

NOT FOR SALE

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How the Prophets their Nuptial Knot after Islaam Brotherhood Islaam Books
The Reading of the New & the Old Testament
The Islamic Monotheism Simplified
The Simplified Islamic Jurisprudence
The Prophetic Admonition

WELCOME TO ISLAM OH DEAR REVERTS

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Editor's Note

إن الحمد لله نحمده ونستعينه ونستغفره، ونعوذ به من شرور أنفسنا ومن سيئات أعمالنا إنه من يهده الله فلا مضل له، ومن يضل فلا هادي له، أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله. اللهم صل عليه وعلى أهله الهادين وأصحابه الذين شادوا الدين، أما بعد:

We thank Allāh who has favoured us with Al-Islām. We seek blessings on the best of mankind, Prophet Muhammad ﷺ, his household, his companions and those who follow him till the Day of Recompense.

We present to you, dear Muslim, "Welcome Oh Dear Reverts," a book written to guide and educate the new Muslims about Islām. The simplicity of Islām might start as a complex tree with numerous branches to a new reverts. It is therefore expected that their questions be answered, misconceptions cleared and curiosities sated at this juvenile stage.

The author, Adebayo DhikruLlahi (Abu Sahl al Athari), is a Salafi, student of knowledge, prolific writer and poet with many books to his credit, such as: Usul at Tadrīs, The Companions' Profile, Ādāb Al Hilāqah, Fiqhul Jimā and the book you're about to read¹. He is also a contributor to simplysalafiyyah.com, one of the foremost Salafi websites in West Africa. The website contains many of his e-books and articles. May Allāh increase him in knowledge and servitude.

¹ Unpublished ones includes: Kitaab Al Awaail (The Book of the Firsts), Tuhfatul 'Urs (The Bridal's Boon), Daleel Al Ma'aq (The Disabled Handout), The Young Authors, and others. May Allah make them see the limelight.

The book comprises several chapters with citations from Al-Qur'ān, authentic narrations from the Prophet, quotations from the Salaf and referenced materials from reputable scholars. It also discusses different aspects of Islām such as monotheism, jurisprudence, social dealings and inter-relations.

Four editors have come together to edit this book with the permission and supervision of the author. Each of the editors was given a section to edit and these sections were further reviewed by another editor. We hope this would help ascertain accurate editing and proofreading. Whatever comes in the course of reading this book as an obvious grammatical error or inconsistency is unintended and should be communicated to the author or the editor(s) for correction, since perfection belongs only to Allāh.

This book² can be printed or translated by any worthy individual if two conditions are satisfied:

- a. Free distribution
- b. Nothing is altered

We ask Allāh to accept this as a form of servitude for the author and anyone who has helped in the cause of producing this book.

سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك.

Oke Taofeek Deji (Abu Rushdā)

² Download its E-book on simplysalafiyyah.com

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³ We aim to render this book to:

- i. Arabic Language
- ii. French Language
- iii. Swahili Language (for East Africans)
- iv. Brail (for the blinds)

Introduction

In the name of Allah, the Gracious the Merciful

‘Umar bin Al-Khattab narrated: I heard Allah’s Messenger saying, “The reward of deeds depends upon the intentions and every person will be rewarded according to what he has intended⁴. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for⁵.

Two years ago, one of my friends, Olupesola Wale, now Hassan, accepted Islam willingly. Recently⁶, as expected, persecution emerged from his home; perhaps someone incited his mother, which caused him to renounce Islam. During this time, I was soliciting alms for him to boost his handiwork (cobbler) via social media platforms.

On hearing his renouncement, I became angry (May Allah pardon me), announced that the contribution should stop, and that he should be left alone! On getting home, I narrated the incidence to my wife and she admonished me to be soft in dealing with him. Thus, I called him back and I informed an elder⁷ and a brother⁸ our (Las-palmas) Mosque⁹; they talked

⁴ Writing about the dīn is not mere wanting to be known or having a name in the print, rather it is the issue between the Paradise and the Hell.

⁵ Collected by Al Imaam Bukhaaree in his Saheeh 1

⁶ Early February, 2020.

⁷ Our father, Mallam Popoola Abdul Fattaah (Abu Safiyyah); He often stands with the truth, ready to say and defend it. He is known with a lot of goodness. (May Allah preserve him upon the Sunnah)

to him and coincidentally, his mother¹⁰ met us there, so the elderly father persuaded and admonished her. And Alhamdulillah, he came back to Islam.

Later, I informed Ustadh Abu Aamir Al-Atharee, the admin of simplysalafiyyah.com about the issue; he advised that he (Hassan) should be taught Tawheed, because no one will drag him back to Christianity¹¹ if he had understood Tawheed.

Therefore, for his sake and other reverts who are confused and persecuted, I took my pen to educate and appease them with this book titled “Welcome to Islam, Oh dear Reverts”

Abu Sahl Al Atharee (Las-Palmas)

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6th of Muharaam, 1442 (Wed, August 26, 2020)

Whenever I see him defending the deen, the narration comes to my mind: The blessing is with your elderly ones. (Silsilah Ahaadeeth As Saheehah 1178)

⁸ Mallam ‘Abdul Azeez Dawud (Abu Mutmainah Ilobu)

⁹ Her Imaam is Ustaadh Ghazali, the Muadhin of Ansaru deen Central Mosque, Erin Osun

¹⁰ Amazingly, she was once a Muslim, the daughter of an Imaam.

That day, she was fuming, but Alhamdulillah, once of her brethren in faith told her: leave him let him do what he decided to do. Indeed, the Messenger is always truthful!

The Prophet (sallaLlaahu ‘alayhi wa sallam) said: Allah may support this religion (i.e Islam), even with a disobedient person (Sahih Bukharee 3062)

¹¹ All these events occurred early February, 2020.

Appreciation

It is possible that this book remains in my mind or is written by a more proficient and sincere fellow, but Allah chose me. I have nothing to say than Alhamdulillah.

Likewise, the work may not have seen the limelight, but Allah aided the course with the dear brothers and sisters such as Imām Abdul Qādir, Abū Isrāīl, Abu Amīnah Inenemo, Dāru Salam Islamic Book Store, Ilorin, Classic Publisher Kano, Bello Data Hub, Ya'qub Kehinde Ajani Al Qatari (Aboo Asmaa) Arktive Konsult, Abu 'Abdur Rahmān Adepoju (Dubai), Sis. Juwayriyyah (Umm Murshid), Sis Khadījah (Ummul Khayr), Mallam Nassib Said Mwamchita (Kenya), Sis Rahmah Umm Ali (Tanzania), Sa'īd Abolarinwa, Abu Hanīf (Armograpix) ¹², Ibn Samuel (A revert), Bro Yusuf Adeyemo, Bro Abbās Owolabi, and a host of others with whom we are in the Whatsapp Group, Welcome to Islam; may Allah give us many red camels.

Ultimately, my commendation goes to the indefatigable editors; they did a wonderful job to make the book accessible. May Allah assemble their affairs as He assembled Al Qur'ān.

¹² He designed all our e-flyers, and the cover page of the book. You can contact him via +234 810 876 7201

You are Welcome

Welcome! Your new dawn, the beginning of new leaf, is here. Welcome to the religion of your Creator, Welcome oh dear forgiven friends. In life, all ways lead to a city, but in the religion only one way leads to the eternal bliss. Accepting the Islam is the best decision you have ever taken and the apex favour of Allāh upon you.

Allah says:

قَالَ تَعَالَى: ﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ۚ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾ (الأنعام: ١)

And whomsoever Allah wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he were climbing up to the sky. Thus Allah puts the wrath on those who believe not.¹³

The Prophet (SallaLlahu 'alayhi wa sallam) said: Verily, all praise is for Allāh. We praise Him and we seek His assistance. Whoever Allah guides, no one can lead him astray, and whoever is led astray, there is no guide for him. I bear witness that there is no deity that has the right to be

¹³ Surah al An'am {6}: 125

worshipped except Allah- alone and with no partner and that Muhammad is His slave and Messenger.¹⁴

Being a Muslim is synonymous to:

- Fulfilling the pact between you and Allāh

Allāh says:

قَالَ تَعَالَى: ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿٢٧١﴾﴾ **الأء راف: ٢٧١**

And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."¹⁵

- Accepting Allāh as your Creator and Lord

Allāh says

قَالَ تَعَالَى: ﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾﴾ **طه: ٤١**

¹⁴ Collected by Muslim in his Sahīh 3/12, Ibn Majah in his Sunan (1/575), Al Imām Ahmad in his Musnad and others. See: The Sermon of Necessity of Ash Shaykh Nāsiruddīn Al Albānī

¹⁵ Surah al A'araf {7}: 172

Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salat (Iqamat-as-Salat) for My Remembrance.¹⁶

- Allāh Willing, the Paradise is Yours

Allāh says:

قَالَ تَعَالَى: ﴿يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَعَمِلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾﴾
ال تغلن: ٩

And remember) the Day when He will gather you (all) on the Day of Gathering, that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allah and performs righteous deeds, He will remit from him his sins, and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever, that will be the great success¹⁷

- Having the best Man as Role Model.

Allāh says:

قَالَ تَعَالَى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿١٢﴾﴾
ب: ١٢

¹⁶ Ta-Ha {20}: 14

¹⁷ Surah at Taghabun {64}: 19

Indeed, in the Messenger of Allah (Muhammad SallaLlahu 'alayhi wa sallam) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.¹⁸

You are welcome once again!

¹⁸ Surah al Ahzāb (33): 21

Who is Allah?

It is an obligation upon every Muslim –male and female– to know his or her Lord, His essence, names, attributes and deeds; and know that:

قَالَ تَعَالَى: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [آش شوري: ١١]

There is nothing like Him, and He is the All-Hearer, the All-Seer.¹⁹

The slave should know that He –The Sublime– is his Creator and Provider, The Controller of all his affairs, rather the affairs of the entire Cosmos. Hence, He deserves to be solitarily worshipped without a partner. Whatever act of worship diverted to other than Him is null and void, and the owner of the deed becomes a Mushrik (polytheist).

The slave should also believe that He has Beautiful Names and The Perfect Attributes which are mentioned in the Book of Allāh and the tradition of His Messenger.

He who truthfully knows Allāh and believes in Him and estimates Him rightfully, discharges His obligations, abides by His command, refrains from His prohibitions, makes lawful what is lawful and believes in its lawfulness, makes illegal what is illegal and believes in its illegality. And throughout this condition, he is hoping for the mercy of His Lord and fears His punishment. He is a true believer, who has great reward and forgiveness with his Lord.²⁰

Allāh is known with His signs and creations. Among His signs are:

¹⁹ Ash Shu'arā (42): 11

²⁰ Tarīq al Wusūl ilaa Idhāhi at Thalāthah al Usūl pp.17-18

- i. The night and,
- ii. The day.

Allāh is known via His cosmic signs and evidence from His Al Qur'ān. So, when the Qur'ān is recited, you will know Allāh -The High- that He is The Creator of The Heavens and The Earth; He is the One that made what is in The Heaven and The Earth; He is The One that Gives life and Takes it; He is capable of doing Everything and He is The Gracious and The Merciful.

Al Qur'ān defines Allāh that, He is The One that bestows all kinds of favours on us; He is our Creator and Sustainer. If you read Al Qur'ān, you will know your Lord with His names, attributes and deeds.

If you look at the Cosmos, you will know your Lord that He is the Creator of this creation and made this Cosmos and makes it function with His Perfect Wisdom and Knowledge -The Majesty and Sublime-this is the knowledge in Allāh.²¹

²¹ Sharh Thalātha al Usūl of Shaykh Saalih al Fawzaan p. 13

What is Islam?

It is the religion of the Messenger (SallaLlāhu 'alayhi wa sallam), rather it is the religion of Allāh which He ordered His slaves to practise. Islām is the religion of the entire Messengers. Generally, the religion of each Messenger is Islām. Any person following a messenger amongst the Messengers is a Muslim, obedient to Allāh and monotheist. This is Islām in general.

In specific sense, Islām is what Allāh sent Prophet Muhammad –SallaLlāhu 'alayhi wa sallam–with, because after commissioning the Messenger – (SallaLlāh 'alayhi wa sallam) there is no religion except his religion ('alayhi as salah was salaam). Islām is centralised on following him (SallaLlāhu 'alayhi wa sallam. Thereafter, it is not possible for a Jew or Christian to say: 'I am a Muslim' after commissioning of the Prophet (SallaLlāhu 'alayhi wa sallam) while he doesn't follow him. Thus, Islām after the advent of the Prophet is (strictly and sincerely) following him (SallaLlāhu 'alayhi wa sallam)

Allāh –The Sublime– says:

قَالَ تَعَالَى: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ **آل عمران: ١٣**

Say (O Muhammad –SallaLlāhu 'alayhi wa sallam– to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Quran and the Sunnah), Allah will love you^{22, 23}

²² Aal 'Imrān (3) 31

²³ Sharh Thalaatha al Usûl p. 14

This is the meaning of Al Islām in both general and specific senses.

Islām is the only religion recognised and accepted by The Supreme Being and professed by all the Prophets of Allāh; all other religions are rather paths which lead to nothing but eternal doom.

Allāh says:

قَالَ تَعَالَى: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

المائدة: ٣

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.²⁴

²⁴ Sūrah al Māidah (5): 3

Sources of Islam

Islām is nobody's religion where anyone can design the act of worship from his or her whim. Rather, rulings are taken from the Nusūs i. e Al Qur'ān and As Sunnah

The religion is evidence-based not blind-following.

Evidence from Al Qur'ān and As Sunnah is the knowledge.

The knowledge is the knowledge of the Book (of Allaah) and the Sunnah. Regarding the statement of the scholars, they are only explanations and clarifications to the statements of Allāh and the statements of His Messenger –SallaLLāhu 'alayhi wa sallam. There may be mistakes in them (the scholars' statements) or part of them; the evidence is not in their statements, the evidence is simply Qur'anic verses and Prophetic traditions. The statements of the scholars are only commentaries and explanations to these; they are not evidence on their own.²⁵

Other sources are.

Ijmā' (The consensus of the Muslim scholars)

Allāh says:

قَالَ تَعَالَى: ﴿وَمَنْ يَعَصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ﴾ (النساء: ٤١)

²⁵ Sharh Thalātha al Usūl of Shaykh Saalih al Fawzaan p. 15

And whoever contradicts and opposes the Messenger (Muhammad – SallaLLāhu 'alayhi wa sallam) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen and burn him in Hell, what an evil destination.²⁶

Ibn 'Umar narrated that the Messenger of Allah (ﷺ) said: "Indeed Allah will not gather my Ummah", or he said: "[Muhammad's] Ummah upon deviation, and Allah's Hand is over the Jama'ah."²⁷

Abul 'Abbaas ibn Taymiyyah said: It is upon every Muslim to avoid uttering anything in the issue of the religion except he follows, what the Messenger brought; he should not precede him, rather he should look into what he (i.e the Messenger) said, and make his statement follows his (i.e the Messenger) statement, his knowledge following his order. This was how exactly the companions were, those that follow their path among those who follow them on righteousness, and the Muslims scholars.

Thus, nobody among them opposed the textual evidence with his intellect or established a religion differ from what the Messenger brought. If you desire to know or say anything in the religion, look into what Allah and the Messenger said; from both, you should learn and talk; from both, you

²⁶ An Nisaa (4): 14

²⁷ Sunan at-Tirmidhi 2167; Al Albānee grades it authentic in Sahīh Sunan at Tirmidhī 2167

should research and ponder; with both, you should draw out a conclusion. This is the foundation of the people of the Sunnah.²⁸

Qiyās (Analogical deductions)

This is evidence on which shar‘iah rulings may be based; it comes after consensus. In linguistic terms it refers to comparing and seeing similarities in Islamic terminology.

It is giving a ruling concerning a novel issue (i.e., one that is not directly mentioned in Al Qur’aan and Hadeeth) that is the same as the ruling on a basic issue (i.e., one that is directly mentioned in al Qur’aan and Hadeeth texts), on the basis of some common factors between the two issues.²⁹

Example. India hemp and Cigarette are novels and were never mentioned in Al Qur’ān and As Sunnah as unlawful, yet analogically, scholars ruled them as unlawful based on this set of evidence:

He commands them what is just and forbids them from what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure)³⁰

The verse makes it obvious the lawfulness of good intake and illegality of bad intake. Therefore, the intelligent will not doubt the impurity of cigarette.³¹

²⁸ Majmu’ Al Fataawa 13/62-63, via Tabsir al Khalafi bid Daabit Al Usul alati man Khaalafahaa Kharaja ‘an Manhaj As Salafi p. 21 of Ash Shaykh Muhammad As Saadiq An Najjaar

²⁹ Rawdah an-Naazir wa Jannat al-Manaazir, vol.2 p.141

³⁰ Surah al A'arāf (7): 157

The Prophets and their Calls

There were three hundred and sixty thousand Prophets of Allāh and their calls were centralised on Islamic Monotheism.

Allāh says:

قَالَ تَعَالَى: ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَيَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾ ٣٦ ﴿١٦﴾

And verily, We have sent in every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i. e. do not worship Taghut besides Allah)." Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what the end of those who denied (the truth) was."³²

Even Moses and 'Isā, their calls were purely on monotheism.

³¹ Please see more evidences in the book: Hukm ad Dīn fil Lihyah wat Tadkhīn p.

29

³² An Nahl (16):36

How to Accept Islam

Factually, accepting Islām is returning to the fitrah (instinct) and it is as easy as Islām itself. If the revert is well-versed regarding the rulings of entering Islām like Jubayr bn Muti'm, the mother of Abū Hurayrah³³ and the likes, he can carry it out by himself, otherwise, he should seek the guidance of a scholar.

Basically, entering Islām includes:

1. **Uttering of the statement of testimony (Lā illaha illa Llaah Muhammad RasūluLlāhi).** He should master its meaning, believe in it, says it and work toward it. This is obligated upon every Muslim.

❖ Mere utterance is the belief of the hypocrites.

❖ Mere conviction is the belief of Murj'ah³⁴.

2. **The bath of entering Islām:** It is an obligatory bath for the revert. It should be performed after the statement of testimony.

Abu Hurairah reported regarding the story of Thumama bin Uthal when he embraced Islam: The Prophet (ﷺ) ordered him to take a bath.³⁵

Narrated Qays ibn Asim: I came to the Prophet (ﷺ) with the intention of embracing Islam. He commanded me to take a bath with water (boiled with) the leaves of the lote-tree.³⁶

³³ See: How the Prophets and the Companions related with their relatives.

³⁴ The sect that belief that, sin does not affect the faith.

³⁵ Collected by Al Bukharee 8/87 and Muslim 1764; see Buloogh Al Maraam Number 102

This hadeeth indicates the legality of taking spiritual bath after (entering) Islaam and it is an obligation³⁷, likewise Ash Shawkaanee³⁸ and al Albaanee³⁹.

Description:

1. Form the intention in the heart to purify oneself from major impurity: janaabah (impurity following sexual discharge), menses or nifaas (postpartum bleeding).
2. Then say Bismillah and wash the hands three times, then wash any dirt from the private part
3. Then do wudoo' as for prayer, a complete wudoo'.

Description of Ablution

- i. Washing the face completely once, which includes rinsing of the mouth and the nose.
- ii. Washing the arms up to the elbows, once.
- iii. Wiping the entire head, including the ears.
- iv. Washing the feet up to ankles, once.

³⁶ Sunan Abi Dawud 355, Sunan at Tirmidhee 605 and Sunan An Nasaaee 188; at Tirmidhee graded it authentic, likewise Al Albaanee in Saheeh Sunan Abee Daawud 342

³⁷ Subul As Salaam Sharh Buloogh Al Maraam vol. 1 p. 117

³⁸ Nayl al Awtaar (1/244-45)

³⁹ Ath Thamar al Mustataab (1/24)

4. Then pour water over the head three times, and rub the hair so that the water reaches the roots of the hair.
5. Then wash the body, making sure that the water reaches all parts, starting with the right side of the body and then the left, and rubbing it with the hands so that the water reaches the entire body.

The evidence for this form of ghusl.

It was narrated that ‘Aa’ishah (may Allaah be pleased with her) said: When the Messenger of Allaah (blessings and peace of Allaah be upon him) did ghusl for janaabah, he would wash his hands and do wudoo’ as for prayer, then he would wash himself, then he would run his fingers through his hair, then when he thought that it [the water] had reached his skin, he would pour water over it [the head] three times, then he would wash the rest of his body.⁴⁰

3. Shaving of the Hair and Circumcision.

It doesn't mean that it is an obligation upon who accepts Islām to shave his hair, like the ritual bath. Rather, attributing the hair to disbelief only denotes shaving the hair (on his head) that is known with the disbelievers. Different Country has its different style: the disbelievers of India and Egypt do have a place on the heads where there is long hair without shaving or clipping. When they intend to shave, they shave all except this portion. Apparently, it is a glare distinction between disbelief and Islām.⁴¹

⁴⁰ Collected by al-Bukhaari 248 and Muslim 316

⁴¹ 'Aun al Ma'bood, Sharh Sunan Abee Daawud vol.1 p. 41

Uthaym bn Kulaib reported from his father (Kuthair) on the authority of his grandfather (Kulaib) that he came to the Prophet (ﷺ): I have embraced Islam. The Prophet (ﷺ) said to him: Remove from yourself the hair that grew during your time of disbelief, saying "shave them". He further says that another person (other than the grandfather of 'Uthaym) reported to him that the Prophet (ﷺ) said to another person who accompanied him: Remove from yourself the hair that grew during the period of disbelief and get yourself circumcised.

It also means, it is obligation upon him to get circumcised.⁴²

⁴² Sunan Abee Dawud 356; Al Albaanee graded it Hasan in Irawāu al Ghaleel fee Ahaadeeth Takhreej Manaar As Sabeel vol. 1 p. 120

The Virtues of Islam

The virtue is of two categories, namely:

1. The Pride:

- As a Muslim, it suffices that Our Lord is:

قَالَ تَعَالَى: ﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝٣﴾ الحديد: ٣

The First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.⁴³

قَالَ تَعَالَى: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝١ اللَّهُ الصَّمَدُ ۝٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝٤﴾ لاص: ١ - ٤

Say, "He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is He born, Nor is there to Him any equivalent."⁴⁴

قَالَ تَعَالَى: ﴿وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۝١٣٣﴾ م: ٣٣١

And your Lord is Rich (Free of all wants), full of Mercy.⁴⁵

قَالَ تَعَالَى: ﴿ذَٰلِكَ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ۝٦﴾ السجدة: ٦

That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.⁴⁶

⁴³ Surah al Hadeed (57): 3

⁴⁴ Surah al Ikhlaas (112): 1-4

⁴⁵ Al An'aam (6): 133

⁴⁶ As Sajdah (32): 6

قَالَ تَعَالَى: ﴿لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

﴿ال بَقَرَة: ٥٥٢﴾

Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exist. Neither slumber, nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.⁴⁷

قَالَ تَعَالَى: ﴿قُلْ أَغَيْرَ اللَّهِ اتَّخِذْ وَلِيًّا فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾﴾ ﴿الْأَنْعَام: ٤١﴾

Say (O Muhammad): "Shall I take as a Wali (helper, protector, etc.) any other than Allah, the Creator of the heavens and the earth? And it is He Who feeds but is not fed."⁴⁸

One of the poets said:

⁴⁷ Baqarah (2): 255

⁴⁸ Al An'aam (6): 14

إلهي كفاني فخرا أن تكون لي ربا

Oh My Lord! It suffices me as pride that You (Allaah) are my Lord

و كفاني عزا أن أكون لك عبدا

Likewise, it suffices me as pride that I am Your slave.

- The Religion of All the Prophets

The Prophets *-from Aadam to Muhammad-* are the noblest among the Mankind, none among them worshipped idol or attributed lordship⁴⁹ to himself; all of them were Muslims and their call was 'Laa Ilaaha IllaLlaah', so sharing the same religion with them is enough as pride.

2. The Rewards:

Allaah is The Lord and we are His slaves, unlike other lords, He neither overtasks His slaves, nor renders their acts of worship null and void. Therefore, for each act of worship there is a reward. This virtue is not found in other paths.

Allaah says:

قَالَ تَعَالَى: ﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ﴾  **آل بقره: ٥٤٢**

⁴⁹ Here, a sensible individual should think, if Jesus is the lord, who did the Prophets before him worship; if he came to wash away their sins, who forgave Aadam when he ate the fruit and Musaa when he knocked an Israelite to death?

Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times? And it is Allah that decreases or increases (your provisions), and unto Him you shall return.⁵⁰

Allaah says:

قَالَ تَعَالَى: ﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ ﴿٢٦١﴾ **الْجُرَّة: ١٦٢**

The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases. And Allah is All-Sufficient for His creatures' needs, All-Knower.⁵¹

Al Imaam Ibn Rajab Al Hanbalee said: He who does not know the recompense of the (righteous) deeds, it will be heavy on him (to execute) all its conditions.⁵²

- **Islaam Wipes Away the Previous Sins**

It is narrated on the authority of Ibn Shamasa Mahri that he said: We went to Amr b. al-As and he was about to die. He wept for a long time and turned his face towards the wall. His son said: Did the Messenger of Allah (ﷺ) not give you tidings of this? Did the Messenger of Allah (ﷺ) not give you tidings of this? He (the narrator) said: He turned his face (towards the audience) and said: The best thing which we can count upon is the

⁵⁰ Surah al Baqarah (2): 245

⁵¹ Surah Al Baqarah (2): 261

⁵² Majmoo' Ar Rasaail of Ibn Rajab Al Hanbalee vol. 4 p. 17

testimony that there is no god but Allah and that Muhammad is the Messenger of Allah. Verily I have passed through three phases. (The first one) in which I found myself averse to none else more than I was averse to the Messenger of Allah (ﷺ) and there was no other desire stronger in me than the one that I should overpower him and kill him. Had I died in this state, I would have been definitely one of the denizens of Fire. When Allah instilled the love of Islam in my heart, I came to the Messenger (ﷺ) and said: Stretch out your right hand so that I may pledge my allegiance to you. He stretched out his right hand, I withdrew my hand, He (the Prophet) said: What has happened to you, O 'Amr? replied: I intend to lay down some condition. He asked: What condition do you intend to put forward? I said: I should be granted pardon. He (the Prophet) observed: Are you not aware of the fact that Islam wipes out all the previous (misdeeds)? Verily migration wipes out all the previous (misdeeds), and verily the pilgrimage wipes out all the (previous) misdeeds. And then no one was dearer to me than the Messenger of Allah and none was more sublime in my eyes than he, never could I pluck courage to catch a full glimpse of his face due to its splendour. So if I am asked to describe his features, I cannot do that for I have not eyed him fully. Had I died in this state had every reason to hope that I would have been among the dwellers of Paradise. Then we were responsible for certain things (in the light of which) I am unable to know what is in store for me. When I die, let neither female mourners nor fire accompany me. When you bury me, fill my grave well with earth, then stand around it for the time within which a camel is slaughtered and its meat is distributed so that I may enjoy your intimacy and (in your

company) ascertain what answer I can give to the Messengers (angels) of Allah.⁵³

The Prophet (SallaLlaahu 'alayhi wa sallam) said: If a servant accepts Islam and completes his Islam, Allah will record for him every good deed that he performed before [his Islam] and Allah will erase for him every evil deed that he did before [his Islam]. Then everything after that will be according to a retribution. For every good deed, he will be recorded ten folds up to seven-hundred folds. And for every evil deed he will be recorded similarly [one] for it, unless Allah overlooks that for him.⁵⁴

A'isha reported: I said: Messenger of Allah, the son of Jud'an established ties of relationship, fed the poor. Would that be of any avail to him? He said: It would be of no avail to him as he did not ever say: O my Lord, pardon my sins on the Day of Resurrection^{55 56}.

These reports show the Clemency of Allaah upon His slaves –specifically reverts –He forgives all their sins and maintains their righteous deeds.

Would you not accept Islaam today and become sinless like a new born? If you have accepted Islaam, I say 'Baarakallaahu feekum'

⁵³ Sahih Muslim 121

⁵⁴ Collected by Malik and al-Nasaa'i; al-Albaani graded it is saheeh in Saheeh al-Jaami, vol. 1, p. 122

⁵⁵ Sahih Muslim 214

⁵⁶ This means, his righteous deeds would have benefited him if he believed in Allaah.

- Reverts Have Double Reward

Allaah says:

قَالَ تَعَالَى: ﴿۵۱﴾ وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿۵۲﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿۵۳﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا أَمْ آتَانَا بِهِ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿۵۴﴾ أُولَٰئِكَ يُؤْتَوْنَ أَجْرُهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿۵۵﴾

هَقَى: ١٥ - ٤٥

Those to whom We gave the Scripture [i.e. the Taurat (Torah) and the Injeel (Gospel), etc.] before it, – they believe in it (the Quran).

And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allah in Islam as Muslims (like 'Abdullah bin Salam and Salman Al-Farisi, etc.).

These will be given their rewards twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.⁵⁷

Abū Musaa al 'Ash'aree reported: The Prophet (peace and blessings of Allah be upon him) also said, "There are three who will receive their rewards twice. [One of them is] a believer from the People of the Book who believed in his prophet and then also believed in Muhammad. He will receive two rewards..."⁵⁸

⁵⁷ Al Qasas (28): 51-54

⁵⁸ Collected by Al Bukhaaree 3011 and Muslim Muslim 154

- Muslims are the Best Community

Allaah says:

قَالَ تَعَالَى: ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِمَّنْ آمَنُوا وَكَثُرَ هُمُ
الْفَاسِقُونَ﴾ ﴿آل عمران: ١١٠﴾

You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah - and rebellious against Allah's Command).⁵⁹

The Messenger of Allah (ﷺ) say: "You complete seventy nations, of which you are the best and dearest to Allah."⁶⁰

- The Ten-fold Reward

From the Messenger of Allah (ﷺ), from what he has related from his Lord: Verily Allah ta'ala has written down the good deeds and the evil

⁵⁹ Aal 'Imraan (3): 110

⁶⁰ Sunan Ibn Majah; Al Albaanee graded it Hasan in Saheeh Sunan Ibn Majah 4278

deeds, and then explained it [by saying]: "Whosoever intends to perform a good deed, but does not do it, then Allah writes it down with Himself as a complete good deed. And if he intendd to perform it and then does perform it, then Allah writes it down with Himself as from ten good deeds up to seven-hundred times, up to many times multiplied. And if he intends to perform an evil deed, but doee not do it, then Allah writes it down with Himself as a complete good deed. And if he intends it [i.e., the evil deed] and then performs it, then Allah writes it down as one evil deed."⁶¹

- **Reward of Reading Al Qur'aan⁶²**

The Muslims⁶³ are the community of reading, why not? The first Chapter started with reading. So, Muslims are expected to read al Qur'an with contemplation daily.

Muhammad bin Ka'b Al-Qurazi narrated: I heard 'Abdullah bin Mas'ud saying: "The Messenger of Allah (ﷺ) said: "[Whoever recites a letter] from Allah's Book, then he receives the reward from it, and the reward of ten likes of it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter."⁶⁴

This is specific to Arabic text, not translation.

- **The Best in Hereafter**

⁶¹ Collected by Al-Bukhari 80 and Muslim 245

⁶² This is the uniqueness of al Qur'aan, no book has this kind of reward.

⁶³ You cannot be a good Muslim except you are reading Al Qur'aan daily and other beneficial texts like the book of Hadeeth, Islamic Monotheism and others.

⁶⁴ Collected by at Tirmidhi 3158; Al Albaanee authenticated it in As Saheehah 3327

It was narrated from Bahz bin Hakim, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said: "On the Day of Resurrection, we will complete seventy nations, of whom we are the last and the best."⁶⁵

⁶⁵ Sunan Ibn Majah; Al Albaanee graded it authentic in Saheeh ibn Majah 3479

Muslims are the Slaves of Allah

Oftentimes, the non believers refute Muslims of being the slaves of Allaah, while they boast of being 'the children of god'.⁶⁶ This is sheer ignorance about the concept of slavery in Islaam.

The slaves of Allaah are the obedient people who follow Allaah's order in any condition and Allaah promises to reward them and make them inherit the Earth.

Allaah says:

قَالَ تَعَالَى ﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا ﴿١٤﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿١٥﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿١٦﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿١٧﴾ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

⁶⁶ A non- Muslim will say, if you are slaves; you can't drink, you can't sleep and talk as you like and at the end there is no reward for you. But we are his children; we can do whatever we like!!

The reply is simple;

1. What is the meaning of civil servant? Yes! It is hypocrisy to be happy and rejoice with this, while refuting the Muslims
2. If you are His children, who are your mothers?
3. Are you Children of two fathers: Your Lord and Jesus, or Jesus is both?
4. If Jesus ia your father, what about the previous generations before Jesus, who are their parents? Abraham or Moses?

وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾

﴿الفرقان: ٣٦ - ٨٦﴾

And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.

And those who spend the night before their Lord, prostrate and standing.

And those who say: "Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment."

Evil indeed it (Hell) is as an abode and as a place to dwell.

And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

And those who invoke not any other ilah (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse, and whoever does this shall receive the punishment.⁶⁷

The more obedient they are, the more Allaah loves them; the best slave of Allaah is Prophet Muhammad (SallaLlaahu 'alayhi wa sallam), thus Allaah described him as the slave;

Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him] Who took His slave (Muhammad) for a journey by night from Al-Masjid-al-Haram (at Makkah) to the farthest mosque (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show

⁶⁷ Surah al Furqaan (25): 63-68

him (Muhammad) of Our Ayat (proofs, evidences, lessons, signs, etc.).
Verily, He is the All-Hearer, the All-Seer.⁶⁸

In Islaam, the slaves under the possession of an individual must be properly taken care of.

The Messenger of Allaah (peace and blessings of Allaah be upon him) said:
“They are your brothers whom Allaah has put under your authority, so if Allaah has put a person’s brother under his authority, let him feed him from what he eats and clothe him from what he wears, and let him not overburden him with work, and if he does overburden him with work, then let him help him.”⁶⁹

If this is within Mankind, what about the Lord, who created them with His Own Hand?

قَالَ تَعَالَى: ﴿سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ﴾ زخرف: ٢٨

Glorified be the Lord of the heavens and the earth, the Lord of the Throne!
Exalted be He from all that they ascribe (to Him).⁷⁰

I chant:

We are slaves and it suffices

We are slaves with rewards

Here and hereafter;

⁶⁸ Surah al Israa (17): 1

⁶⁹ Saheeh al-Bukhaari 6050

⁷⁰ Az Zuhkruf (43): 82

We are slaves –not to whims,

But to the Supreme.

The Reverts among the Companions

At the dawn of the Da'wah of Muhammad (SallaLlaahu 'alayhi wa sallam) at Makkah, many were Idolaters except a handful who was Christians and Hanaf.

The prominent among the Christian was Waraqah bn Nawfal, the cousin of Khadijah the daughter of Khuwaylid –the first wife of the Prophet– who used to translate Old Testament to Arabic.

Khadijah brought the Prophet to him for guidance and he said: What did you see?' When he told him, he said: This was the same one who keeps the secrets whom Allah had sent to Moses (Angel Gabriel). I wish I were young and could live up to the time when your people would turn you out." God's Apostle asked, "Will they drive me out?" Waraqah replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly. But after a few days, Waraqa died.

Due to severe persecution, Allaah granted the Prophet and his companions to migrate to Madeenah. At Madeenah, there were three Jewish tribes: Banu Qaynuqa, Banu Nadir and Banu Qurayza.

'AbduLlaahi bn Salaam who accepted Islām was a Jew from Banu Qurayzah.

When the Prophet arrived at Makkah, he came and said "I testify that you (i.e. Muhammad) are a messenger of Allah and that you have come with the Truth. The Jews know well that I am their chief and the son of their

chief and the most learned amongst them and the son of the most learned amongst them. So send for them (i.e. Jews) and ask them about me before they know that I have embraced Islam, for if they know that they will say about me things which are not correct." So Allah's Messenger (ﷺ) sent for them, and they came and entered. Allah's Messenger (ﷺ) said to them, "O (the group of) Jews! Woe to you: be afraid of Allah. By Allah except Whom none has the right to be worshipped, you people know for certain, that I am an apostle of Allah and that I have come to you with the Truth, so embrace Islam." The Jews replied, "We do not know this." So they said this to the Prophet and he repeated it thrice. Then he said, "What sort of a man is `Abdullah bin Salam amongst you?" They said, "He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us." He said, "What would you think if he should embrace Islam?" They said, "Allah forbid! He cannot embrace Islam." He said, "What would you think if he should embrace Islam?" They said, "Allah forbid! He cannot embrace Islam." He said, "What would you think if he should embrace Islam?" They said, "Allah forbid! He cannot embrace Islam." He said, "O Ibn Salam! Come out to them." He came out and said, "O (the group of) Jews! Be afraid of Allah except Whom none has the right to be worshipped. You know for certain that he is an apostle of Allah and that he has brought a true religion!" They said, "You tell a lie." On that Allah's Messenger turned them out.⁷¹

⁷¹ Sahih al-Bukhari 3911

The Persecutions

Oftentimes reverts accept Islam, problems ensue from their families and friends. Some are disowned; some are maltreated; some are divorced; some are evicted; some are sacked; some are murdered; some are roped; some are blackmailed, not because of anything, but for returning to the religion of their Creator.

Many of the Companions –even the Prophet– experienced severe persecution. The parents of 'Ammar bn Yaasir were tortured till death, he too was burnt; Bilaal bn Rabaah was severely beaten; Muslims in Makkah were subjected to abuse and persecution; their properties were confiscated.

Allaah says:

قَالَ تَعَالَى: ﴿أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ﴾ **آل عَنكَوْت: ٢**

Do people think that they will be left alone because they say: "We believe," and will not be tested.⁷²

So, O dear revert! Know this is how Allaah tested the pious, by time, Allaah will bring ease. All the companions that were persecuted for the sake of Islam are now enjoying in their graves.

Soonest, the persecution will halt and the Mercy of your Lord will remain. Neither trade with your new faith nor be sad, Allaah Loves you and will reward you greatly.

⁷² Al Ankabut (29): 2

Fund for the Reverts

Allaah –The Sublime– instructs the Muslims to give zakah or spend on those whose hearts are inclined to Islaam. This is the duty upon those in authority and the capable Muslims.

Allaah says:

قَالَ تَعَالَى: ﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ آية: ٦.

As-Sadaqat (here it means Zakat) are only for the Fuqara' (poor) and Al-Masakin (the poor) and those employed to collect (the funds); and for attracting the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for Mujahidun – those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.⁷³

The Prophet said: I gave these men who are newly deserted heathenism (and embraced Islaam) so to attract their hearts.⁷⁴

Accepting Islaam is an act of worship and should be done for the sake of Allaah alone; neither because of position nor wealth nor marriage. If you have access to this kind of fund, praise Allaah; if otherwise, praise Allaah and do not be discouraged.

⁷³ Taubah (9): 60

⁷⁴ Collected by al Bukhaaree 4331

Introduction to Al Quran & As Sunnah

Qur'ān is the word of Allaah that was revealed to the Prophet through angel Jibreel; its verses are recited as a form of worship; it started with Suuratul Faatihah and ended with Suuratun-Naas; it contains 114 Chapters and 6,236 verses.

The Sunnah

The Sunnah means the deeds, the saying, the silent approval and the description of Prophet Muhammad which were authentically attributed to him.

It reaches us via chains of transmitters who passed through thorough examination on:

- a. Integrity in both of their religion, manner and etiquette.
- b. Soundness of memory
- c. Continuity of the narrators
- d. Free of irregularities
- e. Free of obvious defects.

Allaah sent the Prophet not only as a Messenger but also as the interpreter of Al Qur'an.

Allaah says:

قَالَ تَعَالَى: ﴿وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ﴾ (النحل: ٦٤)

And We have not sent down the Book (the Quran) to you (O Muhammad), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.⁷⁵

The explanation here is the *Sunnah*.

Imagine if he prayed and instructed us to pray just like him, how would we pray? How many versions of prayer will exist?

Allaah says:

قَالَ تَعَالَى: ﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ
وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ (المائدة: ٨٣)

Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise.⁷⁶

Without the explanation from the Prophet, the verse denotes to cut the hand of the child that steals. Who can implement this amidst those who suffice with Al Qur'aan only?!

⁷⁵ An Nahl (16): 64

⁷⁶ al Maaidah(5) :38

To curb disintegration, misinterpretation and to remain on the guidance, Muslims are ordered to follow Prophet Muhammad, not any teacher or scholar.

Anybody⁷⁷ that speaks against the Sunnah, run away from him as you run away from he who has Corona Virus.

The Prophet (SallaLlaahu ‘alayhi wa sallam) has prophecized: ument

Miqdam bin Ma'dikarib Al-Kindi narrated that: The Messenger of Allah (ﷺ) said: "Soon, there will come a time that a man will be reclining on his pillow, and when one of my Ahadith is narrated he will say: 'The Book of Allah is (sufficient) between us and you. Whatever it states is permissible, we will take it as a permissible act, and whatever it states is forbidden, we will take as a forbidden act.' Verily, whatever the Messenger of Allah (ﷺ) has forbidden is like that which Allah has forbidden."⁷⁸

⁷⁷ Imagine, this kind of person cites the statement of the impious Aristotle (and other than him), who came thousand years before the Prophet. Why can't they think?

⁷⁸ Collected by Ibn Majah; Graded authentic by al Albaanee in Saheeh al Jaami' 8186

Relationship with the Disbelieving Parents

Islam preaches excellent disposition, especially to the parents, no matter their religious affiliation.

Allaah says:

قَالَ تَعَالَى: ﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ ﴿٢٣﴾ وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ۖ﴾ **الإسراء: ٢٣ - ٢٤**

And your Lord has decreed that you worship none but Him, and that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small."⁷⁹

He -The High- says:

قَالَ تَعَالَى: ﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفَصَّلَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ۖ﴾ **لقمان: ٤١**

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship,

⁷⁹ al Israa (17): 23-24

and his weaning was in two years; give thanks to Me and to your parents, unto Me is the final destination.⁸⁰

But, when their order goes against any obligations of Islaam, stick to the obligation and explain to them kindly and calmly.

Allaah says

قَالَ تَعَالَى: ﴿وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ (لقمان: ٥١)

But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.⁸¹

Asmaa' bint Abu Bakr narrated: My mother came to me during the lifetime of Allah's Messenger (ﷺ) and she was a pagan. I said to Allah's Apostle (seeking his verdict), "My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet (ﷺ) said, "Yes, keep good relation with her."⁸²

⁸⁰ Luqmaan (31): 14

⁸¹ Luqmaan (31): 15

⁸² Sahih al-Bukhari 2620

In any condition, try all your best to be good to your parent, even if they persecute you and abuse the Prophet⁸³. Spend on them unconditionally and pray for them sincerely; and, hope that Allaah –The Controller of hearts– will soon guide them

⁸³ Yes, the mother of Abu Hurayrah used to abuse the Prophet, yet Abu Hurayrah did not abuse or abandon her, rather he went to the Prophet to pray to Allaah to guide her and she accepted Islaam. It will be mentioned (Allaah willing) in the next issue.

How the Prophets and the Companions Related with their Parents/Guardian

AlhamduliLlaahi, you are now a Muslim! *Smiles*.

The love of Allaah and His Prophet is what you revere most now! But, do you remember, you once abused Allah, hated Muhammad, went to Shrine or Synagogue or Church? Yes you, that was how you are! Don't cry!!

Allaah says:

قَالَ تَعَالَى: ﴿كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾ (النساء: ٤٩)

Even as he is now, so were you yourselves before till Allah conferred on you His Favours (i.e. guided you to Islam), therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do.⁸⁴

It is now obligation upon you to preach⁸⁵ to your parents, family and friends. So, be patient with them, speak calmly, preach to them with utmost

⁸⁴ An Nisaa (4): 94

⁸⁵ To preach, you will need to learn about Islaam to be able to defend your stand with evidence. Preaching without knowledge is a great sin.

Allaah says:

And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah). (Surah al Israa (17): 36)

respect and make duaa for them. This is the deed of the Prophets and the pious.

- **Prophet Ibraheem and his parent:**

He preached to his parents gentle.

Allaah says:

قَالَ تَعَالَى: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَزَرَ أَتَتَّخِذُ أَصْنَامًا إِلَهًا إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ﴾ ^{٧٤} **الأنعام: ٤٧**

And (remember) when Ibrahim (Abraham) said to his father Azar: "Do you take idols as aliha (gods)? Verily, I see you and your people in a manifest error."⁸⁶

He sought forgiveness for him.

Allaah says:

قَالَ تَعَالَى: ﴿وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾ ^{١١٤} **البقرة: ٤١١**

And [Ibrahim's (Abraham)] invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibrahim (Abraham)] had made to him (his father). But when it became clear to him [Ibrahim (Abraham)] that he (his father) is an enemy to Allah,⁸⁷ he dissociated himself from him. Verily Ibrahim (Abraham) was Al-Awwah (has fifteen different meanings but the

⁸⁶ Al An'aam (6): 74

⁸⁷ After he died upon disbelief

correct one seems to be that he used to invoke Allah with humility, glorify Him and remember Him much), and was forbearing.⁸⁸

He preached to his people:

Allaah say:

قَالَ تَعَالَى: ﴿وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾ **الْعنكبوت: ٦١**

And (remember) Ibrahim (Abraham) when he said to his people: "Worship Allah (Alone), and fear Him, that is better for you if you did but know."⁸⁹

- **Prophet Muhammad and his uncle (Abu Talib)**

Sa'id bin Al-Musaiyab narrated from his father: When the time of the death of Abu Talib approached, Allah's Messenger (ﷺ) went to him and found Abu Jahl bin Hisham and `Abdullah bin Abi Umaiya bin Al-Mughira by his side. Allah's Messenger (ﷺ) said to Abu Talib, "O uncle! Say: None has the right to be worshipped but Allah, a sentence with which I shall be a witness (i.e. argue) for you before Allah. Abu Jahl and `Abdullah bin Abi Umaiya said, "O Abu Talib! Are you going to denounce the religion of `Abdul Muttalib?" Allah's Messenger (ﷺ) kept on inviting⁹⁰ Abu Talib to say it (i.e. 'None has the right to be worshipped but Allah') while they (Abu Jahl and `Abdullah) kept on repeating their statement till Abu Talib said as

⁸⁸ Surah Tawbah (9): 114

⁸⁹ Surah Ankabut (29): 16

⁹⁰ If the Prophet could craved for the guidance of his uncle, what about you and your parent?

his last statement that he was on the religion of `Abdul Muttalib and refused to say, 'None has the right to be worshipped but Allah.' (Then Allah's Messenger (ﷺ) said, "I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed (the verse) concerning him (i.e. It is not fitting for the Prophet (ﷺ) and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire (9:113)).⁹¹

- **Abu Bakr and his Father**

Asmaa bint Abee Bakr reported: Aboo Bakr brought his father⁹² (to the prophet on the day of conquest of makkah), when the Prophet sallallaahu alayhi wa sallam saw him, he said: You should have left the old father at his house till I come to him. Aboo Bakr said: He is more appropriate for him to come to you than you to come to him. He (Aboo Bakr) made him (his father) to sit in front of him. Then the the Prophet-peace be upon him- rubbed his chest and he said: accept Islam, and he accepted Islam.⁹³

- **Asmaa, the daughter of Abu Bakr and her mother** (before she accepted Islaam)

Narrated Asma bint Abi Bakr: During the period of the peace treaty of Quraish with Allah's Messenger, my mother, accompanied by her father,

⁹¹ Sahih al-Bukhari 1360

⁹² This means, you should be kind to your parent till they trust you and follow you to anywhere. Unfortunately, some parents cannot even collect food from their children out of mistrust.

⁹³ Musnad Ahmad 96906 and Saheeh ibn Habbaan 7208

came to visit me, and she was a pagan. I consulted Allah's Messenger, "O Allah's Messenger! My mother has come to me and she desires to receive a reward from me, shall I keep good relation with her?" He said, "Yes, keep good relation with her."⁹⁴

- **Abu Hurayrah and his mother**

Aboo Hurayrah said: I used to call my mother to Islam, while she was a polytheist. One day, I called her (to Islam) and I heard what I loathe (to hear) about the prophet *sallaLlaahu alayhi was sallam*. Then, I went to the prophet crying and I said: Oh Messenger of Allaah, pray to Allaah that He guide the mother of Aboo Hurayrah. And he said: Oh Allaah, guide the mother of Aboo Hurayrah. And I left (him) being optimistic about the prayer of the messenger of Allaah (*sallaLlaahu alayhi wa sallam*). when I came near the door it was closed from within. My mother heard the noise of my footsteps and she said: Abu Huraira, just wait, and I heard the noise of falling of water. She took a bath and put on the shirt and quickly covered her head with a headdress and opened the door and then said: Abu Huraira, I bear witness to the fact that there is no god but Allah and Mubammad is His bondsman and His Messenger⁹⁵. He (Abu Hurairah) said: I went back to Allah's Messenger (may peace be upon him) and (this time) I was shedding the tears of joy. I said: Allah's Messenger, be happy, for Allah has responded to your supplication and He has set on the right path the mother of Abu Hurairah. He (the Prophet) praised Allah, and

⁹⁴ Saheeh al Bukhaaree 3007

⁹⁵ This means, Abu Hurayrah has been preaching for her, telling her how to accept Islam.

extolled Him and uttered good words. I said: Allah's Messenger, supplicate to Allah so that He may instil love of mine and that of my mother too in the believing servants and let our hearts be filled with their love, whereupon Allah's Messenger (may peace be upon him) said: O Allah, let there be love of these servants of yours, i. e. Abu Hurairah and his mother, in the hearts of the believing servants and let their hearts be filled with the love of the believing servants. (Abu Hurairah said: This prayer) was so well granted by Allah that no believer was ever born who heard of me and who saw me but did not love me.⁹⁶

Commentary:

These are our pious predecessors; they did not sever the relationship from their family despite being polytheists (even till one of them abused the prophet). Woefully, today, there are people—who claimed to be the followers of Sunnah—condemning their living families to eternal hell (to Allaah we complain). This is a total digression from the way of the prophet and his companions.

Their ways regarding their families are:

- a. Leniently and consistently inviting them to Islaam, as the prophet did to Aboo Taalib.
- b. Taking them to a God-Fearing scholar that he or she venerates to talk to him, as Aboo Bakr did to his father.
- c. Avoiding abusing them even if they tongue-lash anything in the deen as Aboo Hurayrah did (when her mother spoke ill of the prophet).

⁹⁶ Saheeh Muslim 6417

- d. Praying for their guidance always or going to a God-Fearing Scholar to pray for him or her and being optimistic, as done by Aboo Hurayrah.
- e. Avoiding cutting the tie based on religion difference or affiliation. The Prophet ordered Asmaa' to do good to her polytheist mother.
- f. The easiest way to get into someone's heart is "giving him or her gifts": Always give them gifts. As 'Umar did give his polytheist brother cloths.⁹⁷

Oh Allaah, I beseech you with thy mercy, never leave anyone from my family except he or she lives long, dies upon sunnah; and unite us in the lofties paradise. Aameen.

⁹⁷ Al Imaam Bukhaaree named a chapter in al Adab Al Mufrad: Tie Family Relation with Polytheist and by Giving them Gifts

The Nuptial Knot after Islam

If a couple (husband and wife) accept Islam, their marriage is still intact. That was how the Prophet related with the companions.

But, when one of the couple accepts Islam and the other refuses, Allaah says:

قَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاثُوهُمْ مَا أَنَفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنكِحُوهُنَّ إِذَا ءَاتَيْنَكُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكُفَّارِ وَسَأَلُوا مَا أَنفَقْتُمْ وَلَيْسَ لَكُمْ بِهِ عَذَابٌ ۚ وَمَا أَنفَقْتُمْ عَلَىٰ ذَٰلِكُمْ ۚ اللَّهُ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

Then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.⁹⁸

What is indicated by the ruling of the Prophet (blessings and peace of Allah be upon him) is that the marriage is suspended. If he becomes a Muslim before the end of her ‘iddah, then she is still his wife, but if her ‘iddah ends, then she may marry whomever she wants, or if she likes she may wait for him, then if he becomes a Muslim, she is still his wife without any need for a new marriage contract⁹⁹

⁹⁸ al-Mumtahanah (60):10

⁹⁹ Zaad al-Ma‘aad vol. 5 p. 137

If one of the couple accepts Islaam, and the other refuses till her waiting period lapses, the marriage¹⁰⁰ is canceled.¹⁰¹

¹⁰⁰ The notion or saying “ladies have no religion” or “the religion of a lady is determined by her husband” is null and void. Please, refrain from it.

¹⁰¹ al Mughnee vol.5 p. 501

The Brotherhood

In Islaam, brotherhood is highly valued and it is the cordial relationship between two or more people either due to kinship or religious affiliation.

There are four types of brotherhood:

1. The **Muslim Family**: These people have two rights, the right of the kinship and the right of Islaam. This is valued more than all forms of friendship.

Allaah says:

قَالَ تَعَالَى: ﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ﴾ (٢١)

﴿ال ر ه: ١٢﴾

Those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allah has forbidden and perform all kinds of good deeds which Allah has ordained).¹⁰²

The Prophet said: Anyone who cuts the family tie will not enter Paradise.¹⁰³

The Prophet said: The best charity is that which is practised by a wealthy person. And start giving first to your dependents.¹⁰⁴

¹⁰² Surah ar Ra'd (13): 21

¹⁰³ Silsilah Ahaadeeth As Saheehah 678

¹⁰⁴ Sahih al-Bukhari 1426

The Prophet said: Giving charity to a poor person is charity, and (giving) to a relative is two things, charity and upholding the ties of kinship.¹⁰⁵

2. Non-Muslim Family: These people only have the right of family from you. It is an obligation to be good to them as done by the Prophet (SallaLlaahu 'alayhi wa sallam) to his family, despite their hatred to him. Among them was Abu Lahb.

Abu Hurairah reported that a person said: Allah's Messenger, I have relatives with whom I try to have close relationship but they sever (this relation). I treat them well, but they treat me ill. I am sweet to them but they are harsh towards me. Upon this, he (the Prophet) said: If it is so as you say, then you in fact throw hot ashes (upon their faces) and there would always remain with you on behalf of Allah (an Angel to support you) who would keep you dominant over them so long as you adhere to this (path of righteousness).¹⁰⁶

No matter their misdeeds, do good to them but do not compromise your religion, Allaah will make you predominant over them, just as He did to the Prophet (SallaLlaahu 'alayhi wa sallam)

As for your parents, please do good to them, pray for their guidance and preach to them calmly, because, the Prophet said: A Muslim does not

¹⁰⁵ Sunan an-Nasa'i 2582; Graded authentic by Al Albaanee Irwaa' al Ghaleel Fee Takhreej Ahaadeeth Manaar As Sabeel 883

¹⁰⁶ Saheeh Muslim 6554

inherit from a non-Muslim and a non-Muslim does not inherit from a Muslim.¹⁰⁷

The Messenger of Allah (SallaLlaahu 'alayhi wa sallam) also said: People who belong to two different religions do not inherit from one another.¹⁰⁸

3. **Muslim brotherhood.** This brotherhood is the next after the Muslim family. It cannot be hindered either by race or tribe; the more the adherence on the path of Muhammad, the more the love.

Allaah says:

قَالَ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾
الحجرات: ١٠

The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy.¹⁰⁹

The Messenger of Allah (ﷺ) said, A Mu'min is a brother of another Mu'min; and thus it is not permissible for a Mu'min to make an offer while the offer of his brother is pending, nor should he make a proposal of marriage while that of his brother is pending till he withdraws his proposal.¹¹⁰

¹⁰⁷ Saheeh al-Bukhaari, 6764

¹⁰⁸ Collected Abu Dawud in al-Sunan; al-Albaani graded it authentic in Saheeh al-Jaami', 7614

¹⁰⁹ Surah al Hujuraat (49): 10

¹¹⁰ Muslim 1414

The Prophet (ﷺ) said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah's worshipers! Be brothers (as Allah has ordered you!).¹¹¹

4. **Non-Muslim friend.** These are the friends that are neither Muslims nor related with you in anyway. The relationship should not be cordial until he is aware of every information about you.

Allaah says:

قَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُومًا
عَن تُمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن
كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾ آل عمران: ٨١١

O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayat (proofs, evidences, verses) if you understand.¹¹²

Allaah says:

¹¹¹ Sahih al-Bukhari 6064

¹¹² Aal Imraan (3): 118

قَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾﴾ **الممتحنة: ١**

O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islamic Monotheism, this Quran, and Muhammad), and have driven out the Messenger (Muhammad) and yourselves (from your homeland) because you believe in Allah your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers, polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path.¹¹³

Abu Hurairah narrated that the Messenger of Allah (ﷺ) said: A man is upon the religion of his friend, so let one of you look at whom he befriends.¹¹⁴

¹¹³ Surah al Mumtahana (60): 1

¹¹⁴ Sunan at-Tirmidhi 2378.

The Ingredient of Islam

The sweetness of Islam cannot be tasted except via learning, especially the basic knowledge. The more you learn Islam the easier it becomes for you.

The Prophet said: Seeking knowledge is obligatory upon every Muslim.¹¹⁵

This proves that Islaam is the religion that values knowledge, and an act of worship cannot be established except via the knowledge of Al Qur'an and The Sunnah.

Also, knowledge is the most essential ingredient of faith (Eemaan). To maintain the growth and sweetness of faith, one needs to continue learning till one answers the call of Allaah. Allaah says:

﴿قَالَ تَعَالَى: ﴿إِنَّ اللَّهَ عَلِيمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمُ بِذَاتِ الصُّدُورِ﴾﴾
فَاطُور: ٨٣

It is only those who have knowledge among Allah's slaves that fear Him. Verily, Allah is Almighty, Oft Forgiving.¹¹⁶

This means, you cannot be pious except you are either a scholar or you are a learner.

The Basic knowledge of Islam includes:

1. Knowledge of Islamic Monotheism, and Islamic Creed.
3. Parts of Islamic Jurisprudence: How to make spiritual bath, ablution and offer salah correctly

¹¹⁵ Al Albaanee classed it authentic in Saheeh Al Jaami' 3913

¹¹⁶ Al Fatir (35): 28

4. How to read al Qur'aan perfectly
5. Islamic manners and etiquette
6. Rulings of your source of income or handiwork.

These should be learned from qualified teachers.

Dear revert; learning all these forms of knowledge is easy with sincerity, constancy, revision and practice. The Prophet started learning al Qur'aan from his forties, likewise Abu Bakr. The popular Abū Hurayrah only used three years with the Prophet, yet he reported the highest number of hadeeth; the scholar, Ibn Hazm al Andalusī started learning in his twenties, yet he surpassed many of his contemporaries.

In knowledge, age is just a number, every scholar was previously an ignorant. Start learning today, and by tomorrow you will be the master of what you learn.

Admonitions. Learn Islam from a matured and certified scholar; go to Madrasah and do not joke with the learning circle.

Read about the first three generations and stick to their understanding; they are the most knowledgeable, most sincere and most correct, and free from going astray.

Teach exactly what you learn, but do not haste to comparative studies. It is meant for the proficient scholars.

Do not tie your religion to some personalities; they are not free from misguidance.

The Recommended Books

Learner is like a bird with two wings; the teacher is the right wing and the book is the left wing. With the help of both –Allaah Willing– the sky is beyond the limit.

Reading the religious texts makes a good and pious Muslims, especially al Qur'an; do not do without it, except out of dire necessity.

Dear friend, books are the most sincere teacher, hold to them; they are ancient letters, stick to them; but they will never invite you, so visit it.

- **Qur'an Translation.**

1. The Noble Qur'an: The Translation of the Meanings and Commentary by Muhsin Khan and Taqiu Deen Al Hilaali

Books of Hadeeth.

1. Forty Hadeeth by An Nawaawee with Commentary of Ash Shaykh Saalih al Fawzaan.
2. Riyaadus Saaliheen with The Commentary of Shaykh Saalih al Uthaymeen, Translated by our teacher Ustaadh Abou Naasir
3. Umdatul Ahkaam of al Imaam 'Abdul Ghaniyy Al Maqdasee

- **Qur'an Exegesis.**

1. Tafsir of Shaykh Naasirudeen as Sa'dee
2. Tafsir ibn Kathir

- **Islamic Monotheism.**

1. Al Qur'aan
2. The Three Fundamental Principles by Ash Shaykh Muhammad Abdul Wahhaab

3. The Book of Islamic Monotheism of Ash Shaykh Muhammad Abdul Wahhab with the Commentary of Shaykh Saalih al 'Uthaymeen—Translated by our teacher Ustaadh Aboo Naasir.

- **Islamic Creed.**

1. Al Qur'aan
2. The Creed of the Ahlus Sunnah Wal Jama'ah by Ash Shaykh Saalih Al Uthaymeen, Translated by our teacher Ustaadh Abu Naasir

- **Islamic Jurisprudence.**

1. Al Qur'aan
2. The Path of Wayfarer by Ash Shaykh Naasirudeen As Sa'dee
3. The Prophet's Prayer Described by Ash Shaykh Naasirudeen Al Albaanee
4. Prophet's Prayer Described with illustrations by Ash Shaykh Muhammad Al Bazmool

- **History.**

1. Al Qur'aan
2. The Sealed Nectar
3. Ash Shamaail Al Muhammadiyyah by Al Imaam at Tirmidhee
4. The Men around the Messenger.
5. The Women around the Messenger

- **Manners**

1. Al Qur'aan
2. Aaadab al Mufrad of Al Imaam Bukhaaree, Translated and Annotated by our teacher Ustaadh Aboo Naasir.

- **Heart-Softening Issues (ar Raqaaiq)**

- 1 Recitation Al Qur'an with pondering

- 2 The Provision of Believers of Al Imaam ibn Rajab al Hanbalee
 - 3 The Humility in Prayer of Al Imaam ibn Rajab al Hanbalee
 - 4 The Evil of Craving for Wealth and Status of Al Imaam ibn Rajab al Hanbalee
 - 5 The Stranger (Al Ghurabaa) of Al Imaam ibn Rajab al Hanbalee
- **Supplication and Remembrance of Allaah**
 1. Al Qur'aan
 2. The Citadel of Muslim (Hisn al Muslim)
 - **On Marital Issues.**
 1. The Quest for Love and Mercy.
 2. Closer than Garment.
 3. The Fragile Vessels.
 4. Our Precious Sprouts.

All by Ash Shaykh Muhammad Mustafa Al Jibaly

- **On Verdicts**
 1. Fataawa Islamiyyah (Islamic Verdicts) in 8 Volumes¹¹⁷

¹¹⁷ Most of these books are available online. Though, the hard copy is better.

Reading of the New & the Old Testaments

Abu Hurayrah said, "The people of the Scripture (Jews) used to recite the Torah in Hebrew and explain it in Arabic to the Muslims. On that, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said, "Do not believe the people of the Scripture or disbelieve them, but say: {We believe in Allaah and what is revealed to us.} [Quran 2:136].¹¹⁸

Jaabir ibn 'Abdullah narrated that, 'Umar ibn al-Khattaab came to the Prophet with some written material he had got from one of the people of the Book. He read it to the Prophet, and he got angry and said: "Are you confused (about your religion), O son of al-Khattaab? By the One in Whose hand is my soul, I have brought it (the message of Islam) to you clear and pure. Do not ask them about anything, lest they tell you something true and you disbelieve it, or they tell you something false and you believe it. By the One in Whose hand is my soul, if Musa were alive, he would have no option but to follow me."¹¹⁹

Ash-Shaykh Saalih bn 'Abdil Azeez bn Muhammad Aal Shaykh writes: The scholars have two statements on the issue of reading The Old and The New Testaments.

The first statement: Absolute prohibition of reading from Taorah, Injeel and Zaboor. It means, for anybody, either scholar or other than him, either during the epoch of the revelation or after it. This is the opinion of the largest part of the scholars.

¹¹⁸ Saheeh Al Bukhaaree

¹¹⁹ Al Albaanee graded it authentic in Irwāu al Ghaleel 6/34

The second statement: Restricted prohibited: It is only allowed for the trustworthy scholars to read from it mainly to refute the heresy of the Jew or the Christian, or to help the religion or the likes regarding the issue of calling to the path of Allaah and knowledge-based effort.

The majority of the scholars relies on the second statement and wrote many books to part of the deviations of the Old and the New Testaments.

Rather, Shaykh Islaam Ibn Taymiyyah wrote a book and titled it: The Authentic Response to the Modifier of the Religion of Maseeh. It contains many citations from The Old and The New Testaments, likewise, Ibn Qayyim wrote a book: *The Guidance to the Confused and Response to The Jew and The Christian*. It also has many citations from these books. Also, Al Qurtubee and a group of scholars do read from it mainly to help the religion.

This is the evidence, yet it is illegal for an individual or student of knowledge to read from it, rather it is prohibited and it is a sin.

If a well-versed individual reads from it mainly for Jihaad, it is allowed for him, because when he (SallaLlāhu 'alayhi wa sallam) ordered the stoning of an adulterer Jew and they said; stoning is not in our Scripture. He said: Bring here the Taurat (Torah) and recite it if you are truthful. (Aal 'Imran (3): 93). They then brought The Taurah, the Prophet looked into it, the Jew covered the verse on stoning with his hand or finger. Then 'AbduLlaahi bn 'Abdus Salaam said: Command him to raise his hands, the verse is under his hand.

The reason behind the Prohibition: Because of Abrogation or corrupted, or both?

The Correct Answer: The prohibition was because of both reasons.

The first: Because it was abrogated; the message of Mûsaa and 'Isaa was abrogated by the Message of Muhammad (SallaLlāhu 'Alayhi wa sallam). Allaah is not pleased with (following any previous Messengers) except following Al Qur'an and Muhammad (SallaLlāhu 'Alayhi wa sallam)

The second: It was corrupted; the corruption in Taorah and Injeel is copious. Therefore, it is not reliable to cite from it if the reader is seeking the truth regarding an issue; because it has been corrupted and altered as Allaah mentioned¹²⁰.

Ash Shaykh Mashoor Hasan aal Salmaan said: The apparent is that the detestation of this is for refraining, not stern prohibition, and the most appropriate in this issue is to “separate between the layman and the well-versed individual in faith; it is not allowed for him to look at anything in it, contrary to the well-versed; it is allowed for him, especially when citing evidence to refute the opposition. The transmission of the present and the past scholars from Torah [and Injil (The Bible)], and coercing the Christian to affirm (the messenger-ship of) Muhammad with what they deduced from their book indicates this.¹²¹

¹²⁰ Sharh Fadhl al Islaam p. 216-18

¹²¹ Kutub Hadhar minha Al ‘Ulamaa 1/50

The Simplified Islamic Monotheism

The Six Articles of Faith

The six articles of faith (Arkaan al Īmaan) are the doctrine of Islaam every Muslim must believe in; disbelief in one is synonymous to disbelief in others.

They are as follows:

1- Belief in the Oneness of Allaah

Allaah is the One. He is the Supreme and Eternal, the Creator and Provider, the Merciful and Compassionate. He has no father or mother and no son or daughter; He has never fathered anyone nor was He fathered. He has no equal. He is the God of all humankind, not of a special tribe, race, or group of people.

Allaah is Mighty and Supreme, above His Throne, yet is very near to his slaves with His knowledge.

This is of four divisions:

- a. **Belief in the Existence of Allaah.** Whosoever denounces His existence is not a Muslim.
- b. **Belief in His Solitary Lordship.** This means He is the King, Provider and Controller.
- c. **Belief in His Oneness Regarding Worship.** No act of worship should be done except for His sake alone.

d. **Belief in His Beautiful Names¹²² and Perfect Attributes.** They should be affirmed as they are mentioned in al Qur'an and the authentic ahaadeeth (pl. Hadeeth), without:

¹²² The authentic 99 Names and attributes of Allah as contained in the "Sharh Al-Qawaaidu Al-Muthlaa" of Shaykh Muhammad bin Saalih al-'uthaymeen...
Sheikh Uthaymeen (May Allaah have Mercy on him) said: I have gathered ninety-nine names that are clear to me from the book of Allaah and from the authentic Sunnah of the prophet صلى الله عليه وسلم .

01. الله Allaah
02. الأَحَد Al-Ahad The Unique
03. الأَعْلَى Al-A'laa The Most High
04. الأَكْرَم Al-Akram The Most Generous
05. الإِله Al-Ilaah The One Who Alone Deserves to be Worshipped
06. الأَوَّل Al-Awwal The First
07. الآخر Al-Aakhir The Last
08. الظَّاهِر az-Zaahir The Uppermost One
09. البَاطِن Al-Baatin The Innermost One
10. البَارِئ Al-Baari The Originator
11. البَرَّ Al-Barr The Most Benign and Kind
12. البَصِير Al-Baseer The All Seeing
13. التَّوَّاب At-Tawwaab The One Who Guides His Servants to Repent and Accepts Their Repentance
14. الجَبَّار Al-Jabbaar The Exalted and All Mighty Compeller
15. الحَافِظ Al-Haafiz The Protector
16. الحَسِيب Al-Haseeb The Reckoner Who Suffices
17. الحَفِيز Al-Hafeez The Guardian
18. الحَنِيء Al-Hafee The Benevolent
19. الحَقَّ Al-Haqq The True One
20. المُبِين Al-Mubeen The Clear and Manifest One

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21. الْحَكِيم Al-Hakeem The One Fully Wise or Al-Haakim, The All-Wise
 22. الْحَلِيم Al-Haleem The Forbearing
 23. الْحَمِيد Al-Hameed The One Who is Deservedly Praised
 24. الْحَيُّ Al-Hayy The Ever Living
 25. الْقَيُّوم Al-Qayyoom The Self Subsisting One Upon Whom Everything Depends
 26. الْخَبِير Al-Khabeer The Fully Aware
 27. الْخَالِق Al-Khaaliq The Creator and Maker of Everything
 28. الْخَالِق Al-Khallaq The Creator Who Creates Again and Again
 29. الرَّؤُوف Ar-Ra'oof The Compassionate and Kind
 30. الرَّحْمَان Ar-Rahmaan The Extremely Merciful
 31. الرَّحِيم Ar-Raheem The Bestower of Mercy
 32. الرَّزَّاق Ar-Razzaaq The Great Provider
 33. الرَّقِيب Ar-Raqeeb The Ever Watchful Guardian
 34. السَّلَام As-Salaam The Impeccable One or the Flawless One
 35. السَّمِيع As-Samee' The All Hearing
 36. الشَّاكِر Ash-Shaakir The Appreciative
 37. الشَّكُور Ash-Shakoor The One Most Ready to Appreciate and Reward Abundantly
 38. الشَّهِيد Ash-Shaheed The Witness
 39. الصَّمَد As-Samad The Perfect Lord and Master Upon Whom All of the Creation Depends
 40. الْعَالِم Al-'Aalim The All Knower of the Seen and the Unseen
 41. الْعَزِيز Al-'Azeez The All Mighty or the Invincible
 42. الْعَظِيم Al-'Azeem The Tremendous One or the Magnificent
 43. الْعَفْو Al-'Afuww The One Who Pardons Again and Again
 44. الْعَلِيم Al-'Aleem The All Knowing
 45. الْعَلِيّ Al-'Aliyy The Exalted
 46. الْغَفَّار Al-Ghaffaar The Oft-Forgiving
 47. الْغَفُور Al-Ghafoor The One Who Forgives Extensively
 48. الْغَنِيّ Al-Ghaniyy The Independent One Who is Free of All Needs
 49. الْفَتَّاح Al-Fattaah The Judge and Opener Who Distinguishes the Truth from

Falsehood

50. الْقَادِر Al-Qaadir The Fully Able One
51. الْقَاهِر Al-Qaahir The Invincible Subduer
52. الْقُدُّوس Al-Quddoos The Pure and Perfect
53. الْقَدِير Al-Qadeer The All Powerful
54. الْقَرِيب Al-Qareeb The One Who is Near
55. الْقَوِيّ Al-Qawiyy The One Perfect in Strength
56. الْقَهَّار Al-Qahhaar The Overwhelming Subduer Who is Never Overcome
57. الْكَبِير Al-Kabeer The Incomparably Great
58. الْكَرِيم Al-Kareem The Bountiful, the Generous One Abundant in Good
59. اللَّطِيف Al-Lateef The Subtle and Kind
60. الْمُؤْمِن Al-Mu'min The True and Trustworthy, the Granter of Security
61. الْمُتَعَالِي Al-Muta'aalee The Supreme and Exalted One
62. الْمُتَكَبِّر Al-Mutakabbir The One Supreme in Glory, the Justly and Rightfully Proud
63. الْمَتِين Al-Mateen The Strong
64. الْمُجِيب Al-Mujeeb The Responsive
65. الْمَجِيد Al-Majeed The One Perfect in Glory and Honour
66. الْمُحِيط Al-Muheet The All Encompassing
67. الْمُصَوِّر Al-Musawwir The Bestower of Forms
68. الْمُقْتَدِر Al-Muqtadir The Omnipotent
69. الْمُقِيت Al-Muqet The All Powerful Maintainer
70. الْمَلِك Al-Malik The King
71. الْمَلِك Al-Maleek The Omnipotent Sovereign
72. الْمَوْلَى Al-Mawlaa The Patron Lord or the Master and Supporter
73. الْمُهِيمِن Al-Muhaymin The Trustworthy and Ever Watchful Witness
74. النَّصِير An-Naseer The Helper
75. الْوَاحِد Al-Waahid The One and Only
76. الْوَارِث Al-Waarith The Inheritor
77. الْوَاسِع Al-Waasi' The Vast One
78. الْوَدُود Al-Wadood The Loving One and the Beloved One

- i. **Tamtheel**: Likening Him to His creation.
- ii. **Takyeef**: Refraining from saying how do they look like?

2- Belief in the The Angels

Angels are unseen, pure and spiritually obedient creatures. Allaah created them from light and to fulfill His commands, worship Him, deliver His

79. الوكيل Al-Wakeel The Trustworthy Disposer of Affairs

80. الولي Al-Waliyy The Guardian Lord

81. الوهاب Al-Wahhaab The Bestower

From the Authentic Sunnah:-

82. الجميل Al-Jameel The Beautiful One

83. الجواد Al-Jawaad The Munificent

84. الحكيم Al-Hakam The Judge

85. الحلي Al-Hayyiyy The One who possesses honourable shame

86. الربّ Ar-Rabb The Lord and Nurturer

87. الرفيق Ar-Rafeeq The Gentle

88. السُّبُّوح As-Subbooh The Venerated and Perfect

89. السَّيِّد As-Sayyid The Lord and Master

90. الشَّافِي Ash-Shaafee The One Who Cures

91. الطَّيِّب At-Tayyib The Pure One

92. القابض Al-Qaabid The Withholder

93. الباسط Al-Baasit The Granter of Ample Provision

94. المُقَدِّم Al-Muqaddim The One Who Gives Precedence

95. المُؤَخَّر Al-Mu'akhkhir The One Who Puts Back

96. المُحْسِن Al-Muhsin The One Who Acts in a Good and Fine Manner

97. المُعْطِي Al-Mu'tee The Giver

98. المَنَّان Al-Mannaan The Beneficent Bestower of Bounties

99. الوثر Al-Witr The One

messages to the Prophets, write down the deeds of Human Beings and the Jinn, protect the pious among them and punish the miscreant. No one knows their number except Allaah.

3- Belief in the Divine Revelations

Muslims believe in the revelations sent by Almighty Allaah to His Prophets and Messengers including at Taurah, al Injeel, the Scrolls of Abraham, Zabur of Daawud and al Qur'aan.

All other books were abrogated by Al Qur'an.

4- Belief in the Prophets of Allaah

All of the Messengers and the Prophets of Allaah such as Aadam, Nooh, Ibraaheem, Musaa, Daawud, Sulaymaan, Isaa and Muhammad were mortal human beings who were endowed with Divine Revelations and appointed by God to teach humankind how to submit themselves to His will and obey His laws.

5- Belief in the Resurrection after Death and the Day of Judgment

After the World ends, Muslims believe that all people will be brought back to life to face the Judgment of Almighty Allaah. Muslims believe in an appointed Day of Judgment and in paradise and hell.

6- Belief in the Preordainment (Qadar)

Muslims believe in Allaah's eternally pre-existent knowledge and that nothing in existence lies outside of His eternal control.¹²³

The Five Pillars of Islaam (Arkaan al Islaam)

These are the basic beliefs and acts expected to be fully fulfilled by every Muslim. It includes spiritual acts and physical acts. They are:

1. The belief that there is no god worthy to be worshipped except Allaah and Muhammad is the Messenger of Allaah.¹²⁴

¹²³ Please, read more about this in the book: The Creed of the Ahlu Sunnah wal-Jama'ah by Ash Shaykh Muhammad bin Saalih al 'Uthaymeen. Translated by our dear teacher, Ustaadh Abu Naasir Ibraahim Abdur Rauf.

¹²⁴ Testifying to his messenger-ship includes:

1. Affirming what he said without any iota of doubt.
2. Abide by his order.
3. Refrain from what he prohibited.
4. Do not put forward the statement of any person before his statement.
5. Do not practice what he did not do or instructed.
6. Do not say anything about him or do anything for his personality without his order.
7. Believe that, the Prophet (SallaLlaahu 'alayhi wa sallam) does not have any share in Lordship: He should neither be prayed to nor sought for guidance. He is only the slave of Allaah.

He said about himself:

I possess no power of benefit or hurt to myself (Al A'araaf (7): 188)

This is the statement that makes an individual a Muslim and its denial is tantamount to excommunication.

The correction of deeds is built on these two testifications, because testifying that there is no other god except Allaah demands sincerity (al-ikhlaas) and testifying that Muhammad is the Messenger of Allaah demands following (al-'itibaa').

All the deeds used to draw near Allaah will not be accepted except with these two basic conditions;

- i. Al Ikhlaas liLlaahi: Doing the righteous deeds for the sake of Allaah without show off or hypocrisy.
- ii. Al Mutaaba'h lir RasūliLlaahi: Doing the righteous action exactly how the Prophet did it or instructed that it be done.

Any action devoid of these two principles is null and void. Please, learn and memorise it, it is very essential.

2. Establishment of (five daily) Salah

It is a spiritual and physical act of worship, preceded by ablution or sand ablution and starts with Takbeer (that is, Allaah Akbar) and ends with Tasleem (that is, As Salaam Alaykum wa RahmatuLaah).

It cannot be established except by perfecting its pillars and obligations

Anyone that establishes it is a Muslim and whoever abandons it or rejects its obligation is a disbeliever.

3. Payment of Zakah

It is the obligatory due paid on money or commodities upon reaching Nisaab.

4. Fasting in the month of Ramadan

This means to fast (refraining from what can vitiate fasting like eating, drinking and copulation from sunrise till sunset) in the ninth month of the Islamic Calendar.

5. Performing pilgrimage

It is a lifetime obligation upon whoever has the ability.

Note: Denouncing the obligation of any of these pillars is tantamount to excommunication.

The Nullifiers of Islam¹²⁵

THE FIRST NULLIFIER

Know that the Nullifiers of Islaam are ten.

First: Shirk (associating partners) in the worship of Allaah. Allaah says:

“Verily, Allaah does not forgive that partners be associated with Him in worship (i.e. Shirk), but He forgives what is lesser than that to whom He wills.”¹²⁶

And He says: “Verily, the one who mixes partners in worship with Allaah (Shirk), then Paradise has been made forbidden for him and his final abode will be the Hellfire. And the wrongdoers will not have any helpers (in Hell).”¹²⁷

What falls into this is performing sacrifices to someone other than Allaah, such as the person who offers a sacrifice to the Jinn or to a grave.

THE SECOND NULLIFIER

Second: Whoever places intermediaries between himself and Allaah, calling unto them and asking intercession from them, and seeking reliance in them, has committed disbelief according to the unanimous agreement (Ijmaa’).

¹²⁵ Translated by al-ibaaanah publihers

¹²⁶ Surah An-Nisaa: 116:2

THE THIRD NULLIFIER

Third: Whoever does not hold the polytheists to be disbelievers, or has doubts about their disbelief or considers their ways and beliefs to be correct, has committed disbelief.

THE FOURTH NULLIFIER

Fourth: Whoever believes that some guidance other than that of the Prophet's (sallallaahu 'alayhi wa sallam) is more complete than his guidance and that someone else's judgment is better than his judgment, such as the one who prefers the judgment of the Tawaagheet (pl. of Taaghoot; false deities/religions) to his judgment, then he is a disbeliever.

THE FIFTH NULLIFIER

Fifth: Whoever hates something that the Messenger came with, even though he may act on it, has disbelieved.

THE SIXTH NULLIFIER

Sixth: Whoever mocks or ridicules any part of the Messenger's Religion or its rewards or punishments has committed an act of disbelief. The proof for this is Allaah's statement:

"Say: 'Was it Allaah and His verses and His Messenger that you were mocking? Make no excuses, you have disbelieved after having had faith.'¹²⁸

THE SEVENTH NULLIFIER

¹²⁸ Surah At-Tawbah: 65-66

Seventh: Sorcery, which includes magic spells that cause a person to hate something he seeks after (sarf) or love something he doesn't seek after ('atf). So whoever performs it or is pleased with it being done, has committed disbelief. The proof for this is Allaah's statement:

"And neither of these two (angels) would teach anyone until they had first said to them: 'We are only a trial (for the people), so do not commit disbelief.'¹²⁹

THE EIGHTH NULLIFIER

Eighth: Supporting and assisting the polytheists against the Muslims. The proof for this is Allaah's statement:

"And whoever amongst you takes them (i.e. the disbelievers) as allies and protectors then he is indeed from among them. Verily, Allaah does not guide a wrong-doing people."¹³⁰

THE NINTH NULLIFIER

Ninth: Whoever believes that it is permitted for some people to be free from (implementing) the Sharee'ah (revealed laws) of Muhammad (i.e. Islaam), just as it was permitted for Al-Khidr to be free from the Sharee'ah of Moosaa, then he is a disbeliever.

THE TENTH NULLIFIER

¹²⁹ Surah AlBaqarah: 102

¹³⁰ Surah Al-Maa'idah: 51

Tenth: Turning away from Allaah's Religion, not learning it or implementing it (is an act of disbelief). The proof for this is Allaah's saying:

"And who does more wrong than he who is reminded of the ayaat (signs/verses) of his Lord, then turns away from them. Verily, We shall extract retribution from the criminals."¹³¹

There is no difference, with regard to (committing any of) these nullifiers, between the one who jokes, the one who is serious or the one who does so out of fear. However, the one who commits them due to being coerced (is excused). All of these (ten)¹³² matters are from the gravest in danger and from those that most often occur. So a Muslim must beware of them and fear from these acts befalling him. We seek refuge in Allaah from those things that bring about His Anger and painful Punishment. May the peace and blessing be on the best of His creatures, Muhammad (sallAllaahu 'alayhi wa sallam).

¹³¹ Surah As-Sajdah: 22

¹³² They are more than ten. These were only mentioned because they are often committed

The Prophets of Allaah

Allaah says:

قَالَ تَعَالَى: ﴿۞ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ
وَمَلَائِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا
عُفِّرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿۲۸۵﴾ **ال بقره: ۵۸۲**

The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, “We make no distinction between one another of His Messengers” – and they say, “We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).” (Surah al Baqarah (2): 285)

1. Adam Alayhi Salaam
2. Idris (Enoch) Alayhi Salaam
3. Nuh (Noah) Alayhi Salaam
4. Shu'ayb Alayhi Salaam
5. Lut (Lot) Alayhi Salaam
6. Ibrahim (Abraham) Alayhi Salaam
7. Ismail (Ishmael) Alayhi Salaam
8. Ishaq (Isaac) Alayhi Salaam
9. Yaqub (Jacob) Alayhi Salaam

10. Yusuf (Joseph) Alayhi Salaam
11. Ayyub (Job) Alayhi Salaam
12. Musa (Moses) Alayhi Salaam
13. Harun (Aaron) Alayhi Salaam
14. Dawud (David) Alayhi Salaam
15. Sulayman (Solomon) Alayhi Salaam
16. Ilyas (Elias) Alayhi Salaam
17. Yunus (Jonah) Alayhi Salaam
18. Zakariya (Zachariah) Alayhi Salaam
19. Yahya (John the Baptist) Alayhi Salaam
20. Al Yasa' (Elisha) Alayhi Salaam
21. Saalih Alayhi Salaam
22. Dhul Kifl Alayhi Salaam
23. Hud Alayhi Salaam
24. Isa (Jesus) Alayhi Salaam
25. Muhammad SallaLlaahu alayhi wa sallam

The Companions of Muhammad

The companions are those who met the prophet (sallaLlaahu ‘alayhi sallam) believing in him and died upon Islaam¹³³.

Interestingly, the Jinns were included among the companions as they are also Mukallaf. Allaah says:

Say (O Muhammad): "It has been revealed to me that a group (from three to ten in number) of jinns listened (to this Qur'ân). They said: 'Verily! We have heard a wonderful Recital (this Qur'ân)!'¹³⁴

He, The High also says:

قَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ **الذاريات: ٦٥**

And I (Allâh) created not the jinns and humans except they should worship Me (Alone).¹³⁵

Zuubi'ah Al Jinnee was one of those who listened to (the recitation of) Al-Qur'aan.¹³⁶

Zurr reported from ‘AbduLlaahi. They descended upon the messenger of Allaah (sallaLlaahu ‘alayhi wa sallam) while he was reciting at the midst of date-palm tree, when they heard (the prophet), they said: listen, by then they were seven, one of them is Zuubi'ah. {It has a good chain}.

The prominent among them are:

¹³³ Al Isaabah vol.1 p.158 and An Nukhbah

¹³⁴ Al Jinn:1

¹³⁵ Adh Dhaariyah:56

¹³⁶ Al Usd pp.417-418 and Al Isaabah vol.4 p.56

1. 'AbduLlaahi bn 'Uthmaan (Abu Bakr)
2. 'Umar bn Khattaab (Abu Hafs)
3. 'Uthmaan bn 'Affaan (Dhun Nurayn)
5. Ali bn Abi Taalib (Abu Turaab)
6. Abu 'Ubaydah al Jarraah (Aameen Al Ummah)
7. Talhah bn 'UbaydiLlaahi (Abu Muhammad)
8. 'Abdur Rahmaan bn 'Awf (Aboo Muhammad).
9. Sa'd bn Abew Waqqas (Aboo Isbaaq)
10. Sa'eed bn Zayd (Abu Zayd)¹³⁷

Muslims should love them, avoid abusing them and refrain from mentioning their deficiencies.

Notes

- When the names of the Prophet are mentioned, it is legislated to say: Alayhi Salaam¹³⁸ or Alayhimaa¹³⁹ Salaam or Alayhim¹⁴⁰ Salaam (Peace be upon him/them)

¹³⁷ I wrote a book, titled: The Companions' Profile, and it was published in 2015. We hope to add to it, and publish it again.

¹³⁸ singular

¹³⁹ Dual

¹⁴⁰ Plural (from three upward)

- When the name of Prophet Muhammad is mentioned, it is a must to say: SallaLlaahu alayhi wa sallam (Peace and blessing of Allaah be upon him)
- When the name of a companion is mentioned, it is legislated to say: RadiyaLlaahu 'anhu or RadiyaLlaahu 'anhumaa or RadiyaLlaahu 'anhum (May Allah pleased with him/them).
- It is legislated to say: RahimahuLlaah or RahimahumaaLlaah or RahimahumuLlaah (May Allaah shower his blessing on him or them) for an individual who dies upon Islaam.
- And, they should not be represented with acronym like (PBUH, SAW, SAWS, AS, RA and RTA).
- Do not use RadiyaLlaahu 'anhu for anyone except the companions.
- Do not restrict karamaLlaahu wajihahu (May Allah honour his visage) to 'Ali bn Abi Taalib.

The Simplified Islamic Jurisprudence¹⁴¹

Chapter 1: Water

This book discusses numerous issues.

1) First, water is pure and is a Purifier. Water does not relinquish either of these two characteristics (purity and ability to purify) unless:

- I. Its scent,
- II. Its colour, or
- III. Its taste is altered as a result of an addition of Najasah (Impurities).

2) (Secondly, if) there is an addition of a Tahir (clean, pure) substance that is added to it (water) rendering it to be unrecognized as (pure) water and (therefore) it is no longer correct to give it the term water.

With regard to this (i.e. water as a purifier), there is no difference between:

- I. A little and a lot of water
- II. Water that exceeds the capacity of two pots, Qullatyn (roughly 190 litres of water, other scholars have different views on how much water it is) and what is less than that.
- III. Running and Stagnant water
- IV. Used and Unused water

¹⁴¹ From the book of Al Imaam Ash Shawkaanee, Ad Durrar al Baahiyah Fee Al Masaail al Fiqhiyyah (The Crystalline Gem of Islamic Jurisprudence).

Chapter 2: Impurities consist of:

- The excrement and the urine of Human being, except the urine of a young male child.
- Dog's saliva.
- Faeces and Manure
- Menstrual Blood
- The flesh of swine

Other than these (above mentioned), there is disagreement (amongst the scholars as to their degree of impurity).

So water is pure. Thus, if something does not change its purity or if it is not mixed with impure substances, we should always assume that the water is pure.

Chapter 3: Purifying Impurities

Impurities are to be cleansed by washing them. (It is to be washed thoroughly) until there is no trace, colour, smell or taste of the impurity remaining. Shoes are to be cleansed by dragging and wiping them against the surface of the ground.

If the Najaasah turns into another material, it becomes pure since its original impure nature – which was the source of the impurity – ceases to exist.

That which cannot be washed (due to its physical dimensions i.e. the ground), water is to be poured upon it (in sufficient amounts to clean it of the impurity) or it is to be removed until no trace of the Najaasah remains.

Water is the primary cleansing tool that is to be used when purifying and cleansing. Nothing can be used (by itself) in its place unless there is an explicit permission alluding to this granted from the Lawgiver (Allah).

Chapter 4: Answering the Call of Nature

When relieving oneself one must:

- Conceal oneself till one is close (to the ground or floor)
- Maintain a distance or relieve oneself in a closed toilet
- Cease talking
- Not carry religious items
- Avoid places where the act of relieving oneself is forbidden by the religion or tradition.
- Not face the Qiblah nor turn one's back towards it.
- Clean one's private parts using three clean stones or any other substitute object that meets the purpose.

When about to relieve oneself it is recommended (based on the Sunnah, Prophetic tradition) to;

- Seek Allah's refuge from the devil.¹⁴²
- Ask forgiveness¹⁴³ (after exiting the place of relieving oneself).

¹⁴² By saying: Allahumma Innee 'adhubika min khubuth wal khabaa'ith

¹⁴³ By saying: Ghufraanak

Chapter 5: Wudu (Ablution)

It is an obligation upon every Muslim liable (Mukallaf) to the obligations of Islam when performing ablution to:

- Mention the Name of Allah¹⁴⁴ if he remembers.
- Rinse his mouth and sniff water (in the nose).
- Wash all of his face.
- Wash his two arms and his two elbows.
- Wipe his head along with his ears.
- It will do if only some of it (head) is wiped.
- Wipe over his turban (if wearing any).
- Wash his feet and ankles.
- Wipe over the shoes (or socks, if wearing any).

Ablution is never valid without the intention¹⁴⁵ to perform it.

Recommended Actions in the Wudu (Ablution)

When performing ablution, it is recommended that one:

- Repeats each act of ablution thrice when washing body parts other than the head.
- Lengthens the washing of the face and limbs (i.e. arms and feet).
- Starts with Siwaak or toothbrush.

¹⁴⁴ By saying: BismiLlaahi

¹⁴⁵ Intention is an action of the heart, it should not be pronounced at all.

- Washes the hands to the wrists thrice before washing other parts necessary for ablution.

Chapter 6: The Nullification of Wudu (Ablution)

Wudu is nullified when:

- 1) Waste comes out via the anus from the two outlets, or gas is passed.
- 2) An act that demands a full bath (ghusl) is done. (i.e. sexual relations, wet dreams or menstruation)
- 3) Sleeping by reclining on one side. (losing consciousness)
- 4) Eating camel meat.
- 5) Vomiting.
- 6) Touching the male's private part.

Chapter 7: Ritual Bath (Al-Ghusl)

Ghusl becomes a must (obligatory) for these reasons:

- 1) When semen discharges, even if due to fantasizing.
- 2) When the circumcision areas of male and female come into contact (in sexual intercourse).
- 3) Menstruation (i.e. the monthly discharge of blood via the uterus).
- 4) Postpartum bleeding

- 5) Nocturnal (wet) dream provided that one sees signs of seminal fluid.
- 6) Death (i.e. the deceased must be washed).
- 7) Islam (i.e. when one embraces Islam, one must take a full bath)

A Description of the Full Ghusl

The obligatory way of Ghusl is:

- 1) Pour water over the entire body or immerse yourself in it.
- 2) Also sniff water and to rinse the mouth⁴²
- 3) Beside, it is highly recommended to rub whatever can be rubbed
- 4) To start with the right-hand side
- 5) To give precedence to washing the limbs that are washed in Wudu' except for the feet⁴³
- 6) The ghusl is not valid unless one has the intention of removing the reason for the bath.

When the ghusl is Recommended

The full bath is legitimately recommended for the following:

- Salatul Jumu'ah
- The two 'Eid Prayers
- For one who washes a deceased person
- For Ihraam
- For the entrance into Makkah.

Chapter 8: The Dry Ablution at-Tayammum

The lack of water or a danger in using it gives at-Tayammum the same function as wudu and as ghusl. The areas for the purification with earth are:

- Face
- Hands (up to the wrists).

One is to wipe these areas once after one's patting (of the earth, ground, flour, etc.). For a valid purification, one must first intend to do so. The mention of Allah's name¹⁴⁶ is a must.

Chapter 9: Menstruation¹⁴⁷

As for menstruation, there are no clear-cut guidelines for its minimum and maximum durations whereby sound rules are satisfactorily met. This goes for purity as well. Thus, if a female has a definite period of menstruation, she is to handle acts of worship accordingly. Otherwise if it is not definite, she is to form judgements about her situation by resorting to comparison (specific pain or colour).

However, menstrual blood is distinguishable in the sense that a female is said to be menstruating only when menstrual blood is observed. If she observes other than the menstrual blood, then she is said to be having

¹⁴⁶ By saying BismiLlaahi

¹⁴⁷ Ash Shaykhv Muhammad bn Saalih Al 'Uthaymeen has a good treatise on this issue, titled 'Natural Blood of Women'

the prolonged period of blood flow (usually called Istahaadhah). In the latter case, the female's situation is similar to a state of purity, and all she has to do is wash off the blood and do ablution for every prayer. Yet, a menstruating female must neither pray nor fast. In addition, she is not to engage in sexual intercourse until she bathes after purity. She must also make up days for which she missed fasting (during the month of Ramadan).

Postnatal Bleeding

The maximum postnatal bleeding period is forty days. There is no minimum, and she is just like a menstruating female. (Thus, she is prohibited from acts of worship just as if she were menstruating).

The Book of Prayer

Chapter 1: The Times of Prayer

The time of the noon (Dhuhr) prayer starts once the sun passes the meridian; except for the shade of postmeridian time. Also, the period of the noon prayer ends when an object and its shadow are equal in length. This timing indicates the beginning of the evening (Asr) prayer. It is the time of the afternoon prayer as long as the sun is white and clear. The start of sunset (Maghrib) prayer time is sunset, and the end of it is the disappearance of the twilight. This in turn indicates the start of the night (Isha) prayer, and its end is midnight. On the same hand, the beginning of the dawn (Fajr) prayer time is when the dawn breaks, and it ends at sunrise.

Therefore, whoever misses a prayer due to sleep or forgetfulness makes it up upon waking or remembering. As for one who has an excuse and is able to pray a rak'ah (a unit of prayer), then he has offered such a prayer with the group. However, timing is obligatory.

Prayers may be combined if there is a permissible excuse.

One who has done Tayammum and whose prayer is incomplete¹⁴⁸ or purity¹⁴⁹ should offer prayer like others without delay.

Disliked times to pray exclude Makkah are:

- 1) After the dawn till the sun rises
- 2) The postmeridian (Zawwal) period excluding Friday⁶⁴
- 3) After the afternoon prayer till sunset⁶⁵

However, permitted to pray in these times is whoever has a reason to pray like customary ones of ablution⁶⁶, the greeting of the Masjid, etc. Those that are prohibited are the absolute voluntary prayers.

Chapter 2: The Adhan¹⁵⁰ (The Call to Prayer)

¹⁴⁸ Al 'Allāmah Siddiq Hasan Khaan comments: Such as an individual who his sickness hampers him from fulfilling some pillars of salah (At Ta'liqaat Ar Raadiyah 1/238)

¹⁴⁹ Al 'Allāmah Siddiq Hasan Khaan comments: Such as an individual, who has what impeded water from reaching his limbs of ablution. (At Ta'liqaat Ar Raadiyah 1/239)

¹⁵⁰ The text of the Athan (Arabic accent)

The text of the 'Athan':

It is required that inhabitants of an area appoint one or more callers to prayer. The caller (Mu'adhdhin) is to summon using the legislated words when it is time for prayer. Upon hearing the call, it is recommended that the hearer follow the caller (i.e. repeat the words of the call).

Allahu akbar, Allahu akbar,
Allahu akbar, Allahu akbar.
Ashhadu alla ilaha illallah,
Ashhadu alla ilaha illallah.
Ashhadu anna Muhammadar-rasoolullah,
Ashhadu anna Muhammadar-rasoolullah.
Hayya 'ala-ssalah,
Hayya 'ala-ssalah.
Hayya 'alal-falah,
Hayya 'alal-falah.
Allahu akbar, Allahu akbar.
La ilaha illallah.

The Meaning of the Athan

Allah is the greatest, Allah is the greatest.
Allah is the greatest, Allah is the greatest.
I bear witness that there is no deity (worthy of worship) but Allah.
I bear witness that there is no deity (worthy of worship) but Allah.
I bear witness that Muhammad is Allah's Messenger.
I bear witness that Muhammad is Allah's Messenger.
Come to the prayer, Come to the prayer.
Come to prosperity, Come to prosperity.
Allah is the greatest, Allah is the greatest.
There is no deity (worthy of worship) but Allah.

It is also a requirement to pronounce Iqaamah¹⁵¹ (i.e. call to stand or prayer) according to what has been mentioned with regard to it.

Chapter 3: The Conditions of Prayer

One praying must:

- Purify one's garments, body and place of the prayer from impurity.
- Cover one's private parts
- Not to wear a sleeveless garment
- Not dangle (i.e. a loose piece of garment)

¹⁵¹ The text of 'Iqamah' (Arabic accent)

Allahu akbar, Allahu akbar,
Ash-hadu alla ilaha illallah,
Ashhadu anna Muhammadar-rasoolullah,
Hayya 'ala-ssalah,
Hayya 'alal-falah,
Qad qamati-ssalah, qad qamati-ssalah
Allahu akbar, Allahu akbar.
La ilaha illallah.

The Meaning of the 'Iqamah'

Allah is the greatest, Allah is the greatest.
I bear witness that there is no deity (worthy of worship) but Allah
I bear witness that Muhammad is Allah's Messenger.
Come to the prayer, come to prosperity.
Prayer is to begin, prayer is to begin.
Allah is the greatest, Allah is the greatest.
There is no deity (worthy of worship) but Allah.

- Not allowing the garment drop under the ankles.
- Not to fold or gather the garments (e.g. fold one's sleeves, gather one's hair within a turban).
- Not to pray while wearing a silk garment.
- Not to pray in garments of beauty to show off
- Not to pray in stolen garments.
- Face the Qiblah¹⁵² if it is observable⁸¹. If not, one is to roughly estimate the direction.

Chapter 4: The Description of the Prayer

- Prayer is never valid without a previous intention for the Prayer
- (Pillars of the Prayer): All of the pillars of prayer are obligatory except the middle witness of testimony of faith, Tashahud and the posture of rest.
- (The Obligatory acts of the Prayer:) The obligatory supplications in the prayer (then they are) the magnifications of takbir, Fatihah in every rak'ah even if one is praying behind an Imam, the last tashahud and the Tasleem.

(The Sunnah acts of the prayer): All the other practices whether oral or physical are classified as Sunnah, and they are:

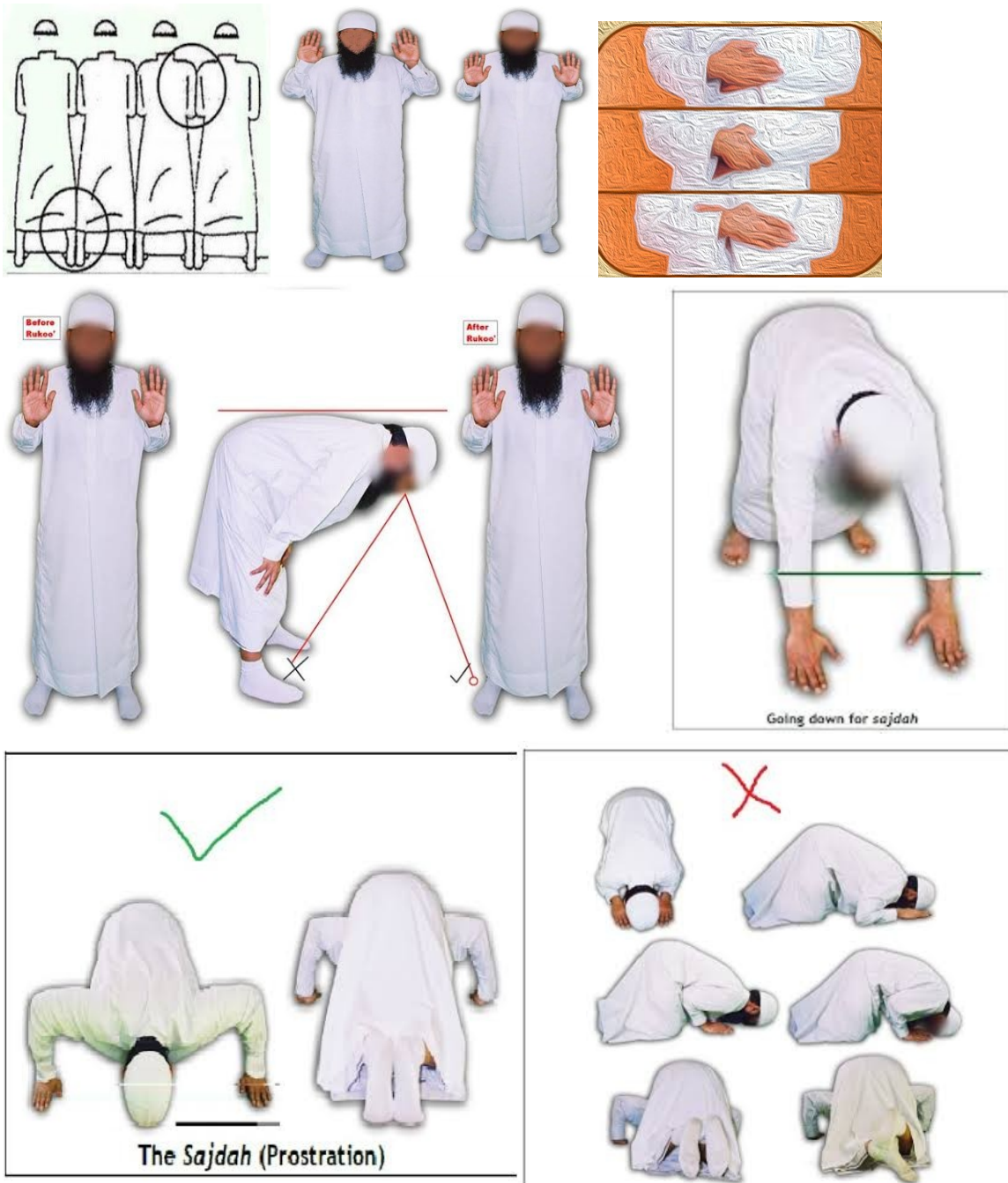
- Lifting the arms in the four specified postures.
- Drawing the arms towards the chest.
- The opening words of prayer following Takbir
- Seeking Allah's refuge from shaytaan.

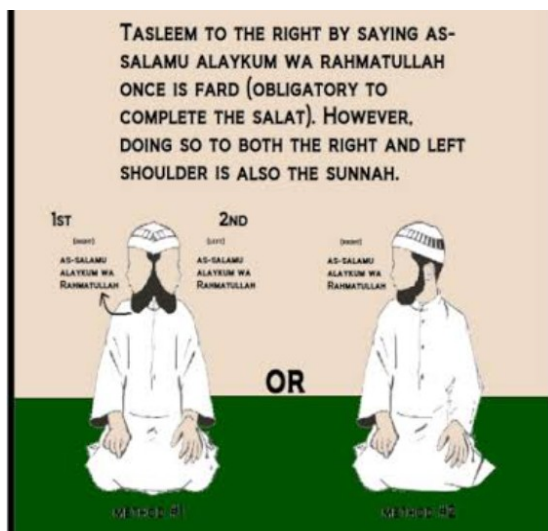
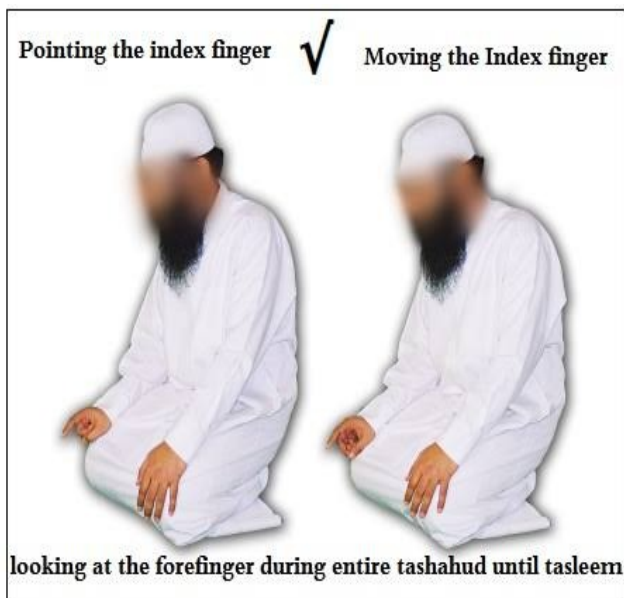
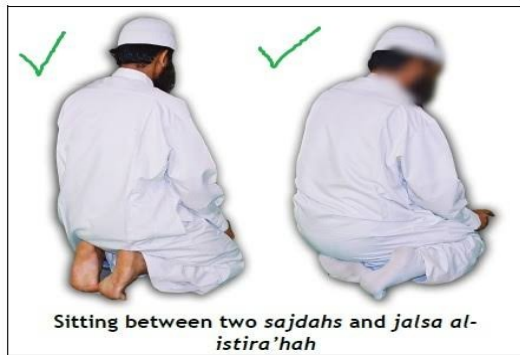
¹⁵² The direction of Ka'bah

- Ta'meen (i.e. Saying "Amin" after the Fatihah).
- Reciting verses or surahs other than the Fatihah
- The mid-Tashahud
- Respite posture.
- The words of supplication in every pillar (except those which are obligatory).
- Saying as many supplications as one wishes and seeking wellbeing in this world and the hereafter using the reported supplications¹⁵³ narrated from the Prophet or unreported.

¹⁵³ See: The Citadel of the Believer.

Prophet's Prayer Described Pictorially





Chapter 5: Prayer Nullifiers

- Talking.
- Preoccupying oneself with what is not related to (the) prayer.
- Intentionally leaving out a condition or pillar.

Chapter 6: Who Has To Pray And Who Does Not And The Prayer Of The Sick

- Prayer is not compulsory for one who is not legitimately liable to the obligations of Islam. The following individuals are exempted from the obligation of prayer:
 - He who is unable to pray by lowering the head
 - He who falls unconscious till prayer time passes.
 - As for the ill, he/ she is to maintain a standing posture: if unable, a sitting posture, if unable a reclining posture.

Chapter 7: Supererogatory Prayers

Supererogatory prayers are:

- Four before Dhuhr prayer and four after it.
- Four before the Asr prayer.
- Two rak'ah after Maghrib prayer, two rak'ah after Isha prayer and two rak'ah before fajr prayer.
- Prayer of Duha.
- Night prayer and its Rak'ah are 13 at most, concluded with an odd-numbered Rak'ah (one rak'ah).
- The prayer upon entering the Masjid.

- The prayer for guidance (Istikharah Prayer).
- The two rak'ahs between the call for prayer (adhan) and the call to stand for prayer (Iqaamah).

Chapter 8: Congregational Prayer

Congregational prayer is one of the most confirmed Sunnahs. Two (Muslim) individuals as a minimum make a congregation. The more the congregation is the more the reward, and it is valid when observed behind the impious. Yet, it is better that the Imam be pious and devout. Also, men lead women but not vice versa.

One leading an obligatory prayer may lead he who is observing a supererogatory prayer and vice versa.

Reasonably keeping up (with the Imam's movement) is a must (i.e. not to anticipate the Imam nor fall behind).

An Imam must not lead those who dislike him.

The Imam is to observe as succinct (make brief) a prayer as anybody behind him may observe.

Individuals who should be conceded the role of Imam are: the ruler, the paternal family members and the best in recitation; the most knowledgeable and learned in Qur'an (and) then the eldest among you.

If something goes wrong with the Imam's prayer, he-the Imam-is responsible for it and not the ones praying behind.

The individuals led in a prayer are to stand behind the Imam. If there is only one, he is to stand on the right-hand side of the Imam.

A woman leading a prayer for women should stand within them. The men should form a row first, then the boys, then the women.

The ones who deserve to be in the first row are the most wise and learned.

The individuals of a congregation must maintain straightness and evenness in their rows; fill the gaps, and complete rows nearer to the Imam all the way back (i.e. the 1st row, then the next, etc.)

Chapter 9: Prostration Due to Forgetfulness

It is composed of two prostrations done before or after Tasleem (i.e. the conclusive greeting of the prayer) with a consecration (Takbeer), a Tashahud and a Tahleel (a synonym for Tasleem meaning the conclusive greeting).

It is legitimized (i.e. issued in the name of religion to prostrate due to forgetfulness) for leaving out an act of Sunnah (during prayer), also for an unintentional addition of even one Rak'ah and for doubt in number.

When the Imam prostrates, those praying behind him are expected to follow up as well.

Chapter 10: Making up Missed Prayers

If one does not offer a prayer and there is no excusable reason for doing so, then in this case, paying back the debt of Allah is given utmost priority (i.e. making up for that prayer becomes a must).

If it is due to an excusable reason, it is not making up for the missed prayer (i.e. it is not a must to make up the prayer), it becomes a matter of performance rather than a matter of making up for it except for Eid prayer; it is to be performed in the following day.

Chapter 11: Friday Prayer

This prayer is obligatory upon everyone who has become liable to the obligations of Islam except:

- Women
- Slaves
- Travellers
- Those who are ill (or unable).

Friday prayer is like the rest of other prayers and differs only in the legitimacy of the two speeches (sermons) delivered before it. Its time is that of Dhuhr prayer.

Whoever attends Friday prayer should:

- Not step on or annoy people.

- Listen attentively during the delivery of both speeches (the two khutbahs)

It is recommended for Friday prayer that one:

- Arrive early to the Masjid.
- Perfume oneself
- Adorn oneself and be well dressed¹¹⁶ □ Sit near the Imam.
- One who is able to catch one Rak'ah is considered to have observed Friday prayer.

Friday prayer becomes permissible (i.e. not obligatory) when it happens that it corresponds to the Day of Eid.

Chapter 12: The Prayer of the Two Eids

It is two rak'ah: In the first rak'ah, (there should be) seven takbeerat before the recitation (of Surah Fatihah): In the second rak'ah, (there should be) five takbeerat before the recitation as well.

Speech is delivered after prayer.

It is recommended in the Eid prayer to:

- Adorn oneself and be well-dressed.
- Offer prayer outside one's city, town, or village (i.e. at or beyond the outskirts of one's area).

Take another path (when returning).

- Eat before leaving home for prayer in Eid Al-Fitr but not in Eid Al-Adha.
- Its time starts after the sun rises to an altitude of a spear until the meridian.
- There is no Adhan (call to prayer) Iqaamah (call to stand for prayer) in it.

Chapter 13: Prayer in Time of Fear

The Prophet (Sallallahu alayhi was sallam) offered this prayer in different ways and they are all acceptable and valid.¹

When fear reaches its peak and battle becomes seriously intense the rider and the walker are to offer prayer even if it is not towards the Qiblah, even if one has to offer it by gesture.

Chapter 14: Prayer in Time of Journey

Shortening prayer becomes incumbent upon whosoever moves out of his/her homeland with the intention of traveling even if the distance is less than a Bareed (i.e. 22 kilometres and 260 meters).

If one resides in a place and is doubtful about one's period of residence, one is to shorten prayer for 20 days then offer complete prayers after then.

Yet, if one willingly intends to reside for a period of four (nights), one is to complete prayers after that period and it is at one's discretion to combine two prayers in advance or have the combining delayed (till the time of the anticipated prayer) with one Adhan and two Iqaamahs in both cases.

Chapter 15: The Prayer of Solar and Lunar Eclipses

It is Sunnah. The correct of what has been said regarding its description is two rak'ahs with two bowing postures in each rak'ah. In this regard, three, four and five (rak'ahs) have been mentioned, between every two bowing postures, one is to recite what one is able to offer.

One bowing posture in each rakah has also been mentioned.

The following is recommended during the solar and lunar eclipses:

- Supplication.
- Takbeer (saying "Allahu Akbar")
- Spending in the way of Allah (alms giving)
- Begging for Allah's forgiveness¹³³

Chapter 16: Prayer for Rain

When it is a time of drought, it is Sunnah to offer a prayer of two Rak'ahs. Once offered, a speech is to follow. It should include:

- Words of reminder, exhortations to return in obedience, exhortations demanding restraint from disobedience to Allah.

The Imam and those with him should constantly beg for Allah's forgiveness and ask Him to uplift the drought, and then they are to turn over their garments.

Book of Funeral

It is Sunnah to:

- Visit the ill.
- Instruct the one close to death to say the Shahadatayn¹⁵⁴ (the two testifications of faith).
- To direct the dying person (towards Qiblah).
- Close the dead person's eyes when he dies

Initially, prepare him except to confirm his life, pay his debts and cover him.

Moreover, it is permissible for one to kiss him. The dying person must have confidence and trust in his Lord, repent to him and get rid of all what he owes others (i.e. debts, rights, possessions etc.)

Section: Washing the Deceased

Those who are alive must wash the deceased Muslim; the closer in kinship must do the washing if he/she is from the same sex, and a couple may wash the one who is dead. The washing is three, five, seven times or more with water and lotus leaves (Sidr). The last wash is with camphor¹⁴⁵. The right hand-side parts of the body are to be washed first. The Shaheed (one who dies in the battlefield for Allah's cause) is not to be washed.

Section: Shrouding the Deceased

¹⁵⁴ Laa ilaha ila Llaaha Muhammad RasuluLlaahi

He must be shrouded in a garment that appropriately covers the body, even if it is the only garment he has. There is nothing wrong with adding more shrouds but without being extravagant¹⁴⁷. The Shaheed (Martyr) is to be shrouded in the garments he was wearing when he was killed. It is recommended to perfume the deceased's body and his shrouds.

Section: Praying on the Deceased

Praying on him is obligatory.

The Imam is to stand near the man's head and the woman's waist. Then he is to pronounce four or five takbeerat. After the first takbeer, he is to recite the Fatihah. Between the takbeerat, he is to pray on the deceased using the respond supplications.

One must not pray on the stealer of booty before it is distributed, one who kills himself (i.e. commits suicide), the disbeliever and the Shaheed.

Moreover, prayer can be offered on the deceased's grave. It can also be offered on the absentee.

Section: Following the funeral and what is forbidden in it

The deceased should be taken quickly to where he is supposed to be buried. Walking with it and carrying it is Sunnah.

It is the same whether one is at the front or at the rear of the funeral. However, it is disliked to ride (or drive).

Riding after finishing the funeral procession is permissible without disliking it, for the hadith of Jabir bin Samurah says that, “The Prophet (ﷺ) performed funeral prayer on Ibn Ad-Dahdah, then an unsaddled horse was brought to him and a man hobbled it, and he (the Messenger of Allah) mounted it and it started strutting, which we followed and ran after it. One of the people said that the Prophet (Sallallahu alayhi was sallam) said, “How many branches in the Paradise are hanging down for Ibn Dahdah.” (Recorded in Sahih Muslim)

The following are forbidden:

- Announcing one’s death
- Wailing
- Following a funeral with fire (e.g. torches)
- Tearing of one’s garments, skin for affliction and curse oneself.

One accompanying the funeral must not sit before it is put down, and standing for it has been abrogated.

Section: Burial, visiting graves

The deceased must be buried in a pit that protects him from beasts.

There is nothing wrong with a grave with a pit dug within. But, digging a side extension within is better.

The deceased should be inserted from the rear part of the grave. He is to be laid on his right side facing the Qiblah. For those who are present, it is preferred that each heaps three heaps of earth back into the grave. The

grave's height above ground is not to exceed the span of one's hand¹⁵⁶. Visiting the dead is legitimately preferable. The visitor should face the Qiblah. It is strictly forbidden to take graves as Mosques (i.e. places for prayer or worship), decorate them, light them, or sit on them. It is also forbidden to curse the dead.

Condolence is a legitimate act, and so is handing food to the deceased's relatives.¹⁵⁵

¹⁵⁵ This means, funeral ceremony is not allowed.

The Prophetic Admontion

On the authority of Abu `Amr — and he is also called Abu `Amrah — Sufyan bin Abdullah ath-Thaqafee (may Allah be pleased with him) who said: I said, "O Messenger of Allah, tell me something about al-Islam which I can ask of no one but you." He (ﷺ) said, "Say I believe in Allah "" and then be steadfast.¹⁵⁶

This means, after Islaam, you may be afflicted with trials, neither compromise nor go back. Stand with your faith.

This is the end of the book. I seek blessing upon the soul of Prophet Muhammad, his household and the entire Muslims. May Allaah forgive me, my parents, my teachers and those who contributed to the success of this book.

Adebayo DhikruLlaahi Abu Sahl

21 of Ramadaan, 1441 A.H

Correspondent to Thursday May 14, 2020

Erin Osun,

Osun State.

Niger

¹⁵⁶ Sahih Muslim 38