (that) I am the messenger (from the Lord) and in all that I have brought.”**² Belief in the Prophet (peace and blessings be upon him) is manifested in accepting his prophethood, that Allah

1 Al-Taghābun: (8).

2 Agreed upon.

sent him for jinn and humans, accepting everything he did and said, and expressing the belief of the heart verbally by admitting that he is the Messenger of Allah. Combining between the belief of the heart, pronouncement of the declaration of faith, and implementing his instructions renders one's belief perfect and complete.

- Another example of his rights is the obligation of obeying him and abstaining from disobeying him. Obviously, belief and acceptance of him and his message entails obeying him, because it is integral to his message. Allah, Almighty, said, **“O you who believe, obey Allah and His Messenger and do not turn from him while you hear [his order].”**¹ And, **“And whatever the Messenger has given you - take; and what he has forbidden you, refrain from.”**²

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said, **“Whoever Obeys me obeys Allah and whoever disobeys me disobeys Allah.”**³ In another narration, the Messenger of Allah (peace and blessings be upon him) said, **“Every one of my nation will enter paradise except those who refuse.”** He was asked, **‘Who will refuse?’** He (peace and blessings be upon him) said, **“Whoever obeys me shall enter paradise, and whosoever disobeys me refuses to (enter paradise).”**⁴

Ibn Umar (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said, **“I was sent close the Hour with the sword until Allah is worshipped alone, without a partner. My livelihood is under the shade of my spear. Humiliation and debasement is the destiny of whoever disobeys my command. And whoever imitates a group of people (in their actions), becomes one of them.”**⁵

1 Al-Anfāl: (20)

2 Al-ḥaṣhr: (7).

³ Related by Al-Bukhārī.

⁴ Related by Al-Bukhārī.

⁵ Related by Ahmad and Al-Bukhārī as a Mu‘allaq hadith. Its grade is sound.

- Following the Messenger (peace and blessings be upon him) and taking him as a role model to guide all aspects of our lives. Allah, Almighty, said, **“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.”** He, Almighty, said, **“and follow him that you may be guided.”**² Therefore, it is obligatory to follow his guidance, commit to his Sunnah, and abstain from disobeying him. The Messenger (peace and blessings be upon him) said, **“Whoever turns away from my Sunnah does not belong to me.”**³
- Love for the Prophet (peace and blessings be upon him), more than one’s wife, children, father, and all people, is another right. Allah, Almighty, said, **“Say, [O Muhammad], “If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.”**⁴ Anas (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said, **“None of you is a [complete] believer until I’m dearer to him than his children, father, and all people.”**⁵

Undoubtedly, anyone whom Allah guided to such love enjoys the sweetness of faith. Accordingly, he finds the joy of obedience and endures hardships for the sake of pleasing Allah, Almighty, and His Messenger (peace and blessings be upon him). His choices will always correspond with the Sharia of Muhammad (peace and blessings be upon him) because he committed himself to the love of the Messenger. An individual with such genuine love will obviously obey the

¹ Āl-‘im’rān: (31)

² Al-a’rāf: (158)

³ Related by Al-Bukhārī.

⁴ Al-Tawbah: (24)

⁵ Its authenticity is agreed upon.

Prophet (peace and blessings be upon him). One poet composed the following lines:

Though you show love to god, you disobey him

Indeed, such is unreasonable

If your love is sincere, you will obey Him

For a lover obeys his beloved

The signs of loving the Prophet (peace and blessings be upon him) manifest in following his example and Sunnah, compliance with his commands, abstaining from his prohibitions, embodiment of his conduct at trial and ease, hardship and comfort.

- Respecting, venerating, and supporting the Prophet (peace and blessings be upon him) according to the saying of Allah, Almighty, **“That you [people] may believe in Allah and His Messenger and honor him and respect the Prophet.”**¹ Venerating the Prophet (peace and blessings be upon him) after his death is exactly the same as during his life. It must be observed upon mentioning his sayings and practices, hearing his name and biography, and learning, calling to, and advocating for his Sunnah.
- Sending blessings to the Prophet (peace and blessings be upon him). Allah, Almighty, said, **“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.”**² He (peace and blessings be upon him) said, **“Whoever ask [Allah to confer] blessing upon me, Allah will confer blessings upon him ten times.”**³ And, **“The miser is the one in whose presence I am mentioned but he does not ask Allah to confer blessings upon me.”**⁴

1 Al-Fath: (9)

2 Al-Ahzāb: (56).

³ Related by Muslim.

⁴ Related by Al-Tirmidhy and others; it is an authentic hadith.

Asking Allah to confer blessings upon the Prophet (peace and blessings be upon him) is featured in numerous occasions, forty-one of which are listed by imam ibn Al-Qayyim. To name a few: when entering and leaving the masjid, replying to Adhan and *Iqamah* (i.e. second call to prayer), supplication, during Tashahhud, funeral prayer, in the morning and at night, Friday, and before the conclusion of meetings. Other instances include during sermons like Friday sermons, writing his name, inside the Eid prayer in the interval time between Takbir, at the end of the supplication of Qunūt, on top of Safa and Marwa, standing by his grave, during distress and ordeals, seeking forgiveness, and following any sin if one desires to be forgiven. There are other instances listed by ibn Al-Qayyim (may Allah have mercy upon him) in his book ‘Jalā’ Al-‘Afhām fī Al- ṣalāh ‘ala Khayr Al-‘Anām’.

- The obligation of resorting for arbitration to him and acceptance of his judgement. Allah, Almighty, said, **“O you who believe, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.”**¹ And, **“But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.”**² After his death, resorting to him is through his Sunnah and Sharia.
- Placing him in his due status without extremism nor negligence. Muhammad (peace and blessings be upon him) is Allah’s servant and Messenger. He is best of prophets and messengers, the master of the past and future generations, and the owner of the praised status (i.e. intercession on the Day of Judgement) and the Cistern. However, he is still a human being who cannot benefit or harm

¹ Al-Nisā’: (59)

² Al-Nisā’: (65)

himself except with the permission of Allah. Allah, Almighty, said, “Say, [O Muhammad], “I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me.”¹ And, “Say, “I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe.”²

Like any other prophet, the Prophet (peace and blessings be upon him) died but his religion will remain until the Day of Judgement. Allah, Almighty, said, “Indeed, you are to die, and indeed, they are to die.”³ Realization of this fact prove that none is worthy of worship but Allah, alone without a partner. Allah, Almighty, said, “Say, “Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.”⁴

I seek refuge in Allah from Satan; “There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”⁵ May Allah bless me and you in the Noble Qur’an; and may Allah benefit me and you with the verses and the wise remembrance. I say these words and I ask Allah to forgive all of my sins and yours., so ask for His forgiveness, for He is indeed All-forgiving and All-Merciful.

¹ Al-‘An‘ām: (50)

² Al-‘Arāf: (188)

³ Al-Zumar: (30)

⁴ Al-‘An‘ām: (163)

⁵ Al-Aḥzāb: (21).

Part Two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his companions, and whoever rightly follow them until the Day of Judgement. The most truthful speech is that of the Book of Allah and the best of guidance is that of Muhammad (peace and blessings be upon him). The vilest of affairs are the newly invented matters and every innovation [in religion] is misguidance, and every misguidance leads to hellfire.

Servants of Allah, fear Allah Almighty. Know that one of the most crucial obligations is learn about the Prophet Muhammad (peace and blessings be upon him), following him, implementing his Sunnah, and obeying him inwardly and outwardly. Allah, Almighty, said, **“So, let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.”**¹

Send Allah's peace and blessings upon the best of creation, our Prophet Muhammad. May Allah's peace and blessings be upon him and may Allah be pleased with his companions Abu Bakr, 'Umar, 'Uthmān, 'Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, support Your monotheistic servants. O Allah we ask for your forgiveness and to confer well-being upon us in this life and the hereafter. O Allah we seek refuge in You from the severe affliction, experiencing misery, facing unpleasant destiny, or the gloating of the enemy. O Allah we seek refuge in You from the removal of Your bounties, the affliction of sickness, Your unexpected punishment, and from all forms of your displeasure. O Allah! Forgive all Muslims, males and females, the alive and the

¹ Al-Nūr: (63).

dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful.

Allah, Almighty, said, **“But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."**

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. Indeed, the remembrance of Allah is greater. And Allah knows that which you do.

Danger of Takfir (Excommunication), Mischief, and Bombings

Part One

All praise is due to Allah. We seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, companions, and whoever rightly follow them until the Day of Judgement.

Servants of Allah, fear Allah and realize [the gravity] of the bombings carried out in this blessed country which Allah venerated by commissioning the Prophet Muhammad (peace and blessings be upon him) from its heart and placing therein His Sacred House and the Sacred Masjid of His Messenger in Media. Undoubtedly, those bombings are driven by excommunication of Muslims levelled by a misguided group on the pretext of sinning. The Prophet (peace and blessings be upon him) said, **“Whoever calls his brother 'disbeliever', then it will have settled upon one of them.”** And, **“Whoever swears by a religion other than Islam is as he says; and whoever commits suicide with something will be punished with the same thing in the (Hell) Fire; and cursing a believer is like murdering him; and whoever accuses a believer of disbelief, then it is as if he had killed him.”**¹ And, **“If somebody accuses another of disbelief or calls him the enemy of Allah, such an accusation will revert to him (the accuser) if the accused is innocent.”**² And, **“When any Muslim accuses another Muslim of sin or of disbelief, the reproach rebounds upon the one who utters it, if the other person is innocent of his accusation.”**³

¹ Related by Muslim: (60)

² Related by Al-Bukhārī: (6046)

³ Related by Muslim: (61)

It is impermissible to excommunicate a Muslim unless the necessary conditions are met and impediments are absent. Such [serious] decision, however, is taken by well-versed scholars only. The Prophet (peace and blessings be upon him) informed of people who will, **“recite the Qur’an, but it will not pass down their throats. They kill Muslims but leave the worshippers of Idols alone. They will pass through Islam like an arrow passes through a game. If I live up to their time, I shall certainly kill them as 'Ad were killed.”**¹ And, **“They kill Muslims but leave the worshippers of Idols alone.”** He (peace and blessings be upon him) said, **“A group of people will appear among you whose prayer, fasting and deeds will make you think little of your own prayer, fasting and deeds.”**² And, **“At the end of time, there will appear people with new teeth (i.e., young in age), with foolish minds. They will speak the best words ever uttered by mankind and they will recite the Qur'an, but it will not go any deeper than their collarbones. They will pass through Islam like an arrow passes through its target. Whoever meets them, let him kill them, for killing them will bring a reward from Allah for those who kill them on the Day of Judgement.”**³

Undoubtedly, the one in charge of killing them is the Muslim ruler. Notably, excommunication produces many destructive and fatal consequences. To name a few:

- **Rebelling against the Muslim ruler, which is an outright opposition to the saying of Allah, Almighty, “You who believe, obey Allah and obey the Messenger and those in authority among you.”**⁴ The Prophet (peace and blessings be upon him) said, **“Whosoever obeys me, obeys Allah; and he who disobeys me, disobeys Allah; and whosoever obeys the Amir (leader), in fact, obeys me; and he who disobeys the Amir, in fact, disobeys me.”**⁵ And, **“You will listen to the Amir and carry out his orders; even if your back is flogged and your wealth is snatched, you**

¹ Related by Al-Bukhārī (3344) and Muslim (1064).

² Related by Al-Bukhārī (5058) and Muslim (1064)

³ Related by Al-Bukhārī (5057) and Muslim (1066)

⁴ Al-Nisā’: (59)

⁵ Related by Al-Bukhārī (7137) and Muslim (1835)

should listen and obey.”¹ And, “He who rebels against obedience to the ruler, abandons the Muslim community and then dies, his death will be as if he died at the time of *Jahiliyah* (pre-Islam).”² And, “One who withdraws his hand from obedience (to the Amir) will find no argument (in his defense) when he stands before Allah on the Day of Resurrection; and one who dies without having sworn allegiance will die the death of one belonging to the time of *Jahiliyah*.”³

There is no doubt that obedience to those on authority is mandatory even if they transgressed and wronged as long as they do not openly commit disbelief whose proof from Allah is present with us. One must obey them unless they command a sin, because, “No obedience is given to any creature when involving sinning against Allah.”⁴

- One of the most serious consequences of excommunication is: disrespect, disparage, and besmirching the honor of scholars to the extent it would cause rift and incite the subjects to engage in rebellion and civil disobedience against those on authority such as scholars, leaders, and rulers. For this reason, some people in the presence of Abu Bakra (may Allah be pleased with him) said, “Look at our Amir wearing clothes of wicked people!” So Abu Bakra said: Be quiet! I heard the Messenger of Allah (peace and blessings be upon him) saying, “Whoever disparages the ruler, Allah disgraces him.”⁵ The version of imām Aḥmad reads, “Whoever honors the ruler, Allah will honor him on the Day of Judgement, whereas whoever disparages the ruler, Allah will disgrace him on the Day of Judgement.”⁶ On this regard, Sahl ibn Abdullah Al-Tustary (may Allah

¹ Related by Muslim: (1847)

² Related by Muslim: (1848)

³ Related by Muslim: (851)

⁴ This wording is Al-Bukhārī’s (7145) while the wording reported by Muslim (1840) is, “No obedience when [commanded] by a sin. Obedience, instead, is required in matters of good only.”

⁵ Related by Al-Tirmidhi (2224) and it is graded as sound by Al-Albāny in ‘Al-ṣaḥīḥa’ (2297) and in his edited version of Al-Tirmidhi ‘ṣaḥīḥ Al-Tirmidhi’ (2/485)

⁶ Related by Aḥmad in ‘Al-Musnad’ (5/42). Al-Haythamy noted that this hadith’s narrators are trustworthy. It is graded as sound by Al- Albāny in ‘ṣaḥīḥ Al-Jāmi’ (5987)

have mercy upon him) said, “People will retain their goodness as long as they honor the ruler and scholars. Allah will set right this world and the hereafter for them if they honor these two, but if they belittle them, Allah will spoil this world and the hereafter for them.”¹ Ibn ‘Asākir (may Allah be pleased with him) noted that the flesh of scholar is poisonous (i.e. disparaging them is harmful). It is well-known that Allah always exposes anyone who belittle them. Accordingly, Allah will afflict anyone who openly disparages scholars with the death of the heart before his physical death. Abu Musā Al-‘Ash‘ary (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said, “It is out of reverence to Allah to respect an aged Muslim, and the one who commits the Qur’an to memory and does not exaggerate pronouncing its letters nor forgets it after memorizing, and to respect the just ruler.”²

- One other grave consequence of excommunication is letting ignorant and misguided individuals provide fatwas without knowledge. Allah, Almighty, said, **“And do not pursue that of which you have no knowledge.”**³ Allah obligated seeking answers from scholars about problematic affairs. He, Almighty, said, **“So ask the people of the message if you do not know.”**⁴
- Another serious crime caused by excommunication is killing inviolable Muslim souls. Allah, Almighty, warned against it, **“But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.”**⁵
- Yet another evil consequence of excommunication is causing mischief on earth. Allah, Almighty, said, **“And cause not mischief upon the earth after its**

¹ Tafsīr Al-Qurtuby: (5/262) and ‘Al-ḥujja fī Bayān Al-Mahajja’ by Al-‘Aṣbahāny (2/409)

² Related by Abu Dāwūd (4843) and it is graded as sound by Al-Albāny in his edited version of Sunan Abu Dāwūd ‘ṣaḥīḥ Abu Dāwūd’ (3/189)

³ Al-‘Isrā’: (36)

⁴ Al-Naḥl: (43)

⁵ Al-Nisā’: (93)

reformation.”¹ And, “And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents. And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like mischief.”²

- An additional grave consequence includes terrorizing Muslims. Abu Huraira (may Allah be pleased with him) narrated that Abul-Qasim (i.e., the Messenger of Allah) (peace and blessings be upon him) said, "He who **points at his (Muslim) brother with a weapon is cursed by the angels even if the other person should be his real brother.**"³ The Prophet (peace and blessings be upon him) also said, “None of you should point at his brother with a weapon because he does not know that Satan may make it lose from his hand and, as a result, he may fall into a pit of Hell-fire (by accidentally killing him).”⁴ It is authentically reported that the Prophet (peace and blessings be upon him) said, “**It is not lawful for a Muslim to terrorize a Muslim.**”⁵
- Another catastrophic consequence of excommunication and bombings is suicide by bombing oneself or other means. Allah, Almighty, said, “**And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.**”⁶ The Prophet (peace and blessings be upon him) said, “**whoever kills himself with something, he will be punished with it in the Day of Judgement.**”⁷ He also said, “**Whoever kills himself with (an instrument of) iron, his iron will be in his hand, to continually stab himself in his stomach with it, in the fire of hell, dwelling in that state eternally. And whoever kills himself with poison, then his poison will**

¹ Al-A'rāf: (56)

² Al-Baqarah: (204-205)

³ Related by Muslim (2616)

⁴ Related by Muslim (2617)

⁵ Related by Abu Dāwūd (5004) and it is graded as authentic by Al-Albāny in his edited version of Sunan Abu Dāwūd Dāwūd 'ṣaḥīḥ Abu Dāwūd' (3/428)

⁶ Al-Nisā': (29)

⁷ Related by Al-Bukhārī: (6047)

be in his hand, to continually take it in the fire of hell, dwelling in that state eternally. And whoever throws himself from a mountain to kill himself, then he will be continually throwing himself in the fire of hell, dwelling in that state eternally.”¹

- One of the most dangerous consequences is destroying public property and eradicating signs of civilization, which is a fatal mischief and a grave sin. The Prophet (peace and blessings be upon him) said, “Verily your blood, your property and your honor are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours.”² And in another authentic hadith, he said, “All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honor.”³

- A salient crime caused by excommunication and bombings is killing non-Muslim Mu‘āhad and Musta’mān. Notably, non-Muslims fall into four categories as follows:

A- **Mu‘āhad**: they live in their countries but share a covenant and treaty with Muslims for a specific term, such as the disbelievers of Quraysh at the time of *Al-Hudaybiyya* treaty and the modern-day non-Muslims who live in non-Muslim countries but share a covenant and embassies with Muslim countries. Allah said, “And if they incline to peace, then incline to it [also] and rely upon Allah.”⁴

B- **Dhimmi**: they are non-Muslims who pay Jizya to Muslims. Allah, Almighty, said, “until they give the jizya willingly while they are humbled.”⁵

C- **Musta’mān**: they enter Muslim countries with a promise of protection by either the Muslim ruler or any Muslim individual. Allah said, “And if any one

¹ Related by Muslim: (109)

² Related by Muslim: (1218)

³ Related by Muslim: (2564)

⁴ Al-Anfāl: (61)

⁵ Al-Tawbah: (29)

of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.”¹

D- **Ḥarbiyyūn**: they are none of the above categories. A Muslim ruler is permitted to fight them depending on capabilities, strength, and the endurance of the Muslim community. It is prohibited to betray or kill the first three categories as long as they retain their status. Anyone who kills them intentionally has sinned against Allah and His Messenger, deserved a severe punishment, and incurred the curse of Allah, His angels, and all mankind against himself. Allah, Almighty, said, **“If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms.”**² This means that the [Muslim ruler] rescind the treaty such that both parties mutually know they are at war. Sulaym ibn ‘Amer (may Allah be pleased with him) said, “There was a treaty between Mu‘āwiyah and the Romans. He was making an expedition into their lands so that when the period of the treaty expires, he would attack them. So, when a man riding a horse- or - riding an animal said, "Allahu Akbar! Fulfillment [of treaty] not betrayal!" - and it turned out to be 'Amr ibn 'Abasah. Mu‘āwiyah asked him about that. He said, “I heard the Messenger of Allah (peace and blessings be upon him) said, **“Whoever has a treaty between himself and people, then let him not violate the treaty nor try to change it until its time has passed or inform them of rescinding.”** He said: "So Mu‘āwiyah returned with the people."³

The Prophet (peace and blessings be upon him) said, **“Everyone who breaks a covenant will have a flag by his buttocks on the Day of Resurrection by which he becomes**

¹ Al-Tawbah: (6)

² Al- Anfāl: (58)

³ Related by Abu Dāwūd (2759), Al-Tirmidhi (5801) and it is graded as authentic by Al-Albāny in his edited version of Sunan Abu Dāwūd ‘ṣaḥīḥ Abu Dāwūd’ (2/173)

recognizable.”¹ This proves the prohibition of killing any Mu‘āhad, Musta‘man, or a Dhimmi. The Messenger (peace and blessings be upon him) said, “Whoever killed a Mu‘āhad shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling).”² And, “If anyone wrongs a Mu‘āhad, belittles him, forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead against him on the Day of Judgment.”³ And, “The protection granted by Muslims is one and must be respected by the humblest of them. And he who broke the covenant made by a Muslim, there is a curse of Allah, of his angels, and of the whole people upon him, and neither an obligatory act nor a supererogatory act would be accepted from him as recompense on the Day of Resurrection.”⁴ Protection of Muslims here refers to their promise and trust. In the instance any Muslim gave the promise of protection for a non-Muslim, no one is permitted to break it; whether this promise is given by a male or a female, a free man or a slave, because Muslims are like one entity. The [equivalent Arabic word] for protection (*Dhimma*) is called as such because the giver of this promise is blamed when breaking it. Anyone who breaks the promise of protection given by a Muslim for anyone will deserve the curse of Allah, His angels, and all mankind.

I seek refuge in Allah from the accursed devil. “Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment, except for those who return

¹ Related by Muslim (1738)

² Related by Al-Bukhārī (3166,6914)

³ Related by Abu Dāwūd (5004) and it is graded as authentic by Al-Albāny in his edited version of Sunan Abu Dāwūd ‘ṣaḥīḥ Abu Dāwūd’ (3/428)

⁴ Related by Al-Bukhārī (6755)

[repenting] before you apprehend them. And know that Allah is Forgiving and Merciful.”¹

May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part Two²

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger. May Allah’s peace and blessings be upon him, his family, his companions, and whoever rightly follow them until the Day of Judgement. The most truthful speech is that of the Book of Allah and the best of guidance is that of Muhammad (peace and blessings be upon him). The vilest of affairs are the newly invented matters and every innovation [in religion] is misguidance, and every misguidance leads to hellfire.

Servants of Allah, fear Allah Almighty. Distant yourselves from the causes of Allah’s anger, punishment, and curse. The aforementioned severe punishment and humiliation is the destiny of who, wrongfully and unjustly, causes mischief on earth, kills inviolable souls, breaks covenants, commits suicide, destroys public property, and eradicates signs of civilization. I ask Allah forgiveness and salvation for me and you.

May Allah’s peace and blessings be upon His servant and Messenger, our Prophet Muhammad. May Allah be pleased with his companions Abu Bakr, ‘Umar, ‘Uthmān,

¹ Al-Mā’ida: (33-34)

² Check ‘Jāmi’ Al-ūṣūl’ by ibn Al-‘Athīr’; chapter: security, treaty, fulfillment of the promise and trust: (2/631-666)

'Ali, and the rest of the companions of your Prophet. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism, polytheists, and corruptors, and support Your monotheistic servants. O Allah! Provide us with security in our countries and set right our leaders and rulers and make them in support of the truth. O Allah reverse the schemes plotted against Islam back at the plotters, deprive them of hope, and make them an example for the heedful. O Allah set right for us our religion which is the safeguard of our affairs. And set right for us the affairs of our world wherein is our living. And set right for us our Hereafter to which we shall return. And make the life for us (a source) of abundance for every good and make our death a source of comfort for us protecting us against every evil. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims; for indeed, You are the Most Merciful.

Allah, Almighty, said, **"But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."**

Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. Indeed, the remembrance of Allah is greater. And Allah knows that which you do.

4- Inviolability of the Muslim and non-Muslim's the blood, honor, and property¹

Part One

All praise is due to Allah. We seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, companions, and whoever rightly follow them until the Day of Judgement.

O people! Be mindful of Allah, Almighty, as He commanded you in His Book. He, Exalted and Glorified, said, **“O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all;”**² and, **“O you who believe, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].”**³

Servants of Allah, Allah, Almighty, has prohibited the blood, honor, and property of Muslims to be violated; so did the Messenger of Allah (peace and blessings be upon him) with regard to the blood, honor, and property of non-Muslim Mu'āhads (someone involved in a peace treaty), Musta'man (protected non-Muslim in a Muslim land), and Dhimmis (non-Muslim subjects in a Muslim state). This prohibition is explicitly stated in the Book of Allah, Almighty, and the sound and authentic Sunnah of the Messenger of Allah (peace and blessings be upon him).

Allah, Almighty, said, **“But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has**

¹ A Friday sermon on 4/3/1425 delivered at Al-Fārūq masjid at the military housing.

² Luqmān: (33)

³ Āl-'im'rān: (102)

cursed him and has prepared for him a great punishment.” Anyone who has hope in Allah and fears Him and His punishment, curse, anger, and eternity in hellfire must distant himself from any cause leading to the commitment of such a serious crime; we ask Allah forgiveness and salvation.

- Allah, Almighty, has designated a severe and awe-inspiring punishment for anyone who unduly takes the life of a soul. Allah, Exalted and Glorified, said, **“Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption done in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely.”**¹
- Allah, Exalted and Glorified, joined between the undue killing of a soul and polytheism. Allah, Exalted and Glorified, said, **“And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated -Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful.”**²
- In the hadith narrated by Abdullah ibn Mas’ūd, the Prophet (peace and blessings be upon him) explained the prohibition of the Muslim’s blood except for one of three reasons. He (peace and blessings be upon him) said, **“It is not permissible to take the life of a Muslim but in one of the three cases: the married adulterer, a life for life, and the deserter of Islam, abandoning the community.”**³
- The Prophet (peace and blessings be upon him) stressed the gravity of taking a Muslim’s life as more serious than the extinction of this world entirely. Abdullah

¹ Al-Mā’ia: (32)

² Al-Furqān: (68-70)

³ It is authenticity is agreed upon.

ibn ‘Umar (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said, **“The extinction of the whole world is less significant before Allah than killing a Muslim man.”** The version related by Al-Nasā’i reads, **“By the One in Whose Hand is my soul, killing a believer is more grievous before Allah than the extinction of the whole world.”**¹ It is also related by ibn Maja on the authority of Al-Barā’, **“If this world were to be extinct, that would be less significant before Allah than the unlawful killing of a believer.”**²

- Given the inviolability of blood, the Prophet (peace and blessings be upon him) coupled between killing a Muslim and disbelief. Mu’āwiya (may Allah be pleased with him) narrated that he heard the Prophet (peace and blessings be upon him) saying, **“Every sin may be forgiven by Allah except a man who kills a believer deliberately, or a man who dies as a disbeliever.”**³
- Due to the heinous offense of killing a Muslim and its inviolability, the Prophet (peace and blessings be upon him) maintained that Allah would punish the inhabitants of heavens and earth in hellfire were they to participate together in killing a Muslim. Abu Sa‘īd and abu Huraira (may Allah be pleased with them) narrated that the Prophet (peace and blessings be upon him) said, **“If the inhabitants of the heavens and the inhabitants of the earth all took part in shedding the blood of believer, then Allah would cast them (all) in the Fire.”**⁴
- One proof emphasizing the sanctity of the inviolable blood and the transgression of the violator is a hadith narrated by Abdullah (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said, **“The first son of Adam**

¹ Related by Al-Tirmidhi (1395), Al-Nasā’i (3997), and it is graded as authentic by Al-Albāny in his edited version of Al-Tirmidhi (3/73)

² Related by ibn Maja (2138, 2668) and it is graded as authentic by Al-Albāny.

³ Al-Nasā’i (3995) and it is graded as authentic by Al-Albāny in his edited version of Al-Nasā’i (3/73) and in Al-ṣaḥīḥa (511)

⁴ Related by Al-Tirmidhi (1398) and it is graded as authentic by Al-Albāny in his edited version of Al-Tirmidhi (3/73)

takes a share of the guilt of every one who murders another wrongfully because he was the first one to kill.”¹

- Because of the hideousness of taking a life, it is the first matter to be settled on the Day of Judgement. Abdullah (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said, **“The first thing concerning which a person will be brought to account will be the Salah, and the first thing concerning which scores will be settled among the people, will be bloodshed.”**²
- The Prophet (peace and blessings be upon him) said, **“The wrongfully slain person will bring his killer on the Day of Resurrection with his forelock and his head in his hand, and with his jugular veins flowing with blood, and will say: ‘O Lord, ask this individual why did he killed me.’”**³
- The believer remains at liberty at his religion as long as he does not kill anyone otherwise his liberty loses value and feel constrained due to the grave sin of taking a soul. Ibn ‘Umar (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said, **“A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully.”**⁴
- Wrongful killing of an inviolable soul leads to destruction. Abdullah Ibn ‘Umar (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said, **“One of the evil deeds with bad consequence from which there is no escape for the one who is involved in it is to kill someone unlawfully.”**⁵

The blood, property, honor, and body of a Muslim is inviolable for the saying of the Prophet (peace and blessings be upon him), **“Verily your blood, your property and your**

¹ Related by Al-Nasā’i (3996) and it is graded as authentic by Al-Albāny in his edited version of Al-Nasā’i (3/73) and in ‘ṣaḥīḥ AL-Tirmidhi (2/102)

² Related by Al-Bukhārī (6864)

³ Related by Al-Nasā’i (4009, 4010, 4016) and it is graded as authentic by Al-Albāny in his edited version of Al-Nasā’i (3/76-78))

⁴ Related by Al-Bukhārī (6862)

⁵ Related by Al-Bukhārī (6863)

honor are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours.”¹ In a long hadith narrated by Abu Huraira (may Allah be pleased with him) that the Prophet (peace and blessings be upon him), “**It is enough evil for a Muslim to belittle his Muslim brother. All things of a Muslim are inviolable for his brother-in-faith: his blood, his property and his honor.**”²

Servants of Allah, distant yourself away from committing this heinous crime and major sin, because it is one of the seven deadly sins against which the Messenger of Allah (peace and blessings be upon him) warned. He said, “**Avoid the seven deadly sins.**” It was asked: (by those present): “**What are they, O Messenger of Allah?**” He replied, “**Associating anyone or anything with Allah in worship; practicing sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers.**”³

Know, may Allah have mercy upon you, that killing inviolable souls, like non-Muslim Mu‘āhads, Musta’mans, and Dhimmis is included in the prohibition of unlawful killing. The Prophet (peace and blessings be upon him) said, “**Whoever killed a Mu‘āhad shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling).**”⁴ I seek refuge in Allah from the accursed Satan. Allah said, “**And whatever the Messenger has given you - take; and what he has forbidden you, refrain from.**”⁵ May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

¹ Related by Muslim: (1218)

² Related by Muslim (2564)

³ Related by Muslim (2564)

⁴ Related by Al-Bukhārī (3166,6914)

⁵ Al-ḥashr: (7).

Part Two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his companions, and whoever rightly follow them until the Day of Judgement. The most truthful speech is that of the Book of Allah and the best of guidance is that of Muhammad (peace and blessings be upon him). The vilest of affairs are the newly invented matters and every innovation [in religion] is misguidance, and every misguidance leads to hellfire.

Servants of Allah, fear Allah Almighty. Distant yourselves from any mean leading to killing inviolable souls out of compliance with Allah's commands and refraining from His prohibition. Anyone who kills an inviolable soul has exposed himself to the anger, wrath, punishment, and curse of Allah Almighty. I ask Allah forgiveness and salvation for me and you in this world and the hereafter. May Allah's peace and blessings be upon His servant and Messenger, our Prophet Muhammad. May Allah be pleased with his companions, family, and all companions. May Allah be pleased with the rightly guided caliphs: Abu Bakr, 'Umar, 'Uthmān, 'Ali, and the rest of the companions of the Prophet, and us as well.

O Allah! Provide greatness for Islam and Muslims and humiliate polytheism, polytheists, and corruptors, and support Your monotheistic servants. O Allah! Provide us with security in our countries and set right our leaders and rulers and guide them to have a righteous entourage. May Allah set right the affairs of Muslims and their countries through them. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims; for indeed, You are the Most Merciful.

Allah, Almighty, said, "But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire." "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded." Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. Indeed, the remembrance of Allah is greater. And Allah knows that which you do.

5- The obligation of loving and supporting the Prophet and the ruling of who disparages him¹

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah. He supports His messengers and the believers in this life and on the Day of Judgement, as He promised in His Book, since He is the Most Truthful Who does not fail in His promise. I bear witness that Muhammad is His servant and Messenger. He is the best of messengers and most honorable servant of all. Allah sent him with guidance and the religion of truth to manifest it over all religion, although polytheists and stubborn people dislike it. Allah raised the mention of His Prophet so much that every time Allah is mentioned, His Messenger is mentioned as in the Adhan, Tashahhud, sermons, gatherings, and Eids. Allah abases the Prophet's opposers, defended him against the mockers, cut off his enemy, cursed anyone in this life and the hereafter who abuses him, and keeps observation against anyone belittling him.

Servants of Allah be duly mindful of Allah, Almighty. Know that Allah, Almighty, has guided us with His Prophet Muhammad (peace and blessings be upon him) and snatched out from darkness to light through him. By the blessings of his message, Allah favored us with the good of this life and the hereafter. Allah obligated upon us to love, support, defend him by all means, prefer him over our souls and wealth at any situation, and protect him against any harm. Though Allah spared His Prophet the need to the support of the creation, such obligation is intended to test some of you by means of others and to filter out those who support the cause of Allah and His Messenger.

¹ This was delivered on 27/11/1426 after some Danish individuals Abused the beloved Prophet (peace and blessings be upon him).

Servants of Allah the love of Allah is not achieved except by means of following the prophet (peace and blessings be upon him). Allah, Almighty, said, “Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.”¹ The Prophet (peace and blessings be upon him) said, “There are three qualities whoever has them, will taste the sweetness of Faith: To love Allah and His Messenger (peace and blessings be upon him) more than anyone else; to love a servant (of Allah) only for (the sake of) Allah; and to abhor returning to disbelief after Allah has saved him from it as he would abhor to be thrown into the fire (of Hell).”² He (peace and blessings be upon him) also said, “None of you is a [complete] believer till I am dearer to him than his family, his property, and the whole of mankind.” Another narration reads, “from his child, father, and the whole of mankind.”³ Al-‘Abbas ibn Al-Muttṭṭalib (may Allah be pleased with him) reported that he heard the Messenger of Allah (peace and blessings be upon him) saying, “He has found the joy of faith who is content with Allah as his Lord, with Islam as his religion (code of life) and with Muhammad (peace and blessings be upon him) as his Prophet.”⁴

Love of Allah and His Messenger is one of the most emphasized obligations. It must claim the priority over all things. Allah, Almighty, said, “Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.”⁵

1 Āl-‘im’rān: (31)

² Related by Al-Bukhārī: (21) and Muslim (46)

³ Related by Al-Bukhārī: (15) and Muslim (44) on the authority of Anas (may Allah be pleased with him).

⁴ Related by Muslim (34)

⁵ Al-Tawbah: (34)

This proves the obligation of loving Allah and His Messenger and prioritizing it over anything else. Likewise, it indicates the severe warning and the inevitable detestation for anyone who prefers any of the above-mentioned people or things to the love of Allah and His Messenger and striving for His cause. One sign to test this priority is to offer an individual two options, one involves a deed beloved to Allah and His Messenger though one's soul entertains no pertinent desire, and another beloved and desired to one's soul though it would be at a full or partial expense of what is beloved to Allah and His Messenger. In this scenario, if he gives priority to his personal desire over what is beloved to Allah and His Messenger, it proves he is negligent of his obligation.¹

One poet elegantly composed the following verses:

Though you show love to god, you disobey him
Indeed, such is unreasonable
If your love is sincere, you will obey Him
For a lover obeys his beloved²

In his 'Nūniya', Imām ibn Al-Qayyim composed:

Love's condition is to do what your lover
Loves without disobedience
If you claim love though you oppose
What he loves, you are lying
Do you love the enemies of your lover yet claim
You love him; such is impossible
So do you antagonize his beloved

¹ Tafsīr Al-Sa'di: (332)

² Al-Shifā' bi Ta'rīf ḥuqūq Al-Muṣṭafa (2/571-582)

Where is such [claimed] love, o brother of the devil¹

When ‘Umar (may Allah be pleased with him) told the Messenger of Allah, “You are dearer to me than everything except my own self.” The Prophet (peace and blessings be upon him) said, “**No, by Him in Whose Hand my soul is, (you will not have complete faith) till I am dearer to you than your own self.**” Then ‘Umar said to him, “However, now, by Allah, you are dearer to me than my own self.” The Prophet (peace and blessings be upon him) said, “**Now, O ‘Umar, (now you are a believer).**”² It means that only now you have known, thus uttered what must be said.³

This love cannot be manifested in just a claim but with truthfulness instead. Love yields obedience to Allah and His Messenger while distancing oneself away from what they prohibited. Certainly, if an individual loves Allah and His Messenger, he will love what they love, because anyone who loves someone love what they love. The Prophet (peace and blessings be upon him) said, “**If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith.**”⁴ The authentic hadiths have stated that the reward for the love of the Prophet (peace and blessings be upon him) is accompanying him in paradise. One man asked the prophet (peace and blessings be upon him), “When will be the Hour?” The Prophet (peace and blessings be upon him) asked him, “**What have you prepared for it?**” The man became afraid and ashamed and then said, “O Allah's Messenger (peace and blessings be upon him)! I haven't prepared for it much of fasting, prayers or charitable gifts but I love Allah and His Messenger.” The Prophet (peace and blessings be upon him) said, “**You will be with the one whom you love.**”⁵ Anas commented, “After the advent of Islam, I did not see that anything brought the Muslims more happiness than the saying of the Prophet (peace and blessings be upon him), “**You will be with the one whom you love.**”

¹ Sharḥ Al-Nūniya by Al-Harrās: (2/134)

² Related by Al-Bukhārī (6632)

³ Faḥ Al-Bārī: (11/528)

⁴ Related by Abu Dāwūd and it is graded as authentic by Al-Albānī in his ‘Ṣaḥīḥ Abu Dāwūd’ (3/886)

⁵ Related by Al-Bukhārī (617) and Muslim (2639)

I love Allah, His Messenger, abu Bakr and ‘Umar; and I hope to be with them even though I have not done deeds as them.”¹

Abdullah ibn Mas’ūd (may Allah be pleased with him) said, “A man came and asked the Prophet (peace and blessings be upon him): a man may love some people but he cannot catch up with their good deeds?” The Prophet (peace and blessings be upon him) said, **“Everyone will be with those whom he loves.”**² ‘Cannot catch up with their them’ refers to deeds. The verse in Surat āl-‘im'rān, **“Say, [O Muhammad], If you should love Allah, then follow me, [so] Allah will love you”**³ is called the verse of trial. Allah tested His servants with it. The sign of love for Allah Almighty is following the Messenger of Allah (peace and blessings be upon him) and refraining from what he prohibited. The above verse and hadiths indicate that the individual will be with whom he loves, and anyone who loves the Prophet (peace and blessings be upon him) will accompany them whereas who loves non-Muslims will be with them as well.

Proving the sincerity of one’s love for the Prophet (peace and blessings be upon him) is through supporting, defending, and venerating him. Allah, Almighty, said, **“Indeed, We have sent you as a witness and a bringer of good tidings and a warner. That you [people] may believe in Allah and His Messenger and honor him and respect the Prophet and exalt Allah morning and afternoon.”**⁴ Allah Almighty also said, **“So they who believe in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.”**⁵

Allah, Almighty, cursed whoever abuses Him and His Messenger (peace and blessings be upon him). Allah said, **“Indeed, those who abuse Allah and His Messenger - Allah has cursed them in this world and the Hereafter and prepared for them a humiliating**

¹ Related by Muslim (163,2639)

² Related by Al-Bukhārī (6170)

³ āl-‘im'rān: (31)

⁴ Al-Fath: (8-9)

⁵ Al-A'rāf: (157)

punishment.”¹And, “Those are the ones whom Allah has cursed; and he whom Allah curses - never will you find for him a helper.”² Certainly, anyone who ridicules the Prophet (peace and blessings be upon him) deserves the curse of Allah, Almighty, Who did curse the ridiculer; “and he whom Allah curses - never will you find for him a helper.” If the individual in question was a Muslim before disparaging the Prophet, he becomes an apostate and his repentance is rejected, based on the saying of Allah, Almighty, “Say, "Is it Allah and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved after your belief.”³The sound opinion on this regard mandates killing such individual without asking for his repentance. However, if the disparaging individual was a Dhimmi or a Mu'ahad, his covenant is rescinded and must be killed. No acquittal is permitted, nor can he be allowed to offer a blood money; he must be killed at any rate. If the disparaging individual repents, the correct opinion demands killing him even if he was a Muslim. His repentance is not accepted by us but Allah may accept it.

In his book ‘Al-ṣārim Al-Maslūl ‘Alā Shātīm Al-Rasūl, Sheikh Al-Islam (may Allah be pleased with him) has classified this issue into four categories:

- 1- The disparaging individual must be killed whether a Muslim or a non-Muslim.
- 2- He must be killed even if he is a Dhimmi. It is impermissible to acquit him or let him offer blood money.
- 3- Repentance [if he is a Muslim] and conversion to Islam by a non-Muslim after the disparage of the Prophet.
- 4- Classifying what qualifies as disparage and the difference between it and disbelief.”

His explanation excelled and benefited.

¹ Al-Aḥzāb: (57)

² Al-Nisā': (52)

³ Al-Tawbah: (65-66)

I seek refuge in Allah from the accursed Satan. Allah said, “So I will decree it [especially] for those who fear Me and give zakah and those who believe in Our verses. Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who believe in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful. Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided.”¹

May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part Two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His trustworthy servant and Messenger.

¹ Al-A'rāf: (156-158)

Allah sent this honorable Prophet as a mercy to the worlds, as Allah, Almighty, said, **“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”**¹ He made him the seal of prophets and messengers, **“Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets.”**² There will be no prophet after Muhammad (peace and blessings be upon him). He calls to every form of goodness and warns against all types of evil for both humans and jinn. Allah said, **“O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp. And give good tidings to the believers that they will have from Allah great bounty. And do not obey the disbelievers and the hypocrites but do not harm them, and rely upon Allah. And sufficient is Allah as Disposer of affairs.”**³

Allah said, **“O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book. By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path.”**⁴

The Prophet (peace and blessings be upon him) is a blessing from Allah for all believers in particular. Allah said, **“Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.”**⁵ Allah, Almighty, protected and guarded him. He, Almighty, said, **“O Messenger, announce that which has been revealed to you from**

¹ Al-Anbiyā': (107)

² Al-Aḥzāb: (40)

³ Al-Aḥzāb: (45-48)

⁴ Al-Mā'ida: (15-16)

⁵ āl-'im'rān: (164)

your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.”¹

Allah, Almighty, has spared him the [evil] of the mockers. He, Almighty, said, “Then declare what you are commanded and turn away from the polytheists. Indeed, We are sufficient for you against the mockers. Who make [equal] with Allah another deity. But they are going to know. And We already know that your breast is constrained by what they say. So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him]. And worship your Lord until there comes to you the certainty (death).”²

O believing servants of Allah be among the obedient who follow this honorable Prophet. Do not aid the disbelievers but dislike them instead for the sake of Allah, the Lord of the worlds. Do not imitate them, because, “He who imitates any people, he is [considered] one of them.” Support your Prophet Muhammad (peace and blessings be upon him) by following and loving him and boycotting polytheists. Allah, Almighty, supports His Prophet and exalts His word even though disbelievers, polytheists, and hypocrites dislike it. Allah said, “And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”³ The Prophet (peace and blessings be upon him) said, “By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that which I have been sent with and dies in this state (of disbelief), he shall be but one of the dwellers of Hell-Fire.”⁴

The message of the Prophet (peace and blessings be upon him) is universally for humans and jinn until the Day of Judgement. Anyone who disparages or verbally abuses him shall receive the stated punishment of Allah in this life and in the hereafter. Allah said, “Indeed, those who abuse Allah and His Messenger - Allah has cursed them in

¹ Al-Mā'ida: (67)

² Al-ḥijr: (94-99)

³ āl-'im'rān: (85)

⁴ Related by Muslim (153)

this world and the Hereafter and prepared for them a humiliating punishment.” And, **“Indeed, those who abuse Allah and His Messenger - Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment.”**

Anyone who disparages the Messenger of Allah (peace and blessings be upon him) or ridicules him shall incur the curse of Allah, angels, and all mankind upon himself. Ḥassān ibn Thābit (may Allah be pleased with him) skillfully composed some lines of poetry rebutting the one who disparaged the Prophet (peace and blessings be upon him):

You mocked Muhammad but I’m answering on his behalf

Reward for this deed is with Allah

My father, mother, and honor

Stand in Muhammad’s protection against you

Servant of Allah obey and follow your Prophet. Do not obey the disbelievers and hypocrites. May Allah’s peace and blessings be upon Allah’s Prophet, beloved, intimate friend, and the chosen one from His creation, our Prophet and role model, Muhammad ibn Abdullah. May Allah be pleased with his companions: Abu Bakr, ‘Umar, ‘Uthmān, ‘Ali, and the rest of the companions of the Prophet.

O Allah! Provide greatness for Islam and Muslims and humiliate polytheism, polytheists, and mockers. O Allah expose them to Your punishment that cannot be repelled from the criminals. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims; for indeed, You are the Most Merciful.

Allah, Almighty, said, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He

will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

6- The innovation of celebrating the birth of the Prophet

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his companions.

Servants of Allah, fear Allah as He commanded you saying, **“O you who believe, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.”**¹

Servants of Allah religious innovations are prohibited by Allah, Almighty, and His Messenger. One of those innovation some Muslims observe as an act of worship is celebrating the birth of the Prophet, may Allah's peace and blessings be upon him. It is one of the wrongful innovations, first introduced by the *Ubaydiyyūn* on the fourth century of Hijrah. The scholars, past and present, have exposed the invalidity of this innovation and refuted its innovators and observants. It is impermissible to celebrate the Prophet's birth for the following reasons:

- 1- Celebrating the birth of the Prophet is one of the religious innovations that lacks any divine proof, because the Prophet (peace and blessings be upon him) had not legislated it, either by his words, action, or tacit approval. He is our leader and role model. Allah, Exalted and Glorified, said, **“And whatever the Messenger has given you - take; and what he has forbidden you, refrain from. And fear Allah; indeed, Allah is severe in penalty.”** Allah, Almighty, said, **“There**

¹ Al-Aḥzāb: (70-71)

has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.” The Prophet (peace and blessings be upon him) said, “If anyone introduces in our matter something which does not belong to it, will be rejected.”¹

- 2- The rightly guided caliphs and the rest of the companions of the Prophet (peace and blessings be upon him) had not celebrated the birth of the Prophet nor had they invited anyone to celebrate it. They are the best of this nation after its Prophet, who said regarding the guided caliphs, “you must commit to my Sunnah and to the practice of the rightly guided caliphs, those who guide to the right way after me. Cling to it tightly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for they are innovations, and every innovation is misguidance.”²
- 3- Celebrating the birth of the Prophet is the practice of misguided people. The first to introduce this celebration were the *Ubaydiyyūn*, Fatimids on the fourth century of Hijrah. They are attributed to Fatimah (Prophet’s daughter, may Allah be pleased with her) falsely. In truth, they are Jewish; other opinions attribute them to Magians or atheists.³ Their first caliph was Al-Mu’izz li-Din Allah Ubaydy, the Moroccan. He left Morocco for Egypt on Shawwal, 361 AH. He arrived at Egypt on Ramadan, 362 AH.⁴ Is it logical for a rational Muslim to

¹ Agreed upon. Related by Al-Bukhārī (2697) and Muslim (1718).

² Related by Abu Dāwūd (4607) and Al-Tirmidhi (2676).

³ Al-‘Ibdā’ fī Madār Al-Ibtidā’ by sheikh Ali Maḥfūz (251); Al-Tabarruk: ‘Anwā’uh wa Aḥkāmuh by prof. Naṣir ibn Abd Al-Raḥmān Al-Juday’ (359-373); and Tanbīh ‘ūly Al-‘Abṣār ‘ilā kamāl Al- Dīn wa mā fī Al-Bida’ min Akḥṭār by prof. ṣāliḥ Al-Suḥaymy (232)

⁴ Al-Bidāya wa Al-Nihāya by ibn Kathīr (11/272-273, 345; 12/267-268; 6/232; 12/63; 11/161;12/13; 12/266) and Siyar ‘A’lām Al-Nubalā’ by Al-Dhahaby (15/159-215). Al-Dhahaby mentioned that the last king of the Ubaydiyyūn is ‘Āḍid li-Dīn Allāh who was killed by Saladin on 564 H. He said, “The relationship between Saladin and ‘Āḍid became weaker until he ousted him and delivered the reign to the Abbasids. He uprooted the existence of the Shi’ite Ubaydiyyūn. They were fourteen retarded rulers, not true caliphs. Linguistically speaking, the word ‘Āḍid means the one who cuts off. So, he was the one to bring an end to his family.” (15/212).

imitate the Shi'is, follow their practice, and oppose the guidance of the Prophet Muhammad (peace and blessings be upon him)?

- 4- Allah, Exalted and Glorified, has completed the religion. He, Exalted and Glorified, said, **“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.”**¹ The Prophet (peace and blessings be upon him) has conveyed a clear message, and guided to every path leading to paradise and driving away from hellfire. It is well-known that our Prophet is the best of prophets and their seal. His delivery of the message and advice to his nation is more perfect than any of the prophets. Had celebration of the birth of the Prophet been a part of religion and pleasing to Allah, Exalted and Glorified, the Prophet (peace and blessings be upon him) would have guided his nation to it or did it during his lifetime. He (peace and blessings be upon him) said, **“Allah has not sent any Prophet except that it was his duty to guide his followers to what he knew was good for them and warn them against what he knew was bad for them.”**²
- 5- Innovating such baseless birth celebrations gives the impression that Allah, Almighty, has not completed the religion for this nation, thus arises the need to a legislation to complete the religion. It also gives the impression that the Prophet (peace and blessings be upon him) had not adequately conveyed his message, thereby those late innovators introduced something new to the law of Allah, which He has not permitted. They claim that such innovation draws them closer to Allah; this is a very serious and an opposition to Allah, Exalted and Glorified, and His Messenger. Allah, Exalted and Glorified, has completed the religion and perfected His favor upon His servants.
- 6- Expert Muslim scholars have explicitly denied the birth celebrations and warned against it, in accordance with the textual proofs of Qur'an and Sunnah that warn

¹ Al-Mā'ida: (3)

² Related by Muslim, chapter: the government; section: The obligation of fulfilling oaths of allegiance is owed to the first of two Caliphs: (2/1473) N. (1844)

against [religious] innovation, command following the Prophet (peace and blessings be upon him), and discourage any verbal or behavioral opposition to the Prophet.

- 7- Celebrating the Prophet's birth does not achieve any love for the Messenger (peace and blessings be upon him), which can only be achieved through following, practicing, and obeying his Sunnah. Allah, Exalted and Glorified, said, **"Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive your sins. And Allah is Forgiving and Merciful."**
- 8- Celebrating the Prophet's birth and considering it as an Eid is an imitation to what Jews and Christians do in their Eids. Notably, we are prohibited from imitating them or model on their behavior.¹
- 9- A reasonable person does not get misled by the great numbers of those who celebrate across the countries. Remarkably, the token of truth is not measured by numbers but rather with legal proofs. Allah, Exalted and Glorified, said, **"And if you obey most of those upon the earth, they will mislead you from the way of Allah."**² And, **"And most of the people, although you strive [for it], are not believers."**³ And, **"And few of My servants are grateful."**⁴
- 10-The legal principle mandates referral, in the presence of dispute, to the Book of Allah, Almighty, and the Sunnah of His Messenger (peace and blessings be upon him), as Allah, Exalted and Glorified, said, **"O you who believe, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result."**⁵ And, **"And in anything**

¹ *'Iqtidā' Al-Sirāṭ Al-Mustaqīm Mukhālafat Ahl Al-Jahīm* by ibn Taymiyya (2/614-615) and *Zād Al-Ma'ād* by ibn Al-Qayyim (1/95)

² Al-'An'ām: (116)

³ Yusu: (103)

⁴ Saba': (13)

⁵ Al-Nisā': (59)

over which you disagree - its ruling is [to be referred] to Allah.”¹ Certainly, referring the [dispute] over the celebration of the Prophet’s birth to Allah and His Messenger will conclude that Allah commands following the Prophet (peace and blessings be upon him), as Allah, Almighty, said, **“And whatever the Messenger has given you - take; and what he has forbidden you, refrain from.”** Allah, Exalted and Glorified, clarified that He has perfected the religion and completed the favor upon the believers. The Prophet (peace and blessings be upon him) had not commanded the celebration of his birth nor did his companions, thus it becomes clear that celebrating the birth of the Prophet is not part of the religion and an innovation.

11-It is permissible for the Muslim to fast on Mondays if he wishes to, because the prophet (peace and blessings be upon him) said regarding fasting Mondays, **“This is the day on which I was born and the day on which I was sent (with the Message of Islam) and the day on which I received revelation.”**² So, the legal practice is to follow the example of the Prophet (peace and blessings be upon him) in fasting Mondays without the need to celebrate his birth.

12-Celebration of the Prophet’s birth mostly hosts a number of wrongdoings and unfavorable actions. They are known to anyone who witnessed this celebration. To name a few:

A- Most of the praising poems sung by the participants of the celebration include some polytheistic and excessive extolment words which are prohibited by the Messenger of Allah (peace and blessings be upon him), **“Do not exaggerate in extolling me as the Christians praised the son of Mary, for I am only a Slave. So, call me the servants of Allah and His Messenger.”**³

1 Al-Shūrā: (10)

2 Related by Muslim on the authority of Abu Qatāda (may Allah be pleased with him); chapter of fasting; section: It is recommended to fast three days of every month, and to fast on the days of 'Arafa and 'Ashura', and to fast on Mondays and Thursdays: (2/819) N. (162)

³ Related by Al-Bukhārī: Chapter: Prophets; section: The Statement of Allah Almighty: "And mention in the Book, the story of Maryam..." (4/171) N. (3445)

- B- In most cases, celebration of the Prophet's birth involve many other prohibitions such as the intermingling between males and females, playing music and songs, consuming intoxications and drugs, and even major polytheism such as seeking assistance from the Messenger (peace and blessings be upon him) or other Awlyā', behaving inadequately towards the Book of Allah, Exalted and Glorified, by smoking in the presence of Qur'anic recitation, in addition to excessive spending and holding distorted *Dhikr* (i.e. remembrance) circles during the celebration period, coupled with the loud singing and clapping by the leader of the group. All of these actions are not legislated, following the consensus by the scholars of truth.¹
- C- There is one ugly action committed during the celebration of the Prophet's birth (peace and blessings be upon him). The audience stand up whenever the mention of the birth of the Prophet (peace and blessings be upon him) occurs out of veneration, based on their belief that the Messenger (peace and blessings be upon him) attends their gathering, and therefore they stand to greet and welcome him. However, the Messenger of Allah (peace and blessings be upon him) will never rise from his grave before the Day of Judgment, nor make any contact with any one or attend their gathering. His soul resides at the ultimate point of heaven by his Lord at the abode of honor.² Allah, Almighty, said, **“Then indeed, after that you are to die. Then indeed you, on the Day of Resurrection, will be resurrected.”**³ The Prophet (peace and blessings be upon him) said, **“I shall be pre-eminent among the descendants of Adam, the first from whom the earth will be cleft open the first intercessor, and the first whose intercession will be accepted.”**⁴ This verse and hadith, in addition to any other addressing an identical issue, prove that

¹Al-'Ibdā' fī Madār Al-Ibtidā' by sheikh Ali Maḥfūz (251-257).

² Al-Taḥdhīr min Al-Bida' by his eminence, sheikh Abd Al-'Azīz ibn Abd-Allah ibn Bāz (13)

³ Al-mu'minūn: (15-16)

⁴ Related by Muslim, chapter: Virtues; section: the superiority of the Prophet (peace and blessings be upon him) over all of creation (4/1782) N. (2287)

the Prophet (peace and blessings be upon him) and all the deceased will rise from their graves on the Day of Judgment. “It is a matter of unanimous agreement among the scholars without any disagreement.”¹

I seek refuge in Allah from the accursed Satan. Allah, Almighty, said, **“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.”** May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part Two

All praise be to Allah for His kindness and thanks are due to Him for His guidance and favor. I bear witness that there is no god worthy of worship but Allah, without a partner, as a veneration for His status. And I bear witness that Muhammad is His servant and Messenger, who calls to the pleasure of Allah. May Allah’s peace and blessings be upon him, his family, and companions, and whoever rightly follow them until the Day of Judgment.

Servants of Allah be mindful of Allah and know that religious innovations are prohibited by Allah and His Messenger (peace and blessings be upon him). One of those innovation, as I mentioned earlier, is celebrating the Prophet’s birth. It involves many wrongdoings like intermingling between males and females that take place during

¹ Al-Taḥdhīr min Al-Bida’ (14, 7, 7-14); Al-‘Ibdā’ fī Madār Al-Ibtidā’ (250-258); Al-Tabarruk: ‘Anwā’uh wa Aḥkāmuh by prof. Naṣīr ibn Abd Al-Raḥmān Al-Juday’ (358-373); and Tanbīh ‘ūly Al-‘Abṣār ‘ilā kamāl Al- Dīn wa mā fī Al-Bida’ min Akḥṭār (228-250)

the celebration, imitating the religion of Allah, Almighty, and transgressing the limits Allah set. So, fear Allah, Almighty, and follow without innovation.

Send Allah's peace and blessings upon the best of creation, our Prophet Muhammad, as Allah Almighty commanded you, **"Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace."**¹ The Prophet (peace and blessings be upon him) said, **"Whoever supplicates Allah to exalt my mention, Allah will exalt his mention ten times."**²

May Allah's peace and blessings be upon him and may Allah be pleased with his companions Abu Bakr, 'Umar, 'Uthmān, 'Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, protect the fold of Islam. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah! I ask You for guidance, piety, chastity and self-sufficiency. O Allah! Guide us and provide us with success.

Allah, Almighty, said, **"Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."**

Servants of Allah, **"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded."** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **"Indeed, the remembrance of Allah is greater. And Allah knows that which you do."**

¹ Al-Aḥzāb: (56)

² Related by Muslim (384).

7-Leave What Causes You Doubt and Turn to What Does Not Cause You Doubt

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his companions.

Servants of Allah be mindful of Allah, Almighty. Know that Allah, Almighty, has permitted trade but forbidden interest and the harmful effects it has on people in this life and in the hereafter Allah, Almighty, said, **"Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein. Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever."**¹

One of the signs of the Hour (i.e. Day of Judgment) is the emergence of adultery and interest. Abdullah ibn Mas'ūd (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said, **"Interest, adultery, and wine shall emerge [increasingly] near the establishment of the Hour."**² And, **"Certainly a time will come when people will not bother to know from where they earned the**

¹ Al-Baqarah: (274-275)

² Related by Al-ṭabarānī in 'Al-'Awsaṭ (7695). Al-Haythamī said that its narrators are the same narrators of the Sahih books. Majma' Al-Zawā'id (4/118)

money, by lawful means or unlawful means."¹ Al-Nu'mān ib Bashīr (may Allah be pleased with him) narrated that he heard the Messenger of Allah (peace and blessings be upon him) saying, "The lawful is clear and the unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus, he who avoids doubtful matters clears himself in regard to his religion and his honor, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart." In the version of Al-Bukhari, it reads, "Sins are Allah's sanctuary and whoever comes near it is likely to get in it at any moment."² Doubtful matters are issues whose rulings are not clear for many people and seem confusing.³

Al-Ḥassan ibn 'Alī (may Allah be pleased with him) said, "I learnt from the Messenger of Allah (peace and blessings be upon him) his saying, 'Leave what makes you doubt and for what does not make you doubt, for truth brings peace while lying is full of doubt.'⁴ A righteous Muslim feels disrupted when committing something prohibited but feels peaceful instead when doing something permissible. He abandons the minor sin out of fear of leading to the major one.⁵

Undoubtedly, Allah, Almighty, has left no lawful matter but clarified it nor did he leave any unlawful matter but clarified it by means of His Messenger (peace and blessings be upon him). Some issues, however, are confusing to many people. Well-versed scholars, on the other hand, are not confused by them, due to the knowledge and wisdom Allah conferred upon them. Al-Nnawās ibn Sam'an (may Allah be pleased with him) narrated

¹ Related by Al-Bukhārī (1977)

² Related by Al-Bukhārī (52,2051) and Muslim (1599)

³ Lisān Al-'Arāb (2/266) and 'Umdat Al-Qārī by 'ak-'Aynī (2/297)

⁴ Related by Aḥmad (1/200), Al-Tirmidhi (2518), and Al-Nasā'i (8/327). It is a sound and authentic hadith.

⁵ Jāmi' Al-'Ulūm wa Al-Ḥikam: (1/279)

that the Messenger (peace and blessings be upon him) said , **“Righteousness is noble behavior, and sin is that which creates doubt and you dislike that it would be disclosed to other people.”** Wābiṣa ibn Ma’bad narrated, “I went to Messenger of Allah (peace and blessings be upon him) and he asked me, **“Have you come to inquire about righteousness and sin?”** I replied in the affirmative. Then he said, **“Consult your heart. Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their legal opinion [in its favor].”**²

Righteousness encompasses all acts of obedience. The religion entirely [instills] noble behavior. Allah, Almighty, has created His servants with an innate ability to recognize the truth and feel at ease by it while feel averse to falsehood. Both the truth and falsehood are clear for a [true] believer such that he discerns the truth by its light while feels disinclined and reluctant towards falsehood. In the same lines, the Prophet (peace and blessings be upon him) said, **“At the end of time, there will be some people who tell you narrations that you nor your fathers heard; beware of them!”**³

In other words, they will introduce some issues questioned and unknown to the believers. It indicates that long-held beliefs resisting the elapse of time Muslims have are the truth, but any [religious] innovation introduced afterwards and rejected by believers is void of good.⁴ For this reason, Abdullah ibn Mas’ūd (may Allah be pleased with him) said, **“What believers perceive as good, it is good, and what they perceive as wicked, it is held wicked by Allah.”**⁵ The Prophet said, **“even though people have repeatedly given their legal opinion [in its favor].”** This means that a sin wavers in the heart despite what others may tell you it is otherwise. This is another level where something is condemned

¹ Related by Muslim (2553)

² Related by Aḥmad (4/228)

³ Related by Muslim: (6)

⁴ Jāmi’ Al-’Ulūm wa Al-Ḥikam: (2/100)

⁵ Related by Aḥmad (1/379), Al-Baghawī in Sharḥ Al-Sunnah (155). It is graded as authentic by Al-Ḥākim and Al-Dhahabī agreed with him: (3/78). Al-Haythamī said in Majma’ Al-Zawā’id, “It is related by Aḥmad, Al-Bazzār and Al-ṭabarānī in Al-Kabīr and its narrators are trustworthy.” (1/177)

by its doer but not others. It is also a sin though its doer has a welcoming heart to faith. Much less the individual who offered him the advice out of mere conjecture and unjustifiable inclination desire without reliance on a legal proof. However, if the individual offering the advice supports it with a legal proof, the inquiring individual must follow it even if he felt uneasy towards it. At some instances, the companions the Prophet (peace and blessings be upon him) had initially felt uneasy towards some of the commands the Prophet gave, and they refused to comply with them, which aroused the prophet's anger. Later, they would feel easy doing it.

In a nutshell, the believer must obey Allah and His Messenger at any instance an issue is supported by a legal proof,¹ **“It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair.”**² The incident where people competed to buy [stock market] shares only to lose them later after some of them had already bought off their houses to buy shares is caused by lack of commitment to the above guidelines and inquiring from concession-pursuing individuals. Therefore, the Prophet (peace and blessings be upon him) said, **“Verily, Allah does not take away knowledge by snatching it from the people; rather, He takes away knowledge with the death of the scholars until, when He leaves no scholar behind, the people turn to the ignorant as their leaders. They are asked, so they give religious judgments without knowledge; thus they are led astray and lead others astray.”**³

Righteous and faithful people are prone to distant themselves away from doubtful and prohibited matters. It is reported that when Abu Bakr Al-Siddīq found out his servant was bringing him food by an ill-gained money, he asked him how he gained the money to buy the food. He told him he used to work as a soothsayer before his conversion to Islam though people gave him money because he was not a good soothsayer. Abu Bakr

¹ Jāmi' Al-'Ulūm wa Al-Ḥikam: (2/102)

² Al-Aḥzāb: (36)

³ Related by Al-Bukhārī (100 and Muslim (2673)

said, “You were at the brink of ruining me.” He then put his hand in his throat and tried to vomit the food he ate until he threw it out. He was asked, ‘May Allah have mercy upon you! have you done this for just one bite?’ He answered, “Had it required my death, I would have done it. I heard the Messenger of Allah (peace and blessings be upon him) said, **“Whatever body that comes to grow out of illicit gains is rather doomed to Hell-Fire.”** So, I was afraid anything would grow in my body by means of this bite.”¹

It is authentically reported that the Prophet (peace and blessings be upon him) said to Ka’b, **“O Ka’b ibn ‘Ujra! There is no flesh raised from sprouting from the unlawful except that the Fire is more appropriate for it.”**² In another version, it reads, **“O Ka’b ibn ‘Ujra! He will not be admitted to paradise whose flesh raised from sprouting from the unlawful; the Fire is more appropriate for it.”**³ Insightful observation of the reality of Muslims around the world today reveals their panting after all the shares and services provided by banks or companies. Many Muslims engage in those transactions without consulting the reliable scholars. Few people seek inquiry, yet they do ask seekers of knowledge who are yet confused between the lawful and the unlawful. Other people intend to ask individuals known to pursue concessions. In other words, such person chooses the easiest of the opinions proposed by scholars on controversial issues. The inquirer should realize this inquiry is part of his religion and he should be aware from whom he is learning his religion, because he will [his excuse] before Allah. Some of the early scholars noted, “This knowledge is religion; so, look carefully from whom you are taking your religion.”

I seek refuge in Allah from the accursed Satan. Allah said, **“Indeed, from Allah nothing is hidden in the earth nor in the heaven. It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise. It is He who**

¹ Abu Nu’aym in Al-Ḥilya: (1/31)

² Related by Aḥmad (14481), Al-Tirmidhi (614), and it is graded as sound by Al-Ḥāfidh ibn Ḥajar. Al-Albāny graded it as authentic in ṣaḥīḥ Al-Tirmidhi (1/336)

³ Related by Aḥmad (3/399)

has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding."¹ May Allah bless the Noble Qur'an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part Two

All praise be to Allah for His kindness and thanks are due to Him for His guidance and favor. I bear witness that there is no god worthy of worship but Allah, without a partner, as veneration for His status. And I bear witness that Muhammad is His servant and Messenger, the chosen one of His creation, and the trustee over His revelation. May Allah's peace and blessings be upon him, his family, and companions, and whoever rightly follow them until the Day of Judgment.

Servants of Allah be mindful of Allah and know that anyone who avoids doubtful matters clears himself in regard to his religion and his honor. The Muslim must seek inquiry from the scholars about confusing issues rather than asking people who have no knowledge. on this vein, ibn Al-Qayyim (may Allah have mercy upon him) mentioned, "Rabī' a (may Allah have mercy upon him) was found crying. Upon asking about the cause, he answered, "A man without knowledge was inquired for a fatwa, thus giving rise

¹ āl-'im'rān: (5-7)

to a seriously grave matter in Islam. Some of the people offering fatwas here are more worthy of imprisonment than thieves.”¹

It is authentically reported that the Prophet (peace and blessings be upon him) said, **“The feet of the servant of Allah shall not move [on the Day of Judgement] until he is asked about five things: about his life and what he did with it, about his knowledge and what he did with it, about his wealth and how he earned it and where he spent it on, about his body and for what did he wear it out.”**² Ibn ‘Abbās (may Allah be pleased with him) said, “It is so imminent that a star may befall upon you from the sky. I tell you that the Messenger of Allah (peace and blessings be upon him) said such and such, but, in reply, you say that Abu Bakr and ‘Umar said such and such.”³ ‘Umar ibn Al-Khattāb (may Allah be pleased with him) told Ziyād, “Do you know what ruins Islam? He said I answered in the negative. He replied, ‘It is ruined by the downfall of a scholar, the pseudo-argument of the hypocrite who exploits the Qur’an, and the government of misguided rulers.”⁴

Sulaymān Al-Taymy (may Allah have mercy upon him) said, “Were you to pursue the concession of every scholar, you would become a host of all types of evil.”⁵ In the Qudsi hadith, Allah said, **“All of you are astray except those whom I guide. Ask Me for guidance and I will guide you.”**⁶ The Prophet (peace and blessings be upon him) used to open every night prayer with, **“O Allah, Lord of Gabriel, Mika'il and Isrāfil, Creator of the heavens and the earth, Knower of the unseen and the seen, You judge between**

¹ Al-Fawā'id by ibn Al-Qayyim (3/277)

² Related by Al-Tirmidhi: (2417)

³ Quoted as a proof by ibn Al-Qayyim in I'lām Al-Muwaq'in: (2/238). A similar meaning is found authentically related by Aḥmad: (5/48)

⁴ Al-Dārimy (220), Abu Nu'aym in Al-Ḥilya: (4/196), and ibn 'Abd Al-Bar in Jami' Al-'Ilm wa Faḍlih: (2/110)

⁵ Abu Nu'aym in Al-Ḥilya: (3/32) and it is mentioned by ibn Al-Qayyim in 'Ighāthat Al-Lahfān: (1/230)

⁶ Related by Muslim (2577)

Your servants concerning wherein they differ. O Allah, guide me to the disputed matters of truth for You are the One Who guides to the Straight Path.”¹

Servants of Allah fear Allah and distant yourselves from doubtful matters. Ask the people of remembrance (i.e. knowledgeable scholars) if you do not know. Send peace and blessings upon the best of the creation of Allah, our Prophet Muhammad ibn Abdullah, as Allah commanded you, **“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.”**²

May Allah’s peace and blessings be upon him and may Allah be pleased with his companions Abu Bakr, ‘Umar, ‘Uthmān, ‘Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, protect the fold of Islam. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah! I ask You for guidance, piety, chastity and self-sufficiency. O Allah! Guide us and provide us with success.

Allah, Almighty, said, **“Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.”**

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

¹ Related by Muslim: (770)

² Al-Aḥzāb: (56)

**Part Two: Some Accounts from the Biography and Morals
of The Prophet (Peace and Blessings Be Upon Him)**

8-His lineage and early childhood

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his companions.

Servants of Allah be mindful of Allah and know that every Muslim male and female must know his/her Prophet (peace and blessings be upon him). It is one of the three fundamental principles of which the Muslim will be asked about in the grave.

His name is Muhammad ibn Abdullah ibn Abd Al-Muṭṭalibn ibn Hāshim. Hāshim is from Quraish, from the Arabs, who are the offspring of Ishmael (Ismā'īl), son of Ibrāhīm (Abraham). May Allah's peace and blessings be upon them as well as our Prophet.¹ On Monday², Rabī' Al-'Awwal³ 571⁴ AD, otherwise called the year of the

¹ For the full chain of lineage of the Prophet till Adam, consider: Al-Bidāya wa Al-Nihāya by ibn Kathīr (2/195) and Sīrat ibn Hishām: (1/1). Ibn Al-Qayyim noted about the Prophet's lineage to 'Adnān, "Up until this name, the Prophet's lineage is soundly approved by the genealogists without any controversy. Beyond this name, however, there is a controversy over the correct chain. They agreed that 'Adnān is from the offspring of Ismā'īl (peace be upon him). Ismā'īl is the sacrificed one, based on the correct opinion held by the scholars of the companions, successors, and the following generations." [Zād Al-Ma'ād: 1/71]

² This day is the exact day, based on the saying of the Prophet (peace and blessings be upon him) reply to the question asking for the reason why he fasts Mondays, "This is a day on which I was born and at which I received the message." Related by Muslim (2/820). As for the actual date, there are many opinions: it was said on 2nd, 8th, 10th, 17th, and the 12th. However, the two most recognized and sound opinions are: the 8th of Rabī' Al-'Awwal, as considered preponderant and more authentic by ibn 'Abd Al-Bar; Al-Bidāya wa Al-Nihāya by ibn Kathīr (2/260). The second opinion: 12th of Rabī' Al-'Awwal. Ibn Kathīr noted, "This is the most recognized opinion by the majority of scholars." Al-Bidāya wa Al-Nihāya: (2/260). The latter opinion was adopted resolutely by ibn 'Ishāq. Sīrat ibn Hishām: (1/1).

³ This is correct and famous opinion. He (peace and blessings be upon him) was born on the Year of the Elephant on Rabī' Al-'Awwal. Some scholars report a consensus on this regard. Check Tahdhīb Al-Sīra Al-Nabawiyya by imam Al-Nawawy: (20)

⁴ Al-Raḥīq Al-Makhtūm: (53)

elephant, the Prophet (peace and blessings be upon him) was born. He was raised as an orphan but Allah, Almighty, provide him with refuge. He was poor but Allah made him self-sufficient. His father, Abdullah, died while he (peace and blessings be upon him) was a fetus in his mother's womb. Thuwayba, the maid of abu Lahb, breastfed him for few days¹.

Then Ḥalīma Al-Sa‘diyya breastfed him in the desert. Her tribe Banu Sa‘d accommodated him for four years, during which his heart was split open while playing with his playmates. Anas (may Allah be pleased with him) narrated, “Gabriel came to the Messenger of Allah (peace and blessings be upon him) while he was playing with his playmates. He took hold of him, laid him prostrate on the ground, tore open his breast and took out the heart from it and then extracted a blood-clot out of it and said, “That was the part of Satan in you. And then he washed it with the water of Zamzam in a golden basin and then it was joined together and restored to its place. The boys came running to his mother, i. e. his nurse, and said: Verily Muhammad has been murdered. They all rushed toward him (and found him all right). His color was changed. Anas said. I myself saw the marks of needle on his breast.”²

After this serious incident, Ḥalīma (may Allah be pleased with him) was overtaken by fear and gave him back to his mother, ‘Āmina bint Wahb. His mother took him on her way to Medina to visit his maternal uncles. On her way back to Mecca, she died at Al-‘Abwā’, located between Makkah and Medina. His age was then six years, three months, and ten days.³ After the death of his mother, his grandfather Abd Al-Muṭṭalib took care of him, but he died by the time Muhammad (peace and blessings be upon him) was eight years of age. His will included having Muhammad under the custody of

¹ Al-Bukhārī and Al-Fathḥ: (9/124)

² Related by Muslim (261-262). Check also the edited version of Al-Bidāya wa Al-Nihāya by prof. Abd-Allah ibn Abd Al-Muḥsin Al-Turkey: (3/413).

³ Al-Bidāya wa Al-Nihāya (4/423) and Al-Fuṣūl fī sīrat Al-Rasūl by ibn Kathīr (92). His mother and father died. Check ṣaḥīḥ Muslim (203), chapter: ‘upon the religion of pre-Islam era; and there is no might nor power except by Allah.’

his uncle Abu Tālib, because he was Abdullah's brother. He carefully looked after him and whole-heartedly supported him after he was commissioned though he persisted on his disbelief until his death. However, Allah lightened his punishment by the intercession of the Prophet (peace and blessings be upon him) who said, **“he is in a shallow place of Fire. But had it not been for me, he would have been in the lowest part of the Fire.”** In another version, it reads, **“My intercession may benefit him on the Day of Resurrection and he may be placed in the shallow part of the Fire, which would reach his ankles and his brain would be boiling.”**¹

He accompanied his uncle on a trade journey to the Levant when he was twelve years old. It was an expression of Abu Tālib's tender care of him because there would be no one to take care of Muhammad (peace and blessings be upon him) if he were to be left in Mecca. On the course of their journey, Abu Tālib and his fellow tradesmen noticed some signs of [prominence] on the Prophet (peace and blessings be upon him), which encouraged his uncle to be pay him increasing care.

Abu Musa Al-Ash'ary (may Allah be pleased with him) reported, “Abu Tālib departed to the Levant, and the Prophet (peace and blessings be upon him) left with him, along with some older men from Quraish. When they came across the monk they stopped there and began setting up their camp, and the monk came out to them. Before that they used to pass by him and he would not come out nor pay attention to them. He said, "They were setting up their camp when the monk was walking amidst them, until he came and took the hand of the Messenger of Allah (peace and blessings be upon him). Then he said, **‘This is the Master of Humans and Jinn, this is the Messenger of the Lord of the worlds. Allah will raise him as a mercy to the men and jinn.’** So some of the older people from Quraish said: **How do you know?’** He said: **‘When you people came along from the road, not a rock nor a tree was left, except that it prostrated, and**

¹ Related by Al-Bukhārī (3883, 3884, 3885, 6208, 6572) and Muslim (209); Al-Fuṣūl fī sīrat Al-Rasūl by ibn Kathīr (93); Al-Bidāya wa Al-Nihāya: (5/431-434)

they do not prostrate except for a Prophet. And I can recognize him by the seal of the Prophethood which is below his shoulder blade, like an apple...” The hadith continues to mention that there was a cloud over him that was shading him, and the shade of a tree leaned towards him.¹ The monk advised Abu Tālib to send him back to Makkah lest the Jews see him and cause him harm ensues. His uncle sent him back to Mecca. After he grew up, Khadīja bint Khuwaylid sent him in a trade journey of hers to the Levant in the company of her servant Maysara. Her trade profited and Maysara saw what astonished him. After he returned, he relayed to her what he saw. She became interested in marrying the Prophet (peace and blessings be upon him) and she was full of hope Allah would confer the good Allah has in store for her, which is beyond any human’s imagination. The Messenger of Allah (peace and blessings be upon him) married her at the age of twenty-five but hers was forty.² Since his childhood, Allah, Almighty, protected him against the filth of ignorance and any other shortcoming. He had never venerated any of their idols throughout his life, nor did he attend any of their disbelief-infested gatherings. They used to request his attendance, but he would deny, and Allah protects him. He had never drunk any intoxicants, nor did he commit a fornication. He realized their falsehood at an early age, thus he had never associated any partner besides Allah nor attended any of their gatherings of amusement. He avoided his people’s habits of fornications and wrongdoings. He had been raised in a society rampant with corruption and immoralities, such as polytheism, supplicating others besides Allah, undue killing, oppression, prostitution, *istibdā’* (i.e. a husband allows his wife to have a sexual intercourse with another man of a noble descent for the sake of the new-born child), group and individual adultery. In addition, their corrupt social conditions included the instant marriage after the husband’s death, violating

¹ Related by Al-Tirmidhi (3620). Ibn Kathīr commented on this hadith, “The narrators of this chain of narration are all trustworthy.” Al-Fuṣūl fī sīrat Al-Rasūl: (94); and Al-Albāny graded it as sound in ṣaḥīḥ Al-Tirmidhi: (3620). Al-Ghazālī noted, “Its chain of narration is authentic. However, the mention of Bilal is inaccurate as established. It is related by Al-Bazzār who mentioned: and his uncle sent a man with him.” Fiqh Al-Sīra: (68)

² It was maintained by ibn Al-Qayyim in Zād Al-Ma’ād: (1/105). Ibn Kathīr said, “Her age was thirty-five years old though it was maintained to be twenty-five.” Al-Bidāya wa Al-Nihāya; (3/466)

honor, property, and lives. These habits were widespread in the society before Islam without any condemnation by individuals or groups, not to mention the female infanticide, murder of children for fear of poverty or shame. Furthermore, gambling and consumption of intoxicants were considered a source of pride and boasting in the pre-Islam period.

However, this does not imply that the entire society engaged in those crimes but reluctance to denounce them is indicative of approval. The Prophet (peace and blessings be upon him) had never participated or committed any of those wicked morals. Allah, Almighty, has educated him well.¹ The morals he had always held were known to his people, and therefore they called him ‘the trustworthy Muhammad’.² Quraish built the Ka‘ba when the Prophet’s age was thirty-five. When the black stone was the only one left, they disagreed over who should place it. Each tribe argued for its sake, but they eventually agreed to hand it to the first person entering the [Ka‘ba]. It was the Prophet (peace and blessings be upon him) who entered first, which brought them joy and said the words ‘the trustworthy came’. They agreed to make him the arbiter to settle this dispute and imminent fight. He (peace and blessings be upon him) demanded a sheet of cloth and the stone to be placed at its middle. He then demanded every tribe to hold from the edges of the sheet; then he held the stone and placed at its location.³

Sometime after that, Allah endeared seclusion and solitude to him to worship Him. He used to frequent the cave of Hirā’ to worship Allah, Almighty, modelling on the religion of Abraham (peace and blessings be upon him). After he reach forty years of age, Allah honored him with prophethood. There is an agreement that Monday is the day he was

¹ The phrase ‘My lord educated me well’ is not authentic but sheikh Al-Islam ibn Taymiyya noted, “Its connotation is authentic yet lacks an authentic chain of narration.” Majmou‘ Al-Rasā’il Al-Kubra: (2/336) His statement is concurred by Al-Sakhāwy and Al-Siyūty. Check Kashf Al-Khafā’: (1/70) and Al-Silsilat Al-Aḥādīth Al-Da’ifa by Al-Albāny: (72).

² Related by Aḥmad in Al-Musnad: (3/425) and it is graded as sound by Al-Albāny in his edited version of Al-Ghazali’s Fiqh Al-Sīra: (84)

³ Fuṣūl fī sīrat Al-Rasūl by ibn Kathīr (95)

commissioned. It was maintained that the month of his commission was the 8th of Rabī‘ Al-‘Awwal when he was forty-one years of age after the Year of the Elephant; and this is the opinion of the majority.¹

One day, while he was in the cave of Hirā’, there came to him Gabriel and said, ‘Recite,’ to which he replied, ‘**I am not lettered.**’ He took hold of me [the Prophet said] and pressed me, till I was hard pressed; thereafter he let me off and said, ‘Recite.’ I said, ‘**I am not lettered.**’ He then again took hold of me and pressed me for the second time till I was hard pressed and then let me off and said, ‘Recite,’ to which I replied, ‘**I am not lettered.**’ He took hold of me and pressed me for the third time, till I was hard pressed and then let me go and said, “**Recite in the name of your Lord Who created, created man from a clot of blood. Recite. And your most bountiful Lord is He Who taught the use of pen, taught man what he knew not.**”² Then the Prophet returned therewith, his heart was trembling, and he went to Khadīja and said, ‘Wrap me up, wrap me up!’ So, they wrapped him till the fear had left him and he told her what happened. She replied, “It can't be. I swear by Allah that He shall never humiliate you. By Allah, you join ties of relationship, you speak the truth, you bear people's burden, you help the destitute, you entertain guests, and you help against the vicissitudes which affect people...”³

Then Allah, Almighty, commissioned him to both Humans and Jinn with the chapter of Al-Muddathir. The Prophet (peace and blessings be upon him) said, “While I was walking, all of a sudden, I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hirā’ sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Verses (of Qur’an), “**O you (i.e. Muhammad)!**

¹ Zād Al-Ma’ād by ibn Al-Qayyim: (1/78). He continued, “Other opinions held it was on Ramadan and others maintained it was on Rajab.”

² Al-‘Alaq: (1-5)

³ Related by Al-Bukhārī (3) and Muslim (160)

wrapped up in garments! Arise and warn and your Lord magnify, and your garments purify and dessert the idols.”¹ After this the revelation started coming strongly, frequently and regularly.”²

This chapter signaled the beginning of his mission. Allah sent him to warn against polytheism and invite people to Tawhīd (Monotheism). He (peace and blessings be upon him) began his message secretly, slowly attracting to Islam the early adopters of Islam such as Khadīja (may Allah be pleased with her), then Ali, then Zayd ibn Ḥāritha, then abu Bakr (may Allah be pleased with him). Afterwards, people began to embrace Islam one after the other until it spread across Mecca. Thereafter, Allah, Almighty, commanded His Prophet (peace and blessings be upon him) to declare his message openly, “**And warn, [O Muhammad], your closest kindred. And lower your wing to those who follow you of the believers. And if they disobey you, then say, "Indeed, I am disassociated from what you are doing."**”³ He invited them to [believe] in Allah by climbing the Safa mountain and started calling, “**O Bani Fihri! O Bani ‘Adi!**” addressing various tribes of Quraish till they were assembled. The Prophet (peace and blessings be upon him) then said, “**Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?**” They said, “Yes, for we have not found you telling anything other than the truth.” He then said, “**I am a warner to you in face of a terrific punishment.**”⁴ Quraish elite became uncompromisingly hostile against him and his followers though none of them could accuse him of lying or any other inappropriate characteristic. Allah, Almighty, said, “**And indeed, they do not call you untruthful, but it is the verses of Allah that the wrongdoers reject.**”⁵ Had they known he has any blameworthy characteristic —given they lived with him for forty years— it would have spared them time digging for an unadmirable characteristic to accuse him before

¹ Al-Muddathir: (1-5)

² Related by Al-Bukhārī: (4)

³ Al-Shu‘arā’: (214-216)

⁴ Related by Al-Bukhārī (4971) and Muslim: (194) n. (208)

⁵ Al-An‘ām: (33)

people. They found accusations with sorcery and soothsaying to be most suitable to call him. According to them, his call to Allah separates between the father and his son, brothers themselves, and the husband and the wife. They accused him with insanity because he opposed their polytheism and call to the worship of Allah alone. He continued his Dawah efforts during seasons, marketplaces, and left to Tā'if where he suffered a great deal of harm but he withstood it patiently. He spent ten years in Makkah calling to monotheism. Before his Ascent, Gabriel came and opened his heart to wash it with Zamzam water. He brought a basin full of wisdom and faith and emptied it on his chest and closed it afterwards.¹ Ibn Ḥajar (may Allah have mercy upon him) mentioned that the Prophet (peace and blessings be upon him) had his chest open three times: firstly: when he was a child [living] with the tribe of Banu Sa'd; secondly: when he was commissioned, "the report of the opening of his chest is authentic as related by abu Nu'aym in 'Dalā'il Al-Nubawa'. The first report related by Muslim includes an addition narrated by Anas, **he extracted a blood-clot and told him this was the part of Satan in him.**" This was at the time of his childhood. He was raised in the most perfect form, protected against Satan. The next chest opening by the time of commission is meant to accord him increasing honor so as to receive the revelation with a strong and most purified heart. The third chest opening coincided with the Ascent to heavens to prepare him for the intimate conversation with Allah. It is possible the rationale behind this third chest opening is to perfect his purification, as affirmed in his legislation (peace and blessings be upon him)."² He was took to Jerusalem and ascended to heavens where he heard the creaking of the pens above the seventh heaven. The five daily prayers were obligated therewith and he led the prophets in praying two rak'ahs. He returned to Makkah before the break of dawn. He spent three years praying in Makkah and later was commanded to migrate to Medina. After he settled there³, he

¹ Related by Al-Bukhārī (349) and Muslim (163)

² Fath Al-Bārī bi Sharḥ ṣaḥīḥ Al-Bukhārī (7/204-205)

³ He arrived at Medina on Monday, Rabbī' Al-Awwal. Some specified the 12th of Rabbī' Al-Awwal as the exact day of his arrival. Fath Al-Bārī: (7/224)

received the rest of the legislations of Islam such as Zakat, fasting, pilgrimage, Jihad, Adhan, enjoining the good and forbidding the wrongdoing, ...etc. He spent ten years engaging this endeavor until he (peace and blessings be upon him) died on Monday of Rabbī^c Al-‘Awwal, the 11th year after the migration; according to the popular opinion.¹ His age by the time of his death was sixty-years of age, forty of which spent before the commission of prophethood and twenty-three as a Prophet and Messenger. He (peace and blessings be upon him) died while his religion remains. He left no act of goodness but guided his nation to it and left no evil except he warned his nation against it. He is the seal of all prophets and messengers, and no prophet after him. Allah sent him to all mankind and obligated obeying him upon Humans and Jinn. Whoever obeys him shall enter the paradise but whoever disobeys him shall enter hellfire.²

I seek refuge in Allah from the accursed Satan. Allah said, **“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.”**³

May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part Two

All praise be to Allah for His kindness and thanks are due to Him for His guidance and favor. I bear witness that there is no god worthy of worship but Allah, without a partner, as a veneration for His status. And I bear witness that Muhamad is His servant and

¹ Al-Bidāya wa Al-Nihāya; (5/255); Tahdhīb Al-Sīra Al-Nabawiyya by Al-Nawawy: (25); Fath Al-Bārī: (8/129)

² Check ṣaḥīḥ Al-Bukhārī: (3851) and Al-Uṣūl Al-Thalātha by sheikh Muhammad ibn Abd Al-Wahhab: (75-76)

³ Al-Tawbah: (128)

Messenger, who called to what secures Allah's pleasure. May Allah's peace and blessings be upon him, his family, and companions, and whoever rightly follow them until the Day of Judgment.

Servants of Allah be mindful of Allah and learn the biography of your Prophet (peace and blessings be upon him). Anyone who does not know him nor his good manners will not love him, which shows that knowing him (peace and blessings be upon him) is an obligation upon every male and female Muslim. Servants of Allah the Muslim is obligated to follow the example of this merciful Messenger, **“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”**

Send peace and blessings upon the given mercy as Allah, Almighty, commanded you, **“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.”**¹ The Prophet (peace and blessings be upon him) said, **“Whoever ask [Allah to confer] blessing upon me, Allah will confer blessings upon him ten times.”**

May Allah's peace and blessings be upon him and may Allah be pleased with his companions Abu Bakr, 'Umar, 'Uthmān, 'Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, protect the fold of Islam. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah! I ask You for guidance, piety, chastity and self-sufficiency. O Allah! Guide us and provide us with success.

¹ Al-Aḥzāb: (56)

Allah, Almighty, said, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

Servants of Allah, "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded." Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. "Indeed, the remembrance of Allah is greater. And Allah knows that which you do."

9-The Morals of the Prophet

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his companions.

Servants of Allah be mindful of Allah and know that Allah sent Muhammad (peace and blessings be upon him) as a mercy to the worlds. Allah, Almighty, said, **“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”** He is a mercy for both Humans and Jinn, either a believer or a disbeliever. He called them to Allah to extract them out of darkness to the light. Allah, Almighty, said to him, **“Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided.”**¹ Allah, Almighty, said to the Prophet (peace and blessings be upon him), **“And [mention, O Muhammad], when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen quietly." And when it was concluded, they went back to their people as warners.”**²

He (peace and blessings be upon him) is a mercy to the worlds and a standing proof against the whole creation. He is Allah's favor upon the believer, as Allah, Almighty, said, **“Certainly did Allah confer [great] favor upon the believers when He sent among**

¹ Al-'A'rāf: (158)

² Al-Aḥqāf: (29)

them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.”¹

Abu Naḍra narrated, “Someone who heard the khutbah of the Messenger of Allah (blessings and peace of Allah be upon him) on the second of the days of at-Tashreeq told me that he said, “O people, verily your Lord is One and your father is one. Verily there is no superiority of an Arab over a non-Arab or of a non-Arab over an Arab, or of a red man over a black man, or of a black man over a red man, except in terms of righteousness.”²

This clearly indicates that there is no superiority between people except in terms of righteousness. The more righteous the better, irrespective of their race or color. Allah, Almighty, favored this honorable Prophet with all the good manners. The numbers of those who embraced Islam are countless just by virtue of his morals, whether it was his generosity, kindness, pardoning, forgiveness, patience, gentleness, forbearance, humbleness, fairness, mercy, favors, bravery, strength, or any other manifestation of good manners. Anyone who investigates the biography of the Prophet (peace and blessings be upon him) will find that he committed himself to good conduct throughout his daily life conditions, which led people to embrace Islam in countless numbers, by the favor of Allah initially then by virtue of the Prophet’s good manners.

For example, Thumāma ibn ‘Uthāl who embraced Islam because of the pardoning of the Prophet (peace and blessings be upon him). He said, “By Allah, O Muhammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allah, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allah,

1 Āl-‘im'rān: (164)

² Related by Aḥmad in his Musnad (edition of Al-Binā’i: (12/226). Al-Haythamy said, “It is related by Aḥmad and its narrators are the same ones of the ṣaḥīḥ compilations.” Majma’ Al-Zawā’id: (3/266)

there was no town most disliked by me than your town, but now it is the most beloved town to me.”¹

Another example is when a bedouin shouted while offering prayer. "O Allah! Bestow Your Mercy on me and Muhammad only and do not bestow it on anybody else along with us." When the Prophet (peace and blessings be upon him) had finished his prayer with Taslīm, he said to the bedouin, **"You have limited (narrowed) a very vast (thing)."**²

Mu‘āwiya ibn Al-Ḥakam, for example, personally felt the Prophet’s gentleness when educating him to the extent he said, “I declare that neither before him nor after him have I seen a leader who gave better instruction than he for whom I would give my father and mother as ransom). I swear that he did not scold, beat or revile me.”³ The Prophet (peace and blessings be upon him) once gave a man a large flock (of sheep and goats) and he went back to his people and said, “My people, embrace Islam, for Muhammad gives so much charity as if he has no fear of want.”⁴

Furthermore, the Prophet (peace and blessings be upon him) gave Ṣafwān ibn Umayya, one of the major figures of Quraish disbelievers, a hundred camel, then another hundred. Ṣafwān said, “(By Allah) Allah's Messenger (peace and blessings be upon him) gave me what he gave me, (and my state of mind at that time was) that he was the most detested person amongst people in my eyes. But he continued giving to me until now he is the dearest of people to me.” This was the reason Ṣafwān embraced Islam.⁵

Another disbeliever wanted to kill the Prophet (peace and blessings be upon him) with a sword but Allah protected the Messenger (peace and blessings be upon him) against him though the prophet forgave him.⁶ Then he returned to his people and embraced

¹ Related by Al-Bukhārī: (4372) and Muslim (1764)

² Related by Al-Bukhārī: (6010)

³ Related by Muslim (537)

⁴ Related by Muslim (2313)

⁵ Related by Muslim: (2313)

⁶ Al-Bukhārī and Al-Faḥ: (6/96,97) n. (2910) and Muslim: (4/1786) n. (843)

Islam, called them to it, and many of his fellow tribesmen embraced Islam by means of him.¹

Yet another example is Abdullah ibn Sallam, the Jewish scholar. He came to the Prophet (peace and blessings be upon him) after the latter first arrived at Medina. Abdullah (may Allah be pleased with him) said, “When I gazed upon the face of the Messenger of Allah (peace and blessings be upon him), I knew that this face was not the face of a liar. The first thing I heard from him was, **'O you people! Spread the Salam, feed (others), and perform prayer while the people are sleeping; you will enter Paradise peacefully.**”²

Zayd ibn Sa‘ya, the Jewish, tested the Prophet’s (peace and blessings be upon him) but he forgave him and commanded ‘Umar to give him charity. The Jewish Zayd said, “I have recognized ever single sign of prophethood in the face of the Prophet (peace and blessings be upon him) except for two I did not know: his patience precedes his impulsiveness and the agitation of an impulsive person only boosts his composure and patience. I have tested them. Now, I bear witness before you ‘Umar that I have accepted Allah as my Lord, Islam as my religion, and Muhammad as the Prophet; I pledge before you that [I will pay] half my wealth in charity for nation of Muhammad (peace and blessings be upon him).”³

Another Jewish man said at his deathbed, “By He who sent down the Torah, we find your description in our scripture. I bear witness that there is no god [worthy of worship] but Allah and that you are the Messenger of Allah.”⁴ Another example is the king of the Christians, Al-Najāshy (i.e. Amrah). When he heard the call of the Prophet (peace and blessings be upon him) and his declaration that Jesus is the servant and messenger of Allah, he said to the delegation of the Prophet (peace and blessings be upon him), “I

¹ Fath Al-Bārī by ibn Ḥajar: (7/428) and Sharḥ Al-Nawawy: (15/44)

² Related by Al-Tirmidhi: (2485), ibn Maja: (3251) and ṣaḥīḥ Al-Tirmidhi: (2/303)

³ Al-‘Iṣaba fī Tamayīz Al-ṣaḥāba by ibn Ḥajar: (1/566)

⁴ Related by Aḥmad: (5/411) and its narration is strengthened by ibn Kathīr in his commentary: (2/252)

welcome you and the one who sent you. I bear witness that he is the Messenger of Allah and that he is the one prophesized by Jesus. Had it not been for my kingship, I would have gone to him and kissed his sandals.”¹

Abu Sufyān told Heraclius, the Christian Roman king, “the Prophet (peace and blessings be upon him) does not betray the trust. He calls to the worship of Allah, alone, and abstain from associating others alongside Him. He forbids the worship of idols, commands with prayer, truthfulness, and chastity. Heraclius replied, “**If what you say is true, he will own what is beneath my feet (i.e. his kingdom). I knew that he was to appear but I did not think that he would be from among you. If I knew that I would be able to reach him. I would love to meet him; and if I had been with him. I would have washed his feet (out of reverence).**”² Allah said the truth about him, “**And indeed, you are of a great moral character.**”³ The Prophet has also said the truth, “**I have been sent to perfect the good manners.**”⁴

‘Ā’isha (may Allah be pleased with her) was asked about the morals of the Prophet (peace and blessings be upon him). She answered, “**The morals of the Prophet (peace and blessings be upon him) was [an embodiment] of the Qur’an.**”⁵ I seek refuge in Allah from the accursed Satan. Allah said, “**There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.**”⁶

May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and

¹ Siyar ‘A’lām Al-Nubalā’ by Al-Dhahaby: (1/438)

² Related by Al-Bukhārī: (7)

³ Al-Qalam: (4)

⁴ Al-Bayhaqy: (10/192), Aḥmad: (2/381), and check Al-ṣaḥīḥ by Al-Albāny: (45)

⁵ Related by Muslim: (746)

⁶ Al-Tawbah: (128)

you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part Two

All praise be to Allah for His kindness and thanks are due to Him for His guidance and favor. I bear witness that there is no god worthy of worship but Allah, without a partner, as a veneration for His status. And I bear witness that Muhammad is His servant and Messenger, who called to what secures Allah's pleasure. May Allah's peace and blessings be upon him, his family, and companions, and whoever rightly follow them until the Day of Judgment.

Servants of Allah be mindful of Allah and follow the example of your honorable and merciful Prophet. Allah, Almighty, sent him as a mercy to the worlds, as He, Almighty, said, **“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”**¹ Abu Huraira (may Allah be pleased with him) narrated, **“One asked the Messenger of Allah to Invoke curse upon the polytheists, whereupon he said, ‘I have not been sent as the invoker of curse, but I have been sent as mercy.’”**² In the hadith of Hudhayfa, the Prophet (peace and blessings be upon him) said, **“If I disparaged any person of my people, or cursed him in my anger. I am one of the children of Adam; I become angry as they become angry. He (Allah) has sent me as a mercy for all worlds. (O Allah!) make them (disparage or curse) blessing for them on the day of judgment!”**³

Abu Huraira (may Allah be pleased with him) narrated that the Messenger (peace and blessings be upon him) said, **“Indeed, I'm a given mercy.”**⁴ The Prophet (peace and blessings be upon him) also said, **“I am Muhammad, Ahmad. Muqafī (the last in**

¹ Al-'Anbiyā': (107)

² Related by Muslim: (2599)

³ Related by bu Dāwūd: (4659) and it is graded as authentic by Al-Albāny in 'ṣaḥīḥ Abu Dāwūd' (3/134)

⁴ Related by ibn Sa'd: (1/192), ibn Abu Shayba: (11/504), Al-Ḥākim: (1/351), and it is graded as authentic in Al-Silsilat Al-Aḥādīth Al-ṣaḥīḥa by Al-Albāny: (490)

succession), Ḥāshir (the one leading people to Gathering), the Prophet of repentance, and the Prophet of Mercy.”¹

Servants of Allah the Muslim is commanded to follow the example of this merciful Prophet, “There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.” Send peace and blessings upon the given mercy as Allah, Almighty, commanded you, “Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.”² The Prophet (peace and blessings be upon him) said, “Whoever ask [Allah to confer] blessing upon me, Allah will confer blessings upon him ten times.”

May Allah’s peace and blessings be upon him and may Allah be pleased with his companions Abu Bakr, ‘Umar, ‘Uthmān, ‘Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, protect the fold of Islam. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah! I ask You for guidance, piety, chastity and self- sufficiency. O Allah! Guide us and provide us with success.

Allah, Almighty, said, “Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.”

Servants of Allah, “Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that

¹ Related by Muslim: (2355)

² Al-Aḥzāb: (56)

perhaps you will be reminded.” Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

10- Physical and Moral characteristics of the Prophet

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his companions.

Servants of Allah be mindful of Allah and know that it is obligatory upon every male and female Muslim to know the Prophet (peace and blessings be upon him), because it is one of the three fundamental principles every Muslim learn about, act upon, and will be asked about in the grave. Part of this knowledge is to learn about the Prophet's physical and moral characteristics. The Prophet (peace and blessings be upon him) had the best physical and moral characteristics. He had the softest hand and was the best-smelling, wisest, best companion, and most knowledgeable and fearful of Allah.¹ He was the bravest, most generous, fairest, most tolerant, most endeavoring in obedience to his Lord, and most forbearing. He was the most merciful towards people and most modest. He had never avenged himself nor feel anger if he was wronged personally but he would take revenge for the sake of Allah only if Allah's prohibitions have been violated. When angered for such reason, no one would be able to endure it. In pursuit of truth, he made no difference between the powerful and the weak, the relative and the non-relative, the prestigious and the regular. He had never criticized any type of food; he

¹ For this reason, Abd-Allah ibn Al-Shikhhār, I came to the Messenger of Allah (peace and blessings be upon him) while he was praying. He was crying with a sound like the whistle of the boiling kettle. Abu Dāwūd: (904). It is graded as authentic by Al-Albāny in his edited version of Mukhtaṣr Al-Shamā'il; n. (276)

would eat it if he desires it otherwise he would just leave it. He used to eat from lawful food without exceeding the normal.

He would accept gifts and reward for them, but never would he accept charity. He used to mend his sandals, patch his garments, serve his family, milk his goat, serve himself, and was the humblest. He would answer the caller, be him a rich or a poor person, noble or commoner. He loved the needy, attended their funerals, and visit their patients. He had never belittled any poor individual for his poverty nor fear a king for his power. He would ride horses, camels, donkeys, mules. He had people ride behind him and never let anyone walks behind him.¹ His ring was made of silver and its bezel is of silver too. He used to wear it in his right little finger. Sometimes he would wear it in the left one. He used to wrap his abdomen with stones to resist hunger, even if he was granted the keys of the treasures of this world but he gave up all of that for the sake of the hereafter.

The messenger of Allah (Peace and blessings be upon him) was neither very tall nor short-statured, and his complexion was neither glaringly white nor was it very dark; and his hair (Peace and blessings be upon him) was neither very curly nor very straight. He had broad feet and good-looking face.² He was white with a handsome face.³ He was a well-built man with wide shoulders. His hair was thick and extends to his ears and sometimes it could reach his shoulders and at other times to the middle of his earlobes. His beard is very thick and the soles of both feet and hands were fully-fleshed.⁴ He had a large head and the joints of the bones were large, too. He had a fine line of hair extending from his chest to his naval. Whenever he walked, he would lean forward as if he was going down a decline. I have not seen anyone before him nor after him that

¹ Related by Aḥmad: (3/398), ibn Maja: (246), Al-Ḥākim: (4/481), ibn Ḥibbān: (2099), and check the Silsilat Al-Aḥādīth Al-ṣaḥīḥa: (1557)

² Related by Al-Bukhārī: n. (5908)

³ Related by Muslim n. (2340)

⁴ Fully-fleshed fingers are thick fingers in the hands and the feet.

resembled him. His had a great and wide eyes and his backside was not fleshy. His look was better than that of a full moon. His face was like the full moon and the seal of Prophethood was between his two shoulders; it was like a reddish spot as big as the egg of a pigeon. It was also said that the seal was a group of hair strands in between his shoulders and he would comb his hair and divide it. He wore perfume and would leave his beard intact without trimming but he used to comb it. He would instruct others to leave it grow and not to trim or shave it. He would also command people to darken their eyelids with kohl made from *ithmid* before they go to bed. He was reported to have said, “Use the kuhl made from *ithmid* for the eyes. It brightens the vision and make the eye lashes grow.”¹ He also said, “The best from among all the kuhl used by you is the one made from *ithmid*. It brightens the eyesight and make the eye lashes grow.”² He had few grey strands of hair in his hair and in his beard. His grey hair would cease to be visible when he greased his hair. If he did not, a few grey strands of hair would become visible. His grey hair was around twenty strands of grey hair that were white in color. He used to say, “The Qur’anic chapter of Hūd and similar chapters have turned my hair grey.” In another narration, it reads, “The Qur’anic chapters of Hūd, Al-Wāqi‘a, Al-Mursalāt, Al-Naba’, and Al-Takwīr have turned my hair grey.”³ His hair was reddish in color as it had henna applied to it. He liked to wear garments and ornamented, striped attire. He would wear a turban, a dress that would go down half of the leg.⁴ He liked wearing perfume and he used to say, “Fragrance for men is that which its scent is apparent and its color is hidden, and fragrance for women is that which its color is visible and its scent is hidden.”⁵

1 Related in Al-Shmā’il by Al-Tirmidhy and Al-Albāny graded it as sound and authentic in the abridged version of Al-Shmā’il Al-Muḥammadiyya n. (43) on page (45)

2 Related in Al-Shmā’il by Al-Tirmidhy and Al-Albāny graded it as sound and authentic in the abridged version of Al-Shmā’il Al-Muḥammadiyya n. (44) on page (45)

3 Related in Al-Shmā’il by Al-Tirmidhy and Al-Albāny abridged it and he deemed this hadith as sound and authentic n. (34) and (35)

4 Related in Al-Shmā’il by Al-Tirmidhy n. (97) and Al-Albāny graded this hadith as sound.

5 Related in Al-Shmā’il by Al-Tirmidhy n. (188) and Al-Albāny graded this hadith as sound and authentic.

He (Peace and blessings be upon him) used to smarten himself up for the Eid feast and the delegations. He liked cleanliness and hygiene. He did not like other to serve him. That is why, his companions would not serve him because they knew he would not like it.¹ He loved the tooth cleanser and the first thing he would do once he gets home is to cleanse his teeth. He would brush and rinse his mouth when he prayed at night. He would sleep at the beginning of the night and then wake up to pray. He used to pray for extended periods of time during the night until his feet would become swollen. Then he would pray odd units of prayer at the last part of the night before dawn. He liked to hear the Qur'ān being recited by others and he used to visit the sick, attend funerals and lead the funeral prayer. He was very bashful. Whenever he disliked something, it becomes apparent on his face. He liked to safeguard the secrets of others and he had genuinely put his trust in Allah in the truest sense of the word. That is why he is deemed the best of those who put their full trust in Allah. Anas (May Allah be pleased with him) said, "I served the Messenger of Allah (Peace and blessings be upon him) for ten years, and when he sent me to run an errand, he would say, "It is it meant to be, it would be" or "If it is destined to be, it will be."² Nevertheless, he would work his utmost and do his part. He never broke his promises and he instructed people not to be treacherous. Allah, the Almighty, safeguarded him from the evils and pitfalls of the pre-Islamic era that were prevalent before the advent of Islam.³ He grazed sheep at an early age and such was the custom of all prophets. All of them grazed sheep.⁴ Stones would even greet him before he became a prophet.⁵

He (Peace and blessings be upon him) has sundry names. He (Peace and blessings be upon him) said, "I am Muhammad and I am Aḥmad, and I am Al-Maḥī (the obliterator) by whom unbelief would be obliterated, and I am Al-Ḥāshir (the gatherer)

1 Related by Aḥmad (3/134)

2 Related by Aḥmad (1/352) and it is an authentic hadith.

3 Related by Al-Bukhārī n. (3829) and Aḥmad (4/222)

4 Related by Al-Bukhārī (2262) and (3406)

5 Related by Muslim n. (2277)

at whose feet mankind will be gathered, and I am Al-‘Āqib (the last to come)” and Al-‘Āqib means the last one after whom there will be no Prophet.¹

He (Peace and blessings be upon him) said, “I am Muhammad, Aḥmad. Muqaffi (the last in succession), Ḥāshir, the Prophet of repentance, and the Prophet of Mercy.”² His nickname was Abū Al-Qāsim.³ Allah sent him to perfect good manners.⁴

Allah, the Almighty, mentioned his name in several locations in the Qur’ān. He, the Almighty, said, “Muhammad is not but a messenger. [Other] messengers have passed on before him.”⁵ He, the Almighty, also said, “Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets.”⁶ He, the Most Exalted and Glorified, further said, “And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad - and it is the truth from their Lord.”⁷ Relating the statement of Prophet Jesus (Peace and blessings be upon him and upon our Prophet), Allah, the Most Exalted and Glorified, also said, “and bringing good tidings of a messenger to come after me, whose name is Ahmad.”⁸

He was always mindful of Allah and occupying himself with constant contemplation and thinking. He kept ill speech to a minimum. His prayers were very long but his sermons were short. He was very fond of perfume and he never said no to anyone who offered it to him. He thus abhorred unpleasant odors. More than anybody else, he always kept a smile on his face, and sometimes he laughed so hard that his canine teeth became visible. Jarīr (May Allah be pleased with him) maintained that the messenger of Allah (Peace and blessings be upon him) never pushed me back and whenever he would see

1 Related by Al-Bukhārī n. (3532) and Muslim n. (2354)

2 Related by Muslim n. (2355) and it was related in Al-Shmā’il by Al-Tirmidhy n. (316) (the abridged version by Al-Albāny).

3 Related by Al-Bukhārī n. (3537) and Muslim n. (3/1682)

4 Related by Aḥmad (2/318) n. (8939)

5 Āl-‘Imrān: (144)

6 Al-Aḥzāb: (40)

7 Muḥammad: (2)

8 Al-Ṣaf: (6)

me, he would smile at me. Once I complained to him that I was not able to sustain myself while riding horses. Thereupon, he punched me in the chest and said, “O Allah, make him firm and stable and make him guided and guiding to others.”¹ he also liked to tell jokes but he only tells the truth. He never held grudges against anyone and he accepted the apologies of whoever apologized to him. He used to eat with three of his fingers and would lick them. While drinking, he would take breath three times but away from the drinking utensil. When he spoke, he would utter words which are concise but comprehensive in meaning. Whenever he spoke, he would do so in a very clear and detailed way that makes it easier for whoever in his company to memorize and recall it. If people did not understand a word, he would repeat it three times until he made sure they understood it. He only talked when there was a need to do so. Allah bestowed upon him the most perfected manners combined with the best of actions. That is why blaming him was no more than an indirect explanation. He always instructed people to be lenient, tender and caring and encourage them to apply that in their lives. On the contrary, he encouraged them not to be aggressive or violent. He instructed the people to forgive and excuse others and to be tolerant and patient. Likewise, he encouraged them to have ethics and good manners. He used to start with the right side when doing his ablution, wearing his shoes, walking into places, dismounting his ride and in all other aspects of his life. He discouraged dismounting unless it is not very frequent. His left hand was kept for cleaning himself when answering the call of nature and for similar unpleasant purposes. Whenever he laid to rest, he would do so on his right side and he would put his right hand under his right cheek and then say the sleep supplications. Whenever he went to bed late before dawn, he would rest on his arm, putting his head on his hand. As for his company, it was a place for knowledge, leniency, bashfulness, honesty, dignity, patience and tranquility. It was a venue where no one raised their voices and no prohibitions were committed. What sets the attendees in his presence apart was piety. They were all humble. They revered the elderly and treated the young

¹ Related by Al-Bukhārī (3035, 3822, 6090)

with ample mercy. They all have a deep sense of altruism, especially to the needy. When they leave, they do so as advocates for goodness. He used to sit on the floor and eat on the floor. He also used to go with the widowed women, the destitute and the slaves to help run their errands. Whenever he passed by the youngsters playing, he would greet them and shake hands with them. Nonetheless, he did not shake hands with women who are not his relatives. He used to check on his companions regularly and make sure everything is fine with their lives. He also revered the dignitaries amongst all communities. He would look at and maintain eye contact with whomever he was talking to, even if they were the wickedest of the people. He tried to win their hearts and minds with that behavior. Anas (May Allah be pleased with him) was remained in his service for ten years and he said, “He never once told me 'Oof. When I did something, he never asked me, why did you do so? When I did not do a certain task, he never asked me why I did not do it. The messenger of Allah (Peace and blessings be upon him) had the best character among all people so much so that I never felt a silk cloth, nor pure silk, nor any other thing softer than the palm of the messenger of Allah (Peace and blessings be upon him). Nor did I smell any musk or any other fragrance, more sweet smelling than the sweat of the messenger of Allah (Peace and blessings be upon him).”¹ He never talked in an disparaging manner nor did he ever speak evil intentionally. He was neither coarse nor loud. He never responded to evil with evil. Rather, he repelled evil with good deeds, forgiveness, leniency and patience. He never ever beat a servant, a woman or any human being unless during battles fought for the sake of Allah. Whenever he was given a choice between two matters, he would always choose the easier one as long as it was not sinful to do so; but if it was sinful, he was the strictest of people in avoiding it.

¹ Related by Al-Bukhārī n. (6038), Muslim n. (2309) and Al-Tirmidhy in the abridged version of Al-Shmā'il n. (296) and the wording of the narration is attributed to the latter.

More than any other human being on earth, Allah has granted him (Peace and blessings be upon him) the most perfected manners combined with the best traits, and bestowed upon him vast knowledge and a high status as well as everything that leads to salvation and success in this mundane life and the next. He was unlettered and was not able to read or write. He had no human instructor or mentor. Allah has chosen him out of all human beings ever created, past and present. He made his message aimed at both human beings and jinn at large till the Day of Judgment. His good manners epitomized the Qur'an.¹ I seek refuge in Allah from the accursed Satan. Allah said, **“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.”**²

May Allah bless the Noble Qur'an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part Two

All praise be to Allah for His kindness and thanks are due to Him for His guidance and favor. I bear witness that there is no god worthy of worship but Allah, without a partner, as a veneration for His status. And I bear witness that Muhamad is His servant and Messenger, who called to what secures Allah's pleasure. May Allah's peace and blessings be upon him, his family, and companions, and whoever rightly follow them until the Day of Judgment.

1 Tahzīb Al-Asmā' wAl-Lughāt by Al-Nawwāwī (1/25-26) and (31-33). The abridged Al-Shmā'il Al-Muḥammadiyya by Al-Tirmidhy (It was abridged and edited by Al-Albāny) pages (13-194)

2 Al-Tawbah: (128)

Servants of Allah be mindful of Allah and know you should follow the example of the Prophet (peace and blessings be upon him) in all of his actions, sayings, seriousness, endeavors, jihad, ascetism, piety, truthfulness, and sincerity except what is peculiar to him or what is beyond one's capability. He (peace and blessings be upon him) said, **“O people! Do only those good deeds which you can do, for Allah does not get tired (of giving reward) till you get tired.”**¹”² And his saying, **“So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can.”**³

Servants of Allah, the Muslim servant is mandated to follow this merciful Prophet, **“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”**

Send peace and blessings upon the given mercy as Allah, Almighty, commanded you, **“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.”**⁴ The Prophet (peace and blessings be upon him) said, **“Whoever ask [Allah to confer] blessing upon me, Allah will confer blessings upon him ten times.”**

May Allah's peace and blessings be upon him and may Allah be pleased with his companions Abu Bakr, 'Umar, 'Uthmān, 'Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, protect the fold of Islam. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all

¹ Al-Bukhārī and Al-Faḥ: (4/213) n. (1970, Muslim: (1/541) n. (782)

² Tahdhīb Al-Sīra Al-Nabawiyya by Al-Nawawy: (56), Mukhtaṣar Al-Sīra Al-Nabawiyya by Al-ḥāfiẓ Abd Al-Ghany Al-Maqdisi: (77), Ḥuqūq Al-Muṣṭafa by Al-Qādi 'iyād: (1/77-215), and Mukhtaṣar Al-Shamā'il Al-Muḥammadiyya by Al-Tirmidhi: (112-188)

³ Al-Bukhārī: (7288) and Muslim: (2619)

⁴ Al-Aḥzāb: (56)

Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah! I ask You for guidance, piety, chastity and self-sufficiency. O Allah! Guide us and provide us with success.

Allah, Almighty, said, **“Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.”**

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

11- The Prophet's Diligence in Worship and Jihad

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his companions.

Servants of Allah be mindful of Allah and know that it is obligatory upon every male and female Muslim to know the Prophet (peace and blessings be upon him), because it is one of the three fundamental principles every Muslim learn about, act upon, and will be asked about in the grave. Part of this knowledge is to learn about his diligence in worship and Jihad. The Prophet (peace and blessings be upon him) was a role model, an example, and a leader to follow, based on the saying of Allah, Almighty, **“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”** The Prophet (peace and blessings be upon him) used to pray until his feet's skin cracks and swells. He was asked, **“You burden yourself like this, while your past and future sins have been forgiven?”** He said: **'Shouldn't I be a grateful worshipper?’**¹

He used to pray eleven rak'as a night or probably thirteen a night². He also used to pray twelve regular supererogatory rak'as³ or he may have prayed ten.⁴ He used to pray the *Duḥa* (Forenoon) prayer in four rak'as and sometimes many more⁵. His night prayer

¹ Related by Al-Bukhārī: (1130) and Muslim: (2819)

² Related by Al-Bukhārī: (1147) and Muslim: (737)

³ Related by Muslim: (728)

⁴ Related by Al-Bukhārī: (1172) and Muslim: (729)

⁵ Related by Muslim: (719)

may feature the recitation of approximately five *Juz'* (part) per a single rak'at¹. The total number of rak'as he prayed per day and night tallies up to more than forty, only seventeen of which are obligatory.²

Apart from fasting Ramadan, he used to fast three days monthly,³ Mondays and Thursdays weekly⁴, and most of Sha'bān annually or even the whole month⁵. He encouraged fasting the six days of Shawwāl⁶. His fasting habit was so consistent one would say he does not leave a day without fasting and, on other occasions, he would not fast to the extent one would say he does not fast.⁷ Never had he ever fasted a full month other than Ramadan except the month of Sha'bān. He used to fast the day of `Āshūrā (tenth day of Al-Muḥarram)⁸. It is reported he fasted the ninth day of Dhul-ḥijja⁹. He used to fast two and three days continuously without breaking his fast though he prohibited fasting without breaking the fast. He (peace and blessings be upon him) is not like his nation as he would spend the night while his Lord provides him with food and drink¹⁰. This sort of fasting is likely caused by the enjoyment and comfort he feels during the worship of Allah, Almighty. For this reason, he once told Bilal, “**O Bilal give us comfort by prayer.**”¹¹ He also said, “**My comfort has been provided in prayer.**”¹²

He used to give out charity abundantly. He was more generous than the blowing wind whenever Gabriel (peace and blessings be upon him) met him¹³. He would give out charity like one who does not fear poverty. Therefore, he once gave a man a herd of

¹ Related by Muslim: (772)

² Kitāb Al-Ṣalah by ibn Al-Qayyim: (140)

³ Related by Muslim: (1160)

⁴ Related by Al-Tirmidhi: (745) and Al-Nasā'i: (4/202)

⁵ Related by Al-Bukhārī: (1969, 1970) and Muslim: (1156, 1157)

⁶ Related by Muslim: (1164)

⁷ Related by Al-Bukhārī: (1971) and Muslim: (1156)

⁸ Related by Al-Bukhārī: (200, 2007) and Muslim: (1125)

⁹ Related by Al-Nasā'i: (4/205), Abu Dāwūd: (2437), Aḥmad: (6/288) and Ṣaḥīḥ Al-Nasā'i: (2263)

¹⁰ Related by Al-Bukhārī: (1961, 1964) and Muslim: (1102, 1103)

¹¹ Related by Abu Dāwūd: (8549) and Aḥmad: (5/393)

¹² Related by Al-Nasā'i: (7/61), Aḥmad: (3/128), and Ṣaḥīḥ Al-Nasā'i: (3/827)

¹³ Related by Al-Bukhārī: (6) and Muslim: (2308)

sheep scattered between two mountains. The man returned to his tribe and told them, “My people embrace Islam, for Muhammad give like one who does not fear poverty.¹ He (peace and blessings be upon him) was the best of people, most generous, bravest², most merciful of people, humblest, and fairest. He was the most enduring, gentle, tolerant, pardoning, patient, shyest, and firmest on truth.

He (peace and blessings be upon him) endeavored in all arenas of Jihad. First is resistance of oneself, which has four types: Resisting it for the sake of learning matters of religion, acting upon them, calling to them with insight, and enduring the difficulties of this call. The second is resistance of Satan, which is two types: resisting the misconceptions and allurements he caused. The third is Jihad against the disbelievers, which is four ways: by the pen, the tongue, the money, and the hands. The fourth is resistance of oppressors, which is three types: by the hands, then the tongue, then the heart. The total number of those sorts of Jihad is thirteen, at which Muhammad (peace and blessings be upon him) superseded everyone, because he has perfected every single one of them. He committed every second of his life to Jihad by his heart, tongue, hands, and money. He therefore earned the most honorable mention among human beings and the highest prestige before Allah.³ He engaged in battles against the enemies of Monotheism. He personally led twenty-seven military expeditions, nine of which he fought. As for the military expeditions he dispatched without leading are called cavalry squads and they were fifty-six in number.⁴

Financially speaking, he (peace and blessings be upon him) was the best person in transactions such that he would generously repay any debt he takes. One time, a man came to the Prophet (peace and blessings be upon him) to collect a debt of a camel from him but he behaved rudely. So, the Companions were about to harm him. The Messenger of Allah (peace and blessings be upon him) said, **Leave him, for indeed the**

¹ Related by Muslim: (4/1806) n. (2312)

² Related by Al-Bukhārī and Al-Fatḥ: (10/455) n. (6033) and Muslim: (4/1804) N. (2308)

³ Zād Al-Ma‘ād: (3/5,10,12)

⁴ Sharḥ Al-Nawawī: (12/95) and Fatḥ Al-Bāri: (7/279-281; 8/153)

owner of the right has the right to speak.' They said, 'We do not find except an older camel (than what he demands). The Prophet (peace and blessings be upon him) ordered them to give him that camel. The man said, "You have paid me in full and may Allah also pay you in full.' Allah's Messenger (peace and blessings be upon him) said, **"Give him, for the best amongst the people is he who repays his debts in the most handsome manner."**¹

On another occasion, he (peace and blessings be upon him) bought a camel from Jābir ibn Abdullah (may Allah be pleased with him). When Jābir brought him the camel, the Messenger (peace and blessings be upon him) told him, **"Do you think I bargained with you to take your camel?"** Jābir replied, "No, o Messenger of Allah.' The Messenger (peace and blessings be upon him) replied, **"Take both the camel and the money [I paid]."**²

He (peace and blessings be upon him) has the best character, because he embodied the morals of the Qur'an. `Ā'isha (may Allah be pleased with her) said about the Prophet's morals, **"The morals of the Prophet (peace and blessings be upon him) was [an embodiment] of the Qur'an."**³ For this reason, the Prophet (peace and blessings be upon him) said, **"I was sent to perfect the good manners."**⁴

He (peace and blessings be upon him) was the most ascetic person in this world. It is authentically reported that he (peace and blessings be upon him) slept on a mat that left marks in his body. `Umar ibn Al-Khattāb entered upon him (may Allah be pleased with him). After the Prophet (peace and blessings be upon him) woke up, `Umar tried to rub the marks off and said, 'I wish you would have slept on a softer bed.' The Messenger (peace and blessings be upon him) replied, **"What have I to do with the worldly life? I am like a rider on a summer's day who sat under a tree for its shade for a**

¹ Related by Al-Bukhārī: (2305) and Muslim: (1600)

² Related by Al-Bukhārī and Al-Faḥ: (4/320) n. (2097) and Muslim: (3/1221) n. (715)

³ Related by Muslim: (746)

⁴ Related by Al-Bayhaqy: (10/192), Aḥmad: (2/381), and Al-Ṣaḥīḥa by Al-Albāny: (45)

while, then went away and left it."¹ He also said, "If I had gold equal to the mountain of Uhud, it would please me that I should have nothing left of it with me after the passage of three nights, except what I might retain to repay a debt."²

Abu Huraira (may Allah be pleased with him) said, "The family of Muhammad (peace and blessings be upon him) never ate to the fill for three successive days until he died."³

The meaning is that they have not eaten food to their fill for three consecutive days and nights. It is likely because they have not had enough food although they may have some food but prefer to give it to others rather than themselves⁴. 'Ā'isha (may Allah be pleased with her) said, "The Prophet (peace and blessings be upon him) died without having eaten his fill with barely bread."⁵ She also said, "The family of Muhammad (peace and blessings be upon him) did not eat two meals on one day, but one of the two was of dates."⁶ And she said, "We used to see three crescents in two months, and no fire used to be made in the houses of Allah's Messenger (peace and blessings be upon him) (i.e. nothing used to be cooked)." `Urwa said, "What used to sustain you?" 'Ā'isha said, "The two black things i.e. dates and water."⁷

'Ā'isha (may Allah be pleased with her) said, "The bedding of the Messenger of Allah (peace and blessings be upon him) consisted of leather stuffed with palm fiber."⁸ In spite of such living conditions, he (peace and blessings be upon him) used to say, "O Allah, make for the family of Muhammad the provision which is a bare subsistence."⁹

¹ Related by Al-Tirmidhi among others. Al-Aḥādīth Al-Ṣaḥīḥa (439) and Ṣaḥīḥ Al-Tirmidhi: (2/280)

² Related by Al-Bukhārī: (2389) and Muslim: (991)

³ Related by Al-Bukhārī and Al-Faḥ: (9/517, 549) and Muslim: (5374)

⁴ Faḥ Al-Bārī: (9/517, 549) n. (5374). It is also narrated by 'Ā'isha: (5416)

⁵ Related by Al-Bukhārī and Al-Faḥ: (9/549) n. (5414)

⁶ Related by Al-Bukhārī and Al-Faḥ: (11/282) n. (6455)

⁷ Related by Al-Bukhārī and Al-Faḥ: (11/283) n. (6459)

⁸ Related by Al-Bukhārī and Al-Faḥ: (11/282) n. (6456)

⁹ Related by Al-Bukhārī and Al-Faḥ: (11/283) n. (6460) Bare subsistence is the minimum that provides the body without extravagance. This meaning is also found in Muslim's narration. Linguistics said that bare subsistence is the sufficient amount to keep one alive. This amount saves one from the downfalls of poverty and wealthiness; and Allah knows best. Al-Faḥ: (11/293), sharḥ Al-Nawwawī: (7/152), and Al-'Abī: (3/537)

The Messenger (peace and blessings be upon him) was one of the most pious people. He said, **“Sometimes when I return home and find a date fallen on my bed, I pick it up in order to eat it, but I fear that it might be from charity, so I throw it.”**¹ One time Al-Ḥassan ibn `Ali picked up one of the dates meant for charity and put it in his mouth. The Messenger of Allah (peace and blessings be upon him) told him, **“Leave it, leave it, throw it away. Do you not know that we do not eat the Ṣadaqah (charity)?”**²

Along with these blessed and great deeds, he (peace and blessings be upon him), **“O people! Do only those good deeds which you can do, for Allah does not get tired (of giving reward) till you get tired.”** And it was the habit of the members of Muhammad's (peace and blessings be upon him) household that whenever they did an act they did it continuously.³ **“Whenever the Prophet (peace and blessings be upon him) offers one type of prayer, he observes it continuously.”**⁴

A group of the companions considered their worship insufficient and said, "Where are we from the Prophet (peace and blessings be upon him) as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." [one of them said, 'I will never eat meat.' Allah's Messenger (peace and blessings be upon him) came to them and said, **"Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my Sunnah in religion, is not from me (not one of my followers)."**⁵

The word Sunnah here means his method and guidance as opposed to an obligatory act. The Prophet (peace and blessings be upon him) said despite these great deeds,

¹ Related by Muslim: (2/751) n. (1070)

² Related by Muslim: (2/751) n. (1069)

³ Al-Bukhārī and Al-Fath: (4/213) n. (1970) (11/294) n. (6465) Muslim: (1/541) (2/811) n. (782)

⁴ Al-Bukhārī and Al-Fath: (4/213) n. (1970) Ṣaḥīḥ Al-Bukhārī: (6461-6467)

⁵ Al-Bukhārī and Al-Fath: (9/104) n. (5063) and Muslim: (2/1020) n. (1401) The above narration is Muslim's.

“Observe moderation in deeds (and if it is not possible, try to be near moderation) and understand that none amongst you can attain salvation because of his deeds alone. They said: Allah's Messenger, not even you? Thereupon he said: Not even I, but that Allah should wrap me in His Mercy and Grace.” In another version, he said, “do good deeds properly and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise).”¹ He used to say, “Changer of the Hearts! Strengthen my heart upon Your Religion.”² And, “O Allah! Controller of the hearts, direct our hearts to Your obedience.”³

I seek refuge in Allah from the accursed Satan. Allah said, “There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.”⁴

May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part Two

All praise be to Allah for His kindness and thanks are due to Him for His guidance and favor. I bear witness that there is no god worthy of worship but Allah, without a partner, as a veneration for His status. And I bear witness that Muhamad is His servant and Messenger, who called to what secures Allah’s pleasure. May Allah’s peace and

¹ Al-Bukhārī: (6463, 6464) and Muslim: (4/2170) n. (2816-2818)

² Related by Al-Tirmidhi: (5/238) n. (2522) and others. Ṣaḥīḥ Al-Tirmidhi: (3/171)

³ Related by Muslim: (4/2045) n. (2654)

⁴ Al-Tawbah: (128)

blessings be upon him, his family, and companions, and whoever rightly follow them until the Day of Judgment.

Servants of Allah be mindful of Allah and follow your merciful and honorable Messenger. Allah, Almighty, sent him as a mercy to the world, **“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”**¹ Servants of Allah, the Muslim servant is obliged to follow this merciful Messenger, **“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”**

Send peace and blessings upon the given mercy as Allah, Almighty, commanded you, **“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.”**² The Prophet (peace and blessings be upon him) said, **“Whoever ask [Allah to confer] blessing upon me, Allah will confer blessings upon him ten times.”**

May Allah’s peace and blessings be upon him and may Allah be pleased with his companions Abu Bakr, ‘Umar, ‘Uthmān, ‘Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, protect the fold of Islam. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah! I ask You for guidance, piety, chastity and self-sufficiency. O Allah! Guide us and provide us with success.

Allah, Almighty, said, **“Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.”**

¹ Al-‘Anbiyā’: (107)

² Al-Aḥzāb: (56)

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

12-The Honorable Prophet Is A Mercy to The Worlds

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his companions.

Servants of Allah be mindful of Allah and follow your merciful and honorable Messenger. Allah, Almighty, sent him as a mercy to the world, **“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”**¹ Those who believed in him (peace and blessings be upon him) accepted and thanked this mercy while others disbelieved in it, exchanged the favor of Allah for disbelief, and rejected the mercy and favor of Allah.²

One of the evidence proving universality of the Prophet's (peace and blessings be upon him) mercy is the hadith narrated by abu Huraira (may Allah be pleased with him) who said, “One asked the Messenger of Allah to Invoke curse upon the polytheists, whereupon he said, **‘I have not been sent as the invoker of curse, but I have been sent as mercy.’**”³ Abu Huraira (may Allah be pleased with him) narrated that the Messenger (peace and blessings be upon him) said, **“Indeed, I'm a given mercy.”**⁴ The Prophet (peace and blessings be upon him) also said, **“I am Muhammad, Ahmad. Muqafī (the**

¹ Al-'Anbiyā': (107)

² Taysīr Al-Karīm Al-Raḥman fī Tafsīr Kalām Al-Mannān by Al-Sa'dy: (532)

³ Related by Muslim: (2599)

⁴ Related by ibn Sa'd: (1/192), ibn Abu Shayba: (11/504), Al-Ḥākim: (1/351), and it is graded as authentic in Al-Silsilat Al-Aḥādīth Al-ṣaḥīḥa by Al-Albāny: (490)

last in succession), Hāshir (the one leading people to Gathering), the Prophet of repentance, and the Prophet of Mercy.”¹

His mercy (peace and blessings be upon him) has included his enemies during their battles and resistance. Evidently, Jihad for the sake of Allah requires meeting certain legal guidelines. One of them is included in the saying of Allah, Almighty, “**but do not transgress. Indeed. Allah does not like transgressors.**”² This covers perpetrating prohibited acts such as body mutilation, misappropriation of war booty, killing non-combatant females, children, elders, monks, ill and blind people, and hermits. However, anyone of those types is to be killed if sought the assistance of disbelievers.³ Furthermore, the prohibition extends to the killing of animals unnecessarily, burning down trees, spoiling crops and fruits, water and polluting of wells, and demolition of houses⁴. One time, “**During some of the *Ghazawat* of the Prophet (peace and blessings be upon him) a woman was found killed. Allah's Messenger (peace and blessings be upon him) disapproved the killing of women and children.**”⁵ Whenever the Prophet (peace and blessings be upon him) appointed a leader over an army or a cavalry squad, he instructed him to personally fear Allah as well as the rest of the Muslims and then said, “**Go out for Jihad in Allah’s name, in the cause of Allah, and fight those who disbelieve in Allah. Go out for Jihad and do not indulge in Ghulul (misappropriation of war booty), or be treacherous or mutilate (dead bodies) or kill a child. When you meet your enemy, or the polytheists, invite them to three courses of action, and accept whichever of them they are willing to agree to, and withhold from doing anything else...**”⁶ then he explained the three courses: [embrace of] Islam, paying Jizya, and fight if they refused the previous two.⁷

¹ Related by Muslim: (2355)

² Al-Baqarah: (190)

³ Al-Mughny by ibn Qudāma: (13/178-179)

⁴ Tafsīr ibn Kathīr: (1/277) and ‘Anāshir Al-Quwa fī Al-Islam: (212)

⁵ Related by Al-Bukhārī: (3014, 3015)

⁶ Related by Muslim: (3/1357) n. (1731)

⁷ Ibid: (3/1357) and Zād Al-Ma‘ād: (3/100)

The Prophet (peace and blessings be upon him) consistently fulfilled his promises without ever betraying, based on the saying of Allah, Almighty, **“If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors.”**¹ Sulaym ibn `Amir said, ‘There was a covenant between Mu`awiya and the Byzantines, and he was going towards their country, and when the covenant came to an end, he attacked them. A man came on a horse, or a packhorse saying, Allah is Most Great, Allah is Most Great; let there be faithfulness and not treachery. And when they looked they found that he was `Amr ibn Abasa. Mu'awiyah sent for him and questioned him (about that). He said, I heard the Messenger of Allah (peace and blessings be upon him) say, **‘When one has covenant with people he must not strengthen or loosen it till its term comes to an end or he brings it to an end in agreement with them (to make both the parties equal).’** So Mu`awiya returned.² This proves that the ultimate purpose of Jihad is to make the Word of Allah supreme.

One of the most expressive examples of this mercy that extended to his enemies is his story with the angel of the mountains when Allah sent him to Muhammad (peace and blessings be upon him) to give him an order after the he suffered serious harms by the polytheists. The angel of the mountains came and greeted him, **“O Muhammad, Allah heard what your people had said to you. I am the angel of the mountains, and my Lord has sent me to you so that you may give me your orders. (I will carry out your orders³). If you wish I will bring together the two mountains that stand opposite to each other at the extremities of Makkah to crush them in between.”** But Messenger of Allah (peace and blessings be upon him) said, **“I rather hope that Allah will raise from among their**

¹ Al-Anfāl: (58)

² Related by Abu Dāwūd: (3/83) n. (2759) and Ṣaḥīḥ Sunnan Abu Dawūd: (1580). This hadith is sound and authentic.

³ Faṭḥ Al-Bārī: (6/316)

descendants people as will worship Allah the One, and will not ascribe partners to Him (in worship)."¹

Another great example of the mercy of the Prophet (peace and blessings be upon him) is the hadith of Anas (peace and blessings be upon him) who said, "A young Jewish boy who was in the service of the Prophet (peace and blessings be upon him) fell ill. The Prophet (peace and blessings be upon him) went to visit him. He sat down by his head and said to him, **"Embrace Islam."** The little boy looked at his father who was sitting beside him. He said, 'Obey Abul-Qāsim (i.e., the Messenger of Allah (peace and blessings be upon him)).' [In the version of Al-Nasā'i, the boy said, 'I bear witness there is no god worthy of worship but Allah and that Muhammad is the Messenger of Allah] So, he embraced Islam and the Prophet (peace and blessings be upon him) stepped out saying, **"Praise be to Allah Who has saved him from Hell-fire."**² There are many other examples on this regard.

The Prophet (peace and blessings be upon him) was merciful to the believers. Allah, Almighty, said, **"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful."**³ Allah, Almighty, sent the Prophet (peace and blessings be upon him) for whole mankind. He is particularly one of the believers who know and learn from him. He offered them genuine advice, endeavored to secure their interests, felt very sympathetic with their hardships, and desired nothing but good for them and strove to deliver it to them. Moreover, he was particularly diligent in guiding them to faith, hated they commit any evil, and he was incredibly gentle and merciful towards them, even more than their parents. Hence, his right secured priority over all other

¹ Related by Al-Bukhārī: (3231) and Muslim: (1795)

² Related by Al-Bukhārī: (1356, 5657). Check Fath Al-Bārī: (3/219)

³ Al-Tawbah: (128)

rights of creation. The entire nation is obligated to believe in him, venerate, support, and respect him.¹

Allah, Exalted and Glorified, said, **“The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers.”**² The closest thing to a person is his self but the Prophet is more worthy of this [extent] of closeness, because he (peace and blessings be upon him) offered them advice, sympathy, and mercy. Hence, in the instance one desires something in opposition to the Prophet’s (peace and blessings be upon him) command, the latter must take priority and cannot be opposed by any statement of anybody else. In addition, one must love the Prophet more than anyone else.³

Allah, Exalted and Glorified, said, **“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].”**⁴

As for the Prophet’s mercy to all people, Jarīr ibn Abdullah (may Allah be pleased with him) narrated that he heard the Messenger of Allah (peace and blessings be upon him) saying, **“He who is not merciful to people Allah will not be merciful to him.”**⁵ Abu Huraira (may Allah be pleased with him) narrated that he heard Abul-Qāsim (peace and blessings be upon him) saying, **“Mercy is removed only from a miserable person.”**⁶ Abdullah ibn `Amr (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said, **“The merciful are shown mercy by Ar-Rahman. Be merciful on the earth, and you will be shown mercy from Who is above**

¹ Taysīr Al-Karīm Al-Raḥman fī Tafsīr Kalām Al-Mannān by Al-Sa’dy: (357)

² Al-Aḥzāb: (6)

³ Taysīr Al-Karīm Al-Raḥman fī Tafsīr Kalām Al-Mannān by Al-Sa’dy: (659)

⁴ Āl-‘im'rān: (159)

⁵ Related by Muslim: (2319)

⁶ Related by Al-Tirmidhi: (1923). It is graded as sound by Al-Albāny in Ṣaḥīḥ Al-Tirmidhi: (2/350)

the heavens. The womb is named after Ar-Rahman, so whoever connects it, Allah connects him, and whoever severs it, Allah severs him.”¹

Another kind of the Prophet’s mercy is directed to children. Anas ibn Mālik (may Allah be pleased with him) said, “An older man came to talk to the Prophet, and the people were hesitant to make room for him. The Prophet said, **‘He is not one of us who does not have mercy on our young and does not respect our elders.’**”²

The Prophet’s (peace and blessings be upon him) mercy to daughters: Abu Sa`īd Al-Khudri (may Allah be pleased with him) said that the Messenger of Allah (peace and blessings be upon him) said, **“Whoever has three daughters, or three sisters, or two daughters, or two sisters and he keeps good company with them and fears Allah regarding them, then Paradise is for him.”**³

The Prophet’s (peace and blessings be upon him) mercy to orphans: Abu Huraira (may Allah be pleased with him) said that the Messenger of Allah (peace and blessings be upon him) said, **“He who takes care of an orphan, whether he is his relative or a stranger, will be in Paradise with me like these two.”** The narrator, Malik bin Anas raised his forefinger and middle finger for illustration.”⁴

Abu Huraira (may Allah be pleased with him) narrated that a man complained the hardness of his heart to the Messenger of Allah (peace and blessings be upon him). He told him, **“Rub over the head of the orphan (i.e. be kind to him) and feed the needy.”**⁵

¹ Related by Al-Tirmidhi: (1924). It is graded as sound by Al-Albāny in *Ṣaḥīḥ Al-Tirmidhi*: (2/350)

² Related by Al-Tirmidhi: (1919). It is graded as sound by Al-Albāny in *Ṣaḥīḥ Al-Tirmidhi*: (2/348)

³ Related by Abu Dāwūd: (5147), Al-Tirmidhi: (1912, 1916) and Al-Albāny graded it as ‘authentic for extrinsic reasons’ in his book *Ṣaḥīḥ Al-Targhīb wa Al-Tarhīb*: (2/429)

⁴ Related by Muslim: (2983) and Al-Bukhārī on the authority of Sahl ibn Sa`d: (605)

⁵ Related by Aḥmad: (14/558). In *Al-Targhīb wa Al-Tarhīb* (3/323), imam Al-Mundhri commented, “It is related by Aḥmad and it shares the same narrators of the *Ṣaḥīḥ* collections.” Al-Albāny graded it as ‘authentic for extrinsic reasons’ in his book *Ṣaḥīḥ Al-Targhīb wa Al-Tarhīb*: (2/676) However, the compilers of ‘*Al-Mawsū‘a Al-ḥadīthiyya*’ graded it as weak in their edited version of Aḥmad’s ‘*Musnad*’: (13/21) n. (7576). Its wording reads, “If you want to make your heart tender, feed the needy and rub over the head of the orphan.” The above wording is found on: (14/558) n. (9018)

The Prophet's (peace and blessings be upon him) mercy to women and the weak: Abu Huraira (may Allah be pleased with him) narrated the Messenger of Allah (peace and blessings be upon him) said, **"O Allah, I declare inviolable the rights of two weak ones: the orphans and women."** `Amr ibn Al-Aḥwas (may Allah be pleased with him) reported that he had heard the Prophet (peace and blessings be upon him) saying on his Farewell Pilgrimage, after praising and glorifying Allah and admonishing people, **"Treat women kindly, they are like captives in your hands; you do not own anything else from them."**²

The Prophet's (peace and blessings be upon him) mercy to widowed women and the needy: Abu Huraira (may Allah be pleased with him) narrated the Messenger of Allah (peace and blessings be upon him) said, **"The one who looks after a widow or a needy person is like a Mujahid (warrior) who fights for Allah's Cause, or like him who performs prayers all the night and fasts all the day."** In the version of Muslim, it reads, **"The one who looks after a widow or a needy person is like a Mujahid (warrior) who fights for Allah's Cause, or like who constantly stands for prayer and observes fast without breaking it."**³ 'Abdullah bin Abi Awfa said, **"The Messenger of Allah (peace and blessings be upon him) used to recite a great deal of remembrance, engage little in idle talk, make the prayer long and keep the khutbah short, and he would not refrain from walking with a widow or needy person and tending to their needs."**⁴

The Prophet's (peace and blessings be upon him) mercy to seekers of knowledge and the deep compassion he showed them: Abu Sa`īd Al-Khudri (may Allah be pleased with him) said that the Messenger of Allah (peace and blessings be upon him) said, **"People will come to you seeking knowledge. When you see them say to them,**

¹ Related by ibn Maja: (3678) and it is graded as sound by Al-Albāny in Ṣaḥīḥ ibn Maja: (2/298)

² Related by ibn Maja: (1851) and it is graded as sound by Al-Albāny in Ṣaḥīḥ ibn Maja: (2/120). It is also related by Al-Tirmidhi and Al-Nasā'i. check 'Irwā' Al-Ghalīl: n. (1997)

³ Related by Al-Bukhārī: (5353, 606, 607) and Muslim: (2982)

⁴ Related by Al-Nasā'i: (1415) and it is graded as sound by Al-Albāny in Ṣaḥīḥ Al-Nasā'i: 91/456)

'Welcome, welcome,' in obedience to the instructions of the Messenger of Allah and *Aqnuhum*." (One of the narrators said) "I asked Al-Hakam: 'What is *Aqnuhum*?¹' He said: 'Instruct them.'"

The Prophet's (peace and blessings be upon him) mercy to captives: Abu Musa (may Allah be pleased with him) narrated that The Prophet (peace and blessings be upon him) said, "**Set the captives free, feed the hungry, and visit the patients.**"² This hadith reflects the Prophet's mercy to Muslim captives, his command to free them, feed the hungry, and visit the patients.

The Prophet's (peace and blessings be upon him) mercy to the patients and his compassion for them: Abu Musa (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said, "**He who visits the sick is supposed to remain in the *Khurfat* of Paradise. It was said: Allah's Messenger, what is this *Khurfat* of Paradise? He said: It is a place abounding in fruits.**"³ `Ali ibn Abu Tālib (May Allah be pleased with him) narrated that he heard the Messenger of Allah (peace and blessings be upon him) saying, "**When a Muslim visits a sick Muslim at dawn, seventy thousand angels keep on praying for him till dusk. If he visits him in the evening, seventy thousand angels keep on praying for him till the morning; and he will have (his share of) reaped fruits in Paradise.**"⁴ Ibn `Abbās (May Allah be pleased with them) narrated that the Prophet (peace and blessings be upon him) said, "**He who visits a sick person who is not on the point of death and supplicates seven times: As'alullahAl-**

¹ Related by Al-Tirmidhi: (2650, 2651), ibn Maja: (247) and it is graded as sound by Al-Albāny in *Ṣaḥīḥ ibn Maja*: (1/98)

² Related by Al-Bukhārī: (3046)

³ Related by Muslim: (2568)

⁴ Related by Al-Tirmidhi: (969) and it is graded as sound by Al-Albāny in *Ṣaḥīḥ Al-Tirmidhi*: (1/497)

'Azima Rabb Al-'Arshil-'Azimi, an yashfiyaka (I beseech Allah the Great, the Lord of the Great Throne, to heal you), Allah will certainly save him from that sickness."¹

The Prophet's (peace and blessings be upon him) mercy to animals, birds, and pack animals: Abu Huraira narrated that the Prophet (peace and blessings be upon him) said, "A man saw a dog panting and licking mud because of excessive thirst. He then gave water to the dog. Allah thanked him for that deed and forgave him. The people said, "O Allah's Messenger (peace and blessings be upon him)! Is there a reward for us in serving the animals?" He replied: "Yes, there is a reward for serving any animate (living being)." In Al-Bukhari's version, it reads, "Allah thanked him and admitted him to Paradise."²

Ibn `Umar happened to pass by some young men of the Quraish who had tied a bird (and made it a target) at which they had been shooting arrows. So, no sooner did they see Ibn `Umar they went away. Thereupon Ibn `Umar said, "Who has done this? Allah has cursed him who does this. Verily Allah's Messenger (peace and blessings be upon him) invoked curse upon one who made a live thing the target (of one's marksmanship)."³

Ibn Mas`ūd (may Allah be pleased with him) said, "We were with the Messenger of Allah (peace and blessings be upon him) during a journey. He went to answer the call of nature. We saw a bird with her two young ones and we captured her young ones. The bird came and began to spread its wings. The Messenger of Allah (peace and blessings be upon him) came and said, 'Who grieved this for its young ones? Return its young ones to it. He also saw an ant village that we had burnt. He asked. 'Who has burnt this?' We replied, 'We did.' He said, 'It is not proper to punish with fire except the

¹ Related by Abu Dāwūd: (3106), Al-Tirmidhi: (2083) and Al-Albāny graded it as 'authentic' in Ṣaḥīḥ Abu Dāwūd: (3160)

² Related by Al-Bukhārī: (173, 2466) and Muslim: (2244)

³ Related by Al-Bukhārī: (5515) and Muslim: (1958)

Lord of fire.”¹ Jābir reported that Allah's Messenger (peace and blessings be upon him) passed by an ass the face of which had been cauterized, whereupon he said, **‘Allah has cursed one who has cauterized it (on the face).’**² It is also narrated that the Messenger of Allah (peace and blessings be upon him) prohibited smacking the face and cauterizing the face.³

‘Abdullah ibn Ja`far said “The Messenger of Allah (peace and blessings be upon him) seated me behind him (on his ride) one day and told me secretly a thing asking me not to tell it to anyone. He entered the garden of a man from the Ansar. All of a sudden when a camel saw the Prophet (peace and blessings be upon him), it wept tenderly producing yearning sound and its eyes flowed. The Prophet (peace and blessings be upon him) came to it and wiped the temple of its head. So, it cooled down. He then said **“Who is the master of this camel? Whose Camel is this?** A young man from the Ansar came and said, ‘This is mine, Messenger of Allah (peace and blessings be upon him).’ He said, **‘Don’t you fear Allah about this beast which Allah has given in your possession. It has complained to me that you keep it hungry and load it heavily which fatigues it.’**”⁴

One of the most expressive manifestations of his boundless mercy is the tenderness of his heart (peace and blessings be upon him) and crying in many occasions. When he cried, he did not sob or made any loud voice. His laughter was not boisterous. His tears when crying would stream and his chest would produce a wheezing. He used to weep out of mercy to the dead, fear and compassion for his nation, and fear of Allah,

¹ Related by Abu Dāwūd: (2675) and Al-Albāny graded it as ‘authentic’ in Ṣaḥīḥ Abu Dāwūd: (2/146)

² Related by Muslim: (2117)

³ Related by Muslim: (2116)

⁴ Related by Aḥmad: (1/205), Abu Dāwūd: (2549) and Al-Albāny graded it as ‘authentic’ in Ṣaḥīḥ Abu Dāwūd: (2/110)

Almighty. He used to weep when reciting the Qur'an out of longing, love, and glorification^{1,2}.

Another type of his mercy is his gentle treatment of children and making them feel happy: Mahmūd ibn Rabī` (may Allah be pleased with him) narrated, "When I was a boy of five, I remember the Prophet (peace and blessings be upon him) took water from a bucket (used for getting water out of a well) with his mouth and threw it on my face."³

Abu Huraira (may Allah be pleased with him) narrated, "The Prophet (peace and blessings be upon him) kissed his grandson Al-Hasan ibn `Ali (May Allah be pleased with them) in the presence of Al-Aqra` ibn Habis. Thereupon he remarked, "I have ten children and I have never kissed any one of them.' The Messenger of Allah (peace and blessings be upon him) looked at him and said, **"He who does not show mercy to others will not be shown mercy."**⁴

I seek refuge in Allah from the accursed Satan. Allah said, **"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful."**⁵

May Allah bless the Noble Qur'an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

¹ Zād Al-Ma'ād by ibn Al-Qayyim: (1/183)

² Check 'Raḥmat Al-'Ālamīn' by the author of this book: (83-93) where he listed sixteen occasions where the Prophet (peace and blessings be upon him) cried.

³ Related by Al-Bukhārī: (77) and Muslim: (1/456) n. (265-33)

⁴ Related by Al-Bukhārī: (5997)

⁵ Al-Tawbah: (128)

Part Two

All praise be to Allah for His kindness and thanks are due to Him for His guidance and favor. I bear witness that there is no god worthy of worship but Allah, without a partner, as a veneration for His status. And I bear witness that Muhammad is His servant and Messenger, who called to what secures Allah's pleasure. May Allah's peace and blessings be upon him, his family, and companions, and whoever rightly follow them until the Day of Judgment.

Servants of Allah be mindful of Allah and follow your merciful and honorable Messenger. Allah, Almighty, sent him as a mercy to the world, **“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”**¹ Servants of Allah, the Muslim servant is obliged to follow this merciful Messenger, **“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”**

Send peace and blessings upon the given mercy as Allah, Almighty, commanded you, **“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.”**² The Prophet (peace and blessings be upon him) said, **“Whoever ask [Allah to confer] blessing upon me, Allah will confer blessings upon him ten times.”**

May Allah's peace and blessings be upon him and may Allah be pleased with his companions Abu Bakr, 'Umar, 'Uthmān, 'Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, protect the fold of Islam. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all

¹ Al-'Anbiyā': (107)

² Al-Aḥzāb: (56)

Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah! I ask You for guidance, piety, chastity and self-sufficiency. O Allah! Guide us and provide us with success.

Allah, Almighty, said, **“Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.”**

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

13-The Humbleness of The Prophet

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah’s peace and blessings be upon him, his family, and his companions.

Servants of Allah be mindful of Allah and know that humbleness to Allah, Almighty, is an admirable type of morals and one of the Prophet's (peace and blessings be upon him) morals. Anyone who humbles himself before Allah, Almighty, will be raised in status at both this world and the hereafter. Humbleness is an outstanding characteristic and an admirable moral; hence, Allah praised humble people, **“And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace.”**¹ They walk in a gentle and composed manner without the slightest of arrogance, haughtiness, and insolence. They are knowledgeable, patient, prestigious and modest.² Whoever is humble, Allah, Almighty, will raise his rank in this world and the hereafter. The Prophet (peace and blessings be upon him) said, **“Wealth is not diminished by giving (in charity). Allah augments the honor of one who forgives; and one who displays humbleness towards another seeking the pleasure of Allah, Allah raise his ranks.”**³ Humbleness is the key to people's hearts. By means of it, Allah raises the ranks of such individual in this world and the hereafter. People admire and venerate any individual with humbleness.⁴ On the other hand, arrogant people is destined for humiliation and abasement in this world and the hereafter, based on the hadith of abu Huraira and abu Sa`id (may Allah be pleased with them) who said that the Messenger of Allah (peace and blessings be upon him) said, **“Glory is His (i.e. Allah) lower garment and Majesty is His cloak and (Allah says,) He who contends with Me in regard to them I shall torment him.”**⁵

The Prophet (peace and blessings be upon him) was one of the humblest people. One example is narrated by Anas (may Allah be pleased with him) who said, “The Prophet (peace and blessings be upon him) had a she-camel called Al-`Adbā' and it was too fast to surpass in speed. There came a bedouin riding a camel of his, and that camel

¹ Al-Furqān: (63)

² Madārij Al-Sālikīn: (2/327)

³ Related by Muslim: (4/2001) n. (2588)

⁴ Sharḥ Al-Nawawī `ala Ṣaḥīḥ Muslim: (16/142)

⁵ Related by Muslim and in Al-Nawawī's explanation: (16/173) n. (2620).

outripped it (i.e. Al-`Adbā'). That result was hard on the Muslims who said sorrowfully, " Al-`Adbā' has been outripped." Allah's Messenger (peace and blessings be upon him) said, **"It is due from Allah that nothing would be raised high in this world except that He lowers or puts it down."**¹ The Messenger of Allah (peace and blessings be upon him) was the role model in his Dawah.

Ibn Mas`ūd (may Allah be pleased with him), "A man came to the Prophet (peace and blessings be upon him), so he spoke to him, and he started to tremble with awe. He said to him: **"Take it easy. I am not a king; I am just a man whose mother ate dried meat."** Al-Ḥākim added in his narration on the authority of Jarīr ibn Abdullah, "in this valley." Then Jarīr recited, **"and you are not over them a tyrant. But remind by the Qur'an whoever fears My threat."**² All people must follow the example of the Messenger of Allah (peace and blessings be upon him). He was humble in his Dawah of people. Whenever he passes by boys, he greets them. A slave woman would seek his assistance wherever she wants. At his house, he would serve his family. He never took revenge for his own sake. He used to fix his sandals, path his cloth, milk the sheep for his family, feed the camel, eats with servants, sit along with the needy, deliver the need of any widowed woman or an orphan, great first whomever he meets, and answers the invitation of anyone even if it is for something minimal. He was very humble without any humiliation, generous without any extravagance, gentle and tender hearted towards every Muslim, and he treated them leniently.³

One proof of his benchmark humbleness (peace and blessings be upon him) is how he considered the other prophets (peace be upon them) to be better than him. A man

¹ Related by Related by Al-Bukhārī and in Al-Faḥ: (11/340) n. (6501)

² Related by ibn Maja: (3312), Al-Ḥākim: (2/466). Al-Dhahaby authenticated it as well as Al-Albāny in Ṣaḥīḥ ibn Maja: (3/128) and in Silsilat Al-Aḥādīth Al-ṣaḥīḥa by Al-Albāny: (4/497) n. (1876). The verse is taken from chapter Qāf: (45)

³ Madārij Al-Sālikīn by ibn Al-Qayyim: (2/328-329)

called him, "O best of creatures!" So, he said: **"That is Ibrahim."** He also said, **"None has the right to say that I am better than Jonah, son of Matta."**² Definitely, he (peace and blessings be upon him) is the best of all the prophets and messengers and the master of mankind, based on his saying (peace and blessings be upon him), **"I'm the pre-eminent of people on the Day of Judgment."**³ He (peace and blessings be upon him) also said, **"I shall be pre-eminent among the descendants of Adam, the first from whom the earth will be cleft open the first intercessor, and the first whose intercession will be accepted."**⁴

Another example of the humbleness of the Prophet (peace and blessings be upon him) is that he had no doorman screening people from him⁵. He used to treat sick people with Ruqya and supplicate Allah for them. He used to rub over the head of young children⁶ and supplicate Allah for them. He used to intercede n behalf of his companions; he said, **"Intercede [on behalf of others] and you shall be rewarded, because Allah decreed what He wills through the tongue of His Messenger."**⁷ He told Anas (may Allah be pleased with him), "O my son!" out of humbleness and kindness.⁸

When a black man or a black woman who used to sweep the mosque died, the Prophet (peace and blessings be upon him) asked about her (or him). He was told that she (or he) had died. He said, **"Why did you not inform me? Show me his grave (or her grave)."** So, he went to her (his) grave and offered her (his) funeral prayer. Then he said, **"These graves cover those in them with darkness, and Allah illumines them for its residents as a result of my supplication for them."**⁹

¹ Related by Muslim: (1369)

² Related by Al-Bukhārī: (4630) and Muslim: (4/1846) n. (2376)

³ Related by Al-Bukhārī: (3340, 3361, 4712) and Muslim: (194)

⁴ Related by Abu Dāwūd: (4763) and Al-Albāny graded it as 'authentic'" (3/138)

⁵ Related by Al-Bukhārī: (1283)

⁶ Related by Al-Bukhārī: (7210)

⁷ Related by Al-Bukhārī: (1432) and Muslim: (2627)

⁸ Related by Muslim: (2151, 2152)

⁹ Related by Muslim: (956)

Anas ibn Mālik (may Allah be pleased with him) narrated, “I served the Prophet for ten years. He never complained and never blamed me by saying: 'Why did you do so' or why did you not do so?’ And the Messenger of Allah had the best character among all of the people.”¹ I seek refuge in Allah from the accursed Satan. Allah said, “**And indeed, you are of a great moral character.**”²

May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part Two

All praise be to Allah for His kindness and thanks are due to Him for His guidance and favor. I bear witness that there is no god worthy of worship but Allah, without a partner, as a veneration for His status. And I bear witness that Muhammad is His servant and Messenger, who called to what secures Allah’s pleasure. May Allah’s peace and blessings be upon him, his family, and companions, and whoever rightly follow them until the Day of Judgment.

Servants of Allah be mindful of Allah and know that humbleness is an admirable characteristic embodied by the Prophet (peace and blessings be upon him). Therefore, the Muslim servant is obliged to follow the Prophet’s model of humbleness, based on the saying of Allah, Almighty, “**There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.**” Each Muslim should humble himself before Allah, Almighty, to model on his honorable Prophet (peace and blessings be upon him).

¹ Related by Al-Bukhārī: (6038) as well as another version related by Al-Tirmidhi in his Shamā’il as noted above.

² Al-Qalam: (4)

Send peace and blessings upon the given mercy as Allah, Almighty, commanded you, **“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.”**¹ The Prophet (peace and blessings be upon him) said, **“Whoever ask [Allah to confer] blessing upon me, Allah will confer blessings upon him ten times.”**

May Allah’s peace and blessings be upon him and may Allah be pleased with his companions Abu Bakr, ‘Umar, ‘Uthmān, ‘Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, protect the fold of Islam. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah! I ask You for guidance, piety, chastity and self- sufficiency. O Allah! Guide us and provide us with success.

Allah, Almighty, said, **“Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.”**

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

¹ Al-Aḥzāb: (56)

14- The Prophet's Education of His Companions

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his companions.

Servants of Allah fear Allah as He should be feared. Allah, Almighty, said, **“O you who believe, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].”** servants of Allah, know that the Prophet (peace and blessings be upon him) educated his companions on love and unity. The first act he (peace and blessings be upon him) did in the course of establishment and reformation was building the Prophetic Mosque. All Muslims participated in this endeavor, headed by their leader Muhammad (peace and blessings be upon him). It marked the first public and united endeavor. It united the hearts and manifested the general goal of endeavoring. Before the advent of the Prophet (peace and blessings be upon him) to Medina, the residents had separate locations where they met, chatted, stayed awake, and recited poetry. Such was indicative of separation and difference. However, when the Mosque was built, it represented the center for all Muslims where they gather, meet, and ask the Messenger of Allah (peace and blessings be upon him) who would teach, guide, and instruct them.¹

By means of this Mosque, forums were gathered, people found a common location, tribes developed good relations with one another, phratries loved one another, and

¹ Al-Bukhārī and Al-Fath: (7/239240) n. (3906)

disunity transformed into unity. The Medina became void of multiple groups and united into a single group. There became no more leaders but just a single leader, namely, the Messenger of Allah (peace and blessings be upon him) who receives the commands and prohibitions from his Lord and teaches his nation. Muslims became one line, one soul, one mind, and one body.¹

The Mosque was not merely a place where the five daily prayers are observed but also a university where Muslims receive the teachings and instructions of Islam and meet as well. At the Mosque, the members of the previously warring tribes meet. It represents a base for the management of state affairs, launch campaigns, and hold advisory and executive councils. The first order of business the Prophet (peace and blessings be upon him) set out instantly after he resided in Medina was the establishment of the Mosque for people to gather therein. He built a mosque in Qubā' when he resided there. On his way to Medina, he observed the Friday prayer at the [dwelling] of the tribe of Sālim ibn `Awf, located between Qubā' and Medina inside a valley called Rānūnā'. After he arrived at Medina, his first act was building the Mosque.²

Furthermore, just as the Prophet (peace and blessings be upon him) built the Mosque and united the hearts, he (peace and blessings be upon him) instituted a brotherhood between the Muhājirūn and Ansār, which reflects keen awareness, prophetic perfection, political maturity, and Muhammadan wisdom.³ He (peace and blessings be upon him) officially instituted this brotherhood at the house of Anas ibn Mālik. They were ninety men, half of whom from the Muhājirūn and the other half were from Ansār. The brotherhood terms featured equality, inheritance after death except for the blood relatives until the battle of Badr. After Allah revealed the verse, “**But those of**

¹ Al-Tārīkh Al-Islamī by Maḥmūd Shākir: (2/161-162) and Al-Raḥīq Al-Maghtūm: (179)

² Al-Sira Al-Nabawiya: durūs wa 'ibar: (74); Fiqh Al-Sira: (189); and Hadha Al-Ḥabīb ya Muḥib: (180)

³ Hadha Al-Ḥabīb ya Muḥib by Abu Bakr Al-Jazā'irī: (178)

[blood] relationship are more entitled [to inheritance] in the decree of Allah,"¹ inheritance become associated with the ties of kinship, not brotherhood.²

The clannish fanaticism disappeared as zeal became only legitimate for the cause of Islam. The differences of lineage, color, and birthplace became disregarded. None shall gain prominence or decline except by the measure of integrity and righteousness. Feelings of brotherhood, altruism, and companionship blended together in this brotherhood, providing the new society with amazing examples. This brotherhood represents the strongest manifestation of the human and moralistic fairness of Islam.³ It was not just a ratified agreement on paper or uttered by tongue, it was instead engraved on hearts with manifested in sparing no money nor blood for its sake. It was no idle talk but a bond of brotherhood manifested in words, deeds, belongings, and properties during times of ease and hardships.⁴

One of the greatest examples is related by Al-Bukhari in his *Ṣaḥīḥ*: the Prophet (peace and blessings be upon him) established a bond of brotherhood between `Abd Al-Raḥman ibn `Awf and Sa`d ibn Al-Rabī` Al-Ansari. Sa`d said to `Abd Al-Raḥman, "The Ansar are aware I'm one of their wealthiest so I want to divide my property (between us), and I have two wives, so see which of the two you like and tell me, so that I may divorce her, and when she finishes her prescribed period (i.e. 'Idda) of divorce, then marry her." `Abdur-Rahman said (to him), "May Allah bless you in your family and property. Show me the market." So they showed him the Qainuqa' market. (He went there and) returned with a profit in the form of dried yogurt and butter. He continued going (to the market) till one day he came, bearing the traces of yellow scent. The Prophet (peace and blessings be upon him) asked, "What is this (scent)?" He replied, "I got married." The Prophet (peace and blessings be upon him) asked, "**How**

¹ Al-Anfāl: (75)

² Zād Al-Ma`ād: (3/63) and Al-Raḥīq Al-Maghtūm: (180)

³ Zād Al-Ma`ād: (3/63) and Al-Raḥīq Al-Maghtūm: (180)

⁴ Al-Tārīkh Al-Islamī by Maḥmūd Shākir: (2/165) and Fiqh Al-Sīra by Muhammad Al-Ghazālī: (192)

much dowry did you give her?" He replied, "I gave her a datestone of gold or a gold piece equal to the weight of a date-stone." The Prophet (peace and blessings be upon him) said (to him), **"Make a wedding banquet even if with one sheep."** Instituting this brotherhood informs of an unprecedented wisdom, prudent policy, and an effective solution for many of the problems Muslims were facing.

Insofar as the companions are concerned, the Prophet (peace and blessings be upon him) paid great attention to educating and teaching them, purifying their souls, encouraging them to embrace good manners, and cultivating their etiquettes of friendliness, brotherhood, glory, honor, worship, and obedience.²

The Prophet (peace and blessings be upon him) said, **"O people, exchange greetings of peace (i.e., say: As-Salamu 'Alaikum to one another), feed people, strengthen the ties of kinship, and be in prayer when others are asleep, you will enter Paradise in peace."**³ And, **"A person whose neighbors are not safe from his evil will not enter Paradise."**⁴ And, **"A Muslim is the one from whose tongue and hands the Muslims are safe."** And, **"No one of you becomes a true believer until he likes for his brother what he likes for himself."**⁵

The Prophet (peace and blessings be upon him) said, **"The relationship of the believer with another believer is like (the bricks of) a building, each strengthens the other."** He (peace and blessings be upon him) illustrated this by interlacing the fingers of both his hands.⁶ And, **"Do not envy one another; do not inflate prices by overbidding against one another; do not hate one another; do not harbor malice against one another; and do not enter into commercial transaction when others have entered into that**

¹ Related by Related by Al-Bukhārī and in Al-Fatḥ: (7/112) n. (3780, 3781).

² Al-Tārīkh Al-Islamī by Maḥmūd Shākir: (2/165) and Al-Raḥīq Al-Maghtūm: (179, 181, 208)

³ Related by Al-Tirmidhi: (4/652) n. (2485) He commented on this hadith as authentic. Ibn Maja: (2/1083) n. (3251); Al-Dārimi: (1/156); Aḥmad: (1/165;2/391). Ṣaḥīḥ Al-Tirmidhi: (2/303)

⁴ Related by Muslim: (1/68) n. (46)

⁵ Related by Related by Al-Bukhārī and in Al-Fatḥ: (1/54) n. (1) and Muslim: (1/65) n. (41). The above narration is related by Muslim.

⁶ Related by Related by Al-Bukhārī and in Al-Fatḥ: (1/56) n. (12) and Muslim: (1/67) n. (45)

(transaction); but be you, O slaves of Allah, as brothers. A Muslim is the brother of another Muslim; he neither oppresses him nor does he look down upon him, nor does he humiliate him. Piety is here, (and he pointed to his chest three times). It is enough evil for a Muslim to hold his brother Muslim in contempt. All things of a Muslim are inviolable for his brother-in-faith: his blood, his property and his honor."¹

And, "It is not lawful for a Muslim to desert (stop talking to) his brother beyond three nights, the one turning one way and the other turning to the other way when they meet, the better of the two is one who is the first to greet the other."² And, "The gates of Paradise are opened on Mondays and Thursdays, and then every slave (of Allah) is granted forgiveness if he does not associate anything with Allah in worship. But the person in whose heart there is rancor against his (Muslim) brother, they will not be pardoned and with regard to them it will be said twice: 'Hold both of them until they are reconciled with each other.'"³

And, "Help your brother, whether he is an oppressor or is oppressed."⁴ A man enquired: "O Messenger of Allah! I help him when he is oppressed, but how can I help him when he is an oppressor?" He (peace and blessings be upon him) said, "You can keep him from committing oppression. That will be your help to him."⁵ And he also said, "A Muslim owes another Muslim six duties." He was asked, "And what are they, Messenger of Allah?" He said, "To greet him when he meets him, to accept when he gives him an invitation, to give him good counsel when he asks for advice, to wish mercy on him when he sneezes and says, 'Praise be to Allah,' to visit him when he is ill, and to join the funeral procession when he dies."⁶

¹ Related by Related by Al-Bukhārī and in Al-Fatḥ: (1/565) n. (481) and Muslim: (4/1999) n. (2585)

² Related by Muslim: (4/1986) n. (2564)

³ Related by Related by Al-Bukhārī and in Al-Fatḥ: (10/491) n. (6077) and Muslim: (4/1986) n. (2560)

⁴ Related by Muslim: (4/1987) n. (2565)

⁵ Related by Muslim: (4/1988) n. (36)

⁶ Muslim related the meaning of this hadith: (4/1988) n. (2584) while Aḥmad narrated the above wording: (3/99); Related by Al-Bukhārī and in Al-Fatḥ: (5/98) n. (2443, 2444) and in another chapter: (12/223) n. (6952)

Al-Barā' ibn `Āzib narrated, “Allah's Messenger (peace and blessings be upon him) ordered us to do seven things and forbade us from seven. He ordered us to visit the sick, to follow funeral processions, (to say) to a sneezer, (May Allah bestow His Mercy on you, if he says, Praise be to Allah), to accept invitations, to greet (everybody), to help the oppressed and to help others to fulfill their oaths. He forbade us to wear gold rings, to drink in silver (utensils), to use Mayathir (silken carpets placed on saddles), to wear Al-Qissi (a kind of silken cloth), to wear silk, Dibaj or Istabraḡ (two kinds of silk).”¹

And, “You shall not enter Paradise so long as you do not affirm belief (in all those things which are the articles of faith) and you will not believe as long as you do not love one another. Should I not direct you to a thing which, if you do, will foster love amongst you: (i.e.) give currency to (the practice of paying salutation to one another by saying) as-salamu alaikum.”²

The Prophet (peace and blessings be upon him) was asked, "What (sort of) deeds in or (what qualities of) Islam are good?" He replied, "To feed (the poor) and greet those whom you know and those whom you don't know."³ And he said, “The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever.”⁴ And, “He who does not show mercy to others will not be shown mercy.”⁵

And, “He who does not show mercy to people will not be shown mercy by Allah.”⁶

And, “Reviling a Muslim is disobedience of Allah and killing him is (tantamount to) disbelief.”⁷

¹ Related by Al-Bukhārī and in Al-Fatḥ: (3/112) n. (1239); (5/99; 9/240;10/96)

² Related by Muslim: (1/74) n. (54)

³ Related by Al-Bukhārī and in Al-Fatḥ: (1/55) n. (12) and Muslim: (1/65) n. (39)

⁴ Related by Al-Bukhārī and in Al-Fatḥ: (10/438) n. (6011) and Muslim: (4/2000) n. (2586)

⁵ Related by Al-Bukhārī and in Al-Fatḥ: (10/438) n. (6013) and Muslim: (4/1809) n. (2319)

⁶ Related by Muslim: (4/1809)

⁷ Related by Al-Bukhārī and in Al-Fatḥ: (1/110) n. (48) and Muslim: (64)

Whether the above texts reached the Ansār directly from the Prophet (peace and blessings be upon him) or heard some of it from the Muhājirūn who heard it from the Prophet (peace and blessings be upon him) before migration, they are meant to educate all of his companions and whoever heard such texts until the Day of Judgment. There are plenty of other texts where Muhammad (peace and blessings be upon him) encouraged his companions to give out charity by enumerating its attractive virtues. He urged them against begging, reminding them with the virtue of patience and contentment. He prompted them to observe acts of worship and [secure] their virtues and reward. He forged a strong bond between them and the revelation such that He recites the Qur'an before them and they recite it back, in order to impart them the duty of Dawah, let alone the necessity of understanding and reflecting on the Qur'an. By means of these factors, he (peace and blessings be upon him) raised their spirits and trained them to [embrace] the highest of values and ideals until they evolved into a manifestation of human perfection. Following the above steps, the Prophet (peace and blessings be upon him) managed to build the most magnificent and honorable society history has ever known. He provided solutions for this society after it had been living [under the cover] of ignorance and superstitions. It has become a role model society of human perfection by virtue of Allah, alone, then by means of this wise Prophet. Muslims are therefore supposed to follow his path and embrace his guidance.¹

I seek refuge in Allah from the accursed Satan. Allah, Almighty, said to the Prophet (peace and blessings be upon him), **“And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].”**²

¹ Al-Rahīq Al-Maghtūm: (183)

² Āl-'im'rān: (159)

May Allah bless the Noble Qur'an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part Two

All praise be to Allah for His kindness and thanks are due to Him for His guidance and favor. I bear witness that there is no god worthy of worship but Allah, without a partner, as a veneration for His status. And I bear witness that Muhammad is His servant and Messenger, who called to what secures Allah's pleasure. May Allah's peace and blessings be upon him, his family, and companions, and whoever rightly follow them until the Day of Judgment.

Servants of Allah be mindful of Allah and know that unity of the hearts and their cooperation upon goodness and righteousness is one of the most crucial affairs, as the Prophet (peace and blessings be upon him) did with his companions. Their hearts were intertwined and their lines united. They became a superpower in the face of the enemies of this religion. So, follow the example of your Prophet (peace and blessings be upon him), based on the saying of Allah, Almighty, **“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”** Each Muslim should humble himself before Allah, Almighty, to model on his honorable Prophet (peace and blessings be upon him).

Send peace and blessings upon the given mercy as Allah, Almighty, commanded you, **“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and ask [Allah to grant**

him] peace.”¹ The Prophet (peace and blessings be upon him) said, **“Whoever ask [Allah to confer] blessing upon me, Allah will confer blessings upon him ten times.”**

May Allah’s peace and blessings be upon him and may Allah be pleased with his companions Abu Bakr, ‘Umar, ‘Uthmān, ‘Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, protect the fold of Islam. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah! I ask You for guidance, piety, chastity and self-sufficiency. O Allah! Guide us and provide us with success.

Allah, Almighty, said, **“Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.”**

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

¹ Al-Aḥzāb: (56)

15- The Ultimate Miracle: The Glorious Qur'an

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his companions.

Servants of Allah, fear Allah, Almighty, as He commanded you, **“O you who believe, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].”**¹ Servants of Allah, know that Allah, Almighty, provided this honorable Prophet with miracles proving his truthfulness and that he was sent by Allah, Almighty. Linguistically speaking, a miracle is introduced to thwart the opponent in the presence of a challenge.² It is an extraordinary incident that defies the capability of humans individually or collectively to introduce any similar act. Allah introduces such act at the hands of whomever He chooses for prophethood to prove his truthfulness and the soundness of his message.³

The noble Qur'an is the word of Allah, revealed unto Muhammad (peace and blessings be upon him). It is the ultimate miracle that remains across time. It defies the

¹ Āl-'im'rān: (102)

² Al-Qāmūs Al-Muḥīṭ, chapter zay: section 'Ayn: (663)

³ Manāhil Al-'Irfān fī 'Ulūm Al-Quran by Al-Zurqānī: (1/66); Al-Mu'jam Al-Wasīṭ, entry: 'Agaza: (2/585); Al-'Irshād 'ila ṣaḥīḥ Al-'I'tiqād by prof. Ṣaliḥ Al-Fawzān: (2/157). The difference between a miracle and a Karāma is: A miracle is an extraordinary incident coupled with the claim of prophethood and challenging the recipients. As for Karāma, it is an extraordinary incident uncoupled with the claim of prophethood nor the challenge. The latter can only be introduced by a pious person whose belief is sound and engages in righteous deeds. If, however, the extraordinary act is introduced by a deviant, it would be Satanic-inspired. If it is introduced by a regular individual, such person condition is to be measured against the Quran and Sunnah according to the opinion opined by Imam Al-Shāfi'i who said, “If you see a man walking above water and flying in the air, do not be seduced by him until you measure his condition [of deeds] against the Quran and Sunnah.” Sharḥ Al-'Aqīda Al-Ṭaḥāwiyya: (510), Siyar 'Alām Al-Nubalā': (10/23), and Al-'Ajwiba Al-'Usūliyya 'Ala Al-'Aqīda Al-Wāsiṭiyya by Al-Salmān: (311)

capabilities of all people across ages until the establishment of the Hour.¹ The Prophet (peace and blessings be upon him) 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 Judgment.”**²

The purpose of this hadith is not to restrict his miracles (peace and blessings be upon him) to just the Qur’an, nor is to maintain that he was not granted other tangible miracles like the previous prophets, but rather to establish that the Qur’an is the ultimate miracle made peculiar to him. Every prophet has been given a miracle peculiar to him alone, which he utilized to challenge the recipients of his message. The miracle of every prophet was specifically conditioned to suit his people. Hence, when sorcery was the common practice of Moses’s people, Moses had the cane to shape in a manner similar to what sorcerers do though it devoured what other sorcerers produced. Such miracle has not been produced by other prophets.

Furthermore, when the craft of medicine was advanced, Jesus brought forward what baffled the physicians such as giving life to the dead and healing the blind and the leprous; all of which is an essential part of their profession though they haven’t accomplished such leap of advancement. The Arabs, on a relevant note, topped the ranks of eloquence, rhetoric, and oration. For this reason, Allah designated the Qur’an as the miracle of our Prophet Muhammad (peace and blessings be upon him). Allah, Almighty, said about the Qur’an³, **“Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.”**⁴

The miracle of the Qur’an is, nevertheless, distinguished from all other miracles, because it is a persisting proof and remaining across ages. The other miracles of the

¹ Al-Dā’y ‘ila Al-‘Islam by Al-‘Anbāry: (393)

² Related by Al-Bukhārī and in Al-Fath: (9/3) n. (4981) and Muslim: (1/134) n. (152)

³ Fath Al-Bārī: (9/6, 7); Sharḥ Al-Nawawī ‘Ala Muslim: (2/188); ‘Alām Al-Nubawa by Al-Māwardī: (53); ‘Izhār Al-Ḥaq: (2/101)

⁴ Fuṣṣilat: (42)

previous prophets have vanished at their respective times though only their memories are lasting. Qur'an, on the contrary, is a standing and persisting proof as if one hears it from the mouth of the Messenger of Allah (peace and blessings be upon him). By means of the continuance of this ultimate proof, the Prophet (peace and blessings be upon him, said, **"I hope that my followers will outnumber the followers of the other prophets on the Day of Judgment."**¹

The Qur'an is a clear sign and a multi-faceted miracle including its [choice of] words, composition, expressiveness, meanings commanded by Allah, and the meanings reporting about Allah, Almighty, and His names, attributes, and angels...etc. not to mention the other facets explored by scholars.²

One of the manifestations of the inimitability of the Qur'an is its eloquence, expressiveness, and the inimitable composition that challenged both humans and jinn to bring forward any similar but they failed. Allah, Almighty, said, **"Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."**³ And, **"Or do they say, "He has made it up"? Rather, they do not believe. Then let them produce a statement like it, if they should be truthful."**⁴ After this challenge, they failed and none came forward. Allah extended this challenge and asked them to bring forward ten chapters like it, **"Or do they say, "He invented it"? Say, "Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful."**⁵ They could not bring forward anything, thus Allah extended the challenge even further, **"Or do they say [about the Prophet], "He invented it?" Say, "Then bring**

¹ Al-Bidaya wa Al-Nihaya: (6/69)

² Al-Jawāb Al-Ṣaḥīḥ: (4/74-75); 'Alām Al-Nubawa by Al-Māwardī: (53-70); Al-Bidaya wa Al-Nihaya: (6/54, 65); Al-Burhān fī 'Ulūm Al-Quran by Al-Zarkashi: (2/90-124); and Manāhil Al-'Irfān fī 'Ulūm Al-Quran by Al-Zurqānī: (2/227-308)

³ Al-'Isrā': (88)

⁴ Al-Tūr: (33-34)

⁵ Hūd: (13)

forth a surah like it and call upon [for assistance] whomever you can besides Allah, if you should be truthful."¹

Once again, Allah repeated the challenge in Medina after the migration, “And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a Surah the like thereof and call upon your witnesses other than Allah , if you should be truthful. But if you do not - and you will never be able to - then fear the Fire, whose fuel is men and stones, prepared for the disbelievers.”²

The saying of Allah, “But if you do not - and you will never be able to” means they could not do it in the past and they will never be capable in the future as well. The challenge is therefore concluded and they will always fail to bring forward a single surah like it as Allah said before. He, Almighty, commanded the Prophet to say in Mecca, “Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants." Allah generally commanded him to inform all creatures, with decisiveness, they will never produce the like of this Qur'an even if they gathered, supported, and cooperated with one another. This challenge is for all creatures and is heard by anyone who heard the Qur'an, common and specialists alike. It has become known that they could not produce like it nor even a single surah since the Prophet (peace and blessings be upon him) was commissioned until today.³

The Qur'an comprises thousands of miracles because it is a hundred and fourteen surahs wherein the challenge took place with a single surah. The shortest surah of the Qur'an is Al-Kawthar, composed of three short verses. According to the consensus, the number of Qur'anic verses exceeds 6200. The composition of surah Al-Kawthar from either a long verse or short verses is considered a single surah by which the challenge

¹ Yūnus: (38)

² Al-Baqarah: (23-24)

³ Al-Jawāb Al-Şahīḥ liḥimān Baddal Dīn Al-Masīḥ: (4/71-77) and Al-Bidaya wa Al-Nihaya: (6/65)

and inimitability is achieved.¹ For this reason, the noble Qur'an rendered all other tangible and intangible miracles needless for whoever has a heart or who listens while he is present [in mind]. One of the aspects of the Qur'anic inimitability is its inclusion of many of the unseen affairs whose knowledge is absent from Muhammad (peace and blessings be upon him) and any other human, thus proving that the Qur'an is the word of Allah, Almighty, Who is Omniscient, **“And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.”**²

Informing of the unseen is represented in a number of ways: The unseen of the past including the amazing stories and all that which Allah reported about the past; the unseen of the present wherein Allah revealed to His Messenger (peace and blessings be upon him) the news of present unseen like unveiling the secrets of the hypocrites, the dangers Muslims had to face, and many other incidents known only to Allah though He revealed them to His Messenger (peace and blessings be upon him); and lastly the unseen of the future wherein Allah told His Messenger (peace and blessings be upon him) about incidents yet to happen and then took place exactly as told, which proved that the Qur'an is the word of Allah and that Muhammad is the Messenger of Allah (peace and blessings be upon him).³

Legislative inimitability is another aspect of the Qur'anic inimitability. The Glorious Qur'an has introduced perfect guidance fulfilling all the needs of humans across all times and places, because it is revealed by the Omniscient who created mankind and knows what rectifies and corrupts it, benefits and harms it. Any legislation He institutes

¹ Istikhrāj Al-Jidāl min Al-Quran Al-Karīm by ibn Nijm: (100), Fath Al-Bāry: (6/582) and Manāhil Al-'Irfān: (1/336;1/231-232)

² Ak-'An'ām: (59)

³ Al-Dā'y 'ila Al-'Islam by Al-'Anbāry: (424-428); 'Izhār Al-Ḥaq: (65-107); Manāhil Al-'Irfān: (2/263); and Ma'ālim Al-Dawah by Al-Dulaymy: (1/463)

reflects the highest order of wisdom and knowledge. Allah, Almighty, said, **“Does He who created not know, while He is the Most Kind, the Acquainted?”**¹ Clarification of this issue is made clear by pondering on the human laws and systems whose disability to provide solution for human problems and failure to cope up with various conditions, times, and situations is exposed. This forces the legislators to engage in an endless process of amending, introducing, or repealing a legislation. They may repeal a legislation only in a short time after drawing it up, because humans are subjected to faults, errors, and unawareness of the depth of the human soul, let alone their ignorance of the developments in human conditions and what better suits it across time and place.

This is a tangible and observable proof of the disability of humans to introduces systems capable of rectifying the people and disciplining their behavior. In contrast, the Qur’an is the word of Allah, free of all errors, and guarantees attending to all interests of humans and guiding them to what rectifies their conditions in this life and the hereafter as long as they commit themselves to it and follow its guidance.² Allah, Almighty, said, **“Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.”**³

In sum, Sharia brought by the Book of Allah, Almighty, is pivoted on three fundamental benefits:

- 1- Fending off harm directed at six things⁴: protection of religion, soul, reason, lineage, honor, and wealth.
- 2- Acquisition of benefits⁵: the Qur’an opened the gates to acquire benefits at all arenas while blocking any mean causing harm.
- 3- Developing good manners and admirable customs.

¹ Al-Mulk: (14)

² Manāhil Al-‘Irfān: (2/247); ‘Athar Taṭīq Al-Ḥudūd fī Al-Mujtama’ Al-Islamī: one of the papers introduced in the Islamic jurisprudence conference in the university of Imam Muhammad ibn Saud: (117); and Ma’ālim Al-Dawah by Al-Dulaymy: (1/426)

³ Al-‘Isrā’: (9)

⁴ Fending off harm is known to scholars Usūl as necessities. Aḍwā’ Al-Bayān: (3/448)

⁵ Acquisition of benefits is known to scholars Usūl as needs. Aḍwā’ Al-Bayān: (3/448)

The Noble Qur'an is a solution for all the universal problems humans failed to provide solutions for. It has left no aspect of need humans are desperate for in this life and the hereafter without establishing relevant guidelines and offering the best of manners to observe them.¹

Another aspect of the Qur'an inimitability is the modern scientific inimitability. It is a new kind discovered by science in the modern era, according to the saying of Allah, Almighty, **"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?"**² This promise has been fulfilled in late eras. People have witnessed the signs of Allah in the horizon with the most accurate devices and means such as planes, submarines, and other accurate and sophisticated devices the human developed only in modern times. So, who told Muhammad (peace and blessings be upon him) about such unseen affairs 1426 years ago?³ This certainly proves that the Qur'an is the word of Allah and that Muhammad is truly the Messenger of Allah. This scientific inimitability has been discovered in the Earth and the sky, seas and deserts, humans and animals, plants, trees, insects, and others. The examples are too many to list in this brief overview.³

I seek refuge in Allah from the accursed Satan. Allah, Almighty, said to the Prophet (peace and blessings be upon him), **"Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."** May Allah bless the Noble Qur'an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

¹ Aḍwā' Al-Bayān: (3/409-457). In this book, the author has supported this aspect with rational and textual evidence; may Allah reward and forgive him.

² Fuṣṣilat: (53)

³ Consider many examples at: the chapter of "the scientific inimitability in the Noble Quran" in Manāhil Al-'Irfān: (2/278-284); Kitāb Al-'Imān by 'Abd Al-Majīd Al-Zindāny: (55-59); and Kitāb Al-Tawḥīd by Al-Zindāny: (1/74-77)

Part Two

All praise be to Allah for His kindness and thanks are due to Him for His guidance and favor. I bear witness that there is no god worthy of worship but Allah, without a partner, as a veneration for His status. And I bear witness that Muhammad is His servant and Messenger, who called to what secures Allah's pleasure. May Allah's peace and blessings be upon him, his family, and companions, and whoever rightly follow them until the Day of Judgment.

Servants of Allah be mindful of Allah and know that the ultimate miracle proving the truthfulness of the Prophet (peace and blessings be upon him) and that He is truly the Messenger of Allah. This is the Glorious Qur'an with which Allah challenged mankind to bring forward any surah like it but they failed. Servants of Allah, be mindful of Allah and learn, reflect, and act upon this Glorious Qur'an, for whoever implements it shall secure happiness in this life and the hereafter. On the contrary, anyone who neglects it shall lose in this life and the hereafter. Allah, Almighty, said, **“Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.”**

Send peace and blessings upon the given mercy as Allah, Almighty, commanded you, **“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.”**¹ The Prophet (peace and blessings be upon him) said, **“Whoever ask [Allah to confer] blessing upon me, Allah will confer blessings upon him ten times.”**

May Allah's peace and blessings be upon him and may Allah be pleased with his companions Abu Bakr, 'Umar, 'Uthmān, 'Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O

¹ Al-Aḥzāb: (56)

Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, protect the fold of Islam. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah! I ask You for guidance, piety, chastity and self-sufficiency. O Allah! Guide us and provide us with success.

Allah, Almighty, said, **“Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.”**

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

16- The Tangible Miracles

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his companions.

Servants of Allah, fear Allah, Almighty, as He commanded you, **“O you who believe, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].”**¹ Servants of Allah, you should know that Allah, Almighty, has provided this honorable Prophet with miracles proving his truthfulness and that Allah sent him. Previously, we have explored the ultimate miracle, namely, the Noble Qur'an, with which Allah challenged mankind who failed to produce any surah like one surah of it. Other type of miracles people witnessed with their own eyes is the many tangible miracles that happened for the sake of the Prophet (peace and blessings be upon him). There are many of them such as:

- The split of the moon: this is one of the highest order of miracles proving the truthfulness of the Prophet (peace and blessings be upon him). The Meccans asked the Messenger of Allah (peace and blessings be upon him) to show them a sign. Therefore, he showed them the splitting of the moon to two halves to the extent they saw the mountain of Hira' between them². Allah, Almighty, said,

¹ Āl-'im'rān: (102)

² Related by Al-Bukhārī and in Al-Fatḥ: (7/128; 6/631) n. (3636); (8/618) and Muslim: (4/2159) n. (2800)

“The Hour has come near, and the moon has split [in two]. And if they see a miracle, they turn away and say, ‘Passing magic.’”¹

- His Ascent during the night of *Al-Isrā' wa Al-Mi'rāj* beyond the heavens. This is reported by the Qur'an and recurrently related by the multiple hadiths. Allah, Almighty, said, “Exalted is He who took His Servant by night from Al-Masjid Al-haram to Al-Masjid Al- Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.”² This sign is one of his major miracles. He was taken to Jerusalem in a short time followed by taking an ascent to heavens where he reached a location at which the creaking of the pens. He saw paradise, the prayers were obligated, and he returned to Makkah before the morning. Quraysh rejected his story and asked him to provide an evidence of his truthfulness like the landmarks of Jerusalem, because they know he had not seen it before. Allah, however, showed him Jerusalem by which he was looking it and reporting to them its landmarks and answering their questions.³ There are many other heavenly miracles like the protection of the sky by burning flames when he was commissioned (peace and blessings be upon him).
- Other tangible miracles include the obedience of clouds to his commands by the permission of Allah, Almighty, such as raining and the cease of raining by means of the Prophet's (peace and blessings be upon him) supplication.⁴
- Other miracles include the incident when Allah supported the Prophet (peace and blessings be upon him) with wind. Allah, Almighty, said, “remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see.”⁵ This highlighted wind is the easterly wind Allah sent against the forces [of disbelief]. The Prophet (peace

¹ Al-Qamar: (1-2)

² Al-Isrā': (1)

³ Related by Al-Bukhārī and in Al-Fatḥ: (7/196) n. (3886); (8/618) and Muslim: (1/156) n. (170)

⁴ Related by Al-Bukhārī and in Al-Fatḥ: (2/413) n. (933); (8/618) and Muslim: (2/614) n. (798)

⁵ Al-Aḥzāb: (9)

and blessings be upon him) said, “I have been made victorious with the Saba (i.e. easterly wind) and the people of 'Ad were destroyed with the Dabur (i.e. westerly wind).”¹

- There are other miracles like his behavior with animals, humans, jinn, and cattle: `Ali ibn Abu Tālib (may Allah be pleased with him) has complained from a pain in his eyes once. He then sent for him and he was brought and Allah's Messenger (peace and blessings be upon him) spat on his eyes and invoked blessings and he was all right, as if he had no ailment at all.² It is also authentically reported that the leg of Abdullah ibn `Atīk (may Allah be pleased with him) was broken. The Messenger of Allah (peace and blessings be upon him) rubbed it with his hands and [it healed] as if it was not broken.³ Moreover, Salama ibn Al-Akwa` was wounded in his leg during the battle of Khaybar. The Messenger of Allah (peace and blessings be upon him) blew on them thrice after which Salama has never complained from it.⁴ On a regular basis, the Prophet (peace and blessings be upon him) used to dispel the jinn from the human by means of mere words saying, “**Get out enemy of Allah; I'm the Messenger of Allah!**”⁵ In one occasion, the Prophet (peace and blessings be upon him) dispelled the devil from the chest of `Uthmān ibn abu Al-`Ās. He strok him three times on the chest and spat in his mouth, then said, “**Get out enemy of Allah!**” He did it thrice after which the devil never confused him in prayer.⁶
- The Prophet's disposition with cattle: there are many incidents like, for example, when a camel came forward and prostrated before him (peace and blessings be upon him). His companions wondered, ‘do cattle and trees prostrate before you,

¹ Related by Muslim: (900)

² Related by Al-Bukhārī: (6/144) n. (3009) and Muslim: (4/1872) n. (2406)

³ Related by Al-Bukhārī and in Al-Fath: (7/197/3406) n. (4039)

⁴ Ibid: (7/475) n. (4206)

⁵ Related by Aḥmad in his Musnad: (4/170-172). Al-Haythamy said, “It is related by Aḥmad and its narrators are the same ones of the ṣaḥīḥ compilations.” Majma' Al-Zawā'id: (9/6)

⁶ Related by ibn Maja with a good chain of narration: (2/1174) n. (3548) and ṣaḥīḥ ibn Maja: (1/283)

o Messenger of Allah; we are worthier of prostrating before you?’ He (peace and blessings be upon him) replied, **“Worship your Lord, be kind to your brother, and had I been commanding anyone to prostrate before anyone else, I would have commanded the wife to prostrate before her husband...”**¹ In addition, he had influence over the trees, fruits, and wood. A bedouin came to the Messenger of Allah (peace and blessings be upon him) while he was traveling. The Messenger of Allah (peace and blessings be upon him) invited him to Islam. The bedouin said, “Who witnesses what you say?” The Messenger of Allah said, “This tree.” He then called it from the edge of the valley and it ploughed through the earth as it came until it stood before him. The Prophet asked for its testimony and it bore witness three times that he is the messenger of Allah. Then, it returned to the place where it grew.”²

- On one occasion, the Messenger (peace and blessings be upon him) wanted to relieve himself while he was on a journey. He found no privacy. He then took hold of one of a tree’s its twigs and said, **‘Be under my control by the permission of Allah,’** and so it came under his control like the camel who has its nose-string in the hand of its rider; and then he came to the second tree and did the same. Then he commanded them to join together. After he finished relieving himself, each tree returned to their normal condition, separate from one another.³
- A bedouin came to the Messenger of Allah (peace and blessings be upon him) and said, ‘How shall I know that you are a Prophet?’ He said, **‘If I were to call this date cluster from this palm tree, would you bear witness that I am the Messenger of Allah?’** So the Messenger of Allah (peace and blessings be upon him) called it and they started to fall from the tree, until they fell towards the

¹ Related by Aḥmad in his Musnad: (6/76). Al-Haythamy said, “Its chain of narration is good.” Majma’ Al-Zawā’id: (9/9); chapter ‘miracles of this type’ in the Musnad of Aḥmad: (4/170-172); Majma’ Al-Zawā’id: (9/3-12)

² Related by Al-Dārimi in his introduction: (1/17) n. (16). Its chain of narration is authentic; check: Mishkāh Al-Maṣābīḥ: (5925; 3/1666)

³ Related by Muslim: (4/2306) n. (3012)

Prophet (peace and blessings be upon him), then he said, '**Go back,**' and it went back. So, the bedouin accepted Islam."¹

- There was a trunk of a date-palm tree upon which the Prophet (peace and blessings be upon him) used to recline while delivering Khutbah (sermon). When a pulpit was placed in the mosque, we heard the trunk crying out like a child. [And it bawled like a cow out of sorrow for [losing] the Messenger of Allah (peace and blessings be upon him). The Messenger (peace and blessings be upon him) came down from the pulpit and put his hand on the trunk and it became quiet].²
- Mountains and stones were made under his control and command. One time the Prophet (peace and blessings be upon him) climbed up the mountain of Uḥud in the company of abu Bakr, `Umar, and `Uthmān. The mountain shook them but the Prophet (peace and blessings be upon him) stroke it with his leg and said, "**Firm up Uḥud, for there is above you a Prophet, a Siddīq, and two martyrs.**"³ He (peace and blessings be upon him) said, "**I recognize the stone in Makkah which used to pay me salutations before my advent as a Prophet and I recognize that even now.**"⁴ Furthermore, when the Messenger of Allah (peace and blessings be upon him) was at the battle of Ḥunayn and the battle heated, he dismounted his mule, grabbed a handful of dust, and threw it into their (enemy) faces and said, "**May these faces be deformed!**" There was no one among the enemy whose eyes were not filled with the dust from this handful. Allah, the Exalted and Glorious, defeated them, and the Messenger of Allah (peace and blessings be upon him) distributed their booty among the Muslims.⁵

¹ Related by Al-Tirmidhi: (5/594) n. (3628), Aḥmad: (1/123) and Al-Ḥākim who graded the hadith as authentic following the authentication condition of Muslim. His assessment is concurred by Al-Dhahbi: (2/620)

² Related by Al-Bukhārī and in Al-Fatḥ: (6/602) n. (4584). The part between square brackets is related by Aḥmad in his Musnad: (2/109)

³ Related by Al-Bukhārī and in Al-Fatḥ: (7/22, 40; 7/53) n. (3675).

⁴ Related by Muslim: (4/1782) n. (2277)

⁵ Related by Muslim: (3/1402) n. (1777). He experienced the same in the battle of Badr.

Other miracles include the water flowing from his hands and the increase of food, drink, and fruits, which happened for him abundant times¹:

- People experienced thirst in Al-Ḥudaybiya. So, he placed his hand in that pot and the water started flowing among his fingers like springs. We all drank and performed ablution (from it)." I asked Jabir, "How many were you?" he replied, "Even if we had been one-hundred-thousand, it would have been sufficient for us, but we were fifteen-hundred."²
- He (peace and blessings be upon him) arrived at Tabūk and its fountain was a thin flow of water like a shoelace. Very little water was scooped for him until he had a bit. He used it to wash his hands and face and then spilled it back at the fountain. The well gushed forth with abundant water and the fountain is still present.³
- Another story is that of Abu Huraira and the cup of milk. The milk in the cup was sufficient for all the guests of Islam to drink from.⁴
- In one of the Ghazawāt, the Prophet (peace and blessings be upon him) was in the company of fourteen hundred of his companions. They suffered a hardship and therefore the Prophet (peace and blessings be upon him) ordered them to collect all the food they are holding and place them for dinning. The food was considerably insufficient but Allah blessed it enough to the extent they ate and filled their pots with that food.⁵
- In the battle of the Ditch, the Prophet (peace and blessings be upon him) and the companions had not eaten for three days. Jābir ibn Abdullah (may Allah be pleased with him) slaughtered a she-goat and his wife ground a pot of barely. He

¹ Related by Al-Bukhārī and in Al-Fatḥ: (6/580) n. (3571 until 3577), Muslim: (1/471-477) n. (681, 682), and Jāmi' Al-'Usūl by ibn Al-Athīr: (11/334-351)

² Related by Al-Bukhārī and in Al-Fatḥ: (6/5806/581; 7/441, 443; 10/101) n. (3576) and Muslim: (3/1484) n. (1856) (72)

³ See Ṣaḥīḥ Muslim: (4/1784) n. (706)

⁴ Related by Al-Bukhārī and in Al-Fatḥ: (11/281) n. (6452)

⁵ Related by Al-Bukhārī and in Al-Fatḥ: (6/192) n. (2982) and Muslim: (3/1345) n. (1729)

then invited the Prophet (peace and blessings be upon him) but the Prophet called out all the people present at the Ditch to invite them to eat from this small amount of food. The Prophet (peace and blessings be upon him) arrived at Jābir's house and spat on the dough and invoked Allah's name; and then spat on the meat-pot and invoked Allah's name. Jābir said, "They were one thousand (who took their meals), and by Allah they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it."¹

- A person came to Allah's Messenger (peace and blessings be upon him) and asked for food. And he gave him half a wasaq (volume measure) of barley, and the person and his wife and their guests kept on making use of it (as a food) until he weighed it (in order to find out the actual quantity, and it was no more). He came to Allah's Messenger (peace and blessings be upon him) (and informed him about it). He said, **"Had you not weighed it, you would be eating out of it and it would have remained intact for you."**²
- Jābir's father had a debt and the dates still on his palm trees cannot cover the amount of the debt for years to come. So, Jābir came to the Messenger of Allah (peace and blessings be upon him) who told him to bring the measure. He brought it and walked around the hive. Then the Prophet ordered Jābir to Measure (the dates) for the people (creditors). **"I measured for them till I paid all the debts. My dates remained as if nothing had been taken from them."**³

¹ Related by Al-Bukhārī and in Al-Fatḥ: (7/395, 396) n. (4101) and Muslim: (3/1610) n. (2039)

² Related by Muslim: (4/1784) n. (2281)

³ Related by Al-Bukhārī and in Al-Fatḥ: (6/587; 7/357) n. (3580). See chapter 'Sharḥ Riwayāt Al-Hadith' in Al-Fatḥ: (6/593)

Allah supported His Messenger (peace and blessings be upon him) with angels in many occasions to endorse him and his religion. For example:

- The incident he experienced during the migration. Allah, Exalted and Glorified, said, “**And Allah sent down his tranquility upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise.**”¹
- The incident during the battle of Badr. Allah, Almighty, said, “[**Remember**] when you asked help of your Lord, and He answered you, “**Indeed, I will reinforce you with a thousand from the angels, following one another.**”²
- The incident of Uḥud when Gabriel and Mika’īl (peace be upon them) fought besides him on the left and on the right.³
- The incident of the battle of the Ditch. Allah, Almighty, said, “**remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see.**”
- The support the Prophet (peace and blessings be upon him) received during the battle of Banu Qurayza when Gabriel came to him after he laid down the arms following the battle of the Ditch and took a bath. Gabriel told him, “**By Allah, we angels have not laid them down yet. So, set out for them.**” The Prophet (peace and blessings be upon him) said, “**Where to go?**” Gabriel said, “**Towards this side,**” pointing towards Banu Qurayza. So, the Prophet (peace and blessings be upon him) went out towards them and Allah granted him victory over them.⁴

¹ Al-Tawba: (40)

² Al-Anfāl: (9)

³ Related by Al-Bukhārī and in Al-Fatḥ: (7/358) n. (4054) and Muslim: (4/1802) n. (2306)

⁴ Related by Al-Bukhārī and in Al-Fatḥ: (7/407) n. (4117) and Muslim: (3/1389) n. (1769)

- The incident in Ḥunayn. Allah, Almighty, said, “and sent down soldiers angels whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers.”¹
- Allah is sufficient for him against the people as He protected him against the people. In one instance, Allah was sufficient for him against the polytheists and the mockers who could not harm him. Allah, Almighty, said, “Then declare what you are commanded and turn away from the polytheists. Indeed, We are sufficient for you against the mockers.”² In addition, Allah was sufficient for him against the People of the Book. Allah, Almighty, said, “So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing.”³ Allah has also protected him against all people, as He said, “O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.”⁴

This is a general statement that Allah protects him against all people. All of the above three statements had already taken place exactly as Allah, Almighty, told. Allah was sufficient for him against his enemies through extraordinary means. He, Almighty, supported him against his powerful and sovereign enemies and avenged whomever acts hostilely against him. For instance, a Christian man embraced Islam, recited the surahs of Al-Baqarah and Āl-`Imrān, and wrote (the revelations) for the Prophet (peace and blessings be upon him) but then he reverted to Christianity. He used to say, “Muhammad knows nothing but what I have written for him.” Then Allah caused him to die, and the people buried him, but in the morning, they saw that the earth had

¹ Al-Tawba: (26)

² Al-Ḥijr: (94-95)

³ Al-Baqarah: (137)

⁴ Al-Mā`ida: (67)

thrown his body out. They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).¹

Another one of his major miracles is the answer of his supplications (peace and blessings be upon him). The supplications the Prophet (peace and blessings be upon him) were answered and witnessed as clear as the light of day. To name a few:

- He supplicated to Anas (may Allah be pleased with him) by saying, **“O Allah! Increase his wealth and children, and bestow Your Blessing on whatever You give him.”** [And elongate his life and forgive him]³ Anas said, “By Allah, my fortune is huge and my children, and grand-children are now more than one hundred.” [My daughter Umaina told me that when Al-Hajjaj came to Basra, more than 120 of my offspring had been buried].⁴ In addition, he had a garden whose fruits yielded harvest twice a year. It had also a sweet basil in it, from which could be found the smell of musk.⁵
- The Prophet (peace and blessings be upon him) supplicated Allah to guide the mother of Abu Huraira. Allah guided her instantly and she embraced Islam; her story is very interesting.⁶
- The Prophet (peace and blessings be upon him) supplicated Allah for `Urwa ibn Abu Al-Ja`d Al-Bāriqy, “O Allah bless his business transactions!” Afterwards, he

¹ Related by Al-Bukhārī and in Al-Fatḥ: (6/642) n. (3617) and Muslim: (34/2145) n. (2781)

² Related by Al-Bukhārī and in Al-Fatḥ: (4/228; 11/144) n. (1982) and Muslim: (4/1928) n. (3480)

³ Related by Al-Bukhārī in ‘Al-‘Adab Al-Mufrad’: n. (653). See Fatḥ Al-Bāry: (11/145), and Siyar A‘lām Al-Nubalā’: (2/219)

⁴ Related by Muslim: (4/1929) n. (2481) (143)

⁵ Related by Al-Bukhārī and in Al-Fatḥ: (4/228) n. (1982)

⁶ Related by Al-Tirmidhi: (5/683) n. (3833). He commended, “This is a sound and Gharib hadith.” See Ṣaḥīḥ Al-Tirmidhi: (3/234)

would hold business in Kufa and earn 40 thousand before returning him.¹ He would even earn profit if he bought dust.²

- The Prophet (peace and blessings be upon him) supplicated Allah against his enemies like Abu Jahl, Ummay, `Uqba, `Utba and others; his call was answered.³
- The Prophet (peace and blessings be upon him) supplicated Allah on the battles of Badr, Ḥunayn, and against Surāqa ibn Mālik [before he becomes a Muslim] and many others.⁴

The truth is that any rational man becomes completely fazed in the face of such evidence and signs, leaving him with no nothing to say but: I bear witness that there is no god worthy of worship but Allah and that Muhammad is the Messenger of Allah. I seek refuge in Allah from the accursed Satan. Allah, Almighty, said to the Prophet (peace and blessings be upon him), **“O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.”** May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part Two

¹ Related by Aḥmad in Al-Musnad: (4/376)

² Related by Al-Bukhārī and in Al-Fatḥ: (6/632) n. (3642)

³ Related by Al-Bukhārī and in Al-Fatḥ: (1/349) and Muslim: (3/1418)

⁴ See his supplication on the battle of Badr in Ṣaḥīḥ Muslim: (3/1384) n. (1763); the battle of Ḥunayn in Ṣaḥīḥ Muslim: (3/1402) n. (1775); and the story of Surāqa ibn Mālik in Al-Bukhārī and Al-Fatḥ: (7/238) n. (3906) and see: p. (271) and (275)

All praise be to Allah for His kindness and thanks are due to Him for His guidance and favor. I bear witness that there is no god worthy of worship but Allah, without a partner, as a veneration for His status. And I bear witness that Muhammad is His servant and Messenger, who called to what secures Allah's pleasure. May Allah's peace and blessings be upon him, his family, and companions, and whoever rightly follow them until the Day of Judgment.

Servants of Allah be mindful of Allah and know that Allah supported the Prophet (peace and blessings be upon him) plenty of miracles that prove his truthfulness and that Allah, Almighty, sent him. Those miracles boost the faith of believers and obligate upon others the compliance and embrace of the religion of the Prophet (peace and blessings be upon him) whom Allah supported with amazing miracles.

Send peace and blessings upon the given mercy as Allah, Almighty, commanded you, **“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.”**¹ The Prophet (peace and blessings be upon him) said, **“Whoever ask [Allah to confer] blessing upon me, Allah will confer blessings upon him ten times.”**

May Allah's peace and blessings be upon him and may Allah be pleased with his companions Abu Bakr, 'Umar, 'Uthmān, 'Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, protect the fold of Islam. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah! I ask You for guidance, piety, chastity and self-sufficiency. O Allah! Guide us and provide us with success.

¹ Al-Aḥzāb: (56)

Allah, Almighty, said, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

Servants of Allah, "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded." Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. "Indeed, the remembrance of Allah is greater. And Allah knows that which you do."

17- The Universality of The Prophet's Message for Jinn and Humans Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his companions.

Servants of Allah, be mindful of Allah and know that the most fundamental of principles is to actualize one's belief in what Muhammad (peace and blessings be upon him) brought and that He is the Messenger of Allah to all creatures: jinn and humans, Arabs and non-Arabs, from the People of the Book and the Magians, the ruler and the subjects. No creature can gain [the pleasure] of Allah, Exalted and Glorified, except through following the Prophet (peace and blessings be upon him) outwardly and inwardly. Even Moses and Jesus and other prophets (peace be upon them) would have to follow him had they been alive at his time. Allah, Almighty, said, "And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allah] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses." And whoever turned away after that - they were the defiantly disobedient."¹

¹ Āl-'Imrān: (81-82)

Ibn `Abbās (may Allah be pleased with them) said, “There is not a Prophet that Allah sent except that He took the covenant upon him, which reads: If Muhammad were to be commissioned while he is alive, he must believe and support him. Allah commanded them to take the covenant upon their respective nations to believe and support Muhammad if he were to be commissioned while they are alive.”¹ For this reason, the hadith reads, “**Had Moses been alive, he would have no other option but to follow me.**”² Anyone who opposes the universality of the message of the Prophet (peace and blessings be upon him) is either one of the following people:

- 1- Either this opposer believes that Muhammad is sent from Allah but he considers him to be sent to Arabs only;
- 2- Or the opposer denies the message completely.

As for the one who acknowledges the message though limiting its recipients to Arabs only, he must believe in everything the Prophet brought from Allah, Almighty. This includes the universality of his message and that its [laws] abrogated all the previous scriptural laws. Allah showed that he is a Messenger to all people (peace and blessings be upon him). The Messenger has dispatched his messengers with invitations to Islam to various kings like Khosrow, Caesar, and Negus, and other kinds. Then the Prophet fought the polytheists who did not embrace Islam as well as the People of the Book, took their offspring as captives, and imposed Jizya upon them; all of which took place after they refused to embrace Islam. As for claiming to believe in him as a Messenger without extending this belief to the Prophet’s message, this is but an arrogance and inconsistency.

¹ Al-Furqāb Bayna ‘Awliyā’ Al-Rahmā wa ‘Awliyā’ Al-Shaytān by ibn Taymiyya: (77, 191, 200) Fatāwa ibn Taymiyya: (19/9-65) under the title: ‘Showing the proof of the universality of the message upon the humans and jinn’; Al-Jawāb Al-Ṣaḥīḥ liḥim Baddal Dīn Al-Masīḥ: (1/31-176); Tafsīr ibn Kathīr: (378); Adwā’ Al-Bayān fī ‘Iḍāḥ Al-Quran bi Al-Quran: (2/334); Ma’ālim Al-Dawah by Al-Daylamī: (1/454-456); and Al-Munāzara fī Al-Islam wa Al-Masīḥiyya: (303-309)

² Related by Aḥmad in his Musnad: (3/338). The hadith has many other parallels and other versions listed by Al-Hathamī in Majma’ Al-Zawā’id: (1/173-174). See Mishkāṭ Al-Maṣābiḥ: (1/63, 68)

As for the complete denial of the message of our Prophet Muhammad (peace and blessings be upon him), the decisive proof has proven the truthfulness of the conveyer of this message. The miracles put forth by the Qur'an are forever challenging humans and jinn. Either such denier brings forward what discredit the standing miracle or he must acknowledge its content. If he acknowledges the message, he must therefore believe in everything reported by the Messenger of Allah (peace and blessings be upon him). In contrast, should he deny it arrogantly claiming to produce a Qur'an similar to what Muhammad (peace and blessings be upon him) brought, he will definitely be incapable and exposed himself, because the leading figures of rhetoric and eloquence have failed in their attempts, which undoubtedly means that others [with significantly less literary mastery] will be even more incapable. The reason is that the Qur'an is an eternal and standing miracle.¹ By this argument, all people must act according to it and resort to it at times of dispute.

The Noble Qur'an has clearly stated that Muhammad (peace and blessings be upon him) is the Messenger to all people and he is the seal of prophets. Allah, Almighty, said, "Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided."² And, "Blessed is He who has placed in the sky great stars and placed therein a [burning] lamp and luminous moon." Allah, Almighty, commanded His Prophet with warning and converting [the message], "And this Qur'an was revealed to me that I may warn you thereby and whomever it reaches."³ This is an explicit statement informing of the universality of the message to whomever the Qur'an reaches.

¹ Jawāb Al-Ṣaḥīḥ liḥimān Baddal Dīn Al-Masīḥ: (1/144, 166); Manāḥij Al-Jadl fī Al-Qurān Al-Karīm: (303); and Al-ʿIrshād ila Ṣaḥīḥ Al-ʾItiqād by Ṣāliḥ Al-Fawzān: (2/182)

² Al-A'rāf: (158)

³ Al-Furqān: (61)

Allah, Almighty, has explicitly stated the universality of the Prophet (peace and blessings be upon him) for the People of the Book, “And say to those who were given the Scripture and [to] the unlearned, "Have you submitted yourselves?" And if they submit [in Islam], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification. And Allah is Seeing of [His] servants.”¹ Allah, Almighty, said, ““Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets.”² And, ““And We have not sent you, [O Muhammad], except as a mercy to the worlds.”³ And, “And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.”⁴

The Prophet (peace and blessings be upon him) conveyed to all people that he is the seal of prophets and his message is universal. He (peace and blessings be upon him) said, “I have been conferred upon five (things) which were not granted to anyone before me (and these are): Every prophet was sent particularly to his own people, whereas I have been sent to all people...”⁵ He (peace and blessings be upon him) said, “My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets.”⁶

The universality of the message applies to all humans and jinn across time and place since the commission of the Prophet until the Day of Judgement. The fact that is the seal message decisively ascertain that prophethood has ceased as the revelation stopped, thus rendering the only [two] source[s] of legislation and worship the Book of Allah,

¹ Al-An‘ām: (19)

² Al-Aḥzāb: (40)

³ Al-‘Anbiyā’: (107)

⁴ Saba’: (28)

⁵ Related by Al-Bukhārī and in Al-Fatḥ: (1/533) n. (438) and Muslim: (1/370) n. (521)

⁶ Related by Al-Bukhārī and in Al-Fatḥ: (66/558) n. (3535) and Muslim: (4/1790) n. (2286)

Almighty, and the Sunnah of His Messenger (peace and blessings be upon him). This requires the individual to believe in the universality of his message and follow what he brought. He (peace and blessings be upon him) said, **“By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire.”**¹

By the aid of Allah, Almighty, the proof has been established and the universality of the message of the Prophet (peace and blessings be upon him) to all humans and jinn across time and place until the Day of Judgment has been affirmed. Allah said, **“There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], “I am not a guardian over you.”**² And, **“And say, “The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.”**³

I seek refuge in Allah from the accursed Satan. Allah, Almighty, said to the Prophet (peace and blessings be upon him), **“Say, [O Muhammad], “O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death.”** So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided.” May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

¹ Related by Muslim: (1/134) n. (153)

² Al-An’ām: (104)

³ Al-Kahf: (29)

Part Two

All praise be to Allah for His kindness and thanks are due to Him for His guidance and favor. I bear witness that there is no god worthy of worship but Allah, without a partner, as a veneration for His status. And I bear witness that Muhammad is His servant and Messenger, who called to what secures Allah's pleasure. May Allah's peace and blessings be upon him, his family, and companions, and whoever rightly follow them until the Day of Judgment.

Servants of Allah be mindful of Allah and know that Allah sent Muhammad (peace and blessings be upon him) to all humans and jinn. There is no prophet after him until the establishment of the hour. Humans and jinn, either Arabs or non-Arabs, males or females, must follow the Prophet (peace and blessings be upon him) and believe undoubtedly that he is the true and seal Messenger of Allah.

Send peace and blessings upon the given mercy as Allah, Almighty, commanded you, **“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.”**¹ The Prophet (peace and blessings be upon him) said, **“Whoever ask [Allah to confer] blessing upon me, Allah will confer blessings upon him ten times.”**

May Allah's peace and blessings be upon him and may Allah be pleased with his companions Abu Bakr, 'Umar, 'Uthmān, 'Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, protect the fold of Islam. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for

¹ Al-Aḥzāb: (56)

indeed, You are the Most Merciful. O Allah! I ask You for guidance, piety, chastity and self-sufficiency. O Allah! Guide us and provide us with success.

Allah, Almighty, said, **“Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.”**

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

16- The Rights of the Prophet Upon His Nation

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah’s peace and blessings be upon him, his family, and his companions.

Servants of Allah, fear Allah, Almighty, as He commanded you, **“O you who believe, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].”**¹ Servants of Allah, know that Allah, Almighty, has mandated some rights upon us, most important which following the rights of Allah, Almighty, are the rights of the

¹ Āl-‘im’rān: (102)

Messenger (peace and blessings be upon him) upon us and the entire nation. The honorable Prophet (peace and blessings be upon him) retains a multitude of rights upon his nation such as: having faith in him (peace and blessings be upon him) confirmed in word and action, belief in everything he brought, the obligation of his commands and refrainment from his prohibitions, the obligation of resorting to his Sunnah and acceptance of his judgment, and paying him his due rank without going to extremes or negligence. Furthermore, his rights include following and taking him as a role model in all life affairs, loving him more than oneself, family, wealth, children, and all people in addition to respecting, venerating, and supporting his religion and defending his Sunnah. An additional right is to send peace upon him, based on his saying (peace and blessings be upon him), **“One of the best of your days is Friday. On this day, Adam was created and on this day he died, the Trumpet will be blown, and on this day all creatures will swoon. So send a great deal of prayers upon me on this day, for your prayers will be presented to me.”** They said: **“O Messenger of Allah (peace and blessings be upon him), how will our prayers be presented to you when you have decomposed (after death)?”** He said, **“Allah (Glory be to Him), the Mighty and Sublime, has forbidden the earth to consume the bodies of the prophets, peace be upon them.”**¹

Below is a summary of the rights Allah obligated upon us:

- To have faith in the Prophet (peace and blessings be upon him) and believe in everything he brought. Allah, Almighty, said, **“So believe in Allah and His Messenger and the Qur'an which We have sent down. And Allah is Acquainted with what you do.”**² The Prophet (peace and blessings be upon him) said, **“I have been commanded to fight against people, till they testify to the fact that there is no god but Allah, and believe in me (that) I am the messenger (from the Lord)**

¹ Related by Abu Dawūd: (1/275) n. (1047), ibn Maja: (1/524) n. (1636), Al-Nasā'i: (3/91) n. (374). It is graded as authentic by Al-Albāny in Ṣaḥīḥ Nasā'i: (1/197)

² Al-Taghābun: (8)

and in all that I have brought.”¹ To have faith in him (peace and blessings be upon him) is to believe his prophethood and that Allah sent him to jinn and humans. In addition, one must believe everything he brought and said, followed by transforming this conviction of the heart to a declaration by the tongue that he is the Messenger of Allah. Complete faith in him requires the combination of the belief of the heart, the declaration of faith by the tongue, and the implementation of his teachings.²

- The obligation of obeying him and steering away from disobeying him. Given that one must believe in him and everything he brought, obeying him is therefore obligatory because it is essential to what he is advocating. Allah, Almighty, said, **“O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order].”**³ And, **“And whatever the Messenger has given you - take; and what he has forbidden you, refrain from.”** And, **“Say, “Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided.”**⁴ And, **“So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.”**⁵

Abu Huraira (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said, **“Whoever obeys me has obeyed Allah and whomever disobeys me has disobeyed Allah.”**⁶ Abu Huraira also narrated that the Messenger of Allah (peace and blessings be upon him) said, **“All people will enter Paradise except those who refuse.”** They said, "O Allah's Messenger (peace and blessings be upon him)! Who will refuse?" He said,

¹ Related by Muslim: (1/52) n. (21)

² Al-Shifā' bi Ta'rīf Ḥuqūq Al-Muṣṭafa by Al-Qādī 'Iyāḍ: (2/539)

³ Al-Anfāl: (20)

⁴ Al-Nūr: (54)

⁵ Al-Nūr: (63)

⁶ Related by Al-Bukhari and in Al-Faḥḥ: (13/11) n. (7137)

"Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."¹

Ibn `Umar (may Allah be pleased with them) narrated that the Messenger of Allah (peace and blessings be upon him) said, "I was sent close the Hour with the sword until Allah is worshipped alone, without a partner. My livelihood is under the shade of my spear. Humiliation and debasement are the destiny of whoever disobeys my command. And whoever imitates a group of people (in their actions), becomes one of them."²

- Following the Prophet, taking him as a role model in all life affairs, and adhering to his guidance. Allah, Almighty, said, "Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."³ And, "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often." Following his guidance is a must as well as adherence to his Sunnah and refrainment from opposing him. He (peace and blessings be upon him) said, "And he who turns away from my Sunnah, he has no relation with me."⁴
- Loving him more than family, children, parents, and all people. Allah, Almighty, said, "Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."⁵ Anas (may Allah be pleased with him) narrated that the Messenger

¹ Related by Al-Bukhari and in Al-Fath: (13/249) n. (7280)

² Related by Ahmad in Al-Musnad: (1/92), Al-Bukhārī and in Al-Fath as a Mu'allaq hadith: (6/98). Imam ibn Bāz graded it as sound. See Ṣaḥīḥ Al-Jāmi': (3/8)

³ Āl-'im'rān: (31)

⁴ Related by Al-Bukhari and in Al-Fath: (9/104) n. (5063)

⁵ Al-Tawba: (24)

(peace and blessings be upon him) said, **“None of you is a [complete] believer till I am dearer to him than his child, his father and the whole of mankind.”**¹

‘Umar ibn Al-Khattāb said to him, "O Allah's Messenger (peace and blessings be upon him)! You are dearer to me than everything except my own self." The Prophet (peace and blessings be upon him) said, **"No, by Him in Whose Hand my soul is, (you will not have complete faith) till I am dearer to you than your own self."** Then ‘Umar said to him, "However, now, by Allah, you are dearer to me than my own self." The Prophet (peace and blessings be upon him) said, **"Now, O ‘Umar, (now you are a complete believer)."**² Ibn Mas‘ūd (may Allah be pleased with him) said, "A man came to Messenger of Allah (peace and blessings be upon him) and said, "O Messenger of Allah! What do you think of a man who loves some people but does not go any nearer to their position?" He (peace and blessings be upon him) replied, **"A man will be with those whom he loves."**³

‘Abbas ibn ‘Abd Al-Muttalib heard the Messenger of Allah (peace and blessings be upon him) saying, **“He has found the taste of faith who is content with Allah as his Lord, with Islam as his religion (code of life) and with Muhammad (peace and blessings be upon him) as his Prophet.”**⁴

“There are three qualities whoever has them, will taste the sweetness of Faith: To love Allah and His Messenger (peace and blessings be upon him) more than anyone else; to love a servant (of Allah) only for (the sake of) Allah; and to abhor returning to disbelief after Allah has saved him from it as he would abhor to be thrown into the fire (of Hell).”⁵

Undoubtedly, anyone whom Allah guided to such love enjoys the sweetness of faith. Accordingly, he finds the joy of obedience and endures hardships for the

¹ Related by Al-Bukhari and in Al-Fatḥ: (1/58) n. (15) and Muslim: (1/67) n. (44)

² Related by Al-Bukhari and in Al-Fatḥ: (11/523) n. (6632)

³ Related by Al-Bukhari and in Al-Fatḥ: (10/557) n. (6168)

⁴ Related by Muslim: (1/62) n. (34)

⁵ Related by Al-Bukhari and in Al-Fatḥ: (1/72) n. (21) and Muslim: (1/66) n. (43)

sake of pleasing Allah, Almighty, and His Messenger (peace and blessings be upon him). His choices will always correspond with the Sharia of Muhammad (peace and blessings be upon him) because he committed himself to the love of the Messenger. An individual with such genuine love will obviously obey the Prophet (peace and blessings be upon him). One poet composed the following lines:

Though you show love to God, you disobey Him

Indeed, such is unreasonable

If your love is sincere, you will obey Him

For a lover obeys his beloved¹

Certainly, if the servant loves Allah and His Messenger, he will automatically love what Allah and His Messenger love, because one usually loves what his beloved one loves. For this reason, the Prophet (peace and blessings be upon him) said, **“If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith.”**² The signs of loving the Prophet (peace and blessings be upon him) manifest in following his example and Sunnah, compliance with his commands, abstaining from his prohibitions, embodiment of his conduct at trial and ease, hardship and comfort. Of course, anyone who loves something will give it priority and agreement otherwise he would be a mere claimer and untruthful in his love.³ Allah, Almighty, said, **“Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.”**⁴ This verse is called the testing verse, because Allah tests the servants via it. the sign of love for Allah, Almighty, is following the Messenger (peace and blessings be upon him) and refraining from what he prohibited.

¹ Al-Shifā' bi Ta'rīf Ḥuqūq Al-Muṣṭafa by Al-Qādī 'Iyāḍ: (2/549; 2/563)

² Related by Abu Dawūd: (4681). It is graded as authentic by Al-Albāny in Ṣaḥīḥ Abu Dawūd: (3/886)

³ Al-Shifā' bi Ta'rīf Ḥuqūq Al-Muṣṭafa by Al-Qādī 'Iyāḍ: (2/571-582)

⁴ Āl-'im'rān: (31)

- Respecting, venerating, and supporting the Prophet (peace and blessings be upon him) according to the saying of Allah, Almighty, **“That you [people] may believe in Allah and His Messenger and honor him and respect the Prophet.”**¹ Venerating the Prophet (peace and blessings be upon him) after his death is exactly the same as during his life. It must be observed upon mentioning his sayings and practices, hearing his name and biography, and learning, calling to, and advocating for his Sunnah.²
- The obligation of supporting him: true love of the Prophet is manifested in supporting, venerating, and respecting him. Allah, Almighty, said, **“Indeed, We have sent you as a witness and a bringer of good tidings and a warner. That you [people] may believe in Allah and His Messenger and honor him and respect the Prophet.”**³ And, **“So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.”**⁴
- The obligation of resorting for arbitration to him and acceptance of his judgement. Allah, Almighty, said, **“O you who believe, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.”**⁵ And, **“But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.”**⁶ After his death, resorting to him is through his Sunnah and Sharia.

¹ Al-Fath: (9)

² Al-Shifā': (2/595, 612)

³ Al-Fath: (8-9)

⁴ Al-A`rāf: (157)

⁵ Al-Nisā': (59)

⁶ Al-Nisā': (65)

- Placing him in his due status without extremism nor negligence. Muhammad (peace and blessings be upon him) is Allah’s servant and Messenger. He is best of prophets and messengers, the master of the past and future generations, and the owner of the praised status (i.e. intercession on the Day of Judgement) and the Cistern. However, he is still a human being who cannot benefit or harm himself except with the permission of Allah. Allah, Almighty, said, **“Say, *I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe.*”**¹

Like any other prophet, the Prophet (peace and blessings be upon him) died but his religion will remain until the Day of Judgement. Allah, Almighty, said, **“Indeed, you are to die, and indeed, they are to die.”**²

- Sending blessings to the Prophet (peace and blessings be upon him). Allah, Almighty, said, **“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.”**³ He (peace and blessings be upon him) said, **“Whoever asks [Allah to confer] blessing upon me, Allah will confer blessings upon him ten times.”**⁴ And, **“Do not make your houses graves, and do not make my grave a place of festivity. But invoke blessings on me, for your blessings reach me wherever you may be.”**⁵ And, **“The miser is the one in whose presence I am mentioned but he does not ask Allah to confer blessings upon me.”**⁶ And, **“Whenever a group of people sit in a gathering in which they do not remember Allah the Exalted, nor supplicate to elevate the rank of their Prophet, such a**

¹ Al-‘Arāf: (188)

² Al-Zumar: (30)

³ Al-Aḥzāb: (56).

⁴ Related by Muslim on the authority of Abd-Allah ibn `Umar: (1/288) n. (384)

⁵ Related by Abu Dawūd: (2/218), Aḥmad: (2/367). See Ṣaḥīḥ Abu Dawūd: (1/383)

⁶ Related by Al-Tirmidhy (5/551) n. (3546) and others. See Ṣaḥīḥ Al-Tirmidhy: (3/177)

gathering will be a cause of grief to them. If Allah wills, He will punish them, and if He wills He will forgive them."¹ And, "Allah (Glory be to Him) has angels who travel around on Earth conveying to me the blessings of my Ummah."² And, "May his nose soil with dust in whose presence mention is made of me and he does not confer blessings for me."³ Abu Huraira (may Allah be pleased with him) narrated that the Messenger (peace and blessings be upon him) said, "Whenever someone greets me, Allah returns the soul to my body (in the grave) and I return his greeting."⁴

I seek refuge in Allah from the accursed Satan. Allah, Almighty, said to the Prophet (peace and blessings be upon him), "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."⁵ May Allah bless me and you in the Noble Qur'an; and may Allah benefit me and you with the verses and the wise remembrance. I say these words and I ask Allah to forgive all of my sins and yours, so ask for His forgiveness, for He is indeed All-forgiving and All-Merciful.

Part Two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his companions, and whoever rightly follows them until the Day of Judgement.

¹ Related by Al-Tirmidhy (3380). See Şaḥīḥ Al-Tirmidhy: (3/140)

² Related by Al-Nasā'i: (3/43) n. (1282). It is graded as authentic Şaḥīḥ Al-Nasā'i: (1/274)

³ Related by ibn Khuzayma: (3/192), Aḥmad: (2/245). It is graded as authentic by Al-Arna'ūṭ in Al-Afhām

⁴ Related by Abu Dawūd: (2/218) n. (2041). See Şaḥīḥ Abu Dawūd: (1/283)

⁵ Al-Aḥzāb: (21).

Servants of Allah, fear Allah Almighty and deliver the rights of your Prophet (peace and blessings be upon him). His right is the second ultimate Allah, Almighty, obligated after His right, Exalted and Glorified. As previously mentioned, one of the rights of the Prophet (peace and blessings be upon him) is to send peace and blessings upon him. There are numerous occasions where one should send peace and blessings upon the Prophet, forty-one of which are listed by imam ibn Al-Qayyim. To name a few: When entering and leaving the masjid, replying to Adhan and *Iqamah* (i.e. second call to prayer), supplication, during Tashahhud, funeral prayer, in the morning and at night, Friday, and before the conclusion of meetings. Other instances include during sermons like Friday sermons, writing his name, inside the Eid prayer in the interval time between Takbir, at the end of the supplication of Qunūt, on top of Safa and Marwa, standing by his grave, during distress and ordeals, seeking forgiveness, and following any sin if one desires to be forgiven. There are other instances listed by ibn Al-Qayyim (may Allah have mercy upon him) in his book.¹

Had it not been reported regarding the merit of sending peace upon the Prophet except the hadith of Anas (may Allah be pleased with him), it would have been sufficient, “Anyone who sends peace and blessings be upon me a single time, Allah sends peace upon him ten times. [Allah records for him ten deeds]² and removes ten sins from his record, in addition to raising him ten ranks.”³

Send Allah’s peace and blessings upon the best of creation, our Prophet Muhammad. May Allah’s peace and blessings be upon him and may Allah be pleased with his companions Abu Bakr, ‘Umar, ‘Uthmān, ‘Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and

¹ ‘Jalā’ Al-‘Afhām fī Al- Ṣalāh ‘ala Khayr Al-‘Anām’

² This addition is from the hadith of Talḥa related in Aḥmad’S Musnad: (4/29)

³ Related by Aḥmad: (3/261), ibn Ḥibbān: (2390), Al-Ḥākim: (1/551). It is graded as authentic by Al-Arna’ūṭ in his edited edition of Jalā’ Al-Afhām: (56)

polytheists, support Your monotheistic servants. O Allah we ask for your forgiveness and to confer well-being upon us in this life and the hereafter. O Allah we seek refuge in You from the severe affliction, experiencing misery, facing unpleasant destiny, or the gloating of the enemy. O Allah we seek refuge in You from the removal of Your bounties, the affliction of sickness, Your unexpected punishment, and from all forms of your displeasure. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful.

Allah, Almighty, said, **“But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."**

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. Indeed, the remembrance of Allah is greater. And Allah knows that which you do.

Part Three:

Prayer

19- The great status of prayer in Islam

Part One

All praise is due to Allah. We seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, companions, and whoever rightly follows them until the Day of Judgement.

Muslims, duly fear Allah, Almighty, and hold tight to the firm tie (i.e. the declaration of faith). Know, may Allah have mercy upon you, that Allah, Almighty, has obligated upon you the observation of five daily prayers. Anyone who consistently observes them without wasting any part of them or neglecting them shall secure Allah's promise to admit him to paradise.¹ The five daily prayers are the ultimate pillar of Islam after the two declarations of faith. They are the fundamental principle of this religion without which it cannot exist. If this pillar is demolished, anything built on it will collapse. The first thing the servant is held accountable for is prayer; if they are offered appropriately, the rest of one's deed will count for him in addition to securing safety and success otherwise if they are offered inappropriately, the rest of one's deeds will be invalid in addition to being guaranteed loss and misfortune.² Moreover, prayer is the last line of one's faith, which, if lost, will lose his religion.³

Prayer is the last will offered by the Messenger (peace and blessings be upon him), **“Prayer, prayer, and those whom your right hand possesses.”** He repeated it with a peal

¹ Related by Abu Dāwūd: (1420). It is graded as authentic by Al-Albāny.

² Related by Al-Tirmidhy: (2616). It is graded as authentic by Al-Albāny.

³ Related by Aḥmad: (5/251). It is graded as authentic by Al-Albāny.

in his chest but his tongue could not utter the words.”¹ Allah, Almighty, praised those who establish the prayer and continuously encourage their families to observe it. Allah, Almighty, said, **“And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin on his people prayer and Zakat and was to his Lord pleasing.”**²

On the other hand, Allah disparaged those who neglect and slacken from observing it. After referring to a number of prophets, Allah, Almighty, said, **“But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil.”**³ And, **“Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little.”**⁴

Allah, Almighty, exalted the status of prayer such that He mandated it without an intermediary at the Night of Isrā’ from above seven heavens. Allah initially mandated fifty prayers daily, which indicates how much Allah loves it. However, Allah lightened this obligation to only five daily prayers though they are counted as fifty in one’s scale if offered for the sake of Allah solely. Notably, prayer is the first and last act Allah listed as the deed of the successful, which emphasizes its criticality. Allah, Almighty, said, **“Certainly will the believers have succeeded. They who are during their prayer humbly submissive. And they who turn away from ill speech. And they who are observant of zakat. And they who guard their private parts. Except from their wives or those their right hands possess, for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors. And they who are to their trusts and their promises attentive. And they who carefully maintain their prayers.”**⁵

¹ Related by Aḥmad: (56/290). It is graded as authentic by Al-Albāny.

² Maryam: (54-55)

³ Maryam: (59)

⁴ Al-Nisā’: (142)

⁵ Al-Mu’minūn: (1-9)

Due to the crucial status of prayer, Allah ordered the Prophet (peace and blessings be upon him) and his followers to enjoin prayer upon their families, “**And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness.**”¹ The Prophet (peace and blessings be upon him) said, “**Command your children to perform prayer (prayer) when they are seven years old, and beat them for (not offering) it when they are ten, and do not let (boys and girls) sleep together.**”²

The Prophet (peace and blessings be upon him) commanded anyone who missed the prayer due to sleeping or forgetting to make it up, thus emphasizing the importance of prayer and how it must be observed at all conditions. He said, “**He who forgets the prayer, or he slept (and missed it), its expiation is (only) that he should observe it when he remembers it. [this is the only mean of expiation for it]**”³ Give its great status, the ill is not even excused from missing the prayer. He is commanded to pray at his present condition; he can pray standing, sitting if he cannot stand, or on his side if he cannot sit, or laying on his back if he cannot pray on his side, and if he cannot pray in of these condition, he should pray at any position he is most capable of; for Allah does not charge any soul beyond its capacity. Allah said, “**Fear Allah as much as you are able.**”⁴ If the ill person was incapable from offering prayer at any of the above conditions, he should pray with his heart: he starts with Takbir, then recite [the Qur’an], and intend the kneeling, prostration, standing, and sitting by his heart. The reason this goes to such length is that prayer is obligatory as long as one has a stable mind, regardless if he could face the Qibla or not, and purified himself or not. Allah does not charge a soul beyond its capacity.

Due to the great status of prayer, anyone who abandons it intentionally without a valid excuse while denying its obligation is considered a disbeliever and an apostate following

¹ Ṭāhā: (132)

² Related by Abu Dāwūd: (495). It is graded as authentic by Al-Albāny

³ Agreed upon. Related by Al-Bukhari: (597) and Muslim: (684)

⁴ Al-Taghābun: (16)

the unanimous agreement of the scholars. Such individual is to be killed by the chief Muslim ruler after asking this individual to repent; he is to be killed if he refused to repent. In the instance one abandons it intentionally without an excuse though acknowledges its obligation, he is also a disbeliever, as held by leading scholars, based on the saying of the Prophet (peace and blessings be upon him), **“The criterion separating an individual from polytheism and disbelief is the abandonment of prayer.”**¹ And, **“The covenant between us and them is prayer; so a person is a disbeliever if he abandons it.”**² Abdullah ibn Shaqīq (may Allah be pleased with him) reported, **“The Companions of the Muhammad (peace and blessings be upon him) did not consider the abandonment of any action as disbelief except neglecting prayer.”**³

Imam ibn Al-Qayyim (may Allah have mercy upon him) noted, “The unanimous agreement of the Companions about the disbelief of the prayer abandoner is related by many scholars.”⁴ Sheikh Al-Islam ibn Taymiyya (may Allah have mercy upon him) mentioned that the type of disbelief of the prayer abandoner is the major one for ten reasons.⁵ His disciple ibn Al-Qayyim listed twenty-two proofs indicating the major disbelief of the prayer abandoner. He said, “The Book, Sunnah, and the consensus of the Companions have all indicated the disbelief of the prayer abandoner.”⁶

Due to the great status of prayer, Allah, Almighty, named it ‘faith’. He, Almighty, distinguished it from all the other rulings of Islam. Allah, Almighty, said, **“Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer.”**⁷ And, **“And We inspired to them the doing of good deeds, establishment of prayer.”**⁸ In the Qur’an, prayer is coupled with many other acts of worship. Allah obligated its

¹ Related by Muslim: (76)

² Related by Al-Tirmidhy: (2621), Al-Nasā’i: (1079) and it is graded as authentic by Al-Albāny.

³ Related by Al-Tirmidhy: (2622)

⁴ Kitāb Al-Salāh by ibn Al-Qayyim: (26)

⁵ Sharḥ Al-‘Ummida by sheikh Al-Islam: (2/81)

⁶ Kitāb Al-Salāh by ibn Al-Qayyim: (17)

⁷ Al-‘Ankabūt: (45)

⁸ Al-Anbiyā’: (73)

observation at any condition without accepting any excuse for missing it, whether it is sickness, fear, traveling, or any other reason as long as one enjoys a stable mind. Allah has stipulated the most perfect of conditions for its observation such as purification, personal adornment, proper attire, facing the Qibla. No other obligation requires such set of conditions. All parts of the body contribute to prayer: the heart, the tongue, and the limbs. Notably, prayer prohibits one from engaging wrongdoing and immoralities. It is the best of deeds after the two declarations of faith. It cleanses and expiates sins. Furthermore, prayer is one of the major causes of admitting one to paradise in the company of the Prophet (peace and blessings be upon him) and securing a hospitable abode in paradise for anyone who goes to the mosque at dawn or dusk. It expiates all previous sins and the angels confer peace upon the prayer observer as long as he remains in the place where he prayed or awaits the prayer. Awaiting prayer is considered a sort of endeavoring for the sake of Allah, not to mention the countless virtues of prayer.

I seek refuge in Allah from the accursed Satan. Allah, Almighty, said to the Prophet (peace and blessings be upon him), **“Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.”**¹ May Allah bless me and you in the Noble Qur’an; and may Allah benefit me and you with the verses and the wise remembrance. I say these words and I ask Allah to forgive all of my sins and yours, so ask for His forgiveness, for He is indeed All-forgiving and All-Merciful.

Part Two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no

¹ Al-Baqarah: (238).

god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his companions, and whoever rightly follow them until the Day of Judgement.

Servants of Allah, consistent observation of prayer is one of the major obligations all Muslims must commit to, enjoin their children to observe it as well as their families. They should offer the prayer in congregation with other Muslims as Allah, Almighty, obligated upon men to observe the prayer in congregation and join the worshippers in bowing down [to Allah]. Even the Mujahids, Allah has not excused them from prayer in congregation. The Prophet (peace and blessings be upon him) wanted to burn with fire those who were absent from offering the prayer in congregation. In addition, the Prophet has not excused the blind who can hear the call to prayer from observing it in congregation. He explained that abandoning the congregational prayer is a sign of hypocrisy, and the prayer of the individual who hears the prayer call without attending the congregational prayer for no excuse is invalid. Servants of Allah! Fear Allah and obey Him by means of consistently observing this lofty pillar and cornerstone of Islam.

I ask Allah to make me and you from those who follow the best of what they hear. Send Allah's peace and blessings upon the best of creation, our Prophet Muhammad. May Allah's peace and blessings be upon him and may Allah be pleased with his companions Abu Bakr, 'Umar, 'Uthmān, 'Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, support Your monotheistic servants. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah! Forgive all Muslims, males

and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful.

Allah, Almighty, said, **“But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."**

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. Indeed, the remembrance of Allah is greater and Allah knows that which you do.

20 - The Obligation of Congregational Prayer in The Mosque (1)

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his companions.

Servants of Allah, fear Allah as He commanded you saying, **“O you who believe, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.”**¹

Servants of Allah religious, attending the five daily prayers in congregation is an individual obligation upon capably competent men during residence and traveling, based on explicit proofs in the Book, authentic Sunnah, and reports of the Companions. Some of them are listed below:

Allah, Almighty, commanded observing prayer in congregation at times of fear. He said, **“And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms.”**² Allah, Exalted and Glorified, ordered offering the prayer in congregation at times of intense fear. He repeated the order for the second group. Had the congregational prayer been a recommend act, the excuse of fear would have been the primal cause of foregoing it.

¹ Al-Aḥzāb: (70-71)

² Al-Nisā': (102)

Had it also been a collective obligation, Allah would have forgone it in the case of the second group, because the first group observed it. Therefore, this proves that the congregational prayer is an individual obligation.

Allah, Exalted and Glorified, ordered that prayer is to be observed with worshippers at the mosque. Allah, Almighty, said, **“And establish prayer and give zakat and bow with those who bow [in worship and obedience].”**¹ This command in this verse requires the obligation. Allah has punished those who do not answer the Adhan by praying in congregation by hindering them from prostrating on the Day of Judgement. Allah, Exalted and Glorified, said, **“The Day the shin will be uncovered and they are invited to prostration but the disbelievers will not be able. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.”**² Allah, Exalted and Glorified, punished those who were reluctant to attend the prayer congregation in response to the Adhan by preventing them from prostrating on the Day of Judgment. Abu Sa`īd Al-Khudri (may Allah be pleased with him) narrated that he heard the Prophet (peace and blessings be upon him) saying, **“Allah will bring forth the severest Hour, and then all the Believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their back swill be as stiff as if it is one bone (a single vertebra).”** In another version, it reads, **“the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back.”**³ This is a punishment for the hypocrites.

¹ Al-Baqarah: (43)

² Al-Qalam: (42-43)

³ Agreed upon: Al-Bukhari: (4919, 7439) and Muslim: (182)

They will appear on the Day of Judgment with a one-boned back, incapable of prostrating.¹

The Prophet (peace and blessings be upon him) commanded the prayer to be observed in congregation. Mālik ibn Al-Ḥuwayrith (may Allah be pleased with him) said, “I came to the Prophet (peace and blessings be upon him) with some men from my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he said to us, “Go back and stay with your families and teach them the religion, and offer the prayer and one of you should pronounce the Adhan for the prayer when its time is due and the oldest one amongst you should lead the prayer.”² The Prophet (peace and blessings be upon him) commanded the congregational prayer to be observed, thus it becomes mandatory.

Furthermore, the Prophet (peace and blessings be upon him) wanted to burn the houses of those who did not attend the congregational prayer. Abu Huraira (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) found some people absenting from certain prayers and he said, “I intend that I order (a) person to lead people in prayer, and then go to the persons who do not join the (congregational prayer) and then order their houses to be burnt by the bundles of fuel. If one amongst them were to know that he would find a fat fleshy bone he would attend the night prayer.” This wording is related by Muslim. As for the version related in Al-Bukhari, it reads, “By Him in Whose Hand my soul is I was about to order for collecting firewood (fuel) and then order someone to pronounce the Adhan for the prayer and then order someone to lead the prayer then I would go from behind and burn the houses of men who did not show up for the (compulsory congregational) prayer. By Him, in Whose Hands my soul is, if anyone of them had known that he

¹ Al-Nihaya fī gharīb Al-Ḥadīth by ibn Al-‘Athīr: (3/114)

² Agreed upon: Al-Bukhari: (628) and Muslim: (674)

would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the `Ishā' prayer.'”

In a hadith related by Muslim, it reads, “No prayer is more burdensome to the hypocrites than the Fajr (dawn) prayer and the 'Ishā' (night) prayer; and if they knew their merits, they would come to them even if they had to crawl to do so. I thought that I should order the prayer to be commenced and command a person to lead people in prayer, and I should then go along with some persons having a fagot of fuel with them to the people who have not attended the prayer (in congregation) and would burn their houses with fire.”¹ This hadith has a clear indication that the congregational prayer is an individual obligation.²

Even the blind person whose house is distant from the mosque, the Prophet (peace and blessings be upon him) has not excused him to forego the congregational prayer. Abu Huraira (may Allah be pleased with him) narrated, “There came to the Messenger of Allah (peace and blessings be upon him) a blind man and said, ‘Messenger of Allah, I have no one to guide me to the mosque.’ He, therefore, asked. Allah's Messenger (peace and blessings be upon him) permission to offer prayer in his house. He (the Prophet) granted him permission. Then when the man turned away, he called him and said, ‘Do you hear the call to prayer?’ He said, ‘Yes.’ He (the Prophet) said, “Respond to it.”³

Ibn Umm Maktūm said, “I said to the Prophet, “I am an old man and blind; my house is far away, and I have no one to lead me. Is there any concession (for me not to have to attend the prayer in the mosque)?” He said, “Can you hear the call?” I said: ‘Yes.’ He said, “Then I do not find any concession for you.”⁴ In another version, it reads, “There are many poisonous insects and wild beasts in Al-Madinah, and I am blind. Please grant

¹ Agreed upon: Al-Bukhari: (644) and Muslim: (651)

² See Sharḥ Al-Nawawī `Ala Ṣaḥīḥ Muslim: (5/161)

³ Related by Muslim: (653)

⁴ Related by Abu Dāwūd: (552). Al-Albāny graded it as sound and authentic in ‘Ṣaḥīḥ Sunnan Abu Dāwūd: (1/110)

me permission to perform prayer at home." He (peace and blessings be upon him) enquired whether he could hear the call: **Hayya 'alas-Salah; Hayya 'alAl-Falāh (Come to the prayer, come to the salvation). Then you must come.**"¹

In this hadith, the Prophet (peace and blessings be upon him) explicitly stated that there is no concession for the individual to forego the congregational prayer upon hearing the Adhan. If one were to choose between praying individually and in congregation, the blind person would be more worthy given the six excuses he has: being blind, distant house, the presence of poisonous insects and wild beasts in Madinah, the absence of a guide, old age, and the multitude of trees and palm trees between his house and the mosque.² Furthermore, the Prophet (peace and blessings be upon him) considered the prayer of the one who forgone the congregational prayer after hearing the Adhan invalid. Ibn `Abbās (may Allah be pleased with them) narrated that the Prophet (peace and blessings be upon him) said, **"Whoever hears the call and does not come, his prayer is not valid, except for those who have an excuse."**³ This proves that the congregational prayer is an individual obligation. Imam Abd Al-`Azīz ibn Abdullah ibn Bāz (may Allah have mercy upon him) said, "The meaning of the invalidity of prayer is no complete prayer and it becomes deficient. The majority of scholars hold that the prayer in question is sufficient for its purpose."⁴

On a relevant note, abandoning the congregational prayer is one of the signs of hypocrites and a cause to misguidance, based on the statement of Abdullah ibn Mas`ūd, "I have seen the time when no one stayed away from prayer except a hypocrite, whose hypocrisy was well known, or a sick man; but if a sick man could walk

¹ Related by Abu Dāwūd: (553). Al-Albāny graded it as sound and authentic in 'Ṣaḥīḥ Sunnan Abu Dāwūd: (1/110)

² Kitāb Al-Salāh by ibn Al-Qayim: (76) and Ṣaḥīḥ Al-Targhīb wa Al-Tarhīb by Al-Albāny: (173)

³ Related by ibn Maja: (793), Al-Daraqutni: (4), ibn Hibbān: (5/415) n. (2064), and Al-Ḥākim who graded it as authentic on the basis of the authentication conditions of Al-Bukhari and Muslim; his assessment is concurred by Al-Dhahaby: (1/245). Ibn Al-Qayyim graded it as authentic in Kitāb Al-Salāh: (76), Al-Albāny in 'Ṣaḥīḥ Sunnan ibn Maja': (1/132), Ṣaḥīḥ Sunnan Abu Dāwūd: (1/110), and 'Irwā' Al-Ghalīl: (2/327). I heard imam ibn Bāz's comment on the hadith n. (427) of Bulūgh Al-Marām in which he said, "This hadith is approvable following the condition of Muslim." This is identical to what Al-Ḥāfiẓ ibn Ḥajr.

⁴ Bulūgh Al-Marām: (427)

between two persons (i.e. with the help of two persons with one on each side) he would come to prayer. And (further) said: The Messenger of Allah (peace and blessings be upon him) taught us the paths of right guidance, among which is prayer in the mosque in which the Adhan is called.”

In another narration, he said, “He who likes to meet Allah tomorrow (i.e., on the Day of Requital) as a Muslim, should take care and observe the prayer when the Adhan is announced for them. Allah has expounded to your Prophet (peace and blessings be upon him) the ways of right guidance, and these (the prayers) are part of the right guidance. If you have to perform prayer in your houses, as this man who stays away (from the mosque) and performs prayer in his house, you will abandon the Sunnah (practice) of your Prophet (peace and blessings be upon him), and the departure from the Sunnah of your Prophet (peace and blessings be upon him) will lead you astray¹. I have seen the time when no one stayed behind except a well-known hypocrite. I also saw that a man was brought swaying (on account of weakness) between two men till he was set up in a row (in the mosque).”²

This indicates that missing the congregational prayer [consistently] is one of the signs of hypocrites whose hypocrisy is very salient. Hypocrisy’s signs do not come about by mere abandonment of a recommended act or engaging a disliked act. Anyone who tracks the signs of hypocrisy in the Sunnah will find them to be linked to the abandonment of an obligation or engaging a forbidden act.³ In sum, the above explanation emphasizes the importance of congregational prayer and enduring any difficulty to attend it. If possible, the ill person is recommended to attend the congregational prayer.⁴

¹ In the version of Abu Dāwūd, it reads, “if you abandon the Sunnah of your Prophet, you would disbelieve.” Al-Albāny commented, “you would go astray. This is the reported part.” *Ṣaḥīḥ Sunnan Abu Dāwūd*: (1/110)

² Related by Muslim: (654)

³ *Kitāb Al-Salāh* by ibn Al-Qayim: (77)

⁴ *Sharḥ Al-Nawawi `Ala Ṣaḥīḥ Muslim*: (5/162)

I seek refuge in Allah from the accursed Satan. Allah, Almighty, said to the Prophet (peace and blessings be upon him), “**Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah , devoutly obedient.**”¹ May Allah bless me and you in the Noble Qur’an; and may Allah benefit me and you with the verses and the wise remembrance. I say these words and I ask Allah to forgive all of my sins and yours., so ask for His forgiveness, for He is indeed All-forgiving and All-Merciful.

Part Two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger. May Allah’s peace and blessings be upon him, his family, his companions, and whoever rightly follows them until the Day of Judgement.

Servants of Allah, fear Allah, Almighty, and know that abandoning the congregational prayer is a major sin and a sign of hypocrisy. Maintain attending prayer in congregation and you shall secure success and happiness in this world and the hereafter. O Allah, send prayer upon Muhammad and upon the family of Muhammad, as You sent prayer upon the family of Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon the family of Ibrahim among the nations. You are indeed Worthy of praise, Full of glory.

O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, support Your monotheistic servants. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims,

¹ Al-Baqarah: (238).

males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah! I ask You for guidance, piety, chastity and self-sufficiency. O Allah! Guide us and provide us with success.

Allah, Almighty, said, **“But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."**

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. Indeed, the remembrance of Allah is greater. And Allah knows that which you do.

21 - The Obligation of Congregational Prayer in The Mosque (2)

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his companions.

Servants of Allah, fear Allah as He commanded you saying, **“O you who believe, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.”**¹

Servants of Allah religious, Allah has obligated the five daily prayers in congregation upon capably competent men during traveling and residence, even at times of intense fear during Jihad in the cause of Allah. Allah, Almighty, commanded offering prayer in congregation with the worshippers. In addition, those who abandon the congregational prayer are punished by Allah, Exalted and Glorified, by preventing them from prostrating before Him on the Day of Judgment such that their back are reduced to a single straight bone, therefore become incapable of bending to prostrate alongside the believers in Allah, the Lord of the worlds. The Prophet (peace and blessings be upon him) ordered that prayer to be offered in congregation. He had the urge to burn down the houses of those who were absent from the congregational prayer. Not even the blind person whose house is distant from the mosque without a guide to lead his way to the congregational prayer is excused from missing it. The Prophet (peace and blessings be upon him) emphasized the deficiency embedded in the prayer of the individual who

¹ Al-Aḥzāb: (70-71)

inexcusably misses the congregational prayer though having heard the Adhan; such person deserves a punishment in this world and in the hereafter.

Abandoning the congregational prayer is one of the causes of misguidance, not to mention being a sign of hypocrisy. Abu Huraira (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said, **“Hypocrites have certain signs that they are recognized by. Their greeting is a curse, their food is from stealing and the war booty they collect is from theft. They shun the Masjid and they do not come to the prayer but at its end. They are arrogant; it is neither easy for them to blend in, nor it is easy for people to blend with them. They are like pieces of wood by night and are noisy by day.”**¹

Abdullah ibn `Umar (may Allah be pleased with him) said, “We would think unfavorably about the individual who has not attended the ‘Ishā’ and Fajr prayer in congregation.”² In another narration by him, he said, “We would think unfavorably about the individual who has not attended Fajr prayer.”³ The abandoner of congregational prayer is warned with a seal on the heart. Ibn `Abbās and ibn `Umar (may Allah be pleased with them) heard the Prophet (peace and blessings be upon him) while delivering Khutbah on his wooden pulpit, **“Either some people (i.e., hypocrites) stop neglecting the congregational prayers, or Allah will seal their hearts and they will be among the heedless.”**⁴ This threat is only expected to be given for abandoning a major obligation.

¹ Related by Aḥmad in ‘Al-Musnad’: (2/293). Its chain of narration has been graded as sound by the distinguished scholar Aḥmad Muhammad Shākir in his explanation of Musnad Aḥmad: (15/50-51) n. (7913)

² Related by ibn Abu Sharyba in ‘Al-Muṣṣaf’: (1/332), Al-Ṭabarāny in ‘Al-Mu`jam Al-Kabīr’: (12/271) n. (13085), Al-Bazzār [Mukhtaṣar Zawā`id Musnad Al-Bazzār `Ala Al-Kutub Al-Sitta wa Musnad Aḥmad by ibn Ḥajjar: (1/228) n. (302)]. Al-Haythamy said, “It is related by Al-Ṭabarāny in Al-Kabīr as well as Al-Bazzār. The narrators of Al-Ṭabarāny are trustworthy.” Majma` Al-Zawā`id: (1/40).

³ Related by Al-Bazzār [Mukhtaṣar Zawā`id Al-Bazzār: (1/228) n. (302)]. Ibn Ḥajjar commented, “This chain of narration is authentic.” Al-Haythamy said, “It is related by Al-Bazzār and its narrators are trustworthy.” Majma` Al-Zawā`id: (1/40).

⁴ Related by ibn Maja: (794). It is graded as authentic by Al-Albāny in ‘Ṣaḥīḥ Sunnan ibn Maja’: (1/132). The hadith is related by Muslim: (865) but the word ‘congregation’ is replaced with ‘Friday prayers’.

Furthermore, Satan overtake the group of people who do not observe the congregational prayer. Abu Al-Dardā' (may Allah be pleased with him) said, "I heard the Messenger of Allah (peace and blessings be upon him) say, 'If there are three men in a village or in the desert among whom prayer is not offered (in congregation), the devil has got the mastery over them'. So observe (prayer) in Jama'ah, for the wolf eats only the straggling animal. Sa'ib said: By the word Jama'ah he meant saying prayer in company or in congregation."² The Prophet (peace and blessings be upon him) informed how Satan overtakes the abandoners of congregational prayer whose symbol is the Adhan and Iqama. Had the congregational prayer been a recommended act at which the individual is given a choice either to offer it or leave it, Satan would not have overtaken its abandoner.³

It is prohibited to leave the mosque after the Adhan until the congregational prayer is observed, following the hadith of abu Al-Sha`thā' who said, "We were sitting with Abu Huraira (may Allah be pleased with him) in the mosque when the Mu'adhdhin proclaimed the Adhan. A man stood up in the mosque and started walking out. Abu Huraira (may Allah be pleased with him) stared at him till he went out of the mosque. Upon this, Abu Huraira said, 'Indeed, this man has disobeyed Abul-Qasim (peace and blessings be upon him).'"⁴ Abu Huraira considered that person to be a disobedient of the Messenger of Allah (peace and blessings be upon him) because he went out of the mosque without observing the congregational prayer.⁵

Imam Al-Nawawi (may Allah have mercy upon him) noted, "This hadith indicates the disliked act of leaving the mosque after the Adhan without observing the obligatory

¹ This means that Satan dominated them and recruited them to his side. `Awn Al-Ma`būd Sharḥ Sunnan Abu Dāwūd: (2/251)

² Related by Abu Dāwūd: (547), Aḥmad: (6/446), and Al-Ḥakim who graded it as authentic and his assessment is concurred by Al-Dhahby: (1/246). It is graded as sound by Al-Albany in 'Ṣaḥīḥ Sunnan Abu Dāwūd: (1/109), Ṣaḥīḥ Sunnan Al-Nasā'i: (11/182)

³ Kitāb Al-Salah by ibn Al-Qayyim: (80)

⁴ Related by Muslim: (655)

⁵ See Kitāb Al-Salah by ibn Al-Qayyim: (81)

prayer in congregation unless there is a valid excuse; and Allah knows best.”¹ On this regard, the prohibition is mentioned explicitly in the following hadith narrated by abu Huraira (may Allah be pleased with him) who said, “The Messenger of Allah (peace and blessings be upon him) said, ‘If you happen to be at the mosque when the call for prayer is announced, do not leave until you pray [in congregation].’”² He (peace and blessings be upon him) also said, “The individual who hears the Adhan in my Mosque but leaves it (unless with an excuse) without returning is but a hypocrite.”³

Imam Abd Al-`Azīz ibn Abdullah ibn Bāz (may Allah have mercy upon him) noted that it is impermissible to leave the mosque in which the Adhan is announced unless for a valid excuse such as observing ablution or praying in another mosque. Al-Tirmidhy (may Allah have mercy upon him) said, “The established practice followed by the scholars of the Companions of the Prophet (peace and blessings be upon him) and their successors is that no one should leave the mosque after the Adhan is announced unless for a valid excuse, performing ablution or a necessity.”⁴ Al-Mubārakfūry (may Allah have mercy upon him) noted, “This hadith indicates the impermissibility of leaving the mosque after the Adhan has been announced unless for a necessity such as major or minor impurity, nose bleeding, urinary retention, an imam of another mosque, or any similar case.”⁵

In addition, another sign of the obligation of the congregational prayer is the fact that the Prophet (peace and blessings be upon him) used to ask about people [who missed] the congregational prayer. Ubayy ibn Ka'b (may Allah be pleased with him) narrated, “The Messenger of Allah (peace and blessings be upon him) led us in the dawn prayer

¹ Sharḥ Al-Nawawi `Ala Ṣaḥīḥ Muslim: (5/163)

² Related by Aḥmad in Al-Musnad: (2/537). Al-Haythamyy said that its narrators are the same narrators of the Sahih books. Majma' Al-Zawā'id (2/5)

³ Related by Al-Ṭabarāny in 'Al-'Awsaṭ [Majma' Al-Baḥrīn: (2/22) n. (643)]. Al-Haythamyy said that it is related by Al-Ṭabarāny in 'Al-'Awsaṭ and its narrators are the same narrators of the Sahih books. Majma' Al-Zawā'id (2/5)

⁴ Sunnan Al-Tirmidhy: (204)

⁵ See Tuḥfat Al-Aḥwadhyy bi Sharḥ Jāmi' Al-Tirmidhy by Al-Mubārakfūry: (2/607)

one day. And he said, ‘Is so and so present?’ They said, ‘No.’ He (again) asked, ‘Is so and so present?’ They replied, ‘No.’ He then said, ‘These two prayers are the ones which are most burdensome to hypocrites. If you knew what they contain (i.e. blessings), you would come to them, even though you had to crawl on your knees. The first row is like that of the angels, and if you knew the nature of its excellence, you would race to join it. A man's prayer along with another is purer than his prayer alone, and his prayer with two men is purer than his prayer with one, but if there are more it is more pleasing to Allah, the Almighty, the Majestic.’¹

The Companions (may Allah be pleased with them) have unanimously agreed on the obligation of the congregational prayer. Imam ibn Al-Qayyim (may Allah have mercy upon him) related the consensus of the companions on the obligation of the congregational prayer along with their relevant statements. Then he said, “These are the statements of the companions. They are authentic, widespread, and famous. Not a single companion is reported to have said any opposing statement. All of these reports of the companions form an independent evidence on this regard were they to be alone; let alone their multiplicity and consolidation.”²

Al-Tirmidhy (may Allah have mercy upon him) said, “There are reports by a significant number of the Companions of the Prophet (peace and blessings be upon him) that indicate the invalidity of the prayer of the individual who does not answer the Adhan after having heard it.”³ Some scholars argued this invalidity is to amplify the gravity of the act, as there is no concession for abandoning the congregational prayer unless for a valid excuse.⁴ Mujāhid said, “Ibn `Abbās was asked about the man who consistently fasts the day and offers the Night prayer though never attend the Friday prayer or any

¹ Sunnan Abu Dāwūd: (554); the above wording is related by him. It is also related by Al-Nasā’i: (843). It is graded as sound by Al-Albany in ‘Ṣaḥīḥ Sunnan Abu Dāwūd: (1/110), Ṣaḥīḥ Sunnan Al-Nasā’i: (1/183)

² Kitāb Al-Salah: (81-82)

³ Sunnan Al-Tirmidhy: (217)

⁴ Sunnan Al-Tirmidhy: (217)

congregational prayer. He said, ‘he is in hellfire.’”¹ Al-Tirmidhy (may Allah have mercy upon him) said, “The meaning of this report is that the highlighted individual attends neither Fridays nor congregational prayers due to a purposeful alienation, disregard for its due right, and negligence.”²

I seek refuge in Allah from the accursed Satan. Allah, Almighty, said to the Prophet (peace and blessings be upon him), “**And establish prayer and give zakat and bow with those who bow [in worship and obedience].**”³ May Allah bless me and you in the Noble Qur’an; and may Allah benefit me and you with the verses and the wise remembrance. I say these words and I ask Allah to forgive all of my sins and yours., so ask for His forgiveness, for He is indeed All-forgiving and All-Merciful.

Part Two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger. May Allah’s peace and blessings be upon him, his family, his companions, and whoever rightly follows them until the Day of Judgement.

Servants of Allah, the consistent observation of prayer is one of the major obligations all Muslims must commit to, enjoin their children to observe it as well as their families. They should offer the prayer in congregation with other Muslims as Allah, Almighty, obligated upon men to observe the prayer in congregation and join the worshippers in

¹ Sunnan Al-Tirmidhy: (218). The distinguished scholar Aḥmad Shākir said, “This chain of narration is authentic. Though this hadith may appear to be Mawqūf on ibn `Abbās, it can be considered raised to the Prophet, because such ruling cannot be known through a mere opinion.” Aḥmad Shākir’s commentary on Sunnan Al-Tirmidhy: (1/424)

² Sunnan Al-Tirmidhy: (1/424)

³ Al-Baqarah: (43)

bowing down [to Allah]. Even the Mujahids, Allah has not excused them from prayer in congregation. The Prophet (peace and blessings be upon him) wanted to burn with fire those who were absent from offering the prayer in congregation. In addition, the Prophet has not excused the blind who can hear the call to prayer from observing it in congregation. He explained that abandoning the congregational prayer is a sign of hypocrisy, and the prayer of the individual who hears the prayer call without attending the congregational prayer for no excuse is invalid. Servants of Allah! Fear Allah and obey Him by means of consistently observing this lofty pillar and cornerstone of Islam.

I ask Allah to make me and you from those who follow the best of what they hear. Send Allah's peace and blessings upon the best of creation, our Prophet Muhammad. May Allah's peace and blessings be upon him and may Allah be pleased with his companions Abu Bakr, 'Umar, 'Uthmān, 'Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, support Your monotheistic servants. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful.

Allah, Almighty, said, **"But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."**

Servants of Allah, **"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that**

perhaps you will be reminded.” Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. Indeed, the remembrance of Allah is greater. And Allah knows that which you do.

Part Four: Zakat

22 -Status of Zakat in Islam

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his companions.

Allah Almighty said, **“O you who believe, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].”**¹ And He also said, **“O you who believe, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.”**²

Fellow Muslims: know, may Allah have mercy upon you, that Allah, Exalted and Glorified, has obligated Zakat to be taken from the money of rich Muslims. Due to its great status, Allah, Almighty, associated it with prayer in the Noble Qur'an in twenty-seven occurrences. In three instances, it is mentioned separately from prayer, thus

¹ Āl-'im'rān: (102)

² Al-Aḥzāb: (70-71)

totaling thirty occurrences by Allah, Almighty, in His Glorious Book.¹ Zakat is mentioned in the Qur'an using the word charity and charities in a number of occurrences in the Book of Allah, Almighty. For instance, Allah, Almighty, said, **“Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase.”**² And He also said, **“Charities (i.e. Zakat expenditures) are only for the poor and for the needy.”**³ Zakat is the third pillar of Islam and one of its cornerstones for the saying of the Prophet (peace and blessings be upon him), **“Islam is founded on five (pillars): testifying the fact that there is no god but Allah, establishment of prayer, payment of Zakat, fast of Ramadan and Pilgrimage to the House.”**⁴

Due to the great status of Zakat, the Sunnah of the Prophet (peace and blessings be upon him) has provided a detailed account of its rulings. Authentic hadiths have been reported instructing paying due attention to Zakat, commanding its payment, stating its obligation, and explaining the different types of money liable for Zakat such as: the livestock, harvest of the land, gold, silver, and goods. In addition, the hadiths have clarified the prescribed minimal amounts liable for Zakat and their exact measures. The Sunnah has unequivocally presented the relevant rulings of Zakat and its eight types of recipients; as elaborated in more than 110 hadiths.⁵

Due to the great status of Zakat, Allah praised its givers in many verses. Allah, Almighty, said, **“And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin on his people prayer and Zakat and was to his Lord pleasing.”**⁶ He also said, **“[Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of**

¹ See *Manzilat al-Zakāh fī al-Islam* by the author of this book: (21)

² Al-Tawba: (103)

³ Al-Tawba: (60)

⁴ Related by Al-Bukhārī: (8) and Muslim: (16)

⁵ See *Manzilat al-Zakāh fī al-Islam* by the author of this book: (23)

⁶ Maryam: (54-55)

Zakat."¹ Allah, Almighty, blamed Zakat withholders who are reluctant from feeding the needy. Owing to the crucial importance of Zakat, Allah initially issued a general command in Makkah for Zakat to be paid. Later on, the second year after the Migration to Al-Madinah, Allah prescribing its minimum amounts and measures. For an apparent proof of its crucial importance, the Muslim chief ruler is commanded to fight Zakat withholders. The Prophet (peace and blessings be upon him) said, **"I have been commanded (by Allah) to fight people until they testify that there is no true god except Allah, and that Muhammad is the Messenger of Allah, and perform Salat and pay Zakat. If they do so, they will have protection of their blood and property from me except when justified by Islam, and then account is left to Allah."**²

Abū Bakr (may Allah be pleased with him) said regarding those who withheld Zakat, **"I swear by Allah that if they were to refuse me a rope of camel (or a female kid, according to another version) which they used to pay the Messenger of Allah, I will fight with them over the refusal of it."**³ For further emphasis on the great status of Zakat, anyone who denied it as an obligation has committed disbelief. The numerous texts from the Book and Sunnah have expressly stated the punishment of Zakat withholder. For example, Allah, Almighty, said, **"O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly and avert [them] from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment. The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard."**⁴

The Prophet (peace and blessings be upon him) said, **"Any person who possesses gold or silver and does not pay what is due on it (i.e., the Zakat); on the Day of Resurrection,**

¹ Al-Nūr: (37)

² Related by Al-Bukhārī: (825 and Muslim: (22)

³ Related by Al-Bukhārī: (1399) and Muslim: (20)

⁴ Al-Tawba: (34-35)

sheets of silver and gold would be heated for him in the fire of Hell and with them his flank, forehead and back will be branded. When they cool down, they will be heated again and the same process will be repeated during the day the measure whereof will be fifty thousand years. (This would go on) until Judgement is pronounced among (Allah's) servants, and he will be shown his final abode, either to paradise or to hell."

He mentioned the camels, sheep, and cows.¹ Then he continued, "Anyone whom Allah has given wealth but he does not pay its Zakat, then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, "I am your wealth; I am your treasure." Then the Prophet (peace and blessings be upon him) recited this Verse, "And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah, with what you do, is [fully] Acquainted."²

Due to the great status of Zakat, the Muslim ruler is given the discretion to inflict a suitable punishment for negligence in paying Zakat. On another note, there are many benefits drawn from Zakat. To name a few: one cannot qualify as a Muslim unless through paying it, fluffing the order of Allah out of hope for His reward and fear from His punishment, strengthening the bonds of love between the rich and the poor, purifying the soul, accustoming the Muslim individual to generosity, protecting oneself against stinginess, and drawing out blessings. Allah, Almighty, said, "But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."³ The Prophet (peace and blessings be upon him) said, "Wealth does not diminish by giving charity. Allah augments the honor of one who forgives; and one who serves another

¹ Related by Al-Bukhārī: (1402) and Muslim: (978, 988)

² Related by Al-Bukhārī: (1403) and the verse is from Āl-'im'rān: (180)

³ Saba': (39)

seeking the pleasure of Allah, Allah will raise him in ranks.”¹ Allah, Almighty, said in the Qudsi hadith, “Spend (on charity), O son of Adam, and I shall spend on you.”²

Zakat is a clear proof of the genuine commitment to Islam enjoyed by its doer. It provides one with relief and brings him a step closer to the perfect Muslim. It is also one of the causes leading to paradise and saving from the scorch of the Day of Judgement, as the Prophet (peace and blessings be upon him) said, “**Everybody will be shaded by his charity (on the Day of Judgment) until it has been judged between the people.**”³ Zakat brings society together like one family. It is a cause for the conferral of blessings and fending off punishments, based on the hadith narrated by Abdullah ibn ‘Amr that the Prophet (peace and blessings be upon him) said, “**They do not withhold the Zakat of their wealth, but rain will be withheld from the sky, and were it not for the animals, no rain would fall on them.**”⁴ It removes bad deeds as the Prophet (peace and blessings be upon him) said, “**Charity extinguishes bad deeds just as water extinguishes fire.**”⁵ Zakat protects the money owner from punishment, purifies the wealth and the soul, and protects the wealth against corruption. Paying Zakat is one of the causes of mercy and support, in addition to being one of the ultimate forms of kindness.

Servants of Allah pay the Zakat of your wealth, as it will grant you salvation and happiness in this life and the hereafter. May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

¹ Related by Muslim: (2588)

² Related by Al-Bukhārī: (5352) and Muslim: (993)

³ Related by Aḥmad: (17333) and ibn Khuzayma. The editors of al-Musnad said: “its chain of narration is authentic.”

⁴ Related by ibn Maja: (4019) and others. Al-Albāny graded is as authentic in ‘Ṣaḥīḥ ibn Maja’: (2/370)

⁵ Related by al-Tirmidhy: (2616). Al-Albāny graded is as authentic in ‘Irwā’ al-Ghalīl: (2/138)

Part two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his companions, and whoever rightly follow them until the Day of Judgement.

The most truthful speech is that of the Book of Allah and the best of guidance is that of Muhammad (peace and blessings be upon him). The vilest of affairs are the newly invented matters and every innovation [in religion] is misguidance, and every misguidance leads to hellfire.

O Servants of Allah, Allah has ordained you to pay obligatory zakat, alms tax, from your wealth as a way to purify your wealth and souls and as a blessing for your money. He has granted you too much but commanded you to give away too little. He promised to compensate and bless you manifold in return. Zakat is obligatory upon every free Muslim who owns the prescribed zakat-due rate, which is stable and sustained this zakat-due amount throughout a full [lunar] year. As for the possessions subjected for Zakat, they are four categories:

The **first category** is the grazing livestock which includes the following: The camels and their zakat-due rate for five camels is a sheep. The cows and their zakat-due rate for thirty cows is a male or female sheep which is one year of age. The sheep and their zakat-due rate for forty sheep is a sheep. Any Muslim who owns any number of the livestock should ask the knowledgeable scholars about the zakat-due rate to be given away.

The **second category** is the Zakat of the land harvest such as the crops and fruits. The minimum rate is five load of produce, i.e. three hundred standard measures – each equals three kilograms – similar to that of the Prophet (Peace and blessings be upon him). The obligatory zakat is half a tenth of the crops irrigated using water wheels or pumps or the like. As for crops that grow on rain or water springs, the zakat-due rate is one tenth of the produce. Whoever has something of these crops should consult the knowledgeable scholars to determine the required amount of Zakat.

The **third category** is gold, silver and banknotes such as riyals, dirhams, dollars, liras and so forth. If these banknotes reached the zakat-due rate of gold and silver and were in the possession of the individual for a whole year, then the zakat becomes obligatory. The minimum sum of gold and silver for which the zakat is payable equals twenty weights of a bur, which now amounts to eleven Saudi [gold] pounds and three sevenths of a pound. In terms of grams, this sum is equal to ninety-two grams. As for silver, its minimum sum eligible for the zakat is two hundred dirhams which equals one hundred and forty weights of burs. In terms of grams, it is around six hundred and forty-four grams. In other words, it is around fifty-six Saudi riyals of silver. If the sum of banknotes or coins reaches the minimum sum of gold and silver for which the obligatory zakat is payable, then the zakat charity becomes obligatory. The same rules for the gold and silver apply to money bills and coins. The minimum due on gold or silver is one quarter of a tenth, i.e. two and a half of a hundred, twenty-five of a thousand and so forth.

The **fourth category** of money is commercial commodities and goods which include everything that is meant to be sold for a profit, such as real estate properties, animals, food or machinery. If these trade items were owned for a whole year, then they qualify for the zakat to be taken from them and the amount-due rate is a quarter of a tenth of

them. These merchandises should be evaluated in terms of money value and then the zakat amount is calculated and deducted on the condition that they would reach the minimum sum of gold and silver for which the obligatory zakat is payable. The valuation should be conducted at the end of each year. In fact, the preferred view is that used women adornment accessories are eligible for the obligatory zakat charity because there are some hadiths that substantiate this view. For instance, ‘Abd Allāh ibn ‘Amr (may Allah be pleased with them) narrated that a woman came to the Messenger of Allah (peace and blessings be upon him) along with her daughter, and his daughter had two thin bracelets of gold in her hands. Thereupon, he said, **“Do you pay zakat on these?”** She replied, “No.” He said, **“Would it please you if Allah were to put two bangles of fire on you on the Day of Resurrection?”** So she took them off and gave them to the Prophet (peace and blessings be upon him) and said, **“They are for Allah, the Most Exalted, and for His Messenger.”**¹

Furthermore, ‘Āisha (may Allah be pleased with her) narrated saying, “The Messenger of Allah (Peace and blessings be upon him) entered upon me and saw two silver rings in my hand. He asked What is this, ‘Āisha? I said I have made two ornaments myself for you, Messenger of Allah (peace and blessings be upon him)! He asked, **‘Do you pay zakat on them?’** I said, ‘No’ or I said, ‘Whatever Allah willed.’ He said this is sufficient for you (to take you) to the Hell fire.”² By the same token, Umm Salama (May Allah be pleased with her) narrated, “I used to wear gold ornaments. I asked, ‘Is that a treasure,

1 Related by Abu Dāwūd (1563) and elsewhere too. Al-Albāny graded it as a good in the Sunnan hadith collections of Abu Dawūd (1/429). Ibn Bāz reported its authenticity from Ibn al-Laqqān (See Majmū‘ al-Fatāwa of Ibn Bāz 14/86).

2 Related by Abu Dāwūd (1565) and elsewhere Al-Albāny graded it as a good in the Sunnan hadith collections of Abu Dawūd (1/429).

O Messenger of Allah?’ He replied, ‘Whatever reaches a quantity on which zakat is payable is not considered a treasure when the zakat is paid.’¹

O Servants of Allah, be mindful of Allah, the Exalted and Glorified, and pay the obligatory Zakat on your wealth for the sake of pleasing your Lord. You should pay it to those who are eligible, for it as Allah, the Exalted and Glorified, explained by saying, “Zakat expenditures are only for the poor and for the needy and for those employed to collect [zakat] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.”²

Whoever is in debt and has a sum of money on which zakat is payable, the debt does not disqualify him from paying the zakat. This is the most likely weighted position. As for the money you, O servant of Allah, lending to people, it is also eligible for zakat as long as it is lent to people who admit it and seek to pay it back. You should pay the zakat for it when a whole year turns. However, if the debtor is someone who is in need, denies the debt or delays paying back the debt, then the most likely weighted opinion is that the zakat is not obligatory. Nonetheless, if you receive the money you lent to others and paid the zakat for it for just one year, it will be better than not paying anything at all.

O Servants of Allah, know that the zakat is Allah’s right and it is not permitted to favor people who do not deserve it and give it to them. Likewise, nobody is allowed to use the zakat to bring about benefit for themselves or to ward evil off themselves. Nobody should use the zakat to guard his wealth or to ward off people’s fault-finding. Instead,

1 Related by Abu Dāwūd (1564) and elsewhere Al-Albāny graded it as a good in the Sunnan hadith collections of Abu Dawūd (1/429). Ibn Bāz maintained that the chain of transmitters of this hadith is good (See Majmū’ al-Fatāwa of Ibn Bāz 14/86).

2 Al-Tawba: 60.

the zakat should be paid to those rightfully eligible to receive it and for the sake of Allah's pleasure and His reward.

O Allah send prayer upon Muhammad ibn Abdullah (may Allah's peace and blessings be upon him). May Allah be pleased with his companions: Abū Bakr, 'Umar, 'Uthmān, and Ali and the rest of the companions.

O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, support Your monotheistic servants. O Allah we ask You to provide us with forgiveness and safety in this life and the hereafter. O Allah we seek refuge in You from the removal of Your bounties, the affliction of sickness, Your unexpected punishment, and from all forms of your displeasure. O Allah give us that which is good in this life and that which is good in the hereafter. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful.

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

Part Five: Fasting

23 - Preparation for Ramadan: Merits and Virtues

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his companions.

Servants of Allah, fear Allah as He commanded you, saying, **“O you who believe, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].”**

Allah said, **“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.”**¹ And He also said, **“O you who believe, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.”**²

The most truthful speech is that of Allah and the best guidance is that of Muhammad (peace and blessings be upon him). The vilest of affairs are the newly invented matters and every innovation [in religion] is misguidance, and every misguidance leads to hellfire. Servants of Allah, the blessed month of Ramadan is one of the bounties Allah blessed this nation with. He has incorporated it with plentiful merits by means of which Allah raises the ranks of His believing servants. To name some of its features:

¹ Al-Nisā': (1)

² Al-Aḥzāb: (70-71)

- Allah has sent down the Qur'an in this month: **“The month of Ramadan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it.”**¹
- During the month of Ramadan, the gates of hellfire are sealed whereas the gates of paradise, heaven, and mercy are opened while the devils and jinn are shackled. Abū Huraira (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said, **“On the first night of the month of Ramadan, the devils are shackled, the jinn are restrained, the gates of the Fires are shut such that no gate among them would be opened. The gates of Paradise are opened such that no gate among them would be closed, and a caller calls, 'O seeker of the good; come near!' and 'O seeker of evil; stop! For there are those whom Allah frees from the Fire.' And that is every night.”** In another version related by Muslim, it reads, **“the gates of mercy are opened.”**²
- Ramadan has a night better than a thousand miles. Anyone who is deprived from its goodness is indeed deprived. Abū Huraira (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said, **“There has come to you Ramadan, a blessed month, which Allah, the Mighty and Sublime, has enjoined you to fast. In it the gates of heavens are opened and the gates of Hell are closed, and every devil is chained up. In it Allah has a night which is better than a thousand months; whoever is deprived of its goodness is indeed deprived.”**³ Anas (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said, **“This month has come to you, and in it there is a night that is better than a thousand months. Whoever is deprived of it**

¹ Al-Baqarah: (185)

² Related by Al-Bukhārī: (3277) and Muslim: (1079). The above wording is al-Tirmidhy's: (682) and al-Nasā'i: (2097)

³ Related by al-Nasā'i: (2108) and it is graded as authentic by al-Albāny in Ṣaḥīḥ Al-Nasā'i: (2/456)

is deprived of all goodness, and no one is deprived of its goodness except one who is truly deprived.”¹

- The month of Ramadan is the month when supplications are answered. Allah mentioned supplication amidst the verses of fasting. He, Almighty, said, **“And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.”**² Abū Huraira (may Allah be pleased with him) narrated a hadith attributing it to the Prophet (peace and blessings be upon him) where he said, **“Allah frees some servants from hellfire every day and night, and for each one of them is an answered supplication.”**³ Al-Ḥāfiẓ commented on this hadith saying, **“He refers to the month of Ramadan.”**⁴ Abū Umāma (may Allah be pleased with him) attributed a hadith to the Prophet (peace and blessings be upon him) where he said, **“Allah frees servants from hellfire by every break of fasting.”**⁵ Abū Huraira (may Allah be pleased with him) narrated a hadith attributing it to the Prophet (peace and blessings be upon him) where he said, **“There are three whose supplications are not turned back: A just ruler, and a fasting person until he breaks his fast, and the supplication of one who has been wronged is raised by Allah up to the clouds on the Day of Resurrection, and the gates of heaven are opened for it, and Allah says, ‘By My Might I will help you (against the wrongdoer) even if it is after a while.’”**⁶
- Ramadan is the month of forbearance. In Ramadan, one pays patience during the observation of the acts of worship, refrainment from the prohibitions of

¹ Related by ibn Maja: (1644) al-Albāny commented on this hadith as sound and authentic. Ṣaḥīḥ ibn Maja: (2/59)

² Al-Baqarah: (186)

³ Related by Aḥmad: (7450). See al-Musnad: (7148). Its chain of narration is authentic.

⁴ The edited version of al-Musnad: (12/420)

⁵ Aḥmad’s Musnad: (22202). Its grade is authentic for extrinsic reasons.

⁶ Related by al-Tirmidhy: (3598, 5/57). See Jāmi` al-‘Usūl: (4/145). It is graded as authentic by al-Albāny in Ṣaḥīḥ ibn Maja: (2/86)

Allah, and enduring the painful kind of fate. Allah, Almighty, said, **“Indeed, the patient will be given their reward without account.”**¹ The Prophet (peace and blessings be upon him) said, **“Fasting the month of patience (Ramadan) and three days of each month removes envy from one’s heart.”**²

- Ramadan is a month where all sins are forgiven. Abū Huraira (may Allah be pleased with him) narrated a hadith attributing it to the Prophet (peace and blessings be upon him) where he said, **“He who observes fasting during the month of Ramadan with Faith while seeking its reward from Allah, will have his past sins forgiven.”**³ He also narrated that the Prophet (peace and blessings be upon him) stepped on the pulpit and said **“Amin, Amin.”** He was asked why did he say so? He replied, **“Gabriel told me, ‘May a man upon whom Ramadan enters and then passes, before he is forgiven;’ so I said Amin, be humiliated. Then he said, ‘May the man before whom I am mentioned - and he does not send Salat upon me - be humiliated;’ so I said Amin. He then said, ‘And may a man whose parents reached old age in his presence, and they were not a cause for his entrance to Paradise, be humiliated;’ so I said Amin.”**⁴ Abū Huraira (may Allah be pleased with him) also attributed a hadith to the Prophet where he said, **“The five daily (prescribed) Salat, and Friday (prayer) to the next Friday (prayer), and the fasting of Ramadan to the next Ramadan, is expiation of the sins committed in between them, so long as major sins are avoided.”**⁵
- It is a month where one’s rank is raised. Two men from Baliy came to the Messenger of Allah (peace and blessings be upon him). They had become Muslim together, but one of them used to strive harder than the other. The one

¹ Al-Zumar: (10)

² Related by Aḥmad: (38/168) n. (23070). Its chain of narration is authentic.

³ Related by Al-Bukhārī: (38) and Muslim: (760)

⁴ Related by ibn Khuzayma: (3/192), Aḥmad: (2/246, 254), al-Bayhaqy: (4/304), and Al-Bukhārī in ‘al-Adab al-Mufrad’: (646). Al-Albāny graded it as sound and authentic in his ‘Ṣaḥīḥ al-Adab al-Mufrad’. The original source of this hadith is related by Muslim: (2551)

⁵ Related by Muslim: (233)

who used to strive harder went out to fight and was martyred. The other one stayed for a year longer, then he passed away. Talḥah saw in a dream that the one who died last was admitted to paradise before the martyred one. People were amazed and the Prophet (peace and blessings be upon him) said, “**Did he not stay behind for a year?**” They said, ‘Yes.’ He said, ‘**And did not Ramadan come and he fasted, and he offered such and such prayers during that year?**” They said, ‘Yes.’ The Messenger of Allah (peace and blessings be upon him) said, “**The difference between them is greater than the difference between heaven and earth.**”¹

- Ramadan is the month of remembrance of Allah. Allah mentioned supplication amidst the verses of fasting. Allah said, “**and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.**”²
- Performing an Umrah in Ramadan is equivalent to a pilgrimage with the Prophet (peace and blessings be upon him).³
- Anyone who fasts Ramadan is included among the truthful, based on the hadith narrated by Amr ibn Murra al-Juhany who said, “A man came to the Prophet (peace and blessings be upon him) and asked, ‘O Messenger of Allah, if I witness that there is no god worthy of worship but Allah and that you are the Messenger of Allah, observed the five daily prayers, pay Zakat, fast and offer the night prayer of Ramadan, who would I become?’ The Prophet replied, ‘**You will be from the truthful and the martyrs.**”⁴
- Ramadan is the month of offering the Qiyam (Night Prayer). The Prophet (peace and blessings be upon him) said, “**Whosoever performs (Qiyam) prayers**

¹ Related by ibn Maja and graded as authentic by al-Albāny in Ṣaḥīḥ ibn Maja: (2/346)

² Al-Baqarah: (185)

³ Related by Al-Bukhārī: (1782) and Muslim: (1256)

⁴ Related by ibn Ḥibbān: (19)

at night during the month of Ramadan, with Faith and in the hope of receiving Allah's reward, will have his past sins forgiven."¹

- During Ramadan, if one observes *tarawih* (night prayer) behind the imam and remained there until the imam leaves, it will be recorded for him as praying the full night by the favor of Allah, Almighty.²
- Ramadan is the month of victories against the enemies at the battle of Badr, the conquest of Makkah and other victories.
- Generosity is boosted in Ramadan. The Messenger of Allah (peace and blessings be upon him) was the most generous person in Ramadan so much that he was more generous than the blowing wind when Gabriel meets him during Ramadan.³
- Ramadan is the month of reciting the Qur'an. Gabriel used to meet the Prophet (peace and blessings be upon him) every night in Ramadan to recite the Qur'an together.⁴
- Fasting Ramadan is one of the pillars of Islam.
- Ramadan is the month of I'tikāf and committing oneself to staying in the mosque for the purpose of worshipping Allah, Almighty, and dedicating oneself to beseeching Him.

There are plenty of other features of Ramadan in addition to the above ones.

As for the virtues of this month, they are Abūndant. For example, fasting is a cause leading to righteousness and a protection against hellfire. Through fasting one day, Allah distances between one's face and hellfire [for the length of] seventy years. It serves as a restraint against desires. There is not a single deed equivalent or similar to fasting. It

¹ Related by Al-Bukhārī: (35) and Muslim

² Related by Aḥmad: (5/159), abu Dāwūd: (375) and others. Al-Albāny graded it as authentic.

³ Related by Al-Bukhārī: (4712) and Muslim: (2308)

⁴ Related by Al-Bukhārī: (1712) and Muslim: (2308)

admits one to paradise through the gate of Al-Rayyān. Fasting expiates sins. Both of the Qur'an and fasting intercede for the servant on the Day of Judgement.

Furthermore, fasting is patience and the patient are rewarded immensely. It is a cause for one's happiness in this life and the hereafter, because the fasting individual feels happy when he breaks his fast and when he meets his Lord. The mouth's smell of the fasting individual is more pleasant for Allah than the smell of Musk. Anyone who provides the fasting individual with something to break his fast will secure an equivalent amount of reward without having the initial reward of the fasting person reduced. In addition, the supplication of a fasting person is not turned down.

I seek refuge in Allah from the accursed devil. Allah said, **“The month of Ramadan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.”**

May Allah bless the Noble Qur'an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that

Muhammad is His servant and Messenger. He conveyed the message, fulfilled the trust, and offered advice to this *ummah*; showing them all acts of goodness and warning them of all evils.

Servants of Allah, Allah has favored His servants with the blessed month of Ramadan and favored it with unique features. Therefore, the early predecessors used to spend six months asking Allah to accept their fast of Ramadan and another six months asking Him to keep them alive to fast the next Ramadan. So, receive this great month with repentance, seeking forgiveness, honest determination, and sincere intention. There are many people who die before reaching Ramadan. Know that the Prophet (peace and blessings be upon him) said, **“Do not fast one day or two days just before Ramadan, except in the case of a man who has been in the habit of observing the particular fast, for he may fast on that day.”**¹

‘Ammār ibn Yāsir (May Allah be pleased with them) said, “He who observes the fast on a doubtful day, has in fact disobeyed Abūl-Qasim.”² He refers to the 30th day of Sha‘bān if there is something preventing the sighting of the moon. O Allah! Send prayer upon Muhammad ibn Abdullah (may Allah’s peace and blessings be upon him). May Allah be pleased with his companions: Abū Bakr, ‘Umar, ‘Uthmān, and Ali and the rest of the companions. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, support Your monotheistic servants. O Allah! We ask You to provide us with forgiveness and safety in this life and the hereafter. O Allah grant us success in fasting Ramadan and offering Qiyām therein with hope in awaiting of Your reward. O Allah! Forgive all Muslims, male or female, alive or dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful.

¹ Related by Al-Bukhārī: (1914) and Muslim: (1082)

² Related by Al-Bukhārī in a Mu`allaq version: [Fath al-Bary: 4/119]. It is also related by abu Dāwūd: (2334) as well as the other five Sunnah compilers.

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

24 -Merits, Benefits, Rationales, Rulings, and Etiquette of Fasting

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his companions. The most truthful speech is that of Allah and the best guidance is that of Muhammad (peace and blessings be upon him). The vilest of affairs are the newly invented matters and every innovation [in religion] is misguidance, and every misguidance leads to hellfire.

Servants of Allah, fear Allah, **“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.”**¹

Be grateful to Allah for the favors He conferred upon you such that He let you alive to catch the blessed month of Ramadan, because it is an incredibly great favor to be alive during Ramadan. Allah said, **“And whatever you have of favor - it is from Allah.”**² And He also said, **“And if you should count the favors of Allah, you could not enumerate them.”**³ Servants of Allah! Do your best in this blessed month, since you do not know whether or not you will live long enough to catch it again, for one's age is determined by Allah, Almighty. Allah said, **“And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted.”**⁴

¹ Al-Nisā': (1)

² Al-Naḥl: (53)

³ Al-Naḥl: (18)

⁴ Luqmān: (34)

O Muslims! You should know —may Allah bless you and bestow His mercy upon you —wherever you are that there are innumerable merits and benefits of fasting. To name a few:

- Fasting is a bridge to righteousness, as Allah, Almighty, said, **“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.”**¹
- **“Fasting grants protection against hellfire.”**²
- Allah distances the fasting person’s face away from fire. **“Whoever fasts one day in the cause of Allah, the Mighty and Sublime, Allah will separate his face from the fire by (a distance of) seventy years.”**³ If this merit and status is designated for fasting only one day, how would it be for fasting a whole month or three days a month. Fasting serves as a restraint against lusts, **“O young men, those among you who can support a wife should marry, for it restrains eyes (from casting evil glances) and preserves one from immorality; but he who cannot afford It should observe fast for it is a means of controlling the sexual desire.”**⁴
- Fasting has nothing similar or equivalent to it [as far as reward is concerned]. Abū Umāma (may Allah be pleased with him) said, 'I came to the Messenger of Allah (peace and blessings be upon him) and said, ‘Tell me of something that I may take (learn) from you.’ He said, **“Take to fasting, for there is nothing like it.”** Another narration reads, **“there is nothing equivalent to it.”**⁵
- Fasting admits one to paradise through Al-Rayyān gate, based on the hadith narrated by Sahl ibn Sa‘d (may Allah be pleased with him) who attributed it to the Prophet (peace and blessings be upon him) who said, **“In paradise there is a gate which is called Al-Rayyān through which only those who observe fasting will**

¹ Al-Baqarah: (183)

² Related by Aḥmad: (3/241, 296; 4/22). See Ṣaḥīḥ Al-Jāmi‘: (3876)

³ Related by Al-Bukhārī: (2840) and Muslim: (1153)

⁴ Related by Al-Bukhārī: (5065, 5066) and Muslim: (1400)

⁵ Related by al-al-Nasā‘i: (2222-2225). It is graded as authentic by al-Albāny in Ṣaḥīḥ al-Nasā‘i: (2/476)

enter on the Day of Resurrection. None else will enter through it. It will be called out, "Where are those who observe fasting?" So they will stand up and proceed towards it. When the last of them will have entered, the gate will be closed and then no one will enter through that gate."¹

Abū Huraira (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said, "He who spends a pair in the way of Allah will be called from the gates of paradise: 'O servant of Allah! This gate is better for you' and one who is constant in prayer, will be called from the gate of prayer; and whoever is eager in fighting in the cause of Allah, will be called from the gate of Jihad; and who is regular in observing fasting will be called from Al-Rayyān gate. The one who is generous in charity will be called from the gate of charity." Abū Bakr (may Allah be pleased with him) said, "O Messenger of Allah (peace and blessings be upon him)! May my mother and father be sacrificed for you! Those who are called from these gates will stand in need of nothing. Will anybody be called from all of those gates?" He replied, "Yes, and I hope that you will be one of them."²

- Fasting expiates sins. Ḥudhzyfa (may Allah be pleased with him) attributed a hadith to the Prophet (peace and blessings be upon him) who said, "The affliction of a person in his property, family and neighbors is expiated by his prayers, fasting, and giving in charity."³
- Both fasting and the Qur'an intercede for the servant on the Day of Judgement. Abdullah ibn 'Amr attributed a hadith to the Prophet (peace and blessings be upon him) who said, "Fasting and the Qur'an will intercede for the servant on the Day of Judgement. Fasting will say, 'O Lord I prevented him from eating and lusts in the morning; so, let me intercede on his behalf.' The Qur'an will say, 'I

¹ Related by Al-Bukhārī: (1896) and Muslim: (1152)

² Related by Al-Bukhārī: (1897)

³ Related by Al-Bukhārī: (144) and others.

prevented him from sleeping at night, so let me intercede on his behalf.' He said, 'They will be permitted to intercede.'¹

- Those who fast will be rewarded immensely without account.
- Fasting is a cause for the happiness of the individual in this life and in the hereafter, since the fasting individual has two joyous occasions.
- The smell of the fasting individual's mouth is more pleasant to Allah than the smell of musk. The above three points are addressed in the following hadith narrated by Abū Huraira (may Allah be pleased with him) who attributed it to the Prophet (peace and blessings be upon him) who said, **"The reward of every (good) deed of a person is multiplied from ten to seven hundred times. Allah, Exalted and Glorified, says, "The reward of observing fasting is different from the reward of other good deeds; fasting is for Me, and I Alone will give its reward. The person observing fasting abstains from food and drink only for My sake.' The fasting person has two joyous occasions, one at the time of breaking his fast, and the other at the time of meeting his Lord. Surely, the breath of one observing fasting is better smelling to Allah than the fragrance of musk."**²
- The supplication of the fasting individual is not turned down, based on the hadith narrated by Abū Huraira (may Allah be pleased with him) who attributed it to the Prophet (peace and blessings be upon him) who said, **"There are three whose supplications are not turned back: A just ruler, and a fasting person until he breaks his fast, and the supplication of one who has been wronged."**³
- Providing something for the fasting individual to break his fast is immensely rewarding, based on the hadith narrated by Zayd ibn Khālid al-Juhany (may Allah be pleased with him) where the Prophet (peace and blessings be upon

¹ Related by Aḥmad: (2/174) and al-Ḥākim: (1/554)

² Related by al-Bukhai but with a parallel version: (1894) and Muslim in the above wording: (1151)

³ Related by ibn Maja: (1753) and al-Tirmidhy: (3598). It is graded as authentic by al-Albāny in Ṣaḥīḥ ibn Maja: (2/86). As for the hadith, "There is a supplication that will not be turned down for the fasting individual when he breaks his fast." It is related by ibn Maja: (1753) but graded as weak by al-Albāny in al-ʿIrwāʾ: (921)

him) said, **“He who provides a fasting person something with which to break his fast, will earn the same reward as the one who was observing the fast, without diminishing in any way the reward of the latter.”**¹

There are plenty of other merits for fasting.

As for the features of the blessed month of Ramadan, it is the month when the Qur’an was sent down, the gates of paradise, heaven, and mercy are opened therein whilst the gates of fire are closed, and the devils and jinn are shackled. The seeker of good will be invited to come while the seeker of evil will be instructed to refrain. In Ramadan, Allah frees some servants from hellfire at every night. It has a night that outclassed a thousand months, and whoever is deprived of its goodness is indeed deprived. Supplications are answered in this month. It is the month of remembrance and supplications. It the month of patience where all sins are forgiven and one’s rank is raised in paradise. Through Ramadan, sins are expiated. Anyone who observes the night prayer out of faith and hope in Allah’s reward will have his previous sins forgiven. It is the month when Gabriel and the Prophet (peace and blessings be upon him) recite the Qur’an together. In this month, the Prophet (peace and blessings be upon him) is more generous than the fast wind [that brings welfare through rain]. Hence, endeavor earnestly servant of Allah to secure this immense goodness, perhaps this may be your last Ramadan before moving to the hereafter.

I seek refuge in Allah from the accursed devil. Allah said, **“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.”**

May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and

¹ Related by al-Tirmidhy: (708) and ibn Maja: (1746). It is graded as authentic by al-Tirmidhy in *Ṣaḥīḥ al-Tirmidhy*: (1/424)

you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his companions, and whoever rightly follow them until the Day of Judgement.

Servants of Allah, fasting has great merits and too many benefits to list in this short Khutbah. Some of its benefits include how it unravels the true committed worshipper from the desire-driven individuals. Fasting is an act of worship for Allah, Exalted and Glorified, with which one attempts to draw himself closer to Allah, thus revealing his true faith and righteousness. Therefore, a lot of believers would never break his fast even if forced to do so without a valid cause such as being beaten or imprisoned. Remarkably, this is one of the most expressive rationales of fasting.

Fasting is a cause of righteousness because the individual is commanded to do acts of worship and abstain from sins. The Prophet (peace and blessings be upon him) said, **“Whoever does not give up forged speech and evil actions and does not abandon foolishness, Allah is not in need of his leaving food and drink (i.e. Allah will not accept his fasting).”**¹ Abū Huraira (may Allah pleased with him) narrated that the Prophet (peace and blessings be upon him) said, **“When any one of you is observing Saum (fasting) on a day, he should neither indulge in obscene language nor should he raise**

¹ Related by Al-Bukhārī: (6057) and Muslim: (2362)

the voice; and if anyone reviles him or tries to quarrel with him he should say: 'I am observing fast.'¹

Fasting prepares the heart to be dedicated to remembrance [of Allah] and reflection, because indulging in desires incurs heedlessness, even perhaps the heart is hardened and becomes oblivious to the truth. Through fasting, the affluent realizes the true extent of Allah's favors upon him that many other people are deprived off. Fasting trains oneself to hold control of oneself. It stops desire and shackles arrogance. It tightens the blood veins because of hunger and thirst, thus tightening the paths of the devil, because it flows in the human like blood. There are many other healthy upsides to fasting brought about by reducing the amount of food intake and relaxing the digestive system.

Fasting is one of the pillars of Islam without which one's religion is not complete. It has principles, conditions, nullifiers, and etiquettes that must be observed by the individual. The principles are abstaining from everything that nullifies fasting from the break of dawn until sunset while preparing the intention at night; "**Whoever does not have the intention of fasting from the night before, then there is no fast for him.**"² The intention is made by the heart and cannot be pronounced loudly because it is an innovation.

As for **the conditions of fasting**, they are six: fasting is obligatory upon every rational, not travelling, Muslim adult in addition to being free from any impediments such as menstruation and postpartum period. It is advisable to order and encourage children to fast, following the practice of the companions (may Allah be pleased with them) so that the children are trained and accustomed to fasting.

The **nullifiers of fasting** are seven: sexual intercourse during the day in Ramadan, intentional ejaculation of semen, intentional eating and drinking or similar provisions like nutritional injection, emission of blood through cupping, intentional vomiting by

¹ Related by Al-Bukhārī: (1894, 1904)

² Related by Aḥmad: (6/287), Abu Dāwūd: (2454) and elsewhere in the five Sunnah compilers. It is graded as authentic by al-Albānī in Ṣaḥīḥ Sunnan Abu Dāwūd: (2/82)

extracting what is inside the stomach through the mouth, blood emission of menstruation and postpartum period. A severe punishment is designated for whoever breaks his fast intentionally without a valid excuse. Abū Umāma (may Allah be pleased with him) attributed a hadith to the Prophet (peace and blessings be upon him) who said, “I said, ‘What are these voices?’ They said, ‘This is the howling of the people of Hell.’ Then I was taken until I saw people hanging by their hamstrings, with the sides of their mouths torn and blood pouring from their mouths.’ I said, ‘Who are these?’ He said, ‘These are people who broke their fast before it was time.’”¹

Breaking the fast in Ramadan is permitted for five categories of people: the sick, the traveler, the one incapable of fasting like an elderly or a person who needs to save an inviolable soul by breaking the fast, the pregnant and breastfeeding woman if they were afraid fasting will cause them or the baby any harm. The above categories are obliged to make up for the days they missed fasting except the one incapable due to a chronic sickness or senility, at which case they feed a needy person per each day without having to make up the fast due to their incapability.

Fasting has recommended etiquettes such as eating the *Suḥūr* “pre-dawn meal” preferably delayed until before the break of dawn, rushing the break of fast immediately after sunset, and breaking the fast with a date or water. Other etiquettes include increasing the recitation of the Qur’an, supplication, remembrance of Allah, and exercising acts of kindness. The ultimate form of the remembrance of Allah is the recitation of the Qur’an with reflection and increasing this recitation as much as possible, for the one who loves Allah will increase the recitation of His Book. The one with a purified heart would not feel full of the recitation of the Qur’an; for loving the Qur’an reflects Allah’s love of the individual. The fasting person should realize the extent of the favor of Allah upon him such that Allah granted him success to fast when others are deprived of this favor.

¹ Related by ibn Khyzayma: (1/430; 2/209). It is graded by al-Albāny in *Ṣaḥīḥ Al-Targhīb wa Al-Tarhīb*: (1/588)

There are many errors that people commit in the month of Ramadan such as: being unlearned about the fasting-related rulings, spending the nights in other than the worship of Allah, Almighty, abandoning and slackening from the Qiyam prayer or leaving before concluding it with the imam. Notably, remaining in prayer with the imam until the conclusion of the Qiyam will be recorded as praying for the full night. The Tarawīḥ prayer is legislated by the Prophet’s words and action. It is to be prayed eleven or thirteen rak‘ahs, which is preferable; if one wants to pray more, it is permissible, based on the saying of the Prophet (peace and blessings be upon him), “**Prayer during the night should consist of pairs of rak‘ahs, but if one of you fears morning is near, he should pray one rak‘ah which will make his prayer an odd number for him.**”¹ If one, for example, prays forty or thirty-six rak‘ahs and ends them with three rak‘ahs, it is permissible. It is also permissible if one prays forty-one rak‘ahs; however, it is preferable to pray thirteen or eleven rak‘ahs only.²

Other errors include exceeding the normal boundaries of consuming food, drink, and clothes. Allah, Almighty, said, “**O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.**”³ Allah, Almighty, said, “**And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.**”⁴

Servants of Allah! Fear Allah, strive, and verify your intention, for there are many people who fasted alongside you last year though they now reside in the grave. There also many people who died before the conclusion of Ramadan.

Send prayer upon the best of creation Muhammad ibn Abdullah (may Allah’s peace and blessings be upon him). May Allah be pleased with his companions: Abū Bakr,

¹ Related by Al-Bukhārī: (990) and Muslim: (749)

² Al-Mughny by ibn Qudāma: (2/604), Fatāwa ibn Taymiyya: (23/112), and Subl al-Salām by al-Ṣan`āny: (3/20)

³ Al-A`rāf: (31)

⁴ Al-Isrā’: (26-27)

‘Umar, ‘Uthmān, and Ali and the rest of the companions. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, support Your monotheistic servants. O Allah! Provide us with security in our countries and rectify our rulers and provide them with righteous entourage as a way of Your mercy, o the Most Merciful. O Allah accept our fasting and Qiyam. O Allah give us that which is good in this life and that which is good in the hereafter and protect us against the punishment in the hellfire. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah we ask You to provide us with forgiveness and safety in this life and the hereafter.

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

25 - Virtues and Merits of the Last Ten Nights of Ramadan

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his companions. The most truthful speech is that of Allah and the best guidance is that of Muhammad (peace and blessings be upon him). The vilest of affairs are the newly invented matters and every innovation [in religion] is misguidance, and every misguidance leads to hellfire.

Servants of Allah, fear Allah, **“O you who believe, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].”** O believers thank Allah for the unlimited bounties He confers upon you. One of those bounties is reaching Ramadan while others were deprived of witnessing it. **“And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is All-Forgiving and All-Merciful.”**¹ He also said, **“And whatever you have of favor - it is from Allah.”**² Allah will increase His kindness, favors, guidance to success and appreciation upon you when you pay Him due gratitude by your words, actions, and heart. Allah, Almighty, said, **“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.’”**³

Servants of Allah, it is only lately that we were celebrating the advent of Ramadan with happiness and joy. Time flew and most of Ramadan has lapsed. Some people have

¹ Al-Naḥl: (18)

² Al-Naḥl: (53)

³ Ibrāhīm: (7)

done well for themselves by fasting the day, offering prayer at night, reciting Qur'an, giving out charity, and abandoning sins. They have secured the great reward but they still have one further stretch for the remaining days of Ramadan. Others, on the other hand, have wronged themselves by spoiling their fast, abandoning the Night Prayer, spending nights on idle conversations, wasting their money, meaningless exchange of wealth, negligence of the Qur'an and withholding their wealth. The Almighty Allah, the Possessor of the great bounty and universal kindness, accepts repentance and forgives the sins for whoever sincerely repents. He, Almighty, imparted the last ten nights of Ramadan the opportunity to be seized by he who has done well at the beginning of the month and desire for more as well as by he who wronged themselves to make up for their loss. Both should seize this opportunity of the last ten nights by engaging in acts of worship and whatever draws one close to Allah. The last ten nights has merits and virtues such as:

- The revelation of the Qur'an in the last ten nights of Ramadan at the Night of al-Qadr. Allah, Almighty, said, **"Indeed, We sent the Qur'an down during the Night of Decree."**¹ Allah, Exalted and Glorified, said, **"Indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind]."**² This is the ultimate merit of the last ten nights, because Allah revealed this clear light, thus extracting the people from the darkness to the light, from ignorance to the light of knowledge and faith. This great Qur'an is a healing, guidance, and mercy for believers. It is an admonition and a healing for the hearts. Allah, Almighty, said, **"Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate."**³
- One of the virtues of the last ten nights is the presence of the Night of al-Qadr wherein worship outclasses a thousand months' worth of worship. In other

¹ Al-Qadr: (1)

² Al-Dukhān: (3)

³ Yunus: (58)

words, observing acts of worship on this night is better than doing so in a total of eighty-three years and about four months, which is certainly a great merit for whomever Allah guides. Allah, Exalted and Glorified, said, **“Indeed, We sent the Qur'an down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months. The angels and the Spirit descend therein by permission of their Lord for every matter. Peace it is until the emergence of dawn.”**¹ The Night of al-Qadr has many merits such as:

- A- Allah revealed the Qur'an therein as a guidance to the servants bringing them happiness in this life and the hereafter. **“Indeed, We sent the Qur'an down during the Night of Decree.”** He, Exalted and Glorified, said, **““Indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind].”**²
- B- All matters of ordainment are decreed on this Night. In other words, the events taking place in the upcoming year such as provisions, [age] terms, goodness, and evil are brought down from the Preserved Tablet.
- C- The indications of glorification and magnificence induced by the interrogative style of the verse, **“And what can make you know what is the Night of Decree?”**
- D- It is a blessed night; **“Indeed, We sent it down during a blessed night.”**
- E- This Night outclasses a thousand months.
- F- Angels descend on this Night including Gabriel due to the increasing blessings of this Night. Notably, angels bring nothing on their descent but goodness and blessings.
- G- This Night is peaceful until the break of dawn due to the servant's safety from punishment given his continuous observation of worship to Allah, Almighty.

¹ Al-Qadr: (1-5)

² Al-Dukhān: (3)

- H- Anyone who offers the Night prayer on this Night while being full of conviction and awaiting Allah’s reward will have all of his sins forgiven.¹
- I- The one who strives in worship during this Night for the sake of Allah will secure all types of goodness whereas who is deprived of its [blessings] will be deprived of all goodness. The Prophet (peace and blessings be upon him) said, **“There has come to you Ramadan, a blessed month, which Allah, the Mighty and Sublime, has enjoined you to fast. In it the gates of heavens are opened and the gates of Hell are closed, and every devil is chained up. In it Allah has a night which is better than a thousand months; whoever is deprived of its goodness is indeed deprived.”**² Anas (may Allah be pleased with him) said, **“Ramadan began, and the Messenger of Allah (peace and blessings be upon him) said, “This month has come to you, and in it there is a night that is better than a thousand months. Whoever is deprived of it is deprived of all goodness, and no one is deprived of its goodness except one who is truly deprived.”**³
- J- Due to its significant merit, Allah sent down a separate Surah about it to be recited until the Day of Judgement; **“Indeed, We sent the Qur'an down during the Night of Decree.”**
- The Prophet (peace and blessings be upon him) used to strive in observing the night prayer of the last ten nights in addition to eagerly engaging in other acts of worship. ‘Ā’isha (may Allah be pleased with her) said, **“With the start of the last ten days of Ramadan, Messenger of Allah (peace and blessings be upon him) would pray all the night, and would keep his family awake for the prayers. He tied his lower garment (i.e., avoided sleeping with his wives and devoted himself entirely to worship).”**⁴ She also said, “The Messenger of Allah (peace and

¹ Related by Al-Bukhārī: (35) and Muslim: (760)

² Related by al-Nasā’i: (2018). Al-Albāny graded it as authentic in ‘Ṣaḥīḥ al-Nasā’i: (2/456).

³ Related by ibn Maja: (2108). Al-Albāny graded it as sound and authentic in ‘Ṣaḥīḥ ibn Maja: (2/59)

⁴ Related by Al-Bukhārī: (2024) and Muslim: (1174)

blessings be upon him) used to strive more in worship during Ramadan than he strove in any other time of the year.”¹ This striving is inclusive of all acts of worship such as prayer, Qur’an, remembrance of Allah, supplication, charity, and others.

Some of the indicatives of the merit of the last ten nights is waking up one’s family for prayer and remembrance. One sign of serious deprivation is to see someone wasting his time in marketplaces and elsewhere and staying up late only to sleep at the time of the Night prayer; this is a serious loss. Therefore, the true Muslim should strive in the blessed ten nights, perhaps he may be taken by death or he may end up gaining one of the grants of Allah, Almighty, which would secure his happiness in this life and the hereafter.

- One of the features of the last ten nights is offering I’tikāf. It is to remain in the mosque for the sole purpose of worshipping Allah, Almighty. It is legislated in the Book and the Sunnah. Allah, Almighty, said, **“And do not have relations with them as long as you are doing I’tikaf (staying for worship) in the mosques.”**² ‘Ā’isha (may Allah be pleased with her) said that the Prophet (peace and blessings be upon him) used to observe I’tikāf during the last ten nights of Ramadan until he died and his wives observed I’tikāf after his death.³ Abū Hurairah (may Allah be pleased with him) said, **“The Prophet (peace and blessings be upon him) used to observe I’tikāf every year (during Ramadan) for ten days; in the year in which he passed away, he observed I’tikāf for twenty days.”**⁴ Another narration reads, **“Gabriel used to repeat the recitation of the Qur’an with the Prophet (peace and blessings be upon him) once a year, but he repeated it twice with him in the year he died. The Prophet (peace and blessings be upon him) used to stay in I’tikāf for ten days every year (in the month of**

¹ Related by Muslim: (1175)

² Al-Baqarah: (187)

³ Related by Al-Bukhārī: (2026) and Muslim: (2444)

⁴ Related by Al-Bukhārī: (2044)

Ramadan), but in the year of his death, he stayed in I'tikāf for twenty days.”¹ Ibn Ḥajr noted with regard to the twenty days, “He refers to the middle and the last ten days [of Ramadan], indicated by the hadith of Abū Sa'īd (may Allah be pleased with him) in Ṣaḥīḥ Muslim.”²

The Prophet (peace and blessings be upon him) used to make I'tikāf on the middle ten days of Ramadan. On one year, he made I'tikāf and when the 21st night of the month started, he said, “Whoever has done I'tikāf with me should continue doing I'tikāf for the last ten days. I saw a certain night and then I was made to forget it. I saw myself prostrating the following morning in water and clay. Look for it in the last ten days, and look for it on the odd days.”³ Abū Sa'īd (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) made I'tikāf on the first ten days of Ramadan, then continued I'tikāf for the middle ten days, and then said, “I observed I'tikāf in the first ten (nights and days) in order to seek that night (Lailat-ul-Qadr). I then observed I'tikāf in the middle ten days. Then (an angel) was sent to me and I was told that this (night) is among the last ten (nights). He who among you likes to observe I'tikāf should do so; and the people observed it along with him, and he (the Prophet) said, “That (Lailat-ul-Qadr) was shown to me on an odd (night).”⁴ Ibn 'Abbās (may Allah be pleased with them) said, “The Prophet (peace and blessings be upon him) was the most generous amongst the people, and he used to be more so in the month of Ramadan when Gabriel visited him, and Gabriel used to meet him on every night of Ramadan till the end of the month. The Prophet (peace and blessings be upon him) used to recite the Qur'an to Gabriel,

¹ Related by Al-Bukhārī: (4998)

² Fath al-Bāry: (46/9)

³ Related by Al-Bukhārī: (2027)

⁴ Related by Al-Bukhārī: (2018) and Muslim: (215, 1167)

and when Gabriel met him, he used to be more generous than a fast wind (which causes rain and welfare).”¹

The purpose of I‘tikāf is to devote oneself to the worship of Allah, Almighty, in one of the mosques in an attempt to gain the reward of I‘tikāf from Allah, Almighty, and seize the Night of al-Qadr. One is permitted to leave his area of I‘tikāf for a necessity such as relieving oneself, food, and drink as long as he is incapable of doing so inside the mosque.

I seek refuge in Allah from the accursed devil. Allah, Almighty, said, “**Indeed, We sent the Qur'an down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months. The angels and the Spirit descend therein by permission of their Lord for every matter. Peace it is until the emergence of dawn.**” May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger. May Allah’s peace and blessings be upon him, his family, his companions, and whoever rightly follow them until the Day of Judgement.

¹ Related by Al-Bukhārī: (4997) and Muslim: (2308)

Servants of Allah strive in worship of Allah, Almighty, and pay more dedicated effort to the last ten nights out of hope to gain the reward and double your compensation for those nights, in addition to seizing the Night of Al-Qadr that is found specifically on the last ten nights of Ramadan. The Prophet (peace and blessings be upon him) said, **“I saw a certain night and then I was made to forget it. Look for it in the last ten days, and look for it on the odd days.”**¹ ‘Ā’isha (may Allah be pleased with her) narrated that the Prophet (peace and blessings be upon him) said, **“Seek the Night of al-Qadr in the last ten nights of Ramadan.”**² The Night of al-Qadr is undoubtedly one of the last ten nights, mostly at an odd night, based on the hadith narrated by ibn ‘Abbās (may Allah be pleased with them) that the Prophet (peace and blessings be upon him) said, **“Seek the Night of al-Qadr in the last ten night of Ramadan. When nine (nights) remain (i.e. on the twenty first), when seven (night) remain (i.e. on the twenty third), and when five (nights) remain (i.e. on the twenty fifth).”** Another narration reads, **“The Night of Qadr is in the last ten nights of the month (Ramadan), either on the first nine or in the last (remaining) seven nights (of Ramadan).”**³

Furthermore, it is liable to come on the even nights as well, based on the hadith narrated by n ‘Abbās (may Allah be pleased with them) that the Prophet (peace and blessings be upon him) said, **“Seek on the night of the twenty fourth.”**⁴ The Prophet (peace and blessings be upon him) used to strive significantly more on those last ten nights than in any other. Likewise, the companions (may Allah be pleased with them) used to pay a great dedication to those last ten nights. ‘Ā’isha (may Allah be pleased with her) said, ‘O Messenger of Allah, what should I do if I know when the Night of Al-Qadr is, then what should I say in it?’ He said: ‘Say, **“O Allah, indeed You are Pardoning, [Generous,] You love pardon, so pardon me**⁵.”¹ The true servant should

¹ Related by Al-Bukhārī: (2016)

² Related by Al-Bukhārī: (2020)

³ Related by Al-Bukhārī: (2021, 2022))

⁴ Related by Al-Bukhārī: (2022)

⁵ The transliterated supplication is: A’llāhumma innaka `Afuwwun [Karīmun], tuḥibbul-`afwa fa`fu `annī’.

strive on all of the last ten nights and he shall secure the Night of al-Qadr without a doubt. Out of the mercy of Allah, He kept hidden the exact night of the Night of Al-Qadr for several purposes as follows: the increase of good deeds given that people will strive in all sorts of worship during those nights in addition to testing His servants to distinguish the most sincere. Admittedly, anyone who is eager for something will strive earnestly to seek it.

Send prayer upon the best of creation Muhammad ibn Abdullah (may Allah's peace and blessings be upon him). May Allah be pleased with his companions: Abū Bakr, 'Umar, 'Uthmān, and Ali and the rest of the companions. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists. O Allah give us that which is good in this life and that which is good in the hereafter and save us from the punishment of hellfire. O Allah grant us success to seize the Night of al-Qadr out of faith and awaiting Your reward, o You who is Exalted and Glorified. O Allah, indeed You are Pardoning, [Generous,] You love pardon, so pardon me.

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

¹ Related by al-Tirmidhy: (3513) and the other five Sunnah compilers. It is graded by al-Albāny in Ṣaḥīḥ al-Tirmidhy: (3/446)

26 -Paying Farewell to the Month of Fasting and Qiyam

Discussing Zakat Al-Fitr and the Etiquettes of Eid

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his companions. The most truthful speech is that of Allah and the best guidance is that of Muhammad (peace and blessings be upon him). The vilest of affairs are the newly invented matters and every innovation [in religion] is misguidance, and every misguidance leads to hellfire. Servants of Allah, fear Allah, **“O you who believe, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].”**

O Muslims this blessed month of Ramadan is ending; only few days left. It is a witness for the deeds you have done in it. So, strive in worship for the remaining few days of this blessed month, perhaps it is your last. A doer of good deeds should thank Allah and ask Him to accept the deeds whereas a negligent person should repent to Allah and apologize for his negligence, for apology before death is acceptable. End this month of yours with a determined endeavor in worship for the remaining days, for deeds are recognized by their ends.

You should know, may Allah have mercy upon you, that these last ten nights are the best, since the Qur'an was revealed in one of these nights, namely, the Night of al-Qadr, which outclasses a thousand months. A true deprived individual is the one deprived of its goodness. **“When the last ten nights begin, the Prophet (peace and blessings be upon him) would pray all the night, and would keep his family awake for prayers. He tied his**

lower garment (i.e., avoided sleeping with his wives and devoted himself entirely to worship).”¹ He also, “used to strive more in worship during Ramadan than he strove in any other time of the year.”² He also said, “**Seek the Night of Al-Qadr in the last ten nights of Ramadan.**”³ It is likely to be on the odd nights, not to mention it is not fixed on a specific day but rather moves each year. It may occur on the 21st night one year, the 23rd, the 25th, the 27th, or the 29th other years. Another probability is that it may take place on the even nights. It is reported that the Prophet (peace and blessings be upon him) said, “**Seek it (i.e. Night of Al-Qadr) on the 24th night.**”⁴ For this reason, the Prophet (peace and blessings be upon him) “used to strive in all of the last ten nights hoping to seize the Night of al-Qadr. He used to do I‘tikāf on the last ten night of Ramadan until he died and his wives observed I‘tikāf after his death.”⁵

O servants of Allah. Strive earnestly to gain this great goodness. An eager seeker of a purpose is forever pursuing it. You do not know whether or not this will be your last chance to seize those nights, after which you may die and move to the grave, the first step in the hereafter. So, you should seize this time of chance before it is too late. You should know, may Allah have mercy upon you, that Allah, Almighty, has legislated for you certain deeds at the end of this month that draw you closer to Him, boost your faith, and rack up more good deeds. They include:

- Repentance to Allah, Almighty, regretting one’s negligence, giving up all sins, and determining to abandon them forever, in addition to restoring the rights to their rightful owners if possible. This deed is open throughout the year.
- Zakat Al-Fitr. The Messenger of Allah (peace and blessings be upon him), “prescribed Zakat-ul-Fitr of Ramadan upon every individual among the Muslims

¹ Related by Al-Bukhārī: (2024) and Muslim: (1174)

² Related by Muslim: (1175)

³ Related by Al-Bukhārī: (2020)

⁴ Related by Al-Bukhārī: (2022)

⁵ Related by Al-Bukhārī: (2026) and Muslim: (2044)

(whether) free man or slave, male or female, young or old.”¹ It is a provision of food for the needy and a way to purify the fasting individual’s speech and acts. Ibn ‘Abbās (may Allah be pleased with them) narrated, “**The Messenger of Allah (peace and blessings be upon him) enjoined Zakat-al-Fitr on the one who fasts (i.e. fasted during the month of Ramadan) to purify him from any indecent act or speech and for the purpose of providing food for the needy. It is accepted as Zakat for the person who pays it before the Eid prayer and it is charity for the person who pays it after the Eid prayer.**”² Ibn ‘Umar (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings be upon him) prescribed Zakat Al-Fitr of Ramadan one ṣā‘³ of dates or one ṣā‘ of barley for every individual among the Muslims (whether) free man or slave, male or female, young or old.” Another narration by Al-Bukhari reads, “**He commanded that it must be given out before people go out to pray [Eid].**” Another narration reads, “**they used to give it out one or two days before [Eid] of Fitr.**”⁴ ‘Uthmān (may Allah be pleased with him) used to give it out on behalf of the fetus.⁵

These hadiths prove that Zakat Al-Fitr is obligatory upon every Muslim and that it is impermissible to give out the monetary equivalent of Zakat Al-Fitr. It is lawful to give it out one or two days before Eid though it is better to be delivered prior to the Eid prayer on the Eid day. It cannot be delayed until after the Eid prayer is concluded. Furthermore, it is recommended to give Zakat Al-Fitr out on behalf of the fetus. Typically, Zakat Al-Fitr is consisted of the regular food of the town in the amount of one ṣā‘ of dates, raisins, wheat, barely, cheese, or others. Zakat is to be given out to the poor and the needy. It is permissible to give one needy person the total Zakat of a

¹ Related by Al-Bukhārī: (1503) and Muslim: (984)

² Related by abu Dāwūd: (1609) and ibn Maja: (1827. Al-Albāny graded it as authentic in ‘Ṣaḥīḥ Sunnan abu Dāwūd’.

³ Volume measure (i.e. a measure equaling 3 kgs)

⁴ Related by Al-Bukhārī: (1503) and Muslim: (984)

⁵ Related by ibn Abu Shayba: (3/419)

group of people and it is also permissible to give a group of needy people the Zakat of a single person.

- Another blessed deed to end fasting with is the pronouncement of Takbir from the sunset of the Eid night until the Eid prayer. Allah, Almighty, said, “**and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.**”¹ One may say: Allahu Akbar, Allahu Akbar, La ilah illa Allah; Allahu Akbar, Allahu Akbar wa li-llahi al-Hamd. Men are recommended to raise their voice of Takbir in mosques, marketplaces, and houses to manifest the worship of Allah, Almighty.
- Eid prayer that represents the ultimate form of the remembrance of Allah, Almighty. The Messenger of Allah (peace and blessings be upon him) commanded his nation, males and females, to observe it. It is recommended that one eats an odd number of dates before going out to pray Eid, to wear his best clothing, wear a nice perfume, walk if possible, and preferably take different routes when going and returning from the Eid prayer. The individual should make Takbir on his way to the Eid prayer location for the practice of the companions (may Allah be pleased with them). He should not pray before or after the Eid prayer.

Servants of Allah! End your month with striving in the remaining days, with repentance and seeking the forgiveness of Allah. You should know that deeds are recognized by their ends. I seek refuge in Allah from the accursed devil. Allah, Almighty, said, “**“The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants]**

¹ Al-Baqarah: (185)

for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.”

May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger. May Allah’s peace and blessings be upon him, his family, his companions, and whoever rightly follows them until the Day of Judgement. The most truthful speech is that of Allah and the best guidance is that of Muhammad (peace and blessings be upon him). The vilest of affairs are the newly invented matters and every innovation [in religion] is misguidance, and every misguidance leads to hellfire.

Servants of Allah! Strive in the remaining days of Ramadan, for deeds are recognized by their ends. After Ramadan, commit yourselves to the worship of Allah and abstain from sins. Know that many people commit many wrongdoings on Eid day such as: supplicating to the dead and circumambulating their graves out of veneration, which is an act of polytheism forbidden by Allah, Almighty. Other wrongdoings include arrogance, belittling people, and wearing long cloth below the ankles; bearing in mind that what is below the ankles of a lower garment is condemned to hellfire. Allah, Almighty, does not look on the Day of Resurrection to the one who wear cloth below

the ankles, nor will He speak to him, not purify him, in addition to a painful torment.¹ Indeed, Allah does not love the ones who wear cloth below the ankles.²

Moreover, some of the wrongdoings are: playing with music instruments, which plants hypocrisy in one's heart exactly as water does for plants, shaking the hands of women outside the unmarriageable kin, imitating the disbelievers and polytheists in clothing and festivals or other aspects, and men imitating women and vice-versa, which is particularly cursed by the Messenger (peace and blessings be upon him).

Moreover, some of the other wrongdoings committed during Eid are privacy with women, wearing make-up and leaving the houses to the marketplaces by women, the excessive spending disliked by Allah, severing kinship ties, and act negligently towards the poor and needy. To conclude, fear Allah, O servants of Allah, and avoid the causes of Allah's anger, wrath, and punishment, and commit yourselves to the obedience of Allah, Almighty.

Send prayer upon Muhammad ibn Abdullah (may Allah's peace and blessings be upon him). May Allah be pleased with his companions: Abū Bakr, 'Umar, 'Uthmān, and Ali and the rest of the companions. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, support Your monotheistic servants. O Allah make us among those who fast and offer the Qiyam prayer and the Night of al-Qadr out of full faith while anticipating the reward of Allah. O Allah make us among those whom you forgive their past and future sins; for You are the Most Merciful. O Allah accept our deeds, forgive us, bestow Your mercy upon us, and forgive us, for You are Exalted and Glorified. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful.

¹ Related by Muslim: (106)

² Related by Ahmad: (4/246, 250). I heard sheikh Abdul Al-'Aziz ibn Abdullah ibn Bāz (may Allah have mercy upon him) saying this hadith's chain of narration is good.

Servants of Allah, “Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. “Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”

27- The Merit of Fasting Arafa Day, Rulings of Sacrificial Offerings, and Etiquettes of Eid

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his companions, and those who rightly follow them until the Day of Judgement.

Servants of Allah, fear Allah, **“O you who believe, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].”**

O people you are living in great days whose status is made high by Allah so much that He swore by them in His honorable Book. He said, **“By the dawn. And [by] ten nights. And [by] the even [number] and the odd. And [by] the night when it passes. Is there [not] in [all] that an oath [sufficient] for one of perception?”**¹ The Prophet (peace and blessings be upon him) said regarding the merit of those days, **“There are no days during which the righteous action is so pleasing to Allah than these days (i.e., the first ten days of Dhul-Hijjah).”** He was asked, "O Messenger of Allah, not even Jihad in the Cause of Allah?" He (peace and blessings be upon him) replied, **“Not even Jihad in the Cause of Allah, except in case one goes forth with his life and his property and does not return with either of it.”**² He (peace and blessings be upon him) also said, **“There are no days during which the righteous action is so pleasing to Allah than these ten days; so,**

¹ Al-Fajr: (1-5)

² Related by Al-Bukhārī: (969) and al-Tirmidhy: (757; the above wording is related by the latter.

increase saying **La ilah illa Allah, Allahu Akbar, and al-Hamdu li-Allah (there is no god worthy of worship but Allah, Allah is Great, and thanks to Allah.**"¹

One of the great good deeds on the first ten days of Dhul-Hijjah is fasting, based on the saying of the Prophet (peace and blessings be upon him), **"Whoever fasts one day in the cause of Allah, the Mighty and Sublime, Allah will separate his face from the fire by (a distance of) seventy years."**² The most emphasized day of fasting during the first ten days of Dhul-Hijjah is the Arafa day for non-pilgrims, based on the saying of the Prophet (peace and blessings be upon him), **"Fasting on the Day of Arafa, I hope from Allah, expiates for the sins of the year before and the year after."**³

The Muslim should initially make up for the obligatory fasting days before the Arafa day, because the obligatory fasting is prioritized to the voluntary one and so as to gain the massive reward of this great day. Offering sacrifice is another magnificent deed that one can do during the ten days of Dhul-Hijjah and the three days following the Eid day to draw oneself closer to Allah. The sacrifice can be from the sheep, camel, or cows. I think the reason it was called 'Eid Al-Adhā' is because the best time the sacrifice is slaughtered at the forenoon; and Allah knows best. The sacrifice is legislated in the Book by the saying of Allah, Almighty, **"So pray to your Lord and sacrifice [to Him alone];"**⁴ and in the Sunnah by the saying of Anas (may Allah be pleased with him), **"Allah's Messenger (peace and blessings be upon him) sacrificed with his own hands two horned rams which were white with black markings while reciting the name of Allah and glorifying Him (saying Allahu Akbar). He placed his foot on their sides (while sacrificing)." Another narration reads, "and he said in the name of Allah, and Allahu**

¹ Related by Aḥmad: (5446, 6154) and it is graded as authentic by Aḥmad Shākir.

² Related by Al-Bukhārī: (2840) and Muslim: (1153)

³ Related by Muslim: (1162)

⁴ Al-Kawthar: (2)

Akbar.” Another narration related by Anas reads, “the Messenger of Allah used to sacrifice two rams. And I sacrifice two rams.”¹

Muslims have unanimously agreed on the lawfulness of the sacrifice. It is the practice of our father Abraham, may Allah’s peace and blessings be upon him and our Prophet, when Allah ransomed him with a great sacrifice. Allah, Almighty, said, “So We gave him good tidings of a forbearing boy. And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast." And when they had both submitted and he put him down upon his forehead, We called to him, "O Abraham, you have fulfilled the vision." Indeed, We thus reward the doers of good.” Indeed, this was the clear trial. And We ransomed him with a great sacrifice, And We left for him [favorable mention] among later generations: "Peace upon Abraham." Indeed, We thus reward the doers of good.”²

As for the ruling of the sacrifice, it is said that it is obligatory but the preferred opinion is that it is an emphasized recommend act that should not be disregarded by those financially capable; this is the opinion held by the majority of scholars, because the Prophet (peace and blessings be upon him) used to offer a sacrifice every year, thus rendering it a recommended practice by his words and action (peace and blessings be upon him). The safest option for the Muslim is not to disregard offering the sacrifice if he is financially capable, following the Sunnah of the Prophet (peace and blessings be upon him), whether it is spoken, practiced or approved. In addition, offering the sacrifice clears one’s responsibility and offers a way out of the difference of opinion for those who maintained it is obligatory.

The sacrifice must meet the following conditions in order to qualify as a sacrifice in conformity with the guidance of the Messenger of Allah (peace and blessings be upon

¹ Related by Al-Bukhārī: (5553) and Muslim: (1966)

² Al-Şāfāt: (101-102)

him). There are four conditions: to be lawfully owned by the individual sacrificing and to reach the lawfully recognized age, which is a six-months lamb entering its seventh, a one-year goat entering its second, a five-year she-camel entering its sixth, and a two-year cow entering its third. The Prophet (peace and blessings be upon him) said, **“Sacrifice only a full-grown animal.”**¹ He is referring to the one-year old animal except the six-months lamb. Another condition is that the sacrifice must be free from disqualifying defects, illustrated in the hadith narrated by al-Barā’ ibn ‘Āzib (may Allah be pleased with him), **“Four (types of animals) should be avoided in sacrifice: A one-eyed animal which has obviously lost the sight of one eye, a sick animal which is obviously sick, a lame animal which obviously limps and an old animal with no marrow.”**² The one-eyed animal is the one whose eye has sunk in the cavities or protruded out of them; and the sick animal is the one suffering from apparent signs of sickness; and the limping animal is the one that cannot keep track with the healthy; and the old animal is the one that is lean void of the marrow. More serious defects may be annexed to the above ones like a blind or a one-handed animal and the like. Some scholars have added an extra type of disqualified animals, namely, the half-horned or half-eared animal. To support their view, they cited the hadith of Ali (may Allah be pleased with him) where he said, **“The Messenger of Allah (peace and blessings be upon him) prohibited sacrificing an animal with broken horn or ear.”**³ This opinion is preferred by imam al-Khirqy in his ‘Mukhtaṣar’, ibn Qudama, Al-Shawkāny, ibn Bāz and other scholars. For the sake of clearing one’s responsibility, it is preferable to avoid sacrificing an animal with broken horn or ear, only to avoid the difference of opinions among scholars.

It is disliked to sacrifice offering animals with its ears slit from the front, and animal with its ears slit from the back, an animal with its tail cut, nor an animal with a round hole in

¹ Related by Muslim: (1963)

² Related by abu Dāwūd: (280), al-Tirmidhy: (1497), al-Nasā’i: (4369), and ibn Maja: (4144). It is graded as authentic by al-Albāny.

³ Related by abu Dāwūd: (3145), al-Tirmidhy: (1504), and Aḥmad: (1/129). Its chain of narration is graded as authentic by Aḥmad Shākir and ibn Bāz but considered weak by al-Albāny.

its ear. Ali (may Allah be pleased with him) attributed a hadith to the Prophet (peace and blessings be upon him) saying, **“The Messenger of Allah commanded us to examine the eyes and ears (of animals), and not to sacrifice animals with its ears slit from the front, and animal with its ears slit from the back, a animal with its tail cut, nor an animals with a round hole in its ear.”**¹

It is better to choose the most perfect of sacrifice, because the Prophet (peace and blessings be upon him) used to do so. ‘Ā’isha (may Allah be pleased with her) said, **“The Messenger of Allah (peace and blessings be upon him) ordered a horned ram with black legs, a black belly and black around its eyes, and it was brought for him to sacrifice and he said to ‘Ā’isha (may Allah be pleased with her), “‘Ā’isha, get the knife.” Then he said, “Sharpen it with a stone.”** When she had done so he took it, then taking it (the ram) he placed it on the ground and slaughtered it. He then said, **“Bismillah (In the name of Allah), O Allah, accept it from Muhammad, Muhammad's family and from Muhammad's Ummah.”** Then he sacrificed it.”²

‘Ā’isha (may Allah be pleased with her) narrated, **“When the Messenger of Allah (peace and blessings be upon him) wanted to offer a sacrifice, he brought two large, fat, horned, black-and-white, castrated rams. He slaughtered one on behalf of his nation, for whoever testified to Allah with monotheism and that he had conveyed (the Message), and he slaughtered the other on behalf of Muhammad and the family of Muhammad (peace and blessings be upon him).”**³

Abū Sa‘īd (may Allah be pleased with him) said, **“The Messenger of Allah (peace and blessings be upon him) used to slaughter a horned male ram of fine pedigree, (around) his mouth was black, and his legs were black, and (around) his eyes was black.”**⁴ The

¹ Related by abu Dāwūd: (4804), al-Nasā’i: (4372), and ibn Maja: (3142, 3143), Aḥmad: (832, 734, 826) al-Tirmidhy: (1498, 1503) and the above wording is al-Tirmidhy’s. Its chain of narration is graded as authentic by Aḥmad Shākir but graded as sound by al-Albāny in ‘‘Irwā’ Al-Ghalīl: n. (4/362)

² Related by Muslim: (1976)

³ Related by ibn Maja: (3122). It is graded as authentic by al-Albāny.

⁴ Related by abu Dāwūd: (2796), al-Tirmidhy: (1496), and al-Nasā’i: (4402)

companions used to fatten their sacrifice. Abū Umāma (may Allah be pleased with him) said, **“We used to fatten animals for sacrifice in Medina and the Muslims used to fatten their animals as well.”**¹ This reflects honoring the symbols of Allah, **“That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.”**² There are other good descriptions that make the sacrificed animal more perfect and beautiful, because Allah is Good and accepts only what is good.³ The Prophet (peace and blessings be upon him) used to sacrifice with two rams; so, it is permissible for anyone to sacrifice with two rams. Anas (may Allah be pleased with him) said, **“the Messenger of Allah used to sacrifice two rams. And I sacrifice two rams.”**⁴

As for the time of sacrificing, it begins immediately after offering the Eid prayer. **“Whoever slaughtered the sacrificial animal before the prayer, he just slaughtered it for himself, and whoever slaughtered it after the prayer, he slaughtered it at the right time and followed the tradition of the Muslims.”**⁵ It is extended until the sunset of the thirteenth day of Dhul-Hijjah, thus making the designated period for sacrifice up to four days; the Eid day and the following three days. Notably, one single ewe is sufficient for a one family, a she-camel is sufficient for seven, and a cow is sufficient for seven, following the hadith of Jābir (may Allah be pleased with him) who said, **“We set out in the state of Ihram for Hajj along with Allah's Messenger (peace and blessings be upon him). He commanded us that seven persons should join in a camel and a cow for offering sacrifice.”** Another narration reads, **“We performed pilgrimage with the Messenger of Allah (peace and blessings be upon him) and we sacrificed a camel for seven (persons) and a cow for seven (persons).”**⁶

¹ Related by Al-Bukhārī: (5553)

² Al-Haj: (32)

³ The sacrifice of the Prophet (peace and blessings be upon him) has fulfilled twelve descriptions: a ram with a horn, black around the mouth, black feet, black belly, black around the eyes, and huge black marks around the mouth, castrated, fat, male, and pricy.

⁴ Its authenticity is agreed upon.

⁵ Related by Al-Bukhārī: (5546) and Muslim: (1962)

⁶ Related by Muslim: (1318)

The individual should eat, give out for charity, and save from his sacrificed animal, based on the saying of Allah, Almighty, **“So eat of them and feed the miserable and poor.”**¹ Abū Sa‘īd al-Khudry (may Allah be pleased with him) attributed a hadith to the Prophet (peace and blessings be upon him) who said, **“so eat, feed, and save [from the sacrificed animal’s meat].”**² Abdullah ibn Wāqid (may Allah be pleased with him) illustrated the ruling of eating from the sacrificed animal by the Prophet (peace and blessings be upon him), **“so eat, save, and give out for charity.”**³

I seek refuge from the accursed devil. Allah, Almighty, said, **“Say, “Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.”**⁴ May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger. May Allah’s peace and blessings be upon him, his family, his companions, and whoever rightly follows them until the Day of Judgement. The most truthful speech is that of Allah and the best guidance is that of Muhammad (peace and blessings be upon him). The vilest of affairs are the newly

¹ Al-Haj: (28)

² Related by Al-Bukhārī: (5569) and Muslim: (1974)

³ Related by Muslim: (1971)

⁴ Al-‘An`ām: (162-163)

invented matters and every innovation [in religion] is misguidance, and every misguidance leads to hellfire.

Servants of Allah! End these blessed ten days of Dhul-Hijjah with striving in worship, for deeds are recognized by their ends. After their conclusion, commit yourselves to the worship of Allah and abstain from sins. Know that many people commit many wrongdoings on Eid day such as: supplicating to the dead and circumambulating their graves out of veneration, which is an act of polytheism forbidden by Allah, Almighty. Other wrongdoings include arrogance, belittling people, and wearing long cloth below the ankles; bearing in mind that what is below the ankles of a lower garment is condemned to hellfire. Allah, Almighty, does not look on the Day of Resurrection to the one who wear cloth below the ankles, nor will He speak to him, not purify him, in addition to a painful torment.¹ Indeed, Allah does not love the ones who wear cloth below the ankles.²

Moreover, some of the wrongdoings are: playing with music instruments, which plants hypocrisy in one's hear exactly as water does for plants, shaking the hands of women outside the unmarriable kin, imitating the disbelievers and polytheists in cloth and festivals or other aspects, and men imitating women and vice-versa, which is particularly cursed by the Messenger (peace and blessings be upon him).

Moreover, some of the other wrongdoings committed during Eid are privacy with women, wearing make-up and leaving the houses to the marketplaces by women, the excessive spending disliked by Allah, severing kindship ties, and act negligently towards the poor and needy. To conclude, fear Allah, O servants of Allah, and avoid what causes Allah's anger, wrath, and punishment, and commit yourselves to the obedience of Allah, Almighty.

¹ Related by Muslim: (106)

² Related by Ahmad: (4/246, 250). I heard sheikh Abdul Al-'Aziz ibn Abdullah ibn Bāz (may Allah have mercy upon him) saying this hadith's chain of narration is good.

Send prayer upon Muhammad ibn Abdullah (may Allah's peace and blessings be upon him). May Allah be pleased with his companions: Abū Bakr, 'Umar, 'Uthmān, and Ali and the rest of the companions. O Allah, provide greatness for Islam and Muslims and humiliate polytheism and polytheists, support Your monotheistic servants. O Allah, make us among those who fast and offer the Qiyam prayer and the Night of al-Qadr out of full faith while anticipating the reward of Allah. O Allah, make us among those whom you forgive their past and future sins; for You are the Most Merciful. O Allah accept our deeds, forgive us, bestow Your mercy upon us, and forgive us, for You are Exalted and Glorified. O Allah, forgive all Muslims, males and females, the alive and the dead. O Allah, forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful.

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

28- Story of Moses with the Pharaoh and the Merit of Fasting ‘Ashūrā’

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah’s peace and blessings be upon him, his family, his companions, and those who rightly follow them until the Day of Judgement.

Servants of Allah, fear Allah and know that your Prophet (peace and blessings be upon him) legislated for you what raises your rank. One of his legislation is fasting during the month of al-Muḥarram, particularly the day of ‘Ashūrā’ (Tenth day). Abū Huraira (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said, **“The most excellent fast after Ramadan is Allah's month al-Muharram, and the most excellent prayer after the prescribed prayer is the prayer during night.”**¹ Abū Qatāda (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said, **“Fasting three days every month and that of Ramadan every year is a perpetual fasting. I seek from Allah that fasting on the day of 'Arafa may atone for the sins of the preceding and the coming years, and I seek from Allah that fasting on the day of ‘Ashūrā’ may atone for the sins of the preceding year.”**²

‘Ā’isha (may Allah be pleased with her) said, “During the Pre-Islamic Period of Ignorance the Quraish used to observe fasting on the day of 'Ashura', and the Prophet (peace and blessings be upon him) himself used to observe fasting on it too. When he

¹ Related by Muslim: (1163)

² Related by Muslim: (1162)

came to Medina, he fasted on that day.”¹ Ibn ‘Abbās (may Allah be pleased with him) said, “When the Messenger of Allah (peace and blessings be upon him) fasted on the day of ‘**Ashūrā**’ and commanded that it should be observed as a fast, they (his Companions) said to him, ‘Messenger of Allah, it is a day which the Jews and Christians hold in high esteem. Thereupon the Messenger of Allah (peace and blessings be upon him) said, ‘**When the next year comes, God willing, we would observe fast on the 9th.**’ But the Messenger of Allah (peace and blessings be upon him) died before the advent of the next year.”²

Ibn ‘Abbās (may Allah be pleased with him) said, “The Messenger of Allah (peace and blessings be upon him) arrived in Medina and found the Jews observing fast on the day of ‘**Ashūrā**’. The Messenger of Allah (peace and blessings be upon him) said to them, ‘**What is the (significance) of this day that you observe fast on it?**’ They said, ‘It is the day of great (significance) when Allah delivered Moses and his people, and drowned the Pharaoh and his people, and Moses observed fast out of gratitude and we also observe it.’ Therefore, the Messenger of Allah (peace and blessings be upon him) said, ‘**We have more right, and we have a closer connection with Moses than you have;**’ so Allah’s Messenger (peace and blessings be upon him) observed fast (on the day of ‘**Ashūrā**’), and gave orders that it should be observed.”³

Pharaoh has transgressed as Allah, Almighty, said, “**Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters.**”⁴ This oppressed faction is the children of Israel. He was so tyrant that he killed their male children and kept alive their female ones out of fear their offspring increase and topple him of his throne. Allah, Exalted and Glorified, willed to confer

¹ Related by Al-Bukhārī: (2002) and Muslim: (1152)

² Related by Muslim: (1134)

³ Related by Al-Bukhārī: (2004) and Muslim: (1130)

⁴ Al- Qaṣaṣ: (4)

His favor upon this oppressed faction and **“make them leaders and inheritors”**¹ of the land for their [rule] to be established so as to show **“Pharaoh and [his minister] Haman and their soldiers through them that which they had feared.”**² They were afraid this oppressed faction will expel them out of their homes. The first sign proving the Power of Allah is to designate the existence of Moses exactly at the time Pharaoh used to kill the male children. Allah inspired the mother to breastfeed and keep him but if she **“fears for him, cast him into the river.”**³ Allah delivered her the glad tidings that he will return and grow older to become a Messenger and be saved from their schemes. When his mother feared for him, she put him in a coffer and casted him into the Nile river in Egypt. Allah led him to the family of Pharaoh, **“so that he would become to them an enemy and a [cause of] grief.”**⁴ This shows that caution is useless against fates. In other words, the very source of fear projected against the children of Israel was raised under their care and custody, who would become of the high-classed men of the kingdom, which would ultimately work in the favor of the children of Israel.

When the family of Pharaoh picked him up, Allah softened the heart of the respected, virtuous, and believing wife of Pharaoh, Asiya bint Muzahim. She said, **“[He will be] a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son.” And they perceived not.**⁵ Allah destined for that woman to be of aid for Moses. She loved him and then embraced his religion when he was commissioned. His mother, however, casted him into the sea and her heart became empty full of sorrow. She was about to disclose his secret had not Allah bound fast her heart that she would be of the believers by means of this patience and forbearance. Moses’s mother told his sister to go and track him without being spotted by anyone. She went after the coffer in an unsuspecting manner. Out of the kindness of Allah towards

¹ Al- Qaşaş: (4)

² Al- Qaşaş: (6)

³ Al- Qaşaş: (7)

⁴ Al- Qaşaş: (8)

⁵ Al- Qaşaş: (9)

Moses and his mother, Allah made Moses refuse to be breastfed by any woman; so they took him out to the marketplace perhaps they find a match. His sister came up and said, **“Shall I direct you to a household that will be responsible for him for you while they are to him [for his upbringing] sincere?”**¹ They answered her call and she guided him to the house. He was then raised under his mother’s care and she was massively rewarded. Moses grew at the house of Pharaoh and was raised under reign, enjoying their privileges of transportation and cloth. When he reached the age of power and maturity, Allah granted him a reason with which he can recognize the legal ruling.

At one time, Allah destined that he enters the city at a time its residents were inattentive and he found **“two men fighting;”** one of whom is from the children of Israel and another is a Coptic. His fellow man from the children of Israel sought his help and Moses killed the one from the enemy. Moses realized this is a Satanic-driven deed, so he asked for the forgiveness of Allah, Who forgave him. Afterwards, Moses **“became inside the city fearful.”** Later, he found the man who sought his help earlier cried once more for his help against another Coptic. When Moses wanted to strike the Coptic, the latter said, **“O Moses, do you intend to kill me as you killed someone yesterday?”** Moses refrained from killing him. The news of these two incidents with Moses spread in the city to the extent Pharaoh wanted to kill him. However, Allah led a righteous man to Moses who came to him rushing to relay to him the news about their decision to kill him. Thereupon, Moses (peace be upon him) departed the city in fear, anticipating his murder at any moment. He supplicated Allah to save him **“from the oppressive people.”**

On his way to Madyan, South of Palestine outside Pharaoh’s dominion, he asked Allah to guide him to the shortest way possible to Madyan. **“And when he came to the well of Madyan, he found there a crowd of people watering”** their livestock. Amidst the crowd, he found two women driving back their sheep away from the well. He asked them

¹ Al- Qaşaş: (12)

about their affair. They answered him that it became a habit they cannot water their sheep until the shepherds dispatch their livestock, in addition to the fact that their father is an old man. Moses was kind to them and watered their sheep at a time of intense heat. He then supplicated to Allah, Almighty, **“My Lord, indeed I am, for whatever good You would send down to me, in need.”** The two women departed and told their father about him. In return, he sent one of them to Moses, who, **“came to him walking with shyness.”** She told him that her father is inviting him to reward him for watering the sheep. He went to him and told him about his history. The father offered that he marries one of his daughters on the conditions that he attends to his sheep for eight years but if he extended it to ten, it would be generous of him. After Moses completed his term and thought the family of Pharaoh forgot about him due to the long period he spent away. He took his family and traveled to Egypt. He perceived from the direction of the mount a fire at a time of bitter coldness. They lost their way. **“But when he came to it, he was called from the right side of the valley,”** and Allah told him about His Divinity and Lordship. Allah, Almighty, commanded him to cast his staff, after which it transformed into a moving snake. He, Almighty, commanded him also to stick his hands inside his pocket, and it, **“come out white, without disease.”** Allah told him that the transformation of the cane and the hand turning white are decisive proof from Allah to Pharaoh and his people. Allah instructed him to, **“Go to Pharaoh. Indeed, he has transgressed.”** Moses replied, **“My Lord, expand for me my breast [with assurance]. And ease for me my task. And untie the knot from my tongue. That they may understand my speech. And appoint for me a minister from my family. Aaron, my brother.”**² Allah granted him what he requested. He then instructed him to go to Pharaoh, **“Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].”**³ Accordingly, Moses and Aaron went to Pharaoh and Moses invited him to [believe] in Allah, but the

¹ Taha: (20)

² Taha: (25-31)

³ Taha: (43-44)

latter, "But Pharaoh denied and disobeyed. Then he turned his back, striving. And he gathered [his people] and called out. And said, "I am your most exalted lord."¹

He also said, "And Pharaoh said, "O eminent ones, I have not known you to have a god other than me."² Moses told him that he brought him a proof from Allah, Almighty, but pharaoh said, "If you have come with a sign, then bring it forth, if you should be of the truthful." So Moses threw his staff, and suddenly it was a serpent, manifest. And he drew out his hand; thereupon it was white [with radiance] for the observers."³ Pharaoh then gathered all the magicians in his kingdom, because they considered what Moses brought to be magic, saying, "Indeed, this is a learned magician."⁴ "And the magicians came to Pharaoh. They said, "Indeed for us is a reward if we are the predominant." He said, "Yes, and, [moreover], you will be among those made near [to me]."⁵ They tried to scare Moses by claiming they are capable of producing a magic in the same caliber. Moses said, "Your appointment is on the day of the festival when the people assemble at mid-morning."⁶ Moses set the face-off at their festival during the forenoon time when plenty of people are present. The magicians came to Moses at the designated time and said, "O Moses, either you throw [your staff], or we will be the ones to throw [first]." He said, "Throw," and when they threw, they bewitched the eyes of the people and struck terror into them, and they presented a great [feat of] magic."⁷ "And suddenly their ropes ropes and staffs seemed to him from their magic that they were moving [like snakes]. And he sensed within himself apprehension, did Moses. Allah said, "Fear not. Indeed, it is you who are superior. And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the

¹ Al-Nazi`āt: (21-24)

² Al-Qaşaş: (38)

³ Al-A`rāf: (106-108)

⁴ Al-A`rāf: (109)

⁵ Al-A`rāf: (113-114)

⁶ Taha: (59)

⁷ Al-A`rāf: (66-69)

magician will not succeed wherever he is."¹ Moses then threw his staff and it, "devoured what they were falsifying. So the truth was established, and abolished was what they were doing. And Pharaoh and his people were overcome right there and became debased. And the magicians fell down in prostration [to Allah]. They said, "We have believed in the Lord of the worlds, the Lord of Moses and Aaron."²

After the magicians believed in Allah and the pharaoh and his subjects turned excessively tyrant, Moses implored Allah to destroy their wealth and harden their heart until they witness the severe punishment. "Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment."³ Allah answered the supplication of Moses and Aaron. Then He, Almighty, commanded Moses to lead in departure the children of Israel at night and informed him they will be hunted. "Then Pharaoh sent among the cities gatherers. And indeed, they are enraging us. [And said], "Indeed, those are but a small band."⁴ Then pharaoh came along with his soldiers, "So they pursued them at sunrise. And when the two companies saw one another, the companions of Moses said, "Indeed, we are to be overtaken!" [Moses] said, "No! Indeed, with me is my Lord; He will guide me." Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain."⁵ After Moses passed through the paved path and the pharaoh and his soldiers followed them, Allah ordered the sea to be restored to normal and drowned the pharaoh and his soldiers. Allah, Almighty, said, "when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims." Now? And you had disobeyed [Him] before and were of the corrupters?"⁶

¹ Taha: (66-69_

² Al-A'rāf: (117-122)

³ Yunūs: (88)

⁴ Al-Shu`arā': (53-55)

⁵ Al-Shu`arā': (60-63)

⁶ Yunūs: (90-91)

This is a very central story containing an admonition for those of reason, “Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.”¹ I seek refuge in Allah from the accursed devil. Allah said, “Has there reached you the story of Moses? When his Lord called to him in the sacred valley of Tuwā, “Go to Pharaoh. Indeed, he has trans-gressed. And say to him, ‘Would you [be willing to] purify yourself. And let me guide you to your Lord so you would fear [Him]?’” And he showed him the greatest sign. But he [i.e., Pharaoh] denied and dis-obeyed. Then he turned his back, striving [i.e., plotting]. And he gathered [his people] and called out. And said, “I am your most exalted lord.” So God seized him in exemplary punishment for the last and the first [transgression]. Indeed in that is a lesson [i.e., warning] for whoever would fear [God].”²

May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger. May Allah’s peace and blessings be upon him, his family, his companions, and whoever rightly follow them until the Day of Judgement.

¹ Yusūf: (111)

² Al-Nazi`āt: (15-26)

Servants of Allah do your best to fast this great day of ‘**Ashūrā**’ by which Allah expiates the sins of a past year. Your Prophet (peace and blessings be upon him) fasted it in the pre-Islamic era and after Islam emerged as well. According to ibn al-Qayyim, fasting the day of ‘**Ashūrā**’ is of three categories:

- First: fasting the ninth, tenth, and eleventh days, thus totaling a three-day fasting during the month of Muharram, at which fasting is most rewarding apart from Ramadan. In this manner, one fasts differently from the People of the Book and secures the fasting of ‘**Ashūrā**’ day without a doubt.
- Second: fasting the ninth and the tenth, because the Prophet (peace and blessings be upon him) wished but couldn’t due to his death.
- Third: fasting the tenth alone to secure the expiation of a past year’s sins.

Send prayer upon Muhammad ibn Abdullah (may Allah’s peace and blessings be upon him). May Allah be pleased with his companions: Abū Bakr, ‘Umar, ‘Uthmān, and Ali and the rest of the companions. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, support Your monotheistic servants.

Servants of Allah, “Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. “Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”

Part Six: Hajj

29- Merit of the First Ten Days of Dhul-Hijjah and Their Good Deeds

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his companions, and those who rightly follow them until the Day of Judgement.

Servants of Allah fear Allah, Almighty, and know that He created you for a superior cause, namely, to worship Him alone without a partner. Allah, Almighty, said, **“And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.”**¹ Allah, Almighty, created the human being and ordained His worship upon him. Allah guaranteed mankind's provision for as long as one is alive. For this reason, Allah designated a single mean to provision for the fetus in his mother's womb through the navel cord. After the baby is born, Allah designated two means of provision, namely, the two breasts. After the baby is weaned, four means to provision emerge, two of which are two kinds of food and another two kinds of drinks; the first two are the cattle meat and the permissible maritime and land game, in addition to the land crops. The two drinks are the cattle milk and water. After dying as a believer, Allah made eight gates for him, the eight gates of paradise at which one is promised with eternal bliss.²

¹ Al-Dhariyāt: (56-58)

² A paraphrase of imam ibn al-Qayyim's words.

One of the worship seasons is the first ten days of Dhul-Hijjah. Its outstanding merit is explained by Allah, Almighty, in His Book and the Messenger Muhammad (peace and blessings be upon him) in his Sunnah.

- They are the days Allah that swore by in His honorable Book. He said, **“By the dawn. And [by] ten nights.”**¹ They are the [first] ten nights of Dhul-Hijjah as held by ibn ‘Abbās, ibn al-Zubary, Mujāhid, ibn Kathīr, ibn al-Qayyim and many other early and late scholars.²
- Good deeds in those days outclass Jihad for the sake of Allah, based on the hadith narrated by ibn ‘Abbās (may Allah be pleased with them) that the Prophet (peace and blessings be upon him) said, **“There are no days during which the righteous action is so pleasing to Allah than these ten days.”** O Messenger of Allah, not even Jihad in the Cause of Allah?” He (peace and blessings be upon him) replied, **“Not even Jihad in the Cause of Allah, except in case one goes forth with his life and his property and does not return with either of it.”**³
- Those ten days are very venerated by Allah and the good deeds observed therein are most pleasing to Allah. Abdullah ibn ‘Umar (may Allah be pleased with him) said that the Prophet (peace and blessings be upon him) said, **“There are no days during which the righteous action is so pleasing to Allah than these ten days; so, increase saying La ilah illa Allah, Allahu Akbar, and al-Hamdu li-Allah (there is no god worthy of worship but Allah, Allah is Great, and thanks to Allah.”**⁴
- Those days outclass the last ten days of Ramadan. Imam ibn al-Qayyim (may Allah be pleased with him) noted, “The last ten nights of Ramadan are better than the first ten nights of Dhul-Hijjah while the last ten days of Dhull-Hijjah are

¹ Al-Fajr: (1-2)

² Tafsīr ibn Kathīr: (4/106) and Zād al-Ma`ād: (1/56)

³ Related by Al-Bukhārī: (969) and al-Tirmidhy: (757; the above wording is related by the latter.

⁴ Related by Aḥmad: (5446, 6154) and it is graded as authentic by Aḥmad Shākir.

better than the last ten days of Ramadan. This reasoning removes the confusion. The last ten nights of Ramadan gained their merit by virtue of the presence of the Night of al-Qadr, which is one of the nights. The first ten days of Dhul-Hijjah, on the other hand, gained their merit by virtue of the days themselves since they include the the Sacrifice day, Arafa day, and the *Tarwīya* day (8th day of Dhul-Hijjah).”¹

- Those days contain the best two days of the year: the day of slaughtering and Arafa day, based on the hadith narrated by Abdullah ibn Qurṭ al-Thumālī (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said, **“The greatest day in Allah's sight is the day of sacrifice and next the day of resting.”**² The resting day is the 11th day of Dhul-Hijjah. It is called as such because the pilgrims rest in Mina after having almost performed the rituals of pilgrimage: the Ifaḍā circumambulation, slaughtering the sacrifice. Therefor, they have a rest there. As for the Arafa day, ʿĀ’isha (may Allah be pleased with her) said, “Allah's Messenger (peace and blessings be upon him) said, **“There is no day when Allah sets free more servants from Hell than the Day of 'Arafa. He draws near, then praises them to the angels, saying: What do these want?”**³ He also said, **“The best of supplication is that which is observed on Arafa day.”**⁴ He (peace and blessings be upon him) said, **“Fasting on the Day of ‘Arafa, I hope from Allah, expiates for the sins of the year before and the year after.”**⁵

One the one hand, this reward is for non-pilgrims. The pilgrims, on the other hand, are recommended to refrain from fasting in order to gain strength to make supplication and remembrance of Allah, following the Messenger of Allah (peace and blessings be upon him) who had not fasted on the Arafa day. As for the saying of the Prophet (peace and

¹ Zād al-Ma`ād: (1/57)

² Related by abu Dāwūd: (1765), Aḥmad: (4/350) and it is graded as authentic by al-Albāny in ʿṢaḥīḥ abu Dāwūd: (1/494), al-Ḥākim: (4/221) and it was concurred by al-Dhahby.

³ Related by Muslim: (1348)

⁴ Related by al-Tirmidhī, Mālik, and it is graded as sound by al-Albāny in Ṣaḥīḥ al-Tirmidhī: (3/184)

⁵ Related by Muslim: (1162)

blessings be upon him), “The best day on which the sun has risen is Friday,”¹ imam ibn al-Qayyim (may Allah have mercy upon you) remarked, “The preferred opinion is that Friday is the best day of the week while the Arafa and Sacrifice days are the best of the year in general; and the same applies to the night of al-Qadr and Friday night.”² In other words, the Night of al-Qadr is the best night of the year while Friday night is the best night of the week.

Ibn al-Qayyim (may Allah have mercy upon him) held that the day of greater pilgrimage is the day of Sacrifice, because the hadith indicating this remark has no counter. Allah, Almighty, said, “And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers, and [so is] His Messenger.”³ As related in the two Ṣaḥīḥ collection, Abū Bakr and Ali made Adhan on the day of Sacrifice, not on Arafa day.⁴ It is also authentically reported that the Prophet (peace and blessings be upon him) said, “The day of Great pilgrimage is the day of Sacrifice.”⁵ Using the most authentic chain of narration⁶, ibn al-Qayyim noted, “Arafa day is an introduction to the day of Sacrifice since the former features standing, imploring, seeking repentance, devoted supplication, and sincere resort [to Allah]. The latter, in addition, features the Ifāḍā circumambulation and visitation, which is why the circumambulation of this day is called the visitation circumambulation, as the pilgrims have cleansed themselves of their sins on Arafa day. Then Allah gave them permission to visit Him on the day of Sacrifice and enter His House (i.e. al-Masjid al-Haram).”⁷

¹ Related by Muslim: (854)

² Zād al-Ma`ād: (1/60)

³ Al-Tawba: (3)

⁴ Related by Al-Bukhārī and in al-Fath: (8/240) and Muslim: (1347)

⁵ Related by abu Dāwūd: (945) and its chain of narration has been graded by ibn al-Qayyim in Zād al-Ma`ād: (1/55)

⁶ Zād al-Ma`ād: (1/55)

⁷ Zād al-Ma`ād: (1/55)

There various types of deeds to be observed during the fist ten days of Dhul-Hijjah:

- Performing Hajj and Umrah during those days is one of the most outstanding deeds, based on the saying of the Prophet (peace and blessings be upon him), **“Whoever performs Hajj to this House and does not approach his wife for sexual relations nor commit sins (while performing Hajj), he will come out as sinless as a newborn child, (just delivered by his mother).”** Another narration related by Muslim reads, **“He who comes to this House (Ka'ba) (with the intention of performing Pilgrimage), and neither spoke indecently nor did he act wickedly. would return (free from sin) as on the (very first day) his mother bore him.”**¹ The wording of the second hadith includes both Hajj and Umrah; thanks to Allah. The Prophet (peace and blessings be upon him) said, **“(The performance of) 'Umrah is an expiation for the sins committed between it and the previous 'Umrah; and the reward of Hajj Mabrur (i.e., one accepted) is nothing but paradise.”**² Hajj Mabrur is the one that lacks showing off or seek of praise along with avoidance of sins during or after it. It also means that it is accepted indicated by becoming a better person than before without reverting to committing the same sins.
- Takbir and remembrance of Allah as reported by ibn ‘Umar (may Allah be pleased with him) in the above hadith, **“so, increase saying La ilah illa Allah, Allahu Akbar, and al-Hamdu li-Allah (there is no god worthy of worship but Allah, Allah is Great, and thanks to Allah.”** Imam al-Bukhari (may Allah have mercy upon him) said, **“Ibn ‘Umar and Abū Huraira (may Allah be pleased with them) used to proceed to the marketplace during the ten days of Dhul-Hijjah with loud Takbir, and the people would repeat the Takbir as well; and Muhammad ibn Ali was making takbir behind the camel.”**³ He also said, “‘Umar

¹ Agreed upon: Al-Bukhārī and in al-Fathḥ: (4/20) and Muslim: (2/984)

² Agreed upon: Al-Bukhārī: (1773) and Muslim: (1349)

³ Related by Al-Bukhārī before hadith: (969)

“Umar used to make takbir in his tent in Mina and the people at the mosque would hear him and make takbir, which would echo to the extent the people at the marketplace join the campaign of takbir until Mina trembles by means of it.”¹

The words of takbir are: **Allahu Akbar, Allahu Akbar, Allahu Akbar and La ilah illa Allah; Allahu Akbar, Allahu Akbar, wa lil-Allahi al-Hamdu (Allah is Great, Allah is Great, Allah is Great, and there is no god worthy of worship but Allah; Allah is Great, Allah is Great, and thanks to Allah).**² Takbir is of two types:

A- Unrestricted takbir: its observation is not limited to the ends of prayers but rather it is lawful at all times; day and night, roads, marketplaces, mosques, houses, and at every location is permitted to remember Allah, Almighty. Allah, Almighty, said, **“That they may witness benefits for themselves and mention the name of Allah on known days.”**³ Allah also said, **“And remember Allah during [specific] numbered days.”**⁴ Ibn ‘Abbās (may Allah be pleased with him) said, “The known days are the ten days of Dhul-Hijah while the numbered days are the three days following Eid day (i.e. *Tashrīq* days).”⁵

B- Restricted takbir: it is tied to the time following the ends of prayers during the period of Eid of Sacrifice. It begins immediately after the Fajr prayer of Arafa day and ends at the ‘Asr prayer of the third day of Tashrīq, based on what is reported to have been practiced by Ali, the rightly-guided caliph, ibn ‘Abbās, Abdullah ibn Mas‘ūd (may Allah be pleased with them). They used to make takbir beginning at the Fajr prayer until the ‘Asr prayer on the third day of

¹ Al-Bukhārī before hadith: (970). There are other similar reports as well.

² Related by ibn Abu Shayba: (2/168) and its chain of narration is graded as authentic by al-Albānī in “Irwā’ Al-Ghalīl: (3/125)

³ Al-Hajj: (28)

⁴ Al-Baqarah: (203)

⁵ Related by Al-Bukhārī before hadith n. (969) in a definite language. Al-Nawawī said, “It is related by al-Bayhaqī with an authentic chain of narration.” Sharḥ al-Muhadhab: (1/382)

Tashrīq.¹ Once again, this is for non-pilgrims. Pilgrims, on the other hand, begins takbir by the fist pebble he throws at the day of Sacrifice as well as following the conclusions of prayers starting after the Dhuhhr prayer, because pilgrims were busy with *Talbiya*. In short, the unrestricted takbir rounds up to 13 days and both the unrestricted and restricted takbir overlap on five days, namely, from the Fajr prayer of Arafa day until the last day of Tashrīq.

- Fasting the [first] nine days or whatever number possible of those days from Dhul-Hijjah, based on the saying of the Prophet (peace and blessings be upon him), **“There are no days during which the righteous action is so pleasing to Allah than these ten days.”** Fasting is one of the ultimate righteous deeds. The Prophet (peace and blessings be upon him) encouraged fasting as reported, **“Whoever fasts one day in the cause of Allah, the Mighty and Sublime, Allah will separate his face from the fire by (a distance of) seventy years.”**² Al-Nasā’i reported an elevated hadith to the Prophet (peace and blessings be upon him) saying, **“he used to fast the [first] nine days of Dhul-Hijjah.”**³ As for fasting the Arafa Day for non-pilgrims, the Prophet (peace and blessings be upon him) said, **“it expiates the sins of the previous and the next year.”**⁴
- Repentance and refraining from the previous sins, because repentance is one of the ultimate righteous deeds.
- The one intending to offer a sacrifice should refrain from trimming or shaving his hair either on the head or the skin, based on the hadith Umm Salama (may Allah be pleased with her) that the Prophet (peace and blessings be upon him) said, **“If anyone has in his possession a sacrificial animal to offer as a sacrifice (on Eid al-Adha), he should not get his hair cut and nails trimmed after the sighting**

¹ Related by ibn Abu Shayba: (2/265, 267), al-Bayhaqi: (3/314), and it is graded as authentic by al-Albāny in “Irwā’ Al-Ghalīl: (3/125). It is authentically reported to be done by `Umar but it was until the Dhuhhr prayer of the Tashrīq days.

² Agreed upon: Al-Bukhārī: (2840) and Muslim: (1153)

³ Related by al-Nasā’i. see Ṣaḥīḥ al-Nasā’i: (2/508)

⁴ Related by Muslim: (1162) as mentioned earlier.

of Dhul-Hijjah's crescent is established." Another narration reads, "he should not get his hair cut or nails pared till he has offered his sacrifice."¹

- Increasing one's record of good deeds from supererogatory acts of worship such as prayer, charity, recitation of the Noble Qur'an, enjoining the good and forbidding the evil, kindness to the neighbors, retaining the relations of kinship, and many others forms of good deeds.
- Endeavoring to observe the Eid prayer, attending it early, and listening to the sermon, because it is one of the greatest rituals of Islam. Due to its great status, women were commanded to attend early. Umm 'Atṭiyya (may Allah be pleased with her) said, "We used to be ordered to come out on the Day of Eid and even bring out the virgin girls from their houses and menstruating women so that they might stand behind the men and say Takbir along with them and invoke Allah along with them and hope for the blessings of that day and for purification from sins." In another wording, "He commanded menstruating women to avoid the prayer location of Muslims."²
- The sacrifice is lawfully offered on the day of Sacrifice and the Tashrīq days. It is the practice of our father Abraham (peace be upon him) when he ransomed his son with a great sacrifice, "And We ransomed him with a great sacrifice."³ It is authentically reported that the Prophet (peace and blessings be upon him), "sacrificed with his own hands two horned rams which were white with black markings while reciting the name of Allah and glorifying Him (saying Allahu Akbar). He placed his foot on their sides (while sacrificing)."⁴ Allah, Almighty, said, "So pray to your Lord and sacrifice [to Him alone]."⁵

¹ Related by Muslim: (1977)

² Related by Al-Bukhārī: (971, 980) and Muslim: (890)

³ Al-Ṣāfāt: (107)

⁴ Related by Al-Bukhārī: (5553) and Muslim: (1966)

⁵ Al-Kawthar: (2)

Servants of Allah seize the opportunity of these great days before it is too late. Some people are deprived the good during those days while, in fact, they might be their last days before death attacks, thus accumulating more and more losses. We seek refuge in Allah from leaving us to our own accord. I seek refuge in Allah from the accursed devil. In the name of Allah, the Most Merciful, the Most Compassionate. **“By the dawn. And [by] ten nights. And [by] the even [number] and the odd. And [by] the night when it passes. Is there [not] in [all] that an oath [sufficient] for one of perception?”**¹

May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger. May Allah’s peace and blessings be upon him, his family, his companions, and whoever rightly follows them until the Day of Judgement.

The most truthful speech is that of Allah and the best guidance is that of Muhammad (peace and blessings be upon him). The vilest of affairs are the newly invented matters and every innovation [in religion] is misguidance, and every misguidance leads to hellfire. Servants of Allah the deeds during those blessed ten days are far greater, better, and venerated than joining in Jihad for the sake of Allah, Almighty, unless one goes forth with his entire worldly possessions and his life but was killed and returned with neither one of them. So, seize, o servant of Allah, this great goodness. Increase saying

¹ Al-Fajr: (1-5)

La ilah illa Allah, Allahu Akbar, and al-Hamdu li-Allah. In addition, do more of fasting, charity, kindness, remembrance, supplication, recitation of the Qur'an with reflection, and endeavor to observe Hajj in the nearest possible chance, if you haven't already, before you are prevented from offering any of these deeds.

Send prayer upon Muhammad ibn Abdullah (may Allah's peace and blessings be upon him). May Allah be pleased with his companions: Abū Bakr, 'Umar, 'Uthmān, and Ali and the rest of the companions as well as us O the Most Merciful. O Allah! Provide greatness for Islam and Muslims and destroy your enemies who are the enemies of religion. O Allah! Provide us with security in our countries and rectify our rulers and provide them with righteous courtiers. **“O Allah give us that which is good in this life and that which is good in the hereafter and save us from the punishment of hellfire.”** O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, for You are the Most Merciful and Most Generous.

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

Part Seven: Admonitions

30- Merit of the Noble Qur'an and the Obligation of Implementing and Reflecting on It

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his companions, and those who rightly follow them until the Day of Judgement.

Servant of Allah, Fear Allah, Almighty, and know that He has obligation implementing the Qur'an upon you, because implementing it is the chief purpose of revealing it, based on the saying of Allah, Almighty, “[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.”¹ Implementing the Qur'an is by believing its reports, abiding by its rulings, complying with all the commands of Allah, and refraining from anything He prohibited. Hence, the early righteous predecessors followed this path (may Allah have mercy upon them). They learned the Qur'an, believed its reports and everything included in it, and implemented its rulings driven by a firm creed. Abū 'Abd Al-Raḥmān Al-Sulamī said, “Those who used to teach us the Qur'an ('Uthmān ibn 'Affān, Abdullah ibn Mas'ūd and others) told us that they used to learn the Qur'an from the Prophet (peace and blessings be upon him); when they had learnt ten verses they would not move on until they put into practice what was in them. So we learnt knowledge and deeds (implementation) together.” **Happiness and misery are pivoted on this factor. Allah, Almighty, said, “And if there should come to you guidance from**

¹Ṣād: (29)

Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]. And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten."¹

Samura ibn Jundub (may Allah be pleased with him) said, "Allah's Messenger (peace and blessings be upon him) very often used to ask his companions, "Did anyone of you see a dream?" So dreams would be narrated to him by those whom Allah wished to tell. One morning, the Prophet (peace and blessings be upon him) said, "Last night two persons came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to the normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said, 'Proceed!' The hadith continued to mention, "As for the first man you came upon whose head was being injured with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers."²

Abū Mālik Al-Ash'ary attributed a hadith to the prophet (peace and blessings be upon him) saying, "The Qur'an is either a proof for you or against you." Abdullah ibn Mas'ūd (may Allah be pleased with him) said, "The Qur'an is an interceder permitted to intercede; anyone who gives it priority shall lead him to paradise whereas anyone who neglects it shall lead him to hellfire." In other words, the Qur'an leads to paradise

¹ Taha: (123-126)

² Related by Al-Bukhārī: (7047)

anyone who puts it to practice whereas it leads to hellfire anyone who neglects and abandons it.

‘Umar ibn al-Khattāb (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said, **“Verily, Allah elevates some people with this Qur’an and abases others.”** The Prophet (peace and blessings be upon him) said on the Farewell pilgrimage, **“I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah [and the Sunna of His Prophet].”**¹

Servants of Allah fear Allah and implement what is instructed in the Book of your Lord, Almighty. It is the Word of Allah, the Lord of the first and last of humanity. The Qur’an is the stronghold of Allah, the straight path, the blessed remembrance, and the manifest light. Allah has literally spoken with the Qur’an on a manner most suitable for His Majesty and Glory. He sent it to Muhammad (peace and blessings be upon him) through Gabriel so as to become a warner in a clear Arabic language. It is the wise remembrance and it is the one that the desires cannot distort, nor can the tongues twist it, nor can the scholars ever have enough of it, and it shall not become dull from reciting it much, and the amazement of it does not diminish. Anyone who internalizes its knowledge has advanced. Whoever speaks according to it then he has said the truth, and whoever acts according to it he is rewarded, and whoever judges by it he has judged justly, and whoever invites to it then he guides to the straight path. It guides to that which is best. It is guidance for the righteous and all people. It is full of spirit and life. It serves as an admonition and healing for the soul as well as guidance and healing for the believers. It has the explanation of everything, guidance, a mercy, and a glad tidings for Muslims. Falsehood cannot approach it from before it or from behind it.

¹ Related by Muslim: (2408) and what is between brackets is related by al-Hākim

Furthermore, the Qur'an is protected against any change or distortion. Its verses are perfected and presented in great detail as a reminder for who is fearful. None shall produce any similar to it or even a single surah of it even if everyone cooperated. The Qur'an is composed of clear verse in the hearts of those with knowledge. It is a remembrance and clear Qur'an. If this Qur'an were to be sent down on towering mountains and they were commanded to observe it, they would cleft off out of fear of Allah, Almighty. The Qur'an guides to that which is good by which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darkneses into the light, by His permission, and guides them to a straight path.

Qur'an is the best and most truthful of speech. It is decisive with no room for jest. If an oppressive abandons it, Allah crushes him and anyone who seeks guidance outside it shall be misled. It is the a salvation from trials and the will of the Messenger of Allah (peace and blessings be upon him), who said, **"I am leaving among you two weighty things: the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it.' He exhorted (us) (to hold fast) to the Book of Allah and then said, 'The second are the members of my household, I remind you (of your duties) to the members of my family."** He said it three times.¹

Servants of Allah read the Qur'an because it will intercede for its companions on the Day of Judgment. Read the Qur'an as the one who reads it proficiently will join on the Day of Judgement the honorable, upright, and recording angels while the one who reads it with difficulty will secure a double reward. Reading a single letter from the Qur'an earns a single good deed; and a good deed equals ten like it. Read the Qur'an because its companion will be instructed on the Day of Judgment to read and recite as he used to recite in the worldly life and his rank will be decided by the last verse he reads.

¹ Related by Muslim: (2906)

Read the surah of Al-Baqarah and Āl-‘im’rān because they will stand in their readers’ defense on the Day of Judgment. Recite Surah al-Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it. Recite the Qur’an, since reciting one verse with reflection is better than this life and what is in it. Study Qur’an in groups, for angels will surround you and mercy and tranquility will descend upon you, and Allah will mention you among those with Him. Fill your prayers with the Qur’an, for envy is prohibited except in two cases: a man whom Allah endowed with the Qur’an which he uses to pray at throughout the night and a man whom Allah conferred wealth which he uses to give out in charity throughout night and day.

Servants of Allah learn the Qur’an and teach it to your children. The best amongst you is the one who learns and teaches the Qur’an, complies with its commands, and refrains from its prohibitions. Put to practice the etiquettes of the Qur’an’s recitation and you shall secure a massive reward. Its etiquettes include sincerity during the recitation, purification when touching the physical copy of the Qur’an, using Siwak before the recitation if possible, reciting it with one’s sweetest voice, and avoiding filthy places. Furthermore, one should seek refuge in Allah from the accursed devil, begin with Bismillah at the start of each surah, prostrate at verses of prostration, asking from the kindness of Allah whenever passing by a verse highlighting mercy, and seeking refuge in Allah, Almighty, whenever passing by a verse highlighting punishment.

Servants of Allah reflect on the Qur’an when you recite it, for it serves as a life for the hearts and a healing for the soul. Nothing is more useful for the heart than the recitation of the Qur’an with reflection and deep consideration, because it inherits love, longing, fear, hope, and resort to Allah, Almighty. It also imparts reliance, contentment, gratitude, patience, and any other emotional state that perfect the life of the heart. Remarkably, reflective recitation of the Qur’an hinders one from all blameworthy traits and actions that spoil the heart. Were people to know the great value of a reflective

reading of the Qur'an, they would busy themselves with it rather than anything else. I seek refuge in Allah from the accursed devil. Allah said, **“Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?”**¹

May Allah bless the Noble Qur'an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his companions, and whoever rightly follows them until the Day of Judgement.

The most truthful speech is that of Allah and the best guidance is that of Muhammad (peace and blessings be upon him). The vilest of affairs are the newly invented matters and every innovation [in religion] is misguidance, and every misguidance leads to hellfire. Servants of Allah fear Allah and implement His honorable Book. Study and memorize it if possible or parts of it to the best of your ability. Recite it in a due manner and be aware of abandoning it, which may be manifested in five ways:

- 1- Abandoning hearing, believing, and listening to it.
- 2- Abandoning implementing it and complying with its lawful and unlawful rulings even if one reads and believes in it.

¹ Muhammad: (24).

- 3- Abandoning resorting to it in disputes regarding all matters related to the principles and branches of religion.
- 4- Abandoning reflecting and understanding the meanings intended therein.
- 5- Abandoning using it for healing the sicknesses of hearts and bodies.

All of the above forms are included in the saying of Allah, Almighty, **“And the Messenger has said, "O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned.”**¹ Of course, some forms of abandonment are less severe than others. Anyone who reflects on the Qur’an will be guided to all forms of goodness, warned against all forms of evil, filled with faith, and led to lofty wishes and precious gifts. Notably, increasing the recitation of the Qur’an and reflecting on it while reading or listening to it is one of the ultimate forms of supererogatory acts of worship. Khabbāb ibn al-Arrat (may Allah be pleased with him) told a man, **“Do your best to draw closer to Allah and know that nothing is more helpful for that purpose than the recitation His speech.”**² ‘Uthmān (may Allah be pleased with him) said, **“Had your hearts been purified, they would not feel full from the Speech of your Lord.”**³ Abdullah ibn Mas‘ūd (may Allah be pleased with him) said, **“Anyone who loves the Qur’an loves Allah and His Messenger (peace and blessings be upon him).”**⁴

Servants of Allah, your Prophet (peace and blessings be upon him) said, **“Read the Qur'an regularly. By the One in Whose Hand Muhammad's soul is, it escapes from memory faster than a camel does from its tying ropes.”**⁵ And he also said, **“The likeness of the companion of the Qur’an is that of a hobbled camel. If its owner ties its rope, he will keep it, but if he loosens its rope it will go away.”**⁶ In another narration by ibn ‘Umar (may Allah be pleased with them) who attributed it to the Prophet (peace and

¹ Al-Furqān: (30)

² Related by al-Hākim graded it as authentic and it is concurred by al-Dhahby: (2/144)

³ Aḥmad in Zawā'id al-Zuhd: (128)

⁴ Related by al-Ṭabarānī in ‘al-Kabīr: (8658)

⁵ Related by Muslim: (791)

⁶ Related by Muslim: (789)

blessings be upon him) who said, “When one who had committed the Qur'an to memory (or who is familiar with it) gets up (for night prayer) and recites it night and day, it remains fresh in his mind, but if he does not get up (for prayer and thus does not recite it) he forgets it.”¹

Send prayer upon the best of the creation of Allah as Allah commanded you, “Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.” May Allah’s peace and blessings be upon him and may Allah be pleased with his companions: Abū Bakr, ‘Umar, ‘Uthmān, and Ali and the rest of the companions as well as us O the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists and support Your monotheistic servants. O Allah! Provide us with security in our countries and rectify our rulers and provide them with righteous courtier, and rectify with them the people and the countries. O Allah! Fail the schemes of those plotting against Muslims and their sanctuaries; and may their schemes turn against them; O Exalted and Glorified. O Allah! We are Your servants, sons of Your servants and Your maids; our foreheads are by Your hand, Your judgment is decisive and fair with regard to us. O Allah, we ask You by every Name that You have named Yourself with, revealed in Your Book, taught any one of Your creation or kept unto Yourself in the knowledge of the unseen that is with you, to make the Quran the spring of our hearts, and the light of our chests, the banisher of our sadness and the reliever of our distress. O Allah! Remind us what we forgot from it, teach us what we did not learn about it, and guide us to recite and implement it in a manner that pleases You, O the Most Merciful. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, for You are the Most Merciful and Most Generous. “O Allah give us that

¹ Related by Muslim: (227, 789)

which is good in this life and that which is good in the hereafter and save us from the punishment of hellfire.”

Servants of Allah remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

31- Taking Lessons from the Passing of Nights, Days, and Lives

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his companions, and those who rightly follow them until the Day of Judgement.

A wise person is the one who takes lessons from the swift passing of nights, days, and people's lives. Allah, Almighty, said, **"Everything will be destroyed except His Face. His is the judgement, and to Him you will be returned."**¹ And He, Almighty, also said, **"Everyone upon the earth will perish. And there will remain the Face of your Lord, Owner of Majesty and Honor."**² Allah, Almighty, said, **"And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day, [and] they will know each other. Those will have lost who denied the meeting with Allah and were not guided."**³

The Prophet (peace and blessings be upon him) said, **"The hour shall not be established until time is constricted, and the year is like a month, a month is like the week, and the week is like the day, and the day is like the hour, and the hour is like the [extent] of burning the palm leaf plaint or frond."**⁴

A poet once said:

A lad is happy he is wholesome and lives long

¹ Al-Qaṣaṣ: (88)

² Al-Raḥmān: (26-27)

³ Yunūs: (45)

⁴ Related by ibn Ḥibbān: (4842) and it is graded as authentic by Sh`ayb al-`Arna`ūt.

How would longevity go with no wrong?

Allah, Almighty, said, “Then have you considered if We gave them enjoyment for years. And then there came to them that which they were promised? They would not be availed by the enjoyment with which they were provided.”¹

Gabriel told the Prophet (peace and blessings be upon him), “O Muhammad, live as long as you want, for you will die. Love whomever you want, for you will leave him. Do whatever you want for you will be requited for it. Remember that the believer’s honor is his praying at night, and his pride is his being independent of people.”²

Allah, Almighty, said, “And they urge you to hasten the punishment. But Allah will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count.”³

A poet composed:

And tomorrow has already come

If a sin you committed yesterday

Abolish it with a good deed and you become praised

This will make your day worthwhile

Since yesterday will not never return

Never delay a good deed until tomorrow,

Perhaps tomorrow will come when you are gone

Another said:

¹ Al-Shu`arā': (205-207)

² Related by al-Hākim: (4/325) and it is graded as sound by al-Albāny.

³ Al-Hajj: (47)

We proceed to our deaths each moment
Our days phase away
Never have I seen truth like death
As if all wishes beyond it are fake
How repugnant negligence is at time of youth
Let alone when the head is full of white hair
You leave this world with a provision of piety
Your life is no more than few days

Another said:

Days are nothing but stages
Harboring a caller to death
Most bizarre about them upon reflection
Is their passing while the traveler is residing

Allah, Almighty, said, "[Allah] will say, "How long did you remain on earth in number of years?" They will say, "We remained a day or part of a day; ask those who enumerate." He will say, "You stayed not but a little - if only you had known. Then did you think that We created you uselessly and that to Us you would not be returned?"¹

¹ Al-Mu'minūn: (112-115)

He, Almighty, also said, “And the Day the Hour appears the criminals will swear they had remained but an hour. Thus they were deluded.”¹

One poet said:

Happiness is our feeling as days pass

Though each day takes us to our deaths

Striving is what you should do for yourself before death

For reward and loss are all about your deeds

Allah, Almighty, said, “The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed. They will murmur among themselves, "You remained not but ten [days in the world]. We are most knowing of what they say when the best of them in manner will say, "You remained not but one day.”² Allah, Almighty, also said, “It will be - on the Day they see that which they are promised - as though they had not remained [in the world] except an hour of a day. [This is] notification. And will [any] be destroyed except the defiantly disobedient people?”³

Another poet said:

This life is but nothing

It displeases you at times and displeases you at others

Its bottom line if you give it some thought

Like your mouth or a dream you had

¹ Al-Rūm: (55)

² Taha: (102-104)

³ Al-Aḥqāf: (35)

You are imprisoned inside it though you love it
How come you love something that imprisons you?
It feeds you food but shortly later,
It will feed off you what it fed you
It cares for the persistent sinner
And treats it kindly though you do not treat yourself kindly

Allah, Almighty, said, **“On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little.”**¹ Allah, Almighty, also said, **“And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were wrongdoers.”**² The Prophet (peace and blessings be upon him) said, **“The likeness of this world in comparison to the Hereafter is that of anyone of you dipping his finger into the sea: let him see what he brings forth.”**³ Allah, Almighty, has provided many examples for the swift lapsing of this worldly life in the Noble Qur’an. For example, Allah, Exalted and Glorified, said, **“The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought. And Allah invites to the Home of Peace and guides whom He wills to a**

¹ Al-Isrā’: (52)

² Al-`Ankabūt: (14)

³ Related by al-Tirmidhī: (2323), ibn Maja, and it is graded authentic by al-Albāny in Ṣaḥīḥ ibn Maja: (3/743)

straight path.¹ This is one of the most expressive examples that typically describe the true nature of this worldly life. Its enjoyments, lusts, and needs glare for a short period, only to be reduced gradually and fade from the individual or the individual passes away once they are fulfilled. At this moment, the individual becomes empty-handed while full of worry, sadness, and sorrow.

So, seize these short moments, O servants of Allah, in the worship of Allah, Almighty, before it is too late to regret the past. I seek refuge in Allah from the accursed devil. Allah, Almighty, said, **“And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it and [then] it becomes dry remnants, scattered by the winds. And Allah is ever, over all things, Perfect in Ability. Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope.”**²

May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger. May Allah’s peace and blessings be upon him, his family, his companions, and whoever rightly follows them until the Day of Judgement. Seize these few days [of your lives] by doing what would be rewarding with

¹ Yunūs: (24-25)

² Al-Kahf: (45-46)

everlasting happiness for you; for the individual has only few days and hours before being held accountable for his deeds. Allah, Almighty, said, “**Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion. Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.**”¹

Seek the provision of piety and await the good news of everlasting happiness. Send prayer upon the best of the creation of Allah, Muhammad ibn Abdullah. May Allah’s peace and blessings be upon him and may Allah be pleased with his companions: Abū Bakr, ‘Umar, ‘Uthmān, and Ali and the rest of the companions as well as us O the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists and support Your monotheistic servants, and let down who let this religion down. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, for You are the Most Merciful and Most Generous. Allah, Almighty, said, “**Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.**” Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. “**Indeed, the remembrance of Allah is greater. And Allah knows that which you do.**”

¹ Al-Ḥadīd: (20-21)

32-Merits of Good Manners

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his companions, and those who rightly follow them until the Day of Judgement.

Servants of Allah! Fear Allah and set your morals upright as your Messenger Muhammad (peace and blessings be upon him) commanded you. Notably, the numbers of those who embraced Islam because of the good manners of the Prophet (peace and blessings be upon him) are countless. The range of his good morals is wide, which includes his generosity, kindness, forgiveness, pardoning, patience, forbearance, care, humbleness, fairness, mercy, favors, bravery, and his firmness. He (peace and blessings be upon him) has encouraged embracing good manners in various arenas such as:

- Exercising good manners in the general life of a Muslim and particularly in the lives of the callers to Allah, Almighty, because it is one of the strongest ties and ranks of faith, based on the saying of the Prophet (peace and blessings be upon him), **“The believers who show the most perfect Faith are those who have the good manners.”**¹
- Exercising good manners is a social necessity across all societies. It is one of the most critical tasks enjoined upon the callers to Allah, Almighty, because

¹ Related by al-Tirmidhī: (3/437) n. (1162), Abū Dāwūd: (4/220) n. (4682). It is graded as sound by al-Albāny in Ṣaḥīḥ al-Tirmidhī: (1/340)

embracing such moral behavior becomes the dearest and closest person to the Prophet (peace and blessings be upon him); he said, **“The dearest and the closest of you to me on the Day of Resurrection will be those who are the best in behavior.”**¹

- Good manners make the individual one of the best among people, which is only achievable through embracing such behavior. He (peace and blessings be upon him) said, **“The best among you are those who show upright behavior.”**² One poet admirably puts it:

Nations survive by embracing morals

They are gone once their morals are gone

- Exercising good manners is one of the most authentic acts of worship and a lofty gift. A caller to Allah, Almighty, is most worthy of securing this goodness to put it to practice first and then invite people to embrace it so as to gain the unlimited reward. The Prophet (peace and blessings be upon him) said, **“Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good behavior.”**³ And he also said, **“A believer will attain by his good behavior the rank of one who prays during the night and observes fasting during the day.”**⁴ He (peace and blessings be upon him) told Abdullah ibn ‘Amr, **“There are four qualities such that if you were to be given them, you will not be harmed even if the world were to be taken away from you. They are: upholding a trust, truthful words, good behavior, and restraint in food.”**⁵ In such a manner, the Muslim gains all sorts of goodness and blessings. He (peace and blessings be upon him) said, **“Piety is good behavior.”**⁶

¹ Related by al-Tirmidhī: (4/370) n. (2019). It is graded as authentic by al-Albāny in Ṣaḥīḥ al-Tirmidhī: (2/196)

² Related by Al-Bukhārī and in al-Fath: (10/452) n. (6029) and Muslim: (4/1810) n. (2321)

³ Related by Abū Dāwūd: (4/253) n. (4799), al-Tirmidhī: (4/362) n. (2002). It is graded as authentic by al-Albāny in Ṣaḥīḥ Abū Dāwūd: (3/911)

⁴ Related by Abū Dāwūd: (4/252) n. (4799). It is graded as authentic by al-Albāny in Ṣaḥīḥ Abū Dāwūd: (3/911)

⁵ Related by Aḥmad in al-Musnad with a good chain of narration: (2/177). See Ṣaḥīḥ al-Jāi` al-Ṣaghīr by al-Albāny: (1/301) n. (886)

⁶ Related by Muslim: (4/1980) n. (2553)

- Exercising good manners is the commandment of the Messenger of Allah (peace and blessings be upon him) to all Muslims, especially the callers. The Prophet (peace and blessings be upon him) instructed Mu‘ādh (may Allah be pleased with him) to embrace good behavior when he dispatched him to Yemen as a ruler, a judge, and a caller to Allah, Almighty. He told him, **“And behave appropriately towards people.”**¹
- Exercising good manners is of critical importance, because Allah, Exalted and Glorified, commanded His honorable Prophet with it. The latter has stressed its importance and praised it. Allah, Exalted and Glorified, said, **“Take what is given freely, enjoin what is good, and turn away from the ignorant.”**² And He, Almighty, also said, **“And indeed, you are of a great moral character.”**³ The Prophet (peace and blessings be upon him) said, **“Indeed, I was sent to complete the good manners.”**⁴ ‘Ā’isha (may Allah be pleased with her) was asked about the character of the Prophet (peace and blessings be upon him), and she replied, **“The character of your prophet (peace and blessings be upon him) was an embodiment of the Qur’an.”**⁵
- Exercising good manners is one of the most effective methods attracting people to Islam, guidance, and integrity. Hence, anyone who tracks the biography of the Prophet (peace and blessings be upon him) will find his commitment to good moral behavior at every aspect of his life, particularly in his Dawah to Allah, Almighty. Therefore, people embraced the religion of Allah in streams by the bounty of Allah, Almighty, and then by virtue of the Prophet’s (peace and blessings be upon him) good character. One who embraced Islam said, **“O Muhammad, by Allah! There was no face on the face of the Earth that was more**

¹ Related by al-Tirmidhī: (4/355) n. (2389). It is graded as sound by al-Albāby in Ṣaḥīḥ Sunnan al-Tirmidhī: (2/191)

² Al-‘Arāf: (199)

³ Al-Qalam: (4)

⁴ Related by al-Bayhaqī in ‘al-Sunnan al-Kubra’ in the above wording: (10/192), Aḥmad: (2/381), and al-Ḥākim who graded it as authentic and was concurred by al-Dhahby: (2/613). See Silsila al-Aḥādīth al-Ṣaḥīḥa: (1/75) n. (45)

⁵ Related by Muslim: (1/513) .(746)

hateful to me than your face, not now your face has become the most beloved of all faces to me.”¹ Another one said, “O Allah, bestow Your mercy upon me and Muhammad and none else.”² He was dramatically influenced by the forgiveness of the Prophet (peace and blessings be upon him). However, the Prophet did not excuse his narrowing of Allah’s mercy that encompassed everything. He told him, “**You have limited (narrowed) a very vast (thing),**” meaning Allah's Mercy. A third one told him, “**I have never before seen an instructor who gave better instruction than he, may my father and mother be sacrificed for him.**”³ A fourth one said, “My people embrace Islam, for Muhammad give like one who does not fear poverty.”⁴ A fifth one said, “**(By Allah) Allah's Messenger (peace and blessings be upon him) gave me what he gave me (and my state of mind at that time was) that he was the most detested person amongst people in my eyes. But he continued giving to me until now he is the dearest of people to me.**”⁵ As sixth one said after the Prophet (peace and blessings be upon him) pardoned him⁶, “**I have come to you from one of the best of mankind.**” He returned to his people and invited them to Islam; many of them have embraced Islam.⁷ There are plenty of examples on this regard.

- Exercising good manners is the wish of every Muslim and every sincere caller, in particular. Through embracing it, one emerges successful at all of his personal and public affairs. Given this significant importance, the Prophet (peace and blessings be upon him) used to supplicate to Allah to guide him to good manners. Sometimes, he used to say at the opening of prayer, “**O Allah, guide me to the best of manners, for none can guide to the best of them but You.**”⁸

¹ Related by Al-Bukhārī and in al-Fatḥ: (8/78) n. (4372) and Muslim: (3/1386) n. (1764)

² Related by Al-Bukhārī and in al-Fatḥ: (10/438) n. (6010)

³ Related by Muslim: (1/381) n. (537)

⁴ Related by Muslim: (4/1806) n. (2312)

⁵ Related by Muslim: (4/1806) n. (2313)

⁶ Related by Al-Bukhārī: (2910) and Muslim: (843)

⁷ See Fatḥ al-Bāry: (7/428)

⁸ Related by Muslim: (1/534) n. (770)

And, “O Allah You have made my creation perfect, so make my moral characteristics also be the best.”¹

- Exercising good manners endears the individual to all people including his enemies. One becomes capable of appealing to people at all walks of life. He will be loved by anyone who sits or accompanies him, thus easing the mission of the caller to reach to his lofty hopes, by the permission of Allah, Almighty. In particular, callers do not appeal to people by their wealth but rather by their cheerful face and good morals.
- Callers who abandon good manners drive people away and lose any hope of reciprocating benefit and experience with others. By default, people do not naturally accept anything from someone who treats them arrogantly or shows slight signs of abasement to them even if he says the truth. Allah, Exalted and Glorified, said, “**And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].**”² And He also said, “**And lower your wing to those who follow you of the believers.**”³ Allah, Exalted and Glorified, informed His servants with His bounties, “**There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.**”⁴ Allah, Almighty, also said, “, “**Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and**

¹ Related by al-Bayhaqi and Ahmad: (6/68). It is graded as authentic by al-Albāny in “Irwā’ Al-Ghālīl: (1/113) n. (74)

² Āl-‘im’rān: (159)

³ Al-Shu`arā’: (215)

⁴ Al-Tawbah: (128)

wisdom.”¹ And, “, “And We have not sent you, [O Muhammad], except as a mercy to the worlds.”²

Allah, Almighty, also said, “O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp. And give good tidings to the believers that they will have from Allah great bounty. And do not obey the disbelievers and the hypocrites but do not harm them, and rely upon Allah. And sufficient is Allah as Disposer of affairs.”³ Undoubtedly, every Muslim must take the Prophet (peace and blessings be upon him) as a role model, based on the saying of Allah, Almighty, “There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”⁴

- Rectifying, guiding, and rising this nation cannot maintain integrity and purity without learning from the pure spring, refrainment from destructive and deviant ideologies, and commitment of Muslims to upright moral behavior. Calling people to good morals is as aspect of learning from the pure spring in addition to applying those teachings on oneself. Allah, Almighty, said, “O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do.”⁵ For this reason, Allah commanded learning before saying or doing anything. He, Almighty, said, “So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women.”⁶ And, “By time, indeed, mankind is in loss, save those who believe and do good deeds, and exhort one

¹ Āl-‘im'rān: (164)

² Al-‘Anbiyā’: (107)

³ Al-Aḥzāb: (45-48)

⁴ Al-Aḥzāb: (21).

⁵ Al-Şaf: (2-3)

⁶ Muhammad: (19)

another to truth and exhort one another to endurance.”¹ In those verses, personal action takes priority over calling others to the truth.

- Exercising good manners illuminates the heart of the Muslim and widens his perception so as to realize aspects of truth and implement the correct means in calling the right people at the most suitable times and conditions. Allah, Almighty, said, **“O you who have believed, if you fear Allah, He will grant you a criterion.”**²
- Exercising good manners is one of the most effective causes of saving the individual from hellfire and admitting oneself to the highest ranks in paradise, which is the ultimate desire of every Muslim after the pleasure of Allah, Exalted and Glorified. The Prophet (peace and blessings be upon him) asked a man, “What do you say in prayer? He replied, ‘I first recite Tashahhud (supplication recited in sitting position), and then I say, ‘O Allah, I ask You for Paradise, and I seek refuge in You from Hell-Fire, but I do not understand your sound and the sound of Mu'adh (what you say or he says in prayer). The Prophet (peace and blessings be upon him) said, **“We too go around it (i.e. asking for paradise and seeking refuge from Hell-fire).”**³ This proves that all sayings, supplications, and actions are meant for gaining the admission to paradise and saving oneself from hellfire after gaining the pleasure of Allah, Exalted and Glorified, first. The Prophet (peace and blessings be upon him) has guaranteed a house at the highest point of paradise for has good manners. He said, **“I guarantee a house in paradise for one who gives up arguing, even if he is in the right; and I guarantee a home in the middle of paradise for one who abandons lying even for the sake of**

¹ Al-`Aşr: (1-3)

² Al-Anfāl: (29)

³ Related by Abū Dāwūd: (792), Aḥmad: (3/474), ibn Maja: (3847). See Şaḥīḥ ibn Maja: (2/328)

fun; and I guarantee a house in the highest part of paradise for one who has good manners."¹

- Exercising good manners is one of the major causes leading to paradise. The Prophet (peace and blessings be upon him) was asked about the major deed admitting one to paradise; he replied, “**Fear of Allah and good manners.**”² He (peace and blessings be upon him) showed that hellfire is forbidden from touching any man who is accessible and has a polite and tender nature. He said, “**Shall I not tell you whom the (Hell) Fire is forbidden to touch? It is forbidden to touch a man who is always accessible, having polite and tender nature.**”³

I seek refuge in Allah from the accursed devil. Allah, Almighty, also said, “**And indeed, you are of a great moral character.**” May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger.

Servants of Allah fear Allah Almighty and know that the topic of good manners is very complex. Morals include: patience, forbearance, generosity, kindness, forgiveness,

¹ Related by Abū Dāwūd: (4800). It is graded as authentic by al-Albāny in Ṣaḥīḥ Abū Dāwūd: (3/911) and Silsilat al-Aḥādīth al-Ṣaḥīḥa: (273)

² Related by al-Tirmidhī: (4/363) n. (2005). See Jāmi` al-Usūl: (11/694). It is graded as sound by al-Albāny in Ṣaḥīḥ al-Tirmidhī: (2/194).

³ Related by al-Tirmidhī: (4/654) n. (2488). It is graded as authentic by al-Albāny in Ṣaḥīḥ al-Tirmidhī: (2/610). See Jāmi` al-Usūl: (11/698)

pardoning, gentleness and tenderness, determination, firmness, fairness and justice, truthfulness, piety, fulfillment of promises, altruism, mercy, chastity, humbleness, asceticism, acumen, activeness, good-heartedness, manhood, bravery, trust, and sincerity. All of these are manifestations of upright moral behavior in the religion of Allah, Almighty, and any branches of them. As for the great moral character Allah praised the Prophet (peace and blessings be upon him), it refers to the religion on its entirety, and partially to good manners, as mentioned by ibn Taymiyya¹ (may Allah have mercy upon him) and imam ibn al-Qayyim, “Good manners are pivoted on four principles: patience, chastity, bravery, and fairness; all virtuous morals branch off those four.”² These good manners have been adopted by the Prophet (peace and blessings be upon him). Therefore, strive in following the Prophet’s (peace and blessings be upon him) morals and you shall gain happiness in this life and in the hereafter.

Send prayer upon the best of the creation of Allah, Muhammad ibn Abdullah, as Allah, Almighty, commanded you, “**Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.**”³ The Prophet (peace and blessings be upon him) said, “**Whoever ask [Allah to confer] blessing upon me, Allah will confer blessings upon him ten times.**”

May Allah’s peace and blessings be upon him and may Allah be pleased with his companions Abū Bakr, ‘Umar, ‘Uthmān, ‘Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, protect the fold of Islam. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all

¹ Majmoū` Fatāwa ibn Taymiyya: (10/658)

² Madārij al-Sālikīn: (2/308)

³ Al-Aḥzāb: (56)

Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah! I ask You for guidance, piety, chastity and self-sufficiency. O Allah! Guide us and provide us with success.

Allah, Almighty, said, **“Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.”**

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

33- Gentleness and Its Merit

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his companions, and those who rightly follow them until the Day of Judgement.

Servants of Allah! Fear Allah as He, Almighty, commanded you in His saying, **“O you who believe, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].”**

Servants of Allah know that gentleness is one of the lofty morals practiced, encouraged, and urged by the Prophet (peace and blessings be upon him). ‘Ā’isha (may Allah be pleased with her) narrated that the Prophet (peace and blessings be upon him) told her, **“A person who is granted his good share of gentleness has been given his due share of good in this life and the hereafter. Retaining ties of kinship, maintaining good behavior, and adequate treatment of neighbors make one’s household prosperous and bless one’s lifetime.”**¹ The Prophet (peace and blessings be upon him) has emphasized the role of the gentleness in all affairs and clearly manifested it in his words and actions so that his nation maintain gentleness in all of its affairs, particularly the callers to Allah, Almighty, who are most worthy of practicing gentleness in their mission of Dawah and their behavior. The above hadith and the following ones will illustrate the merit of gentleness as well as the merit of encouraging it and other good morals while condemning embracing or projecting harshness.

¹ Related by Aḥmad: (6/159). Its chain of narration is authentic. See al-Aḥādīth al-Ṣaḥīḥ by al-Albāny: (915)

Notably, gentleness is a cause of every good, because it facilitates the accomplishment of one's needs, not to mention the reward it secures that cannot be gained by other types of morals or even the opposite of it.¹ The Prophet (peace and blessings be upon him) cautioned against projecting harshness and harshness against his nation. 'Ā'isha (may Allah be pleased with her) narrated that she heard the Prophet (peace and blessings be upon him) supplicated Allah in her house, **“O Allah! Treat harshly those who rule over my nation with harshness and treat gently those who rule over my nation with gentleness.”**² Whenever the Prophet (peace and blessings be upon him) sent anyone of his companion to attend to a matter, he would advise him to maintain easiness and warn them against causing others to feel repulsed. Abū Mūsa al-Sh‘ary (may Allah be pleased with him) narrated that when the Messenger of Allah (peace and blessings be upon him) deputed any of his Companions on a mission, he would say, **‘Give glad tidings (to the people) and do not create (in their minds) aversion (towards religion); show them leniency and do not be hard upon them.’**³

'Ā'isha (may Allah be pleased with her) narrated that the Prophet (peace and blessings be upon him) said, **“Whenever Allah, Exalted and Glorified, wills good for a household, He blesses them with gentleness.”**⁴ The Prophet (peace and blessings be upon him) instructed Abū Mūsa al-Sh‘ary and Mu‘ādh (may Allah be pleased with them) when he dispatched them to Yemen to, **“Show leniency (to the people) and do not be hard upon them; give them glad tidings and do not create aversion. Work in collaboration and do not be divided.”**⁵ Anas ibn Mālik (may Allah be pleased with him) said that the Messenger of Allah (peace and blessings be upon him) said, **“O people**

¹ See Sharḥ al-Nawawī `Ala Muslim: (16/145), Faṭḥ al-Bāry bi Sharḥ Ṣaḥīḥ Al-Bukhārī: (10/449) and Tuḥfat al-Aḥwāzī bu Sharḥ Ṣaḥīḥ al-Tirmidhī: (6/145)

² Related by Muslim: (3/1458) n. (1828)

³ Related by Muslim: (3/1358) n. (1732)

⁴ Related by Aḥmad in al-Musnad: (6/71). Al-Albānī graded it as an authentic hadith in 'Silsilat al-Aḥādīth al-Ṣaḥīḥ': (3/219) n. (1219)

⁵ Related by Al-Bukhārī and in al-Faṭḥ: (8/62) n. (5344, 2345) and Muslim: (3/1359) n. (1733) and the above wording is his.

show leniency (to others) and do not be hard upon them; give them glad tidings and do not create aversion.”¹

These hadiths instruct showing leniency and prohibit causing people aversion. Linguistically speaking, the Prophet (peace and blessings be upon him) coupled between words and their antonyms, because the individual may show facilitation at times but impose hardship at others; give glad tidings at times but cause aversion at others. Were the Prophet to say show leniency only, it would only apply to anyone who shows it at certain times but impose hardship at many others. But given he cautioned against imposing hardship, it applies to all times however form it assumes; this is the intended meaning. Likewise, we extend the same application to the Prophet’s instruction of facilitating without imposing hardship, giving glad tidings without causing aversion, and collaborating without dividing. It is possible they may collaborate at certain times but disagree at others. However, the Prophet (peace and blessings be upon him) urged giving glad tidings of the favors of Allah, His magnificent reward, and spacious mercy. He also warned against causing aversion to others through instilling fear into others without coupling it with glad tidings. The latter is advantageous for someone who is a hair’s breadth from accepting Islam. Likewise, the same method can be used with a young boy who is approaching puberty or passed it as well as a repentant from sins; all of whom are best treated with gradual and gentle instruction as far as acts of worship are concerned.

In fact, the Islamic obligations followed a gradual approach. If facilitation is adopted in advising others who are willing to want to do acts of worship, such act would be easy for them to do in addition to a likely consistent observation of those acts. On the other hand, causing difficulty will drive them away or at least prevent them from consistency.² In the same lines, knowledge is to be taught gradually, hence the Prophet’s occasional

¹ Related by Al-Bukhārī and in al-Fatḥ: (1/163) n. (69) and Muslim: (3/1359) n. (1732)

² Sharḥ al-Nawawī `Ala Muslim: (12/41) and Fatḥ al-Bāry: (1/163)

reminder to his companions lest they are bored from admonitions.¹ May Allah’s peace and blessings be upon the Prophet who guided his nation to every sort of goodness and warned them against all sorts of evil. He invoked Allah against anyone who causes his nation hardship. In contrast, he invoked Allah for the sake of who created facilitations for his nation, as already highlighted in the hadith of ‘Ā’isha. This invocation is one of the most effective deterrents in the face of causing hardships to the Muslim nation as well as most encouraging for treating them gently.²

The Prophet (peace and blessings be upon him) loved gentleness and embraced it. One of the most indicative examples that shows the merit of gentleness and its high status is narrated by Abū Umāma (may Allah be pleased with him) A young man once approached the Prophet (peace and blessings be upon him) asking for permission to commit adultery. Hearing this request, people nearby started to rebuke him and advised him not to ask such things. The Prophet then asked him, **“Would you like such permission to be granted so that another man may lie with your mother?”** The young man said, “Absolutely not!” The Prophet (peace and blessings be upon him) then said, “Neither do others wish that.” The Prophet then asked, **“Would you like such permission to be granted so that a man may lie with your daughter?”** The young man replied, “No, absolutely not!” The Prophet ﷺ then said, **“Neither do others wish that.”** The Prophet then continued asking, **“Would you like such permission to be granted so that a man may lie with your sister?”**

The young man replied “No, absolutely not!” The Prophet (peace and blessings be upon him) again reminded him, **“Neither do others wish that.”** The Prophet then asked, **“Would you like such permission to be granted so that a man may lie with your aunt?”** The young man replied, “No, absolutely not!” The Prophet (peace and blessings be upon him) then gently reminded him, **“Neither do others wish that.”** Thereupon the

¹ Fath al-Bāry: (1/163)

² Sharḥ al-Nawawī `Ala Muslim: (12/213)

Prophet placed his hand upon the young man and prayed, **“O Allah! May you forgive his sins, purify his heart and make him chaste.”** This young man has never lustfully looked at women afterwards.¹

This incredible example emphasizes the need to embrace gentleness by the callers to Allah, Almighty, particularly when approaching people to invite them to the religion of Islam, to boost people’s faith, or encourage steadfastness upon the religion. As illustrated by the Prophet’s action (peace and blessings be upon him), he illustrated gentleness with his words as well and commanded us to maintain gentleness in all affairs. ‘Ā’isha (may Allah be pleased with her) narrated, **“A group of Jews came to Allah's Messenger (peace and blessings be upon him) and sought his audience and said, ‘As-Sam-u-'Alaikum (Death to you)’. ‘Ā’isha said in response, ‘As-Sam-u-'Alaikum (death to you) and curse also,’ whereupon Allah's Messenger (peace and blessings be upon him) said, ‘Ā’isha, verily Allah loves gentleness in every matter.’ She said, ‘Did you not hear what they said?’ Thereupon he said, ‘Did you not hear that I said (to them): Wa 'Alaikum (and may death be to you).”**²

He also said, **“O ‘Ā’isha Allah is Gentle and He loves gentleness, and rewards for forbearance while He does not reward harshness, and does not give for anything besides it (gentleness).”**³ And he also said, **“Whenever forbearance is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective.”**⁴ The Prophet (peace and blessings be upon him) explained that a person who is deprived of goodness if he is deprived of gentleness. He said, **“A person who is deprived of gentleness is deprived of goodness.”**⁵ Abu Al-Dard ā’ (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said, **“Whoever**

¹ Related by Aḥmad in al-Musnad: (5/256, 257). It is also related by al-Haythami in Majma` al-Zawā'id and attributed it to al-Ṭabary who said that its narrators are the same ones in the authentic compilations: (1/129). See Silsilat al-Aḥādīth al-Ṣaḥīḥa: (370)

² Related by Al-Bukhārī and in al-Fath: (10/449) n. (6024)

³ Related by Muslim: (4/2004) n. (2593)

⁴ Related by Muslim: (4/2004) n. (2594) on the authority of `Ā'isha

⁵ Related by Muslim: (4/2003) n. (2592)

was given his share of gentleness, then he has been given a share of good. And whoever has been prevented from his share of gentleness, then he has been prevented from his share of good."¹ He also said, "Anyone who is given his share of gentleness has been given his share of good; and there is nothing heavier in one's Scale on the Day of Judgment than good manners."²

I seek refuge in Allah from the accursed devil. Allah, Almighty, said, "And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]." May Allah bless the Noble Qur'an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger.

Servants of Allah know that a person who is granted his good share of gentleness has been given his due share of good in this life and the hereafter. In contrast, the person who is deprived of his share of gentleness has been deprived of his share of good; we seek refuge in Allah, Almighty, from such mishap. The Muslim servant must follow the role model of the Prophet (peace and blessings be upon him) in his gentleness and

¹ Related by al-Tirmidhī: (4/367) n. (2013). He said it is an authentic and sound hadith. See *Ṣaḥīḥ al-Tirmidhī*: (2/195)

² Related by Aḥmad in al-Musnad: (6/451). See *Silsilat al-Aḥādīth al-Ṣaḥīḥa* by al-Albāny: (876) as he mentioned many other parallels of this hadith.

tenderness, based on the saying of Allah, Almighty, **“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone.”**

Send prayer upon the best of the creation of Allah, Muhammad ibn Abdullah, as Allah, Almighty, commanded you, **“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.”**¹ The Prophet (peace and blessings be upon him) said, **“Whoever ask [Allah to confer] blessing upon me, Allah will confer blessings upon him ten times.”**

May Allah’s peace and blessings be upon him and may Allah be pleased with his companions Abū Bakr, ‘Umar, ‘Uthmān, ‘Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, protect the fold of Islam. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah! I ask You for guidance, piety, chastity and self-sufficiency. O Allah! Guide us and provide us with success.

Allah, Almighty, said, **“Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.”**

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

¹ Al-Aḥzāb: (56)

34- Ruling of Singing and its Harms (1)

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his companions, and those who rightly follow them until the Day of Judgement.

Servants of Allah, fear Allah, be mindful of Him, and caution yourselves with protection against what Angers Allah by obeying Him, Almighty. He said, **“O you who believe, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].”** Allah, Exalted and Glorified, has prohibited singing with forbidden music instruments, because it is one of the plots of Satan, the enemy of Allah, which he uses to hunt those who lack sufficient knowledge and action, reason and religiousness. Some people listen to the prohibited signing and musical instruments, which is unfit for a reasoned believer. Rather, it is a typical deed of uninhibited disobedient. The prohibited singing is prohibited in the Book, Sunnah, and the consensus of the major imams of guidance.

Allah Exalted and Glorified said, **“[Allah] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of you - an ample recompense. And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.”**¹ On his commentary on the word ‘voice’, Mujāhid said, “It refers to enticing them with

¹ Al-Isrā': (63)

amusement and signing.”¹ This is one of the plots of Satan. Allah, Exalted and Glorified, said, **“And of the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge and who takes it in ridicule. Those will have a humiliating punishment. And when our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment.”**² Abdullah ibn Mas‘ūd (may Allah be pleased with him) noted, **“By Allah Who is the Only true God, He refers to singing.”** He said it three times. His opinion was concurred by ibn ‘Abbās, Jābir, and Mujāhid (may Allah be pleased with them).³

Imam ibn Jarīr (may Allah have mercy upon him) said, **“The verse addresses any speech distracting from the way of Allah, including what Allah or His Messenger prohibited listening to. The saying of Allah, Almighty, is general **“the amusement of speech,”** and it’s specific to some speech. This text maintains its generality until another proof indicates its specification; singing and polytheism are included in this speech.”**⁴ Allah, Exalted and Glorified, said, **“Then at this statement do you wonder? And you laugh and do not weep While you are proudly sporting?”**⁵ Ibn ‘Abbās commented, **“This refers to signing. This opinion is also held by ‘Ikrima.”**⁶ It also means heedlessness and distraction from everything, hence singing is included.

Allah, Exalted and Glorified, said, **“And their prayer at the House was not except whistling and handclapping. So taste the punishment for what you disbelieved.”**⁷ Abdul Raḥmān ibn Ghunm said that Abū Mālik al-Ash‘ary (may Allah be pleased with him) said, **“By Allah, he hadn’t lied to me. He heard the Prophet (peace and blessings be upon him) saying, **“From among my followers there will be some people who will****

¹ Tafsīr ibn Kathīr: (3/50)

² Luqṣmān: (6-7)

³ Jāmi’ al-Bayān fī Tā’wīl aāy al-Qur’an by al-Ṭabary: (20/127). See Tafsīr al-Qur’an al-‘Adhīm by ibn Kathīr: (5/93)

⁴ Tafsīr al-Ṭabary: (20/130).

⁵ Al-Najm: (59-61)

⁶ Tafsīr ibn Kathīr: (7/468) Dar Tayba edition.

⁷ Al-Anfāl: (35)

consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments as lawful.”¹ Shayb ibn Bishr al-Bujaly said, “I heard Anas ibn Mālik (may Allah be pleased with him) saying that the Prophet (peace and blessings be upon him) saying, “Two voices are cursed in the worldly life and the hereafter: a wind instrument making music and loud shouting during a calamity.”²

Abdullah ibn ‘Amr (may Allah be pleased with them) narrated that the Prophet (peace and blessings be upon him) said, “Allah, Almighty, forbade on my nation: wine, gambling, drum, wine made from corn and wine made from millet. He also instructed me to observe the Witr prayer.”³ Abū Mālik al-Ash‘ary (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said, “People among my nation will drink wine, calling it by another name, and musical instruments will be played for them and singing girls (will sing for them). Allah will cause the earth to swallow them up and will turn them into monkeys and pigs.”⁴

Singing has been prohibited by the companions and their successors, the major imams of Islam, and the investigative scholars. Ibn Mas‘ūd said, “Singing plants hypocrisy in the heart like water plants seeds.”⁵ Imam Mālik said, “[Signing] is only done by disobedient around us.”⁶ Imam Aḥmad said, “Signing plants hypocrisy in the heart and I despise it.”⁷ ‘Umar ibn Abdul Azīz said about amusements, “It begins by Satan and its consequence is the anger of the All-Merciful.”⁸ Servants of Allah fear Allah and distance distance yourselves from the prohibited signing and the forbidden musical instruments.

¹ Related by Al-Bukhārī in a Mu`allaq definite language; n. (5590)

² Related by al-Bazzār in al-Musnad: (2/363), al-Ḍiyā al-Maqdisi in ‘al-Mukhtara’: (6/188). It is graded as sound by al-Albāny in Silsilat al-Ahādīth al-Ṣaḥīḥa: (1/714) n. (427) and in ‘Ṣaḥīḥ Al-Targhīb wa Al-Tarhīb’: (1/197)

³ Related by Ahmad: (6574), Abū Dāwūd: (3685). It is graded as sound by al-Albāny in Silsilat al-Ahādīth al-Ṣaḥīḥa: (4/283) n. (1708) and Ṣaḥīḥ al-Jāmi‘ al-Ṣaḥīḥ: (1/304)

⁴ Related by ibn Maja: (4020), Abū Dāwūd: (3688). Its chain of narration is graded as sound by al-Albāny in Ṣaḥīḥ ibn Maja: (2/371) as well as ibn al-Qayyim.

⁵ Related by al-Bahaqī: (10/223), Abū Dāwūd: (4927), and al-Marwazy in ‘Ta`dhīm Qadr al-Ṣalah: (2/629)

⁶ ‘Ighāthat al-Lahfān: (1/347)

⁷ Ibid: (1/451)

⁸ Related by ibn Abū al-Dunyā in ‘Dham al-Malāhi’. It is also related by abu al-Faraj ibn al-Jawzy: (250). It is also mentioned by al-Albāny in ‘Tahrīm ‘Ālāt al-Ṭarab: (1/120)

If you do so, you shall be obedient to your Lord and your life and hereafter will be rectified for you.

I seek refuge in Allah from the accursed devil. Allah, Almighty, said, “**And whoever fears Allah - He will make for him a way out And will provide for him from where he does not expect.**”¹ May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger.

Servants of Allah know that plenty of people, at these times, lived their lives consuming music, prohibited amusements, debased TV shows, and music that detach one’s heart from connecting with Allah, Almighty, and the Noble Qur’an. These prohibitions may be viewed through the written, audio, or visual media or the internet. People spent their time consuming these amusements and corrupted their children and women with those songs and amusements. We seek refuge in Allah from letting us to our own accord. We ask Him forgiveness and safety in this world and the hereafter.

Send prayer upon the best of the creation of Allah, Muhammad ibn Abdullah, as Allah, Almighty, commanded you, “**Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him**

¹ Al-Ṭalāq: (2-3)

and ask [Allah to grant him] peace.”¹ The Prophet (peace and blessings be upon him) said, “Whoever ask [Allah to confer] blessing upon me, Allah will confer blessings upon him ten times.”

May Allah’s peace and blessings be upon him and may Allah be pleased with his companions Abū Bakr, ‘Umar, ‘Uthmān, ‘Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, protect the fold of Islam. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah! I ask You for guidance, piety, chastity and self-sufficiency. O Allah! Guide us and provide us with success.

Allah, Almighty, said, “Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.”

Servants of Allah, “Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. “Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”

¹ Al-Aḥzāb: (56)

35- Ruling of Singing and its Harms (2)

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his companions, and those who rightly follow them until the Day of Judgement.

Servants of Allah, fear Allah, Almighty, and be mindful of Him, as He commanded you, **“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.”**¹

Servants of Allah singing, amusement instruments, music, and prohibited dancing are the plots of Satan and included under the amusement of speech which Allah, Exalted and Glorified, prohibited, because they prevent from remembering and obeying Allah. A significant number of the companions and the successors noted that the **“amusement of speech”** Allah, Almighty, prohibited in His Book, refers to signing. Abū Mālik al-Ash‘ary (may Allah be pleased with him) said, **“From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments as lawful.”** He (peace and blessings be upon him) also said that people among his nation will have, **“musical instruments be played for them and singing girls (will sing for them). Allah will cause the earth to swallow them up and will turn them into monkeys and pigs.”** The Prophet

¹ Al-Nisā': (1)

(peace and blessings be upon him) said that Allah, Almighty, has prohibited the use of drums on His nation. The companions, successors, imams, and investigative scholars have warned against the harms of singing and musical instruments and clarified the punishment designated in this world and the hereafter for who is engaging such activities.

Al-Ḍaḥāk said, “Signing corrupts the heart and incur Allah’s anger.”¹ Al-Fuḍayl ibn ‘Iyyāḍ said, “Signing is the leader to immorality.”² Yazīd ibn al-Walīd ibn ‘Abdul Malik said, “Signing is a caller of adultery.”³ Many Muslim sages and poets have raised red flags about signing. Some of them said:

Tell them an advice from a sincere person

Rightfully worthy of being heeded

When our co-religionists think of

Singing as a recommended practice

And that it is tolerable to eat like a donkey

And dance in crowds until one falls

So are cattle when fed to their full

They become dancy⁴

Another poet said:

Ask an experienced for an informed advice about singing

To unravel the devil in the details

¹ ‘Ighāthat al-Lahfān: (1/250)

² ‘Ighāthat al-Lahfān: (1/499)

³ Al-Dur al-Manthūr by al-Siūtī: (11/619) who said it is reported by al-Bahyaqi and ibn Abū al-Dunyā

⁴ ‘Ighāthat al-Lahfān: (1/2331) and Faṣl al-Khiṭāb by al-Towaayjirry: (233)

If you grow fond of it, be cautious of arrows

Whose feathers are lethal

Signing has many harms and evils. As ibn Mas‘ūd (may Allah be pleased with them) said, it corrupts the heart and plant hypocrisy therein. Notably, love for music and signing dispels the love for Qur’an, for it is impossible for an individual to love the Qur’an as well as signing simultaneously. It is inevitable that one pushes away the other. As one poet puts it, “The love of the Qur’an and the love of signing cannot coexist in one’s heart.”¹ For this reason, one sage said:

The Qur’an was recited but they hushed up

Only because they are heedless and distracted

But when songs are playing, they bray like donkeys

By Allah they would not dance for the sake of Allah

The Qur’an became heavy for them to heed after they saw

Its restrictive commands and prohibitions

Signing violates gratitude to Allah, Almighty, in addition to being one of the causes of punishment in this world and the hereafter. Signing is the spell of adultery. How good the following lines of poetry are:

We declared ourselves free from people

¹ Ighāthat al-Lahfān: (1/248)

Who suffer the diseases of listening to music

So we lived following the Sunnah of the Prophet

While they died on music melodies

On the other hand, the one-sided tambourine is permissible for women to use during weddings as well as reciting some poetry by maids during Eids without any accompanying music or intermingling with men. Still, they are to be banned from doing so outside those designated times, based on the hadith narrated by ‘Ā’isha (may Allah be pleased with her), “Announce the wedding...”¹ and also the hadith narrated by Muhammad ibn Ḥāṭib (may Allah be pleased with him) where the Messenger of Allah (peace and blessings be upon him) said, **“The distinction between the lawful from the unlawful is the sound of the tambourine[during weddings].”**²

On a relevant note, the cameleer’s singing is permissible, which is mentioned in the hadith narrated by ‘Anjasha.³ It is also permissible to play with pikes, not purposelessly, but for training the brave to stand in the battlefield and prepare for the enemy. ‘Ā’isha (may Allah be pleased with her) said, **“While the Ethiopians were playing with their small spears, Allah's Messenger (peace and blessings be upon him) screened me behind him and I watched (that display).”**⁴ Furthermore, lawful poetry that serves the benefit of Islam and Muslims while condemn polytheism, [religious] innovations, sins and their perpetrators are also permissible as long as they do not feature music or imitation of Sufis and singers’ voices. As for the dancing some men and women do and using

¹ Related by al-Tirmidhī: (1089), ibn Maja: (1895) and al-Bayhaqi: (7/290)

² Related by al-Nasā’i: (1371, 1372), al-Tirmidhī: (1088) who said it is a sound hadith. It is also related by ibn Maja: (1896) and others including al-Ḥākim who related the above context and al-Bayhaqi: (7/289), Aḥmad: (3/418), Abū Ali al-Ṭūsi in ‘Mukhtaṣr al-‘Aḥkām’: (1/109-110). Al-Ḥākim said its chain of narration is authentic and his assessment is concurred by al-Dhahby. It is also graded as sound by al-Albāny in Ṣaḥīḥ ibn Maja: (2061) and in Ṣaḥīḥ al-Jāmi’: (4206) and elsewhere.

³ See Al-Bukhārī: (6149, 6161) and Muslim: (2323)

⁴ Related by Al-Bukhārī: (5190) and Muslim: (892)

tambourine to produce music melodies coupled with singing passionate songs and swaying with their bodies like drunken and mad people, this is impermissible because it is foolishness, impulsiveness, and ingratitude to the bounties of Allah. How good the following lines of poetry:

Such are the traits of those who passed

While dancing is the trait of monkeys and bears

As soon as music melodies are playing, they dance

With mugs and on their knees like mules

One of the major afflictions of this era is listening to music and melodies in their cell phones even at times of prayer inside the mosques, at which such ugly sounds are heard. They commit two serious sins: listening to unlawful music and distracting the worshippers who pray; they must repent to Allah, Almighty. We ask Allah to grant us safety and forgiveness. I seek refuge in Allah from the accursed devil. Allah, Almighty, said, **“And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.”**¹ I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no

¹ Al-Furqān: (72)

god worthy of worship but Allah, alone without a partner, and I bear witness that Muhammad is His servant and Messenger.

Servants of Allah know that signing involves countless of harms. Imam ibn al-Qayyim noted, “There is no doubt that any fervent lover of his family would prevent them from listening to music exactly as he would instruct them to avoid causes of doubt. The family of the individual who leaves them listening to the spell of adultery (i.e. music) realize the magnitude of the sin their primary care-taker deserves.”¹ Women is swiftly responsive to music. Therefore, the Prophet (peace and blessings be upon him) said, **“O Anjasha! Drive slowly (the camels) with the glass vessels (women)!”**² Anjasha had a nice voice and he used to make chant for the mothers of believers. Relevantly, when singing is coupled with the tambourine, the flute, and the effeminate dancing and swaying, a woman would become pregnant just from this performance if it was possible.³ By Allah, how many free, chaste women have become prostitutes just by means of music?; how many free, chaste males have become slaves to boys or girls because of music?; how many fervent lover have transformed into something repugnant because of music?; and how many affliction-free individuals have thrown into all types of ordeals just because of music?⁴

Ask an experienced for an informed advice about singing

To unravel the devil in the details

Servants of Allah fear Allah and distance yourselves from signing, music, and all music instruments and prevent your women and children from them out of hope you emerge successful.

¹ Ighāthat al-Lahfān: (1/246)

² Related by Al-Bukhārī: (6149, 6161) and Muslim: (2323)

³ Ighāthat al-Lahfān: (1/247)

⁴ Ighāthat al-Lahfān: (1/247)

Send prayer upon the best of the creation of Allah, Muhammad ibn Abdullah, as Allah, Almighty, commanded you, **“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.”**¹ The Prophet (peace and blessings be upon him) said, **“Whoever ask [Allah to confer] blessing upon me, Allah will confer blessings upon him ten times.”**

May Allah’s peace and blessings be upon him and may Allah be pleased with his companions Abū Bakr, ‘Umar, ‘Uthmān, ‘Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, protect the fold of Islam. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire; for indeed, You are the Most Merciful. O Allah! I ask You for guidance, piety, chastity and self- sufficiency. O Allah! Guide us and provide us with success.

Allah, Almighty, said, **“Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.”**

Servants of Allah, **“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”** Remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**

¹ Al-Aḥzāb: (56)

36- Repentance: Rulings, Merit, and Conditions

Part One

All praise is due to Allah. We praise Him and seek His assistance and forgiveness. We seek refuge in Allah from the evil of ourselves and our wrongdoings. Whomever Allah guides, none shall lead him astray and whomever Allah allows to go astray, none shall guide him. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his companions, and those who rightly follow them until the Day of Judgement.

Servants of Allah, fear Allah as He commanded you, **“O you who believe, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].”**¹ Know that the most truthful speech is that of Allah and the best guidance is that of Muhammad (peace and blessings be upon him). The vilest of affairs are the newly invented matters and every innovation [in religion] is misguidance, and every misguidance leads to hellfire. Servants of Allah, Allah has obligated repentance upon all believers to seek from all sins. He, Almighty, said, **“And turn to Allah in repentance, all of you, O believers, that you might succeed.”**² Success is only attainable through repentance and turning away from what displeases Allah overtly and covertly and doing what pleases Him. This verse indicates that every believer stands in need of repentance, because Allah has addressed all believers. He, Almighty, said, **“O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allah will not disgrace the Prophet and those who believed with him. Their light**

¹ Āl-'imrān: (102)

² Al-Nūr: (31)

will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."¹

The intended meaning is the inclusive repentance covering all sins the servant committed. One must seek the pleasure and closeness to Allah solely when repenting. In addition, one should turn continuously in repentance at all of his life situations. The mercy of Allah is indeed bestowed upon His compulsive sinners who bypass His limits. Allah, Almighty, has urged them to repent in His saying, "Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful." And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped. And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive, Lest a soul should say, "Oh [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers." Or [lest] it say, "If only Allah had guided me, I would have been among the righteous." Or [lest] it say when it sees the punishment, "If only I had another turn so I could be among the doers of good." But yes, there had come to you My verses, but you denied them and were arrogant, and you were among the disbelievers."²

Allah has blamed the believers for not rushing to turn to Him in humility. He, Almighty, encouraged them to submit their hearts to Him and warned them from adopting the traits of the People of the Book, hard-hearted and heedless people. He, Almighty, said, "Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are

¹ Al-Tahrīm: (8)

² Al-Zumar: (53-59)

defiantly disobedient.”¹ The Messenger (peace and blessings be upon him) has enjoined repentance, **“O people, seek repentance from Allah. Verily, I seek repentance from Him a hundred times a day.”** In a different variant, it reads, **“Sometimes I perceive a veil over my heart, and I supplicate Allah for forgiveness a hundred times in a day.”**² He refers to the moments when the heart is heedless and reluctant to remember Allah which he used to do all times. He considered his reluctant and momentary heedlessness a sin requiring him to seek the forgiveness of Allah.³ The variant related by imam Aḥmad reads, **“O people, turn in repentance to Allah and seek His forgiveness, for I turn to Him in repentance and seek His forgiveness a hundred-times a day.”**⁴ He (peace and blessings be upon him) said, **“By Allah, I seek Allah's forgiveness and repent to Him more than seventy times a day.”**⁵ The literal meaning states that he asks forgiveness and determines to repent.⁶

Ibn ‘Umar (may Allah be pleased with him) said, **“We counted that the Messenger of Allah (peace and blessings be upon him) would say a hundred times during a meeting: "My Lord, forgive me and pardon me; You are the Pardoning and Merciful One."** In another variant, it reads, **“My Lord, forgive me and pardon me; You are the Pardoning and Forgiving One.”**⁷

One aspect of the mercy, kindness, and generosity of Allah, Almighty, towards His servants is that He is happy with their repentance in a manner that suits His Majesty and Glory. Anas narrated that the Prophet (peace and blessings be upon him) said, **“Verily, Allah is more pleased with the repentance of His slave than a person who has his camel in a waterless desert carrying his provision of food and drink and it is lost. He, having lost all hopes (to get that back), lies down in shade and is disappointed about his camel;**

¹ Al-Ḥadīd: (16)

² Related by Muslim: (2702)

³ Sharḥ al-Nawawī `Ala Muslim: (17/22) and Faḥ al-Bāry: (11/101)

⁴ Related by Aḥmad: (4/260). It is graded as authentic by al-Albānī in al-Ṣaḥīḥa: (3/435)

⁵ Related by Al-Bukhārī: (6307)

⁶ Faḥ al-Bāry: (11/110)

⁷ Related by Abū Dāwūd: (1516), al-Tirmidhī: (2434), and it is graded as authentic by al-Albānī in al-Ṣaḥīḥa: (566)

when all of a sudden he finds that camel standing before him. He takes hold of its reins and then out of boundless joy blurts out: 'O Allah, You are my servant and I am Your Lord.' He commits this mistake out of extreme joy."¹

Another aspect of Allah's kindness is that He offers the chance to [accept] repentance at night in order for the day sinner to repent and He offers the chance to [accept] repentance at day in order for the night sinner to repent until the sun rises from the west.² Furthermore, one more manifestation of the mercy of Allah is that when He, "created the creation as He was upon the Throne, He put down in His Book: Verily, My mercy predominates My wrath."³ Allah created a hundred sorts of mercy and He withheld ninety-nine of them for the Day of Judgment while descending one sort of mercy only by which people treat each other kindly so much so that the animal lifts up its hoof from its young one, fearing that it might harm it.⁴ 'Umar ibn al-Khattāb (may Allah be pleased with him) narrated, "There were brought some prisoners to Allah's Messenger (peace and blessings be upon him) amongst whom there was also a woman, who was searching (for someone) and when she found a child amongst the prisoners, she took hold of it, pressed it against her chest and suckled him. Thereupon Allah's Messenger (peace and blessings be upon him) said, '**Do you think this woman would ever afford to throw her child in the Fire?**' We said, 'By Allah, so far as it lies in her power, she would never throw the child in Fire. Thereupon Allah's Messenger (peace and blessings be upon him) said, '**Allah is more kind to His servants than this woman is to her child.**'"⁵ However, were the believer to realize the punishment Allah inflicts, none none would hope in His paradise and were the disbeliever to know the extent of Allah's mercy, none would despair of entering His paradise.⁶

¹ Related by Al-Bukhārī: (6309) and Muslim: (2747)

² Related by Muslim: (2759)

³ Related by Muslim: (2751)

⁴ Related by Muslim: (2752)

⁵ Related by Al-Bukhārī: (5999) and Muslim: (2754)

⁶ Related by Muslim: (2755)

Allah, Almighty, forgives all sins, however serious they are, as long as there is a sincere repentance that involves deep regret for committing the sin, determination to give it up with ever recommitting it, and righting injustices. Allah, Almighty, said, **“And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated - Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful.”**¹

Ibn ‘Abbās (may Allah be pleased with them) narrated, “Some persons amongst the polytheist had committed a large number of murders and had excessively indulged in fornication. Then they came to Muhammad (peace and blessings be upon him) and said, ‘Whatever you assert and whatever you call to is indeed good. But if you inform us that there is atonement of our past deeds (then we would embrace Islam). Then it was revealed, **“And those who call not unto another god along with Allah and slay not any soul which Allah has forbidden except in the cause of justice;”** and it was also revealed, **“Say You: O my servants who have committed extravagance against themselves despair not of the Mercy of Allah.”**²

Allah, Almighty, said, **“But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.”**³ Allah, Almighty, said, **“And it is He who accepts repentance from his servants and pardons misdeeds, and He knows what you do.”**⁴ And, **“Do they not know that it is Allah who accepts repentance from His servants and receives charities and that it is Allah who is the**

¹ Al-Furqān: (68-70)

² Related by Al-Bukhārī: (4810) and others.

³ Ṭaha: (82)

⁴ Al-Shūrā: (25)

Acceptor of repentance, the Merciful?”¹ He, Almighty, said, “And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.”² Allah, Exalted and Glorified, said, “So will they not repent to Allah and seek His forgiveness? And Allah is Forgiving and Merciful.”³ He, Almighty, said, “And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah ? - and [who] do not persist in what they have done while they know. Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally; and excellent is the reward of the [righteous] workers.”⁴

A woman came to Allah's Messenger (peace and blessings be upon him) and she had become pregnant because of adultery. She said:

Allah's Apostle, I have done something for which (prescribed punishment) must be imposed upon me, so impose that. Allah's Messenger (peace and blessings be upon him) called her guardian and said, “**Treat her well, and when she delivers bring her to me.**” He did accordingly. Then Allah's Messenger (peace and blessings be upon him) pronounced judgment about her and her clothes were tied around her and then he commanded, and she was stoned to death. He then prayed over her (dead body). Thereupon ‘Umar said to him, ‘Allah's Messenger, you offer prayer for her, whereas she had committed adultery!’ Thereupon he said, ‘**She has made such a repentance that if it were to be divided among seventy men of Medina, it would be enough. Have you**

¹ Al-Tawbah: (104)

² Al-Nisā': (110)

³ Al-Mā'ida: (74)

⁴ Āl-'imrān: (135-136)

found any repentance better than this that she sacrificed her life for Allah, the Majestic?’”¹

On another incident, a man killed a murdered people but he repented afterwards And Allah accepted his repentance.² However, when one is on his deathbed or when the sun rises from the west, repentance cannot be accepted, based on the saying of Allah, Almighty, “The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise. But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment.”³ It is authentically reported that the Prophet (peace and blessings be upon him) said, “Allah accepts a slave's repentance as long as the latter is not on his death bed (that is, before the soul of the dying person reaches the throat).”⁴ Allah, Almighty, said, “Do they [then] wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs of your Lord? The Day that some of the signs of your Lord will come no soul will benefit from its faith as long as it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we [also] are waiting.”⁵

Abu Huraira (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said, “Anyone who turns in repentance to Allah before the sun rises from the west will have his repentance accepted by Allah.”⁶ At one incident, a man obeyed Allah for twenty years but then sinned for another twenty years.

¹ Related by Muslim: (1696)

² Related by Muslim: (2766)

³ Al-Nisā': (17-18)

⁴ Related by al-Tirmidhī: (3531), ibn Maja: (4253) and it is graded as sound by al-Albāny in Ṣaḥīḥ al-Tirmidhī: (3/454)

⁵ Al-An`ām: (158)

⁶ Related by Muslim: (158)

At a time, he looked at himself in the mirror and noticed his hair has turned into white all over. So, he felt sad for his negligence and heard someone calling, ‘O you! You have obeyed us and we drew you closer and we also gave you the chance when you disobeyed us; we will accept you if you return to us.’¹

Undoubtedly, there are many manners to expiate one’s sins: sincere repentance, seeking forgiveness, calamities, good deeds, punishment of the grave from which we seek refuge, and the believers’ request for the forgiveness of the individual during his life and after his death; in addition to the horror events following death, removal of sins for the believers when they pass above the archway after passing the Path, the intercession of intercessors, and, above all, the forgiveness of the Most Merciful without intercession.

Servants of Allah repent to Allah and seek His forgiveness before death strikes you and before the wrongdoer says, “**My Lord, send me back That I might do righteousness in that which I left behind.**”² Seize these moments lest a soul should say, "Oh [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers. Or [lest] it say If only Allah had guided me, I would have been among the righteous.

May Allah bless the Noble Qur’an for me and you, and may Allah benefit me and you with the verses inside it. I say these words and I seek forgiveness from Allah for me and you and all Muslims. So, seek His forgiveness, for indeed, He is All-Forgiving, All-Acceptor of repentance, and All-Merciful.

Part two

All praise is due to Allah, the Lord of the worlds. The best outcome is for the righteous and there is no aggression except against the oppressors. I bear witness that there is no

¹ I heard it from Abdullah ibn Ḥumayd (may Allah have mercy upon him) whom he attributed to Faḥ al-Bāry by ibn Ḥajar.

² Al-Mu’minūn: (99-100)

god worthy of worship but Allah, the Acceptor of repentance and All-Merciful. He is, “the forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. **There is no deity except Him; to Him is the destination.**”¹ And I bear witness that Muhammad is His servant, Messenger, companion, trustee over His revelation, and chosen one of His creation; may Allah’s peace and blessings be upon him, his family, companions, and whoever follows them rightly until the Day of Judgment.

Servants of Allah fear and repent to Allah. He, Almighty, said, “[O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful. And that it is My punishment which is the painful punishment.”² The Prophet (peace and blessings be upon him) said, “Allah, Almighty, said: ‘O son of Adam! Verily as long as you called upon Me and hoped in Me, I forgave you, despite whatever may have occurred from you, and I did not mind. O son of Adam! Were your sins to reach the clouds of the sky, then you sought forgiveness from Me, I would forgive you, and I would not mind. So son of Adam! If you came to me with sins nearly as great as the earth, and then you met Me not associating anything with Me, I would come to you with forgiveness nearly as great as it.’”³

Repentance removes all the sins that preceded it as long as its conditions are fulfilled: regret, giving up the sin, determining never to recommit it, righting injustices, and observing it before the sin rises from the west and before death. The hadith goes, “**The one who repents from a sin is as if he has no sins.**”⁴

Send prayer upon the best of the creation of Allah, Muhammad ibn Abdullah. May Allah’s peace and blessings be upon him and may Allah be pleased with his companions Abū Bakr, ‘Umar, ‘Uthmān, ‘Ali, and the rest of the companions of your Prophet. May Allah include us in His pleasure as well, for He is the Most Merciful. O

¹ Ghāfir: (3)

² Al-Hijr: (49-50)

³ Related by al-Tirmidhī: (3540) and it is graded as authentic by al-Albāny in Ṣaḥīḥ al-Tirmidhī: (3/455)

⁴ Related by ibn Maja: (2450) and it is graded as authentic by al-Albāny in Ṣaḥīḥ Sunnan ibn Maja: (2/418)

Allah! Provide greatness for Islam and Muslims and humiliate polytheism and polytheists, protect the fold of Islam. O Allah! Provide us with security in our countries, rectify our rulers and all Muslim rulers. O Allah! Forgive all Muslims, males and females, the alive and the dead. O Allah! Forgive our dead relatives and the dead of all Muslims, and save them from the punishment in the grave and in the hellfire.

Servants of Allah remember Allah, the Great and Sublime, and He will remember you; thank Him for His bounties, and He will increase you. **“Indeed, the remembrance of Allah is greater. And Allah knows that which you do.”**