

الإيمانُ صَيْسَرًا - الجزءُ الأوَّلُ

Eemaan
MADE EASY



العلمُ
بِالله

KNOWING



Allaah

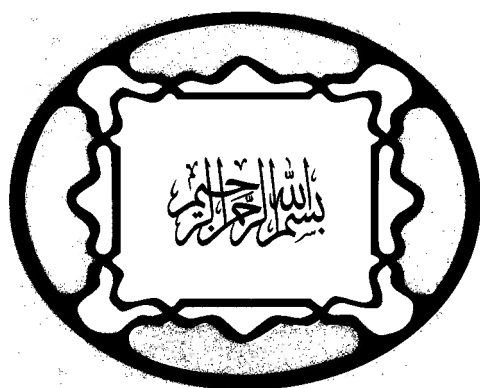
2nd Edition

مُحَمَّدُ الْجِبَالِي

Muhammad al-Jibaly

منشوراتُ الكتابِ والسُّنةِ

Al-Kitaab & as-Sunnah Publishing



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AL-KITAAB & AS-SUNNAH PUBLISHING

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PREFACE

Opening Sermon

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَغِيثُهُ وَنَسْتَغْفِرُهُ،
وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا.
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.

Al-hamdu lillaah. Indeed, all praise is due to Allaah. We praise Him and seek His help and forgiveness. We seek refuge with Allaah from our souls' evils and our wrong doings. He whom Allaah guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ.
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allaah — alone without any partners. And I bear witness that Muhammad (ﷺ) is His 'abd (servant) and messenger.¹

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ،

1 The above two paragraphs, together with the following three portions of Qur'aan, are called *Khutbat ul-Haajah* (the Sermon of Need). Allaah's Messenger (ﷺ) often started his speeches with this sermon, and he was keen to teach it to his companions. The *hadeeths* in this regard are recorded by Muslim, Abu Daawood, an-Nasaa'ee, and others, and are narrated by Ibn Mas'ood, Ibn 'Abbaas, and others (رضي الله عنهم). A full discussion of the various reports of this sermon is provided by al-Albaanee in his booklet, "*Khutbat ul-Haajah*", published by al-Maktab ul-Islaamee, Beirut.

وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾ آل عمران ١٠٢

«O you who believe! Revere Allaah the right reverence, and do not die except as Muslims.»¹

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ، وَخَلَقَ مِنْهَا زَوْجَهَا، وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً، وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ، إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ النساء ١

«O people! Revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women. Revere Allaah through whom you demand things from one another, and (cherish the ties of) the wombs. Indeed, Allaah is ever-watchful over you.»²

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ، وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾ الأحزاب ٧٠-٧١

«O you who believe! Revere Allaah and say just words. He will then rectify your deeds and forgive your sins. He who obeys Allaah and His Messenger has certainly achieved a great victory.»³

أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ (ﷺ)، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

1 Aal 'Imraan 3:102.

2 An-Nisaa' 4:1.

3 Al-Ahzaab 33:70-71.

Indeed, the best speech is Allaah's (ﷻ) speech; the best guidance is Muhammad's (ﷺ) guidance; and the worst matters (in creed or worship) are those innovated (by the people), for every innovated matter is a *bid'ah* (prohibited innovation), and every *bid'ah* is an act of misguidance that (whoever initiated it) will reside in the Fire. ¹

A Word to Parents and Educators

THE GOALS OF TRUE EDUCATION

True Education is that which improves a person's knowledge and understanding of his *Deen*. It makes him more aware of the purpose of his creation and his role in this life. It builds in his heart a strong belief that enables him to distinguish between the right and wrong, and a strong *eemaan* that compels him to abide by the right and refrain from the wrong.

True education is a social necessity. It is a prerequisite for attaining success and dignity similar to those that were enjoyed by the first Muslim generations.

FAULTS IN CURRENT ISLAAMIC CURRICULA

It is indeed sad to see that education, with the above goals, has largely vanished from among the Muslims. Most of those who took its lead lack in clear Islaamic knowledge and vision. In their heart, there is a great void that they attempt to fill with numerous imported educational theories, causing a severe distortion to the Islaamic identity.

Verily, a quick review of the available Islaamic curricula, as well as the books available for children's reading, exposes an obvious problem. There is an serious confusion in determining the right approach and material to present to the children.

We find that the themes of many Islaamic children's books

1 Muslim and others have recorded from Jaabir Bin 'Abdillaah (رضي الله عنه) that Allaah's Messenger (ﷺ) used to start his speeches with this paragraph.

revolve around magic and superstition, deviant beliefs and practices, historical falsehoods and slanders, offensive thought, or disguised invitations to religious or ideological beliefs that contradict Islaam!

MENDING THE RIFT

All of this has prompted us to write for our beloved youth books meant to help in filling the current gaps and mending the current rifts.

In these books, as in the rest of our publications, we base the material that we present on the authentic sources: Allaah's Book, His Messenger's (ﷺ) Sunnah, and the clear understanding of the true scholars of Islaam.

In these books, we use easy language and present the concepts in a simplified manner. We do this without compromising the accuracy or breadth of coverage. This makes these books ideal as textbooks for elementary and intermediate school levels. In addition, their attractive appearance and numerous exercises make them useful sources of both knowledge and entertainment.

This publication is, therefore, a humble response to our realization of a great responsibility: the responsibility of bringing forth, before the English speaking youth, reading and study materials that refine the Islaamic concepts and present Islaam pure and simple, as close as possible to the way that it was understood and practiced by its early good pioneers - the *Salaf*.

Eemaan Made Easy

The "*Eemaan Made Easy*" series covers the six pillars of *Eemaan* mentioned in the *hadeeth* of Jibreel (ﷺ) and elaborates on some subjects related to them. The material is well-founded on authentic proofs from the Qur'aan and Sunnah. The books are written in easy language, making them accessible to individuals with limited vocabulary.

This series covers the six pillars of *Eemaan* and related subjects as follows:

1. Knowing Allaah
2. Knowing the Angels
3. Knowing Allaah's Books & the Qur'aan
4. Knowing Allaah's Prophets
5. Knowing the Last Day
6. Knowing Allaah's Decree — the *Qadar*

Each book is structured into chapters, sections, and subsection to organize learning and facilitate grasping the concepts. Furthermore, each chapter includes exercises to emphasize, review, and reinforce the concepts. All of this makes the *Eemaan Made Easy* series a valuable source of reliable study material for schools and individuals.

Technicalities

TRANSLATING AND TRANSLITERATING ARABIC

In our attempt to minimize the use of Arabic terms, we use transliterated Arabic terms in the following two situations only:

- a) When no English expression is found that can reflect the same meaning as the original term.
- b) When it is judged that an Arabic term is of such importance that it is essential to familiarize the reader with it.

At the end of this book, we have included a glossary defining common Arabic terms that fulfill the above criteria.

Except for proper nouns, transliterated Arabic terms are *italicized*. In general, the rules of English pronunciation can be applied. The following table includes additional symbols employed in this book to help pronounce Arabic terms.

Symbol	Stands for	English Equivalent Sounds
aa, Aa	(ا) <i>Alif</i> (long vowel a)	Mostly: <u>Ma</u> n, <u>sa</u> d. At times: Fa <u>th</u> er, ha <u>rd</u> , go <u>d</u> .
oo, Oo	(و) <i>Waa'w</i> (long vowel u)	<u>Ro</u> ot, <u>so</u> up, <u>flu</u> te.
ee, Ee	(ي) <i>Yaa'</i> (long vowel i)	<u>Se</u> ed, <u>lea</u> n, <u>pie</u> ce, <u>recei</u> ve.
'	(ء) <i>Hamzah</i>	The first consonant vocal sound uttered when saying: <u>a</u> t, <u>i</u> t or <u>o</u> h.
Th, th	(ث) <i>Thaa'</i>	<u>Th</u> ree, mo <u>th</u> .
H, h	(ح) <i>Haa'</i>	No equivalent. Produced in the lower throat, below "h". Resembles the sound produced after swallowing.
Kh, kh	(خ) <i>Khaa'</i>	No equivalent. Produced in the back of the mouth and top of the throat.
<u>Th</u> , <u>th</u>	(ذ) <i>Thaal</i>	<u>Th</u> ere, mo <u>th</u> er.
S, s	(ص) <i>Saad</i>	A deeper "s" sound. Somewhat close to the "sc" in "mus <u>cl</u> e".
Dh, dh	(ض) <i>Dhaad</i>	Sounds deeper than a "d". Produced by touching the tongue to the mouth's roof.
T, t	(ط) <i>Tah</i>	Similar but deeper than a "t".
Z, z	(ظ) <i>Zah</i>	A deeper <u>thaal</u> , produced by touching the tip of the tongue to the back of the front teeth.
'	(ع) <i>'Ayn</i>	Produced in the bottom of the throat, underneath "h".

Symbol	Stands for	English Equivalent Sounds
Gh, gh	(غ) <i>Ghayn</i>	A gurgling sound produced in the back of the mouth, just above the <i>khaa'</i> . Similar to the "R" in some french accents.
Q, q	(ق) <i>Qaaf</i>	Somewhat similar to the "c" in "coffee".

TRANSLATING AND REFERENCING QUR'AAN AND *HADEETH*

The Qur'aan contains Allaah's exact words. These words cannot be exactly translated into other languages because of possible misinterpretations and limited human understanding. When an *aayah* is cited, the Arabic text is quoted followed, between double angle quotation marks, by the English meaning in «**boldface**». The meaning is extracted from books of *tafseer* and accessible translations.











The location of a Qur'aanic citation is specified in a footnote, providing the name of the *soorah*, its number, and the number(s) of the *aayah*(s) cited.

Similarly, the Arabic text of a *hadeeth* is quoted first. Its meaning is then presented in «**boldface**», between single angle quotation marks. If the *hadeeth* relates a supplication, we usually present, as well, a full transliteration to help pronounce the supplication.

A footnote normally specifies the location of a cited *hadeeth* in the books of Sunnah, as well as its degree of authenticity and the names of scholars who made such a judgement.

NOTABLE UTTERANCES

Out of love, appreciation, gratitude or other noble feelings, a Muslim is encouraged to say certain phrases at the mention of Allaah, His messengers, the angels, the *sahaabah*, or other righteous Muslims. We present these phrases in condensed Arabic calligraphy as follows:

Phrase	Said after	Transliteration	Meaning
	Allaah's Name	<i>Subhaanahoo wa ta'aalaa.</i>	He is exalted above weakness and indignity.
	Allaah's Name	<i>'Azza wa-jall.</i>	May He be exalted and glorified.
	Allaah's Name	<i>Jalla jalaaluh.</i>	May His glory be exalted.
	Muhammad or other prophets	<i>Salla 'Llaahu 'alayhi wa sallam.</i>	Allaah's peace and praise be on him.
	Prophets and angels	<i>'Alayh is-Salaam.</i>	Peace be on him.
	A male companion	<i>Radhiya 'Llaahu 'anhu.</i>	May Allaah be pleased with him.
	A female companion	<i>Radhiya 'Llaahu 'anhaa.</i>	May Allaah be pleased with her.
	Two companion	<i>Radhiya 'Llaahu 'anhumaa.</i>	May Allaah be pleased with them.
	Several companions	<i>Radhiya 'Llaahu 'anhum.</i>	May Allaah be pleased with them.
	A scholar or righteous Muslim.	<i>Rahimahu 'Llaah.</i>	May Allaah have mercy on him.

When coming across any of these symbols, the reader is advised to say the complete phrase in order to obtain the reward of saying the appropriate *thikr* or *du'aa*.

PRAISE AND THANKS

All praise and thanks are due to our Lord (ﷻ) who facilitated completing this work. And may Allaah reward all the Muslims who helped and supported this effort in any way. In particular, may Allaah reward 'Abdullah al-Jibaly for designing the cover, and Sakeenah Towery and Aalaa' al-Jibaly for proofreading the manuscript.

We ask Allaah (ﷻ) to make this humble effort helpful and fruitful to the Muslims, forgive our shortcomings, purify our work from hypocrisy and conceit, and accept it from us.

Our Lord, forgive us and all of the believers, and bestow Your peace and praise upon our Prophet Muhammad (ﷺ).

Muhammad al-Jibaly
3 Rabe' al-Awwal 1423
15 May 2002

CHAPTER 1

THE PILLARS OF FAITH

Pillars of a Building

You should know, my dear reader, that some matters of belief are so important that every Muslim must know them and believe in them.

Large buildings have pillars and beams to hold their weight. Without the pillars, the buildings would break down. So the pillars are the most important part of a building.



Similarly, our religion has pillars. It has pillars of *eemaan*, and pillars of *Islaam*. *Eemaan* means faith or belief. The pillars of *eemaan* are required for holding the *Islaamic* faith together. They are six in number. The pillars of *Islaam* are five in number. They are the most important things that every Muslim should do.

Both types of pillars have been mentioned in an important *hadeeth* known as "the *hadeeth* of Jibreel (ﷺ)".

Umar (رضي الله عنه) and the Prophet (ﷺ)

‘Umar (رضي الله عنه) was a great *sahaabi* (or companion) of the Prophet (ﷺ). He used to be with him very often. ‘Umar (رضي الله عنه) tells us of a very special event that happened when he and other *sahaabah* (or companions) were once sitting with the Prophet (ﷺ) in his *Masjid* at al-Madeenah.

THE STRANGER

All of a sudden, a stranger came into the *Masjid*. He was handsome and smelled nice. His clothes were very white, and his hair and beard very black. A traveler in those days would be covered with dust and would look very tired. But this man looked fresh, and his face and clothes were clean and nice. He did not look like a man who had just come from travel. Yet, none of the *sahaabah* seemed to know him!

The stranger stood facing the Prophet (ﷺ) and said, “السلام عليك يا محمد.” “*Salaam* (or Peace) be on you, O Muhammad.” The Prophet (ﷺ) answered his *salaam*. The stranger then asked, “May I come closer, O Muhammad?” The Prophet (ﷺ) answered, «أُدْنُ.» «**Come closer.**» The stranger moved closer to the Prophet (ﷺ). Again, he asked for permission to come closer, and the Prophet (ﷺ) gave him permission. He repeated this a few more times until he was right next to the Prophet (ﷺ). Then he sat on the ground facing him. His knees touched the Prophet’s (ﷺ) knees, and

he placed his hands on the Prophet's (ﷺ) thighs. The *sahaabah* were surprised at how this stranger behaved with the Prophet (ﷺ) — as if he knew him very well. ¹

THE PILLARS OF ISLAAM

The stranger said, "O Muhammad! Tell me about Islaam." The Prophet (ﷺ) replied:

«الإسلام أن تشهد أن لا إله إلا الله، وأن محمداً
رسول الله، وتقيم الصلاة، وتؤتي الزكاة، وتصوم
رمضان، وتحج البيت إن أستطعت إليه سبيلاً.»

«Islaam is that:

- 1) You say that there is no god who should be worshiped other than Allaah, and that Muhammad is the Messenger of Allaah,
- 2) You perform the obligatory *salaah* (or prayers),
- 3) You give the obligatory *zakaah* (or charity),

¹ The stranger did not show as much respect to the Prophet (ﷺ) as the *sahaabah* did. He did not say who he was. He called him from a distance by his first name instead of saying, "O Rasool Ullaah." He sat too close to him, and he even placed his hands on the Prophet's (ﷺ) thighs! Later on, we also see that he asked the Prophet (ﷺ) different questions. After hearing each answer, he said, "You are right!"

- 4) You fast the month of *Ramadh*aan, and
 5) You go for *hajj* (or pilgrimage) to the House ¹ if you can.»

The stranger asked, “If I do this, would I then be a Muslim?” The Prophet (ﷺ) said, «نعم.» «Yes!» The stranger said, “You spoke the truth!” And the *sahaabah* were amazed how this stranger dared to ask the Prophet (ﷺ) and then tell him that he was right! ²

THE PILLARS OF *EEMAAN*

The stranger then said, “Tell me about *eemaan*.” The Prophet (ﷺ) replied:

«الإيمانُ أن تؤمنَ باللهِ وملائكتهِ وكتبه ورسله
 واليومِ الآخرِ، وتؤمنَ بالقدرِ خيره وشره.»

«*Eemaan* is that you believe in:

- 1) Allaah,
- 2) His angels,
- 3) His books,
- 4) His messengers,

1 “The House” means al-Ka’bah in Makkah.

2 This story shows the great manners of the Prophet (ﷺ). He saw a stranger wishing to learn about Islaam. The stranger was a little rude to him. Yet, the Prophet (ﷺ) did not get angry or upset. He remained calm while he answered the stranger’s questions. He did not interrupt him, ask him who he was, or push him away from him.

5) The Last Day, and**6) The *qadar*¹—whether good or bad.›**

The stranger asked, "If I do this, would I then be a *mu'min* (or believer)?" The Prophet (ﷺ) said, «نعم.»
‹Yes!› The stranger said, "You spoke the truth!"

IHSAAN

The stranger then said, "Tell me about *ihsaan* (or doing things in the best way)." He (ﷺ) replied:

«الإحسانُ أن تعبدَ اللهَ كأنك تراه، فإن لم تكن تراه فإنه يراك.»

‹*Ihsaan* is to worship and fear Allaah as if you can see Him. Because even though you cannot see Him, He always sees you.›

The stranger said, "You spoke the truth!"

THE DOOMS HOUR

The stranger then said, "Tell me about the time of the Hour of Doom (when Allaah destroys everything in this world)." He (ﷺ) replied:

«ما المسؤولُ عنها بأعلمَ من السائل.»

1 This means that everything in this world happens by the will of Allaah (ﷻ).

«The one that you are asking (the Prophet) does not know about it any more than the one who is asking ¹.»

The stranger said, "Tell me then about some of its signs." The Prophet (ﷺ) replied:

«أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ
الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ.»

«The slave women will give birth to those who will rule them. And you will see the goat shepherds, who had been so poor as to walk bare-foot and with little clothes, rule the people and build high buildings.» ²

WHO WAS THE STRANGER?

Soon after this, the stranger walked away. The Prophet (ﷺ) remained quiet for a while, and then said,

-
- 1 This means that no one other than Allaah knows when the Hour will be — not even the Prophet (ﷺ) or the angel Gibreel (جبريل).
 - 2 We know from the Qur'aan and other *hadeeths* that there are many other signs of the Hour. Among those is that the Great Liar (ad-Dajjaal) will appear, the prophet 'Eesaa will come down from the heavens, and the sun will rise from the West.

«رُدُّوْا الرَّجُلَ.» **«Go find that man for me.»** Some men went after him but could not find him anywhere. After a long silence, the Prophet (ﷺ) said to 'Umar:

«يا عمرُ، أَتَدْرِي مَنْ السَّائِلُ؟»

«O 'Umar, do you know who was the man who asked these questions?»

'Umar replied, "Allaah and His Messenger know better." The Prophet (ﷺ) said:

«هَذَا جِبْرِيلُ، أَتَاكُمْ يَعْلمُكُمْ دِينَكُمْ. فَخَذُوا عَنْهُ.»

«That was Jibreel! He came to you to teach you your religion, so learn from him.»

The Prophet (ﷺ) added:

«وَالَّذِي نَفْسِي بِيَدِهِ، مَا شُبَّهَ عَلَيَّ مِنْذُ أَتَانِي

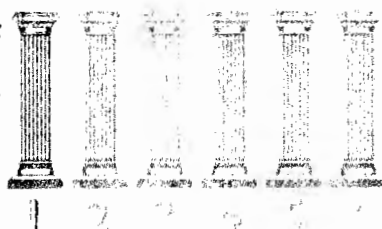
قَبْلَ مَرَّتِي هَذِهِ. وَمَا عَرَفْتُهُ حَتَّى وَلَّى.»

«By Allaah Who has my soul in His hand, this is the first time ever that I was not able to know him. I only knew him after he had left!»¹

¹ This is a combination of reports recorded by Muslim and al-Bukhaari from 'Umar (رضي الله عنه), Abu Hurayrah (رضي الله عنه), and others.

The Six Pillars of Faith

We learn from the *hadeeth* of Jibreel (ﷺ) that there are six pillars of Faith:



1. Belief in Allaah
2. Belief in Allaah's angels
3. Belief in Allaah's books
4. Belief in Allaah's messengers
5. Belief in the Last Day
6. Belief in the *qadar*.

We must believe in all of these pillars. Allaah (ﷻ) mentions most of them in the following *ayah* of the Qur'aan:

﴿ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ، وَالْمُؤْمِنُونَ،
كُلٌّ ءَامَنَ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ﴾ البقرة ٢٨٥

«The Messenger (Muhammad) believes in what was sent down to him from his Lord (Allaah). The believers do too. They all believe in Allaah, His angels, His books, and His messengers.»¹

Allaah (ﷻ) also says:

1 Soorat al-Baqarah 2:285.

«لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ
وَالْمَغْرِبِ، وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ، ...» البقرة ١٧٧

«Being good does not only mean that you turn your faces toward east or west (in the prayer); being good means that one believes in Allaah, the Last Day, the angels, the books, and the prophets, ...» ¹

If someone believes in some of these pillars but not in the others, he is not a true believer. Allaah (ﷻ) says:

«وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا» النساء ١٣٦

«Whoever does not believe in Allaah, His angels, His books, His messengers, or the Last Day, he has indeed been greatly misguided.» ²

1 Soorat al-Baqarah 2:177.

2 Soorat an-Nisaa' 4:136.

1. In the following table, check all true statements (10 points total):

	Statement	✓
a	The pillars are very important for a building.	
b	There are six pillars of Islaamic practices.	
c	There are six pillars of faith.	
d	'Umar was a very close companion of the Prophet (ﷺ).	
e	The stranger looked very tired.	
f	The Prophet (ﷺ) knew who the stranger was from the very beginning.	
g	The stranger behaved in a strange way.	
h	The stranger knew when the Dooms Hour will be.	
i	<i>Ihsaan</i> is to fear and obey Allaah as if we see Him.	
j	There are signs to tell us that the Dooms Hour is coming close.	

2. Mention five signs of the Dooms Hour (5 points):

①	
②	
③	
④	
⑤	

3. Mention five things done by the stranger that seemed rude to the Prophet (ﷺ) (5 points):

①	
②	
③	
④	
⑤	

4. The Prophet's (ﷺ) behavior showed several great characters. Mention three of them (3 points):

①	
②	
③	

5. The stranger who came to the Prophet (ﷺ) was (check one answer, 1 point):
- ☐ A new Muslim. ☐ A secret enemy.
- ☐ One of the *sahaabah*. ☐ The angel Jibreel.
6. In the following table, check whether each item is a pillar of "Eemaan" or a pillar of "Islaam" (11 points):

Pillar	I	E
Performing <i>salaah</i> .		
Belief in the angels.		
Declaring the <i>Shahaadah</i> .		
Belief in the Last Day.		
Belief in Allaah's messengers.		
Belief in Allaah's books.		
Fasting in <i>Ramadhaan</i> .		
Belief in the <i>qadar</i> .		
Performing <i>hajj</i> .		
Belief in Allaah.		
Giving <i>zakaah</i> .		

CHAPTER 2

THE FIRST PILLAR

Belief in Allaah is the most important part of our faith. We call it the First Pillar of Faith. All other pillars follow from this pillar. And all other pillars are useless without the first one.

The Pure Nature

A person's clean and pure nature (or *fitrah*) leads him to knowing Allaah. Allaah (ﷻ) says:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا، فِطْرَتَ اللَّهِ الَّتِي فَطَرَ
النَّاسَ عَلَيْهَا، لَا تَبْدِيلَ لِخَلْقِ اللَّهِ، ذَلِكَ الدِّينُ
الْقَيِّمُ، وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ الروم ٣٠

«Keep your face upon the true religion. This is the pure nature according to which Allaah has created the people. There should be no change in Allaah's creation. Truly, this is the correct religion, but most

of the people do not know.»¹

It is sad to know that the nature of most people is not as pure as it was when they were born. Their nature has been ruined by their parents and teachers who taught them wrong things about Allaah. So, their *fitrah* cannot lead them to the truth anymore. Aboo Hurayrah and al-Aswad Bin Saree' (رضي الله عنه) said that Allaah's Messenger (ﷺ) said:

«كل مولود يولد على الفطرة.

فأبواه يهودانه أو ينصرّانه أو يمجّسانه.»

«Every child is born with the pure nature. It is his parents who then change him to a Jew, a Christian, or a pagan.»²

Important Tools for Knowing

Our pure nature helps us to know Allaah and to be ready to obey Him. In addition, Allaah (ﷻ) who created us has given us all that we have. He gave us eyes for seeing, ears for hearing, and brains for thinking and reasoning.

¹ Soorat ar-Room 30:30.

² This *hadeeth* was recorded by al-Bukhaaree and Muslim.

﴿وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا، وَجَعَلَ لَكُمُ

السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ﴾ النحل ٧٨

«Allaah has brought you out from the bellies of your mothers. You did not then know anything. He gave you hearing, seeing, and hearts, so that you can be thankful to Him.» ¹

With all these tools that Allaah gave us, we should look at the world around us and notice the great truth: that there is a great Creator who made us and everything else, and who takes care of us and everything else — this creator is Allaah.

Allaah is the Creator
of the people, the
animals, and the
plants and trees.

Allaah is the
Creator of the
earth, its plains, its
mountains, its
valleys, its rivers,
and its oceans.

Allaah is the
Creator of the
sun, the moon,
and all the
planets and stars in
the skies.

Allaah is the
Creator of
everything.

¹ Soorat an-Nahl 16:78.

﴿ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَٰهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ
فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾ الأنعام ١٠٢

«That is Allaah, your Lord. There is no (true) god other than Him. He is the Creator of everything, so worship Him. And He also takes care of everything.»¹

It is very important to know that Allaah is our creator and the creator of everything. Every person should know this.

Belief in Allaah Has Three Parts

We learn from the above *ayah* of *Soorat al-An'aam* that Allaah is our Creator and Lord. We must worship Him because He is the only true god. We also learn that He has the greatest power and knowledge because He can take care of us and of everything else.

Therefore, believing in Allaah means three important things:

- a) Allaah is the Creator and Master of everything.
He is the true Lord.
- b) **Allaah has the best and greatest qualities.** Many of His great qualities are clear from the greatness

¹ *Soorat al-An'aam* 6:102.

and beauty of the things that He created.

- c) No one deserves our complete love and obedience but Allaah. We need to obey Him and serve Him in the best way. We need to worship Him as He tells us. **He is our only true God.**

A person without this belief is totally lost and confused. He behaves like a scared rabbit in the middle of a thunderstorm, running here and there without a purpose or an aim.

A person who knows Allaah is clear about himself and his purpose in life. He walks with sure steps in the right direction. He lives a happy life because he knows what he should do and how to do it.

When we truly understand and believe in these three things, our First Pillar of Faith will be good and strong.

We explain these three parts of believing in Allaah in the coming chapters of this book, *inshaa' Allaah*.

QUESTIONS AND EXERCISES

1. In the following table, check all true statements (10 points):

		✓
a	Belief in Allaah is the most important pillar of <i>Eemaan</i> .	
b	A person's <i>fitrah</i> never changes.	
c	Our <i>fitrah</i> helps us know Allaah.	
d	All people are born with a pure <i>fitrah</i> .	
e	The Jews and Christians teach their children the pure <i>fitrah</i> .	
f	Allaah is the creator of most things.	
g	Allaah is our Lord because He created us and gave us all what we have.	
h	A disbeliever is confused like a scared rabbit.	
i	A believer is happy.	
j	A believer does not have a good goal in life.	

2. Allaah (ﷻ) gave us eyes, ears, brains, hands, and feet for the following important reasons (check all true statements, 5 points):

	statement	✓
a	To use them to enjoy the beauty and pleasures of the world.	<input type="checkbox"/>
b	To use them to thank Allaah.	<input type="checkbox"/>
c	To use them any way we wish.	<input type="checkbox"/>
d	To use them as tools to obey Allaah.	<input type="checkbox"/>
e	To use them as tools to know Allaah.	<input type="checkbox"/>

3. Belief in Allaah has the following three important parts (3 points):

①	
②	
③	

4. Explain briefly the meaning of "Allaah is the true Lord" (2 points):

--

5. Explain briefly the meaning of "Allaah is the only true God" (2 points):

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CHAPTER 3

ALLAAH'S NAMES AND QUALITIES

Ways of Knowing Allaah

KNOWING HIM THROUGH HIS CREATION

When we see the great things that Allaah (ﷻ) created in this world, we know a great deal about Him:

- * We know that He is great, because He created the great and huge world that we see.
- * We know that His knowledge is great, because He knows exactly what to do.
- * We know that His mercy is great, because He takes care of us and all of His creation.
- * We know that His kindness is great, because He is kind to us and everyone else.
- * We know that His wisdom is great, because He does things in the best way.

KNOWING HIM FROM THE QUR'AAN AND SUNNAH

Also, we learn a great deal about Allaah (ﷻ) from what He told us about Himself in the Qur'aan, and from what the Prophet Muhammad (ﷺ) told us in his *hadeeths*. These are the only two ways to learn about Allaah properly.

This is how we learn Allaah's names and qualities. Allaah (ﷻ) is known by His excellent names and supreme qualities. They tell us all we need to know about Him.

The Excellent Names

Allaah's names are called the excellent names because they are all good and wonderful. Allaah's excellent names are found in the Qur'aan and true *hadeeths* of the Prophet (ﷺ). Nobody is allowed to make up names for Allaah.

THE NUMBER OF NAMES

The excellent names are very many. Only Allaah knows how many they are. Allaah taught us more than one hundred of them. We should learn as many of them as possible in order to know our Lord (ﷻ) better.

Among Allaah's names that we know, there are ninety-nine that have a special importance. Aboo Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إن لله تسعة وتسعين اسماً، مائة إلا واحداً،

من أحصاها دخل الجنة.»

«Surely, Allaah has ninety-nine names, one less than a hundred. Whoever counts these names will enter *Jannah*.»¹



Counting Allaah's ninety-nine names does not mean only to count their number. It means:

- (a) Knowing them.
- (b) Understanding their meaning.
- (c) Living in a way that shows that we know and believe in them.

For example, when we know that Allaah is as-Samee' (the Hearing), we understand that He hears everything from everyone at all times. We would then be careful not to lie or say bad things. We would only say what pleases Him. This way, we have properly counted this name of Allaah — *in shaa' Allaah*.

SOME WRONG NAMES

We should be careful about the list of ninety-nine

1 This *hadeeth* was recorded by al-Bukhaari and Muslim.

names that is often hung on walls or put on the inside covers of Qur'aan books. Some of those names are correct because they come from the Qur'aan. But not the whole list is correct because it is taken from a weak *hadeeth*. It contains some untrue names that are not correct in meaning. So we should teach the people around us to be careful with that list and tell them not to hang it in their houses or *masjids*.

Another problem with that list is that some people hang it thinking that by that they have counted the ninety-nine names. This is very wrong. Counting the names means much more than this. It means living all of our lives according to them, as we explained above.

SOME TRUE NAMES

Some of Allaah's excellent names are given in the following table ¹:

Name		Meaning
Allaah	الله	The only true God who deserves to be worshiped.
Ar-Rabb	الرب	The Lord; the One who owns and controls everything.
Ar-Rahmaan	الرحمن	The most Merciful.

1 A complete list of Allaah's excellent names is provided in "Our Precious Sprouts" by the Author.


Name	Meaning
Ar-Raheem الرحيم	The One who gives mercy to those who deserve it.
Al-Malik الملك	The true King.
Al-Quddoos القدّوس	The Pure; the most Perfect who does not make mistakes.
As-Salaam السلام	The One who gives peace.
Al-Mu'min المؤمن	The One who gives security.
Al-Muhaymin المهيمّن	The One who watches over His creation.
Al-'Azeez العزيز	The Mighty and Honorable.
Al-Jabbaar الجبار	The most Powerful.
Al-Mutakabbir المتكبر	The Supreme.
Al-Khaaliq الخالق	The Creator.
Al-Baari' الباري	The Originator.
Al-Musawwir المصور	The One who forms all things and makes their shapes.
Al-Hakeem الحكيم	The Wise.
Al-'Aleem العليم	The One who knows everything.
Al-Baseer البصير	The One who sees everything.

As-Samee'	السميع	The One who hears everything.
Al-Ghafoor	الغفور	The Forgiver.
Al-Hayy	الحي	The One who lives forever.
Al-Qayyoom	القيوم	The One who supports all of the creation.
Al-Ghaniyy	الغني	The One who needs none.
Al-Wadood	الودود	The Loving.
Al-Wahhaab	الوهاب	The Giver.
Al-Qadeer	القدير	The Capable.
Al-A'laa	الأعلى	The most High.
Al-Ahad	الأحد	The only One.
As-Samad	الصمد	The One that everyone needs and He needs none.

Allaah's qualities are most magnificent (or great). We call them Allaah's supreme qualities (or Attributes).

Each of Allaah's excellent names has a meaning and tells of one of Allaah's qualities.

Allaah also has other qualities that do not come from His names. Yet, all of His qualities should be



**Hating sins and disbelief
Loving all that is good
Severe punishment
Forgiveness
Knowledge
Greatness
Kindness
Highness
Wisdom
Hearing
Justice
Seeing
Mercy
Might
Life**

taken from the Qur'aan or true *hadeeths*. Allaah knows about Himself more than anyone else. He is the only one who knows His qualities and is able to tell them to us.

Some of Allaah's supreme qualities appear in the picture on the previous page.

By knowing Allaah's supreme qualities, we know Him very well. We know that He (ﷻ) has life, might, knowledge, wisdom, and so on. We know that He gives severe punishment, that He loves the good, and that He hates the evil.

We will be learning more about Allaah's qualities in the next few chapters.

How to Understand Allaah's Qualities

When we read or learn Allaah's qualities, we should always remember that they are not like the qualities of the people or other things that He created.

Allaah created everything. And His creation does not look like Him.

Allaah created food and drink, which we need to remain alive. But He does not need any food or drink. He (ﷻ) says:



﴿قُلْ أَغَيْرَ اللَّهِ اتَّخِذْ وَلِيًّا فَاطِرِ السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ﴾ الأنعام ١٤

«Say: Should I take other than Allaah as my protector? He is the Creator of the Heavens and earth. He feeds others, but He is not fed.» ¹

Allaah does not need a wife, child, or helper to take care of us and the rest of the creation. He is most powerful and can do all of this alone. He says:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ الإخلاص ١-٤

«Say: Allaah is One. He is as-Samad. He did not have a child, nor was He born (to someone else). No one can ever be equal to Him.» ²

So we believe that Allaah is most Great and Powerful, that His qualities are the greatest and most supreme, and that they are not like the qualities of His creation.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ الشورى ١١

1 Soorat al-An'aam 6:14.

2 Soorat al-Ikhlaas 112:1-4.

«Nothing is like Him, and He is the Hearing and the Seeing.»¹

«بسم الله الرحمن الرحيم»

Knowing the names and qualities of our Great Lord (ﷻ) helps us know Him better, and teaches us how to deal with Him in the most proper way.

Knowing Allaah's names and qualities helps us understand His greatness and power over all things. This shows us how weak we are and how much we need Him (ﷻ).

Knowing Allaah's names and qualities teaches us what He wants from us: what pleases Him and what angers Him. So we learn how to please Him, and how not to anger Him.

Knowing Allaah's names and qualities teaches us about His great rewards and His painful punishment. So we learn what to expect from Him when we are good. And we learn what punishment the bad people should expect as well.

Knowing Allaah's names and qualities helps us call on Him with respect and politeness. We call on Him with His excellent names, because we must be very polite when we call on our Lord.

And as we learned earlier, we need to learn Allaah's names in order to deserve entering *Jannah*.

With true belief in Allaah, we can live a good and

1 Soorat ash-Shooraa 42:11.

happy life, love good for others, and hate envy, lying, selfishness, and other bad qualities.

We must have this true belief in Allaah (ﷻ) and teach it to others. By doing this, we would be helping Allaah's cause. We would then deserve His help and support, as He says:

﴿وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ، إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾ الحج ٤٠

«Allaah will surely help those who help His cause. Surely, Allaah is Mighty and Honorable.»¹

USE WHAT YOU NOW KNOW

The knowledge about Allaah is so simple and obvious. It is obvious for those whose eyes are not blinded and whose hearts are not locked. It is very surprising that many people do not know this!

- * They do not know that Allaah is their Creator and Master!
- * They do not know that Allaah has created them from nothing!
- * They do not know that Allaah takes care of them and gives them life, health, and food!

¹ Soorat al-Hajj 22:40.

- * They do not know that they need to worship Allaah alone!
- * They do not know why they were created, why they live, and where will they go after death!

The people who do not know these things spend their life between eating and drinking, sleeping and waking up, and running after worthless pleasures and evil desires. They are very selfish. They do not do any good in this life — except for their own pleasure.

Allaah tells us about this kind of people in the second half of the following *aayah*:

﴿إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ﴾ محمد ١٢

«Allaah will surely admit those who believe and do good into gardens through which the rivers flow. And as for those who reject belief, they enjoy themselves now, and eat like the animals, but the Hell-Fire will be their permanent home.» ¹

1 Soorat Muhammad 47:12.



Those people cause evil and harm in the world because they do not know good from evil. They do not know what angers Allaah or what pleases Him. They cannot follow a guide, because they do not know their Guide — Allaah.

Many people on earth are like this. They keep away from Allaah's teachings and guidance, and they do not do what Allaah tells them. They are *kuffaar* or disbelievers. May Allaah save us from being like them.

1. Check the correct ways of learning about Allaah (3 points):

	Superheroes	✓
a	We learn about Allaah from science-fiction and super-heroes stories.	
b	We learn about Allaah from the Qur'aan.	
c	We learn about Allaah from the world around us.	
d	We learn about Allaah from His previous books.	
e	We learn about Allaah from the Sunnah of the Prophet (ﷺ).	
f	We learn about Allaah from newspapers.	

2. "Counting" Allaah's names means three things (3 points):

①	
②	
③	

3. Mention five of Allaah's qualities that we learn by looking at the world around us (5 points):

①	
②	
③	
④	
⑤	

4. Mention 5 of Allaah's names together with a brief explanation of each (5 points):

	Name	Brief Explanation
①		
②		
③		
④		
⑤		

5. In the following table, check all true statements (10 points):

	statement	✓
a	Allaah only has ninety-nine names.	
b	The scholars make Allaah's excellent names.	
c	Some names in the 99-names posters that people hang are not true names of Allaah.	
d	It is good to hang a list of Allaah's names for protection.	
e	We can only know Allaah's qualities from the Qur'aan and Sunnah.	
f	Allaah benefits from some of His creation.	
g	Allaah does not need food.	
h	Some of Allaah's qualities are like the qualities of the people.	
i	Allaah does not need a wife or a child.	
j	A person who does not know Allaah is a <i>kaafir</i> .	

6. The reason that we can only learn Allaah's qualities from Him is (2 points):

7. Mention five of Allaah's qualities, together with a brief explanation of each (5 points):

	الصفات	التوضيح
①		
②		
③		
④		
⑤		

8. Mention five benefits of knowing Allaah (5 points):

①	
②	
③	
④	
⑤	

9. Mention five things that the disbelievers do not know about Allaah (ﷻ) (5 points):

①	
②	
③	
④	
⑤	

There are qualities of humans and other creatures that describe body parts. We call them "bodily" or "physical" qualities. We know exactly what it means to say that a person has a face, a hand, or a foot. We also know that a human's foot is different from that of a cow or a table.

Allaah (ﷻ) tells us that He has some qualities that have bodily names. However, these qualities would not have bodily meaning when they are applied to Allaah. We cannot imagine how these qualities are for Allaah, because this is beyond our human ability. We know for sure that Allaah's qualities are not like any of His creation. And we know for sure that His qualities are most supreme and perfect.

We only describe Allaah (ﷻ) with the qualities with bodily names that He used to describe Himself. But we may not conclude from this that Allaah has a body, because He does not say this about Himself.

Among Allaah's qualities with bodily names are the face, eyes, hands, and foot. We will discuss these and others in the rest of this chapter.

Allaah's Face

Allaah (ﷻ) has a real face. His face is most perfect and majestic. Yet, it is totally different from the faces of the creation.

Allaah mentions His face in the Qur'aan. He tells us that it has majesty and honor. For example, He (ﷻ) says:

﴿وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾ الرحمن ٢٧

«(After Allaah destroys this world,) there will remain the face of your Lord that is of majesty and honor.»¹

When we do a good deed, we should do it sincerely to Allaah. We usually say that we do it for "Allaah's sake" or "Allaah's pleasure". But this is often described in the Qur'aan and *hadeeth* as doing our deeds for "Allaah's face". For example, Allaah (ﷻ) says:

﴿وَسَيُجَنَّبُهَا الْأَتْقَى ۖ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ۖ
وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نُّعْمَةٍ تُجْزَىٰ ۖ إِلَّا أَتْبَغَا وَجْهَ
رَبِّهِ الْأَعْلَىٰ﴾ الليل ١٧-٢٠

«And the best person will be protected

¹ Soorat ar-Rahmaan 55:27.

from it (the Fire) — he who gives from his money to purify himself, not for anyone to thank him, but only seeking the face of his Lord, the Most High.»¹

The reason for this is that Allaah accepts our deeds by turning His most glorious face toward us when we do them sincerely for Him. For example, Allaah turns His face toward us when we pray attentively. Al-Haarith al-Ash'aree (رحمته) said that the Prophet (ﷺ) said:

«إِنَّ اللَّهَ أَمَرَكُمْ بِالصَّلَاةِ، فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا، فَإِنَّ

اللَّهُ يَنْصِبُ وَجْهَهُ لَوَجْهِ عَبْدِهِ فِي صَلَاتِهِ، مَا لَمْ يَلْتَفِتْ.»

«Indeed, Allaah commands you to pray. When you pray, do not turn away (i.e., lose attention). Indeed, Allaah turns His face toward the face of His servant during his prayer — unless he turns away.»²

This tells us that we should try hard to pay attention to what we say and do in our prayer. Allaah will then be pleased with our prayer and will accept it from us.

We should not imagine Allaah's face to be like ours. We may not say that it has a nose, beard, moustache, eyebrows, and so on. We can only say about it what

¹ Soorat al-Layl 92:17-20.

² This *hadeeth* was recorded by at-Tirmidhee, Ibn Hibbaan, and others. It was verified to be authentic by al-Albaanee (*Saheeh ut-Targheeb wat-Tarheeb* no. 552).

Allaah (ﷻ) told us.

Allaah (ﷻ) has real eyes. His eyes are most perfect. Yet, they are totally different from the eyes of the creation.

Allaah mentions His eyes in the Qur'aan. For example, He (ﷻ) says:

﴿تَجْرِي بِأَعْيُنِنَا جَزَاءٌ لِّمَن كَانَ كُفِرَ﴾ القمر ١٤

«It (Nooh's ark) sailed under the watch of Our eyes, as a reward for those who were rejected (by the disbelievers).»¹

This means that Allaah (ﷻ) watched Nooh's ark. He saved Nooh and the few believers with him from the flood. That flood killed all the disbelievers who rejected Nooh's message.

We must always remember that Allaah's qualities are not like ours or like other creations. So, we may not think of Allaah's eyes as having color, muscles, or eyelids. These qualities are made by Allaah, and they only apply to His creation. His eyes are nothing like this.

So we believe that Allaah (ﷻ) has eyes. They are most perfect. He sees and watches with them. But we

1 Soorat al-Qamar 54:14.

do not and cannot know how they are.

Allaah's Hands

Allaah (ﷻ) has real hands. His hands are most perfect. Yet, they are totally different from the hands of the creation.

WHAT ALLAAH DOES WITH HIS HANDS

Allaah (ﷻ) mentions His hands in the Qur'aan. For example, He (ﷻ) tells us that He created Aadam (ﷺ) with them:

﴿قَالَ: "يَا إِبْلِيسُ، مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي؟"﴾ ص ٧٥

«He (Allaah) said, "O Iblees, what prevented you from making *sujood* (or prostration) to that (Aadam) whom I created with both My hands?"»¹

Allaah (ﷻ) tells us of the power and greatness of His Hands. He says:

﴿وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ، وَالسَّمَوَاتُ
مَطْوِيَّاتٌ بِيَمِينِهِ﴾ الزمر ٦٧

1 Soorat Saad 38:75.

«The entire earth will be in His (hand's) grip on the Day of Resurrection, and the heavens will be folded in His right hand.»¹

Allaah spends and gives to His creation with His hand. Aboo Hurayrah (رضي الله عنه) reported that Allaah's Messenger (ﷺ) said:

«إِنَّ يَمِينَ اللَّهِ مَلَأَى، لَا يَغِيضُهَا نَفَقَةٌ، سَحَاءَ اللَّيْلِ وَالنَّهَارِ. أَرَأَيْتُمْ مَا أَنْفَقَ مِنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ؟ فَإِنَّهُ لَمْ يُغَضْ مَا فِي يَمِينِهِ.»

«Indeed, Allaah's hand is always full and is never decreased by spending. It is generous night and day. Look at what He has spent since He created the heavens and earth — All of that did not decrease what is in His right hand.»²

We know that one of the Prophet's (ﷺ) frequent oaths was to say, «والذي نفسي بيده» **«By the One who has my soul in His hand.»** This tells us that Allaah is in full control of our life and death.

From these texts, we understand that Allaah's hands represent creation, power, control, giving, and

¹ Soorat az-Zumar 39:67.

² This hadeeth was recorded by al-Bukhaaree, Muslim, and others.

generosity. But we do not know, and we cannot know how Allaah's hands are.

BOTH HANDS ARE RIGHT HANDS

Most people have a right hand and a left hand. They can use one of their two hands better than the other. This hand is usually their right hand. As for Allaah, both of His hands are perfect and powerful. Both of them are called right hands.

'Abdullaah Bin 'Umar (رضي الله عنه) reported that Allaah's Messenger (ﷺ) said:

«إِنَّ الْمَقْسُطِينَ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى مَنَابِرَ مِنْ نُورٍ،
عَنْ يَمِينِ الرَّحْمَنِ، وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ
فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وُكِّلُوا.»

«Indeed, on the Day of Resurrection, Allaah will place the just people on raised places made of light. They will be on the right side of ar-Rahmaan — and both of His hands are right hands. Those are the ones who are just in their rule, families, and anything of which they are in charge.»¹

¹ This *hadeeth* was recorded by Muslim, Ahmad, and an-Nasaa'ee.

Allaah (ﷻ) has real fingers. His fingers are most perfect. Yet, they are totally different from the fingers of the creation.

The Prophet (ﷺ) tells us about Allaah's fingers. 'Abdullaah Bin 'Amr Bin al-'Aas (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ أُصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ،
كَقَلْبٍ وَاحِدٍ، يُصَرِّفُهُ كَيْفَ شَاءَ.»

«Indeed, all of the hearts of human beings are between two of the fingers of ar-Rahmaan. (To Him,) they are all like one heart — he turns it about as He wants.»¹

This tells us how easy it is for Allaah (ﷻ) to control all of our hearts. This is why we need to always turn to Him with *du'aa* asking Him to keep our hearts firm on His *deen*.

Allaah's Leg

Allaah (ﷻ) has a real leg (or shin). His leg is most perfect. Yet, it is totally different from the legs of the creation.

¹ This hadeeth was recorded by Muslim.

The Prophet (ﷺ) tells us about Allaah's leg. Aboo Sa'eed al-Khudree (رضي الله عنه) reported that Allaah's Messenger (ﷺ) said:

«يُكْشَفُ رُجُلُنَا عَنْ سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ،
وَيَبْقَى مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَسُمْعَةً، فَيَذْهَبُ
لِيَسْجُدَ، فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا.»

«Our Lord will show His leg (on Judgment Day). So, every believing man and woman will make *sujood* to Him. But not so for those who pretended to make *sujood* in the first life for showoff and hear-off — They will try to make *sujood*, but their back will turn into one block.» ¹

This *hadeeth* tells us that Allaah's leg will be a sign for the believers. When they see it, they will know that they are in the presence of the Lord, and they will rush to prostrate to Him. As for the hypocrites who used to pretend in the first life, they will not be able to pretend anymore.

So, we should make sure that we pray and do other good deeds for the sake of Allaah. Our *niyyah* (or intention) should be pure and sincere to Allaah. We should never do good deeds for the sake of people.

1 This *hadeeth* was recorded by al-Bukhaaree, Muslim, and others.

Allaah's Foot

Allaah (ﷻ) has a real foot. His foot is most perfect. Yet, it is totally different from the feet of the creation.

The Prophet (ﷺ) tells us about Allaah's foot. Anas (رضي الله عنه) reported that Allaah's Messenger (ﷺ) said:

«لا تزالُ جهنمُ يُلْقَى فيها، وهي تقولُ: "هل من مزيد؟" حتى يضعَ ربُّ العِزَّةِ عليها قدمَه، فينزوي بعضها إلى بعض، وتقولُ: "قطَّ، قطَّ، وعزَّتكَ"»

«(In the hereafter,) more and more (disbelievers) will be thrown into Hell, and Hell will say, "May I have more?" Finally, the Lord of dignity will place His foot over it. It will then shrink down and say, "(I have) enough, (I have) enough — by Your Honor.»¹

This tells us that there will be a place in Hell for every disbeliever. Hell will be raging with greed and hunger. It will continue to ask for more and more evil people — even after all evil people have already been thrown into it. Only Allaah can then stop it from asking for more. With a great show of power and dignity, Allaah (ﷻ) will place His foot over it. This will subdue it, and it will ask for no more.

1 This *hadeeth* was recorded by al-Bukhaaree, Muslim, and others.

Seeing Allaah

NO HUMAN CAN SEE ALLAAH IN THIS LIFE

In this life, no one can see Allaah (ﷻ). This is how Allaah made the people. Even the Prophets were not able to see Him. Allaah tells us about Moosaa (ﷺ):

﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ: "رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ." قَالَ: "لَنْ تَرَانِي."﴾ الأعراف ١٤٣

«When Moosaa came to the meeting with Us, and his Lord spoke to him, he said, "My Lord, allow me to see You." He said, "You will not be able to see Me."»¹

AN IMPORTANT LESSON FROM 'AA'ISHAH

Masrooq (رضي الله عنه) reported that 'Aa'ishah (رضي الله عنها) told him:

«من زعم أن محمداً رأى ربه فقد أعظم على الله الفرية.»

"If anyone tells you that Muhammad (ﷺ) saw his Lord, then he has made a great lie against Allaah."

Masrooq was surprised to hear this. He said, "يا أم المؤمنين، أنظريني ولا تعجليني." "O Mother of the Believers,

¹ Soorat al-A'raaf 7:143.

be easy on me, and do not rush me.” The he asked, “Hasn’t Allaah (ﷻ) said:

﴿وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ﴾ التكوير ٢٣

«And he (Muhammad) has already seen him in the clear horizon.» ¹

And He (ﷻ) said:

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى﴾ النجم ١٣

«And he surely saw him on another come-down.» ² ?”

‘Aa’ishah (رضي الله عنها) said, “أنا أول هذه الأمة سأل عن ذلك رسول الله.” “I was the first to ask Allaah’s Messenger (ﷺ) about this.” She added that the Prophet (ﷺ) told her:

«إِنَّمَا هُوَ جِبْرِيلُ عَلَيْهِ السَّلَامُ. لَمْ أَرَهُ عَلَى صُورَتِهِ الَّتِي خُلِقَ عَلَيْهَا غَيْرَ هَاتَيْنِ الْمَرَّتَيْنِ. رَأَيْتُهُ مُنْهَبِطًا مِنَ السَّمَاءِ سَادًا عِظَمُ خَلْقِهِ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ.»

«This was only Jibreel (عليه السلام). I did not see him in the actual form that Allaah created him except those two times. I saw him flying down from the sky. He was so huge

1 Soorat at-Takweer 81:23.

2 Soorat an-Najm 53:13.

that he covered all space from the sky to the ground.»

‘Aa’ishah (رضي الله عنها) then reminded Masrooq (رضي الله عنه) of what Allaah (ﷻ) says:

﴿لَا تُدْرِكُهُ الْأَبْصَارُ، وَهُوَ يُدْرِكُ الْأَبْصَارَ،
وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ الأنعام ١٠٣

«Eyesights cannot see Him, but He sees all eyesights. He is the Subtle and Kind, the Aware (of everything).»¹

And:

﴿وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا، أَوْ مِنْ وَرَآئِ حِجَابٍ، أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ، إِنَّهُ عَلِيُّ حَكِيمٌ﴾ الشورى ٥١

«It is not for any human being that Allaah should speak to him — except by revelation, or from behind a partition, or that He sends a messenger (angel) to reveal, by His permission, what He wills. Indeed, He is most High and Wise.»^{2, 3}

1 Soorat al-An'aam 6:103.

2 Soorat ash-Shooraa 42:51.

3 This long hadeeth was recorded by Muslim.

ONLY THE BELIEVERS WILL SEE ALLAAH IN THE HEREAFTER

We saw earlier that it is not possible for anyone to see Allaah in this life. In the hereafter, Allaah will make it possible and easy for the believers to see Him. Jareer Bin 'Abdillaah (رضي الله عنه) reported that he and other companions were with the Prophet (ﷺ) one night when there was a full moon. The Prophet (ﷺ) looked up at the moon and then said:

«إنكم سترون ربكم كما ترون القمر ليلة البدر،

لا تضامون في رؤيته.»

«You will surely be able to see your Lord (in *Jannah*), just as you can now see this full moon. It will not hurt you to look at Him.»¹

So it will be very easy for the believers to see Allaah. Looking at Him will not be hard — like looking at the noon sun. Rather, it will be as easy as looking at a full moon at night.

The time that the believers will see Allaah is after they enter *Jannah*. This will be their greatest reward, and they will like it more than the *Jannah* itself! Suhayb (رضي الله عنه) reported that the Prophet (ﷺ) said:

1 This *hadeeth* was recorded by al-Bukhaaree, Muslim, and others.

«إذا دخل أهل الجنة الجنة، يقول الله تبارك وتعالى: "تريدون شيئاً أزيدكم؟" فيقولون: "ألم تبيّض وجوهنا؟ ألم تدخلنا الجنة وتنجّنا من النار؟" فيكشف الحجاب، فما أعطوا شيئاً أحبّ إليهم من النظر إلى ربهم تبارك وتعالى.»

«After the people of *Jannah* enter *Jannah*, Allaah (ﷻ) will say, "Would you like Me to give you anything more?" They will say, "Have You not brightened our faces? Have You not admitted us into *Jannah* and saved us from the Fire?" Allaah will then remove the curtain, and they will find that looking at their Lord (ﷻ) is better than all other things that they had been given.»¹

There will be a curtain of light preventing anyone from seeing Allaah (ﷻ). Allaah will remove that curtain so that the people of *Jannah* will enjoy looking at Him (ﷻ). Allaah (ﷻ) says:

﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ۖ إِلَىٰ رَبِّهَا نَاظِرَةٌ ۖ﴾ القيامة ٢٢-٢٣

«On that Day (of Judgment), some faces will be happy, looking at their Lord.»²

1 This *hadeeth* was recorded by Muslim and at-Tirmithi.

2 Soorat al-Qiyaamah 75:22-23.

1. In the following table, check all true statements (25 points):

		✓
a	Allaah has a right hand and a left hand.	
b	Allaah controls our hearts with His fingers.	
c	On Judgment Day, all people will prostrate when they see Allaah.	
d	When Allaah turns His face toward us, this means that He is pleased with us.	
e	Allaah sees and watches us with His eyes.	
f	It is important that we do not lose attention during the prayer.	
g	Allaah's leg will be a sign for the believers.	
h	Allaah will put out the Fire with His foot.	
i	Hell will be raging with hunger on Judgment Day.	
j	There will not be enough place in Hell for all disbelievers.	
k	Allaah will grip the earth in His hand on Judgment Day.	

	Statement	✓
l	The just people will be placed close to Allaah on Judgment Day.	
m	Nooh's ark was drowned in the flood.	
n	All people will see Allaah on Judgment Day.	
o	Moosaa (ﷺ) could not see Allaah.	
p	The Prophet (ﷺ) saw Allaah two times.	
q	The believers will see Allaah in <i>Jannah</i> .	
r	Seeing Allaah will not be easy for the people of <i>Jannah</i> .	
s	The people of <i>Jannah</i> will find their greatest happiness in looking at Allaah.	
t	Masrooq was 'Aa'ishah's student.	
u	Allaah is hidden from the people with a dark curtain.	
v	Masrooq asked 'Aa'ishah to be patient with him.	
w	When Moosaa spoke to Allaah, he wished to be able to see Allaah.	
x	The people of <i>Jannah</i> will not be satisfied with what Allaah gave them.	

	Statement	✓
y	The faces of the people of <i>Jannah</i> will be bright with happiness..	

2. Mention five things that Allaah does or shows with His hands (5 points):

①	
②	
③	
④	
⑤	

3. List below the three mistakes that are in the following statement. (3 points):

“After Allaah created Aadam with just one hand, Iblees was the first angel to make *sujood*.”

①	
②	
③	

4. Mention two qualities of Allaah’s face (2 points):

❶	
❷	

5. In the following table, check the items that are true qualities of Allaah (16 points):

Quality	✓
Hands	
Ears	
Body	
Leg	
Nose	
Eyelids	
Foot	
Mouth	

Quality	✓
Toes	
Fingers	
Muscles	
Hair	
Eyes	
Face	
Tongue	
Knees	

6. We should seek by our good deed Allaah’s (choose one, 2 points):

Hands	
Face	

Eyes	
Fingers	

7. Find and explain in simple words four names of Allaah (ﷻ) that appear in the two *aayaat* on page 51 (4 points):

	Arabic Name	Meaning
①		
②		
③		
④		

Allaah created everything. He is greater than all of the creation. So, He cannot be inside what He created. Where is He then? We can only answer this question with what Allaah tells us. But first, let us go through other discussions that will help us answer this question.

The two greatest creations that Allaah (ﷻ) mentions to us are His 'Arsh (or Throne) and His Kursee (or Chair).

THE KURSEE

Allaah (ﷻ) mentions His Kursee only one time in the Qur'aan — in *aayat al-Kursee*. He says:

﴿وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ﴾ البقرة ٢٥٥

«His Kursee fits all of the heavens and earth.» ¹

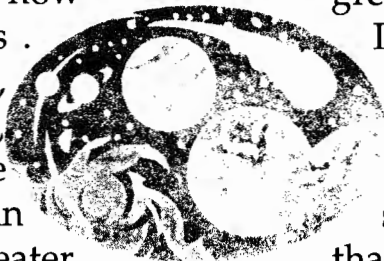
¹ Soorat al-Baqarah 2:255.

The *Kursee* is also mentioned by the Prophet (ﷺ) in only one authentic *hadeeth*. Aboo Tharr al-Ghaffaaree (رضي الله عنه) reported that he once entered the *Masjid* and found the Prophet (ﷺ) sitting alone. He went to him and asked him, "O Allaah's Messenger, which is the best *aayah* that was revealed?" The Prophet (ﷺ) answered, «آية الكرسي». *«Aayat al-Kursee.»* The Prophet (ﷺ) then told him:

«ما السموات السبع في الكرسي إلا كحلقة ملقاة
بأرض فلاة. وفضل العرش على الكرسي كفضل
تلك الفلاة على تلك الحلقة.»

«All seven heavens are (as small) inside the *Kursee* as a ring thown in a desert. And the Throne is so much larger than the *Kursee* as is that desert to that ring.»¹

This tells us how *Kursee* is. of the earth, planets, stars, universe. The even greater in *Kursee* is greater things put together!



great and huge the. Imagine the size moon, sun, and the whole heavens are size. And the than all of these

1 This *hadeeth* was recorded by Ibn Abee Shaybah, al-Haakim, and others. It was verified to be authentic by al-Albaanee (*as-Saheehah* no. 109).

Some scholars say that the *Kursee* is Allaah's footstool. But this is only based on a weak *hadeeth* ¹. So we only say that the *Kursee* is the second greatest creation that we know, It is a gigantic chair that Allaah (ﷻ) created. It shows His greatness and power, but He does not need it like we need a chair to sit.

THE THRONE

A throne is a special chair on which a king sits for public appearance. It is usually large and nicely decorated. A throne is often considered a sign of majesty and lordship.

Allaah (ﷻ) is the truest and most powerful King. He is the King of kings and the Lord of lords. He created His Throne to be a great sign of His majesty and lordship.

Allaah (ﷻ) mentions His Throne in the Qur'aan 21 times. It is the greatest creation that He mentioned to us. As we saw from Aboo Tharr's above *hadeeth*, the Throne is much larger than the *Kursee*.

Similar to the Chair, Allaah does not need the Throne for sitting or any other need. Allaah does not need any of His creation.

Allaah's Highness

Allaah (ﷻ) is the most High. He is above everything.

1 This is said by al-Albaanee in *as-Saheehah* Vol. 1.1, p. 226.

He is above the world that we know, and above the heavens.

MOST HIGH

Allaah (ﷻ) tells us about His highness in a number of *aayaat*. For example, He says:

«سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾ الْأَعْلَى ١

«Glorify the name of your Lord, the most High.»¹

ABOVE THE HEAVENS

Allaah (ﷻ) also tells us that He is above the heavens:

«أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضُ

فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ الْمَلِكُ ١٦

«Do you feel safe that the One who is above the heavens would not cause the earth to swallow you during an earthquake?»²

ABOVE THE THRONE

As we saw above, the Throne is higher and greater

1 Soorat al-A'laa 87:1.

2 Soorat al-Mulk 67:16.

than the universe and all of the heavens put together. In seven places of the Qur'aan, Allaah (ﷻ) tells us that He rose above the Throne. For example, He says:

«الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٢٠﴾ ط ه

«The most Merciful rose above the Throne.»

Allaah is above His Throne in a way that befits His greatness and majesty. It is different from the way a human being would be above a chair or a throne. A king would need a throne to sit and rest. However, Allaah never gets tired or needs rest.

We may not say that Allaah sits, because He never said this about Himself. Allaah does not need the Throne or any of His creation. Yet, we believe in what Allaah tells us: that He is above the great Throne. To us, this is a great show of power and majesty.

BELIEVING IN ALLAAH'S HIGHNESS

Believing in Allaah's highness is an important part of our true belief in Allaah. This belief may be understood as follows:

1. Allaah is higher than all of the creation. He is above everything and nothing is above Him. He is above the mountains, the stars, the sky, the heavens, and the Throne.

2. When we talk about things that we know, we measure highness by distance. For example, we say that a bus is higher than a car, and a roof is 3 meters above the ground, and so on. To us, highness is the highness of place.
3. Sometimes, highness can mean honor and respect. This is called "symbolic" highness. So we say that a king is higher than a prince or an ordinary man. Some people address a king by saying, "Your Highness."
4. Allaah's highness cannot be a highness of place or distance or measure, because He created the places, distances, and measures.
5. Allaah is the most Honorable being. He deserves the greatest and truest respect. Indeed, His highness is a highness of honor and respect. But this is not the only meaning of His highness. We may not say that Allaah's highness is only symbolic.
6. So we conclude that Allaah's highness is true and real. It is not like the highness of the creation. It is not a highness of place or distance. We cannot fully know how it is, because our knowledge of Allaah is very limited.

Mu'aawiyah Bin al-Hakam as-Sulamee (رضي الله عنه) tells us his story when he first became Muslim and came to the Prophet (ﷺ) to learn from him.

Mu'aawiyah joined the *jamaa'ah* prayer behind the Prophet (ﷺ). During the prayer, a man sneezed. Mu'aawiyah said to him, "*Yarhamuk Allaah* — May Allaah have mercy on you." The people around him looked at him with surprise because he spoke in the prayer. So he said, "May my mother lose me! Why are you looking at me?" They hit their hands on their thighs. He understood that they were trying to silence him, so he became silent.

After finishing the prayer, the Prophet (ﷺ) called Mu'aawiyah to him. Mu'aawiyah says that neither before nor after the Prophet (ﷺ) did he meet a better teacher. The Prophet (ﷺ) did not yell at him, hit him, or curse him. He just said:

«إن هذه الصلاة لا يصلح فيها شيء من كلام الناس.

إنما هي التسبيح والتكبير وقراءة القرآن.»

«Surely, in this prayer, it is not good to say any of what the people normally say. Surely, it is only for *tasbeeh* (saying *subhaan Allaah*), *takbeer* (saying *Allaahu akbar*), and reading *Qur'aan*.»

Mu'aawiyah said, "O Allaah's Messenger, I have been in *Jaahiliyyah* (ignorance and disbelief) not too long ago. And Allaah has now given us Islaam. Some of our people used to go to get help from sorcerers." The Prophet (ﷺ) told him, «فلا تأتِهِمْ» **Do not go to sorcerers.**

Mu'aawiyah said, "Some of our people believe in bad luck." The Prophet (ﷺ) said, «ذلك شيء يجدونه في صدورهم، فلا يصدّتهم.» **This is something that they may find in their breast (i.e., they cannot control it). But it should not stop them from doing what they want to do.**

Mu'aawiyah learned some more things from the Prophet (ﷺ). Then he said:

"I have a slave girl who tends my sheep near the mountain of Uhud. One day, a wolf attacked and took away one of her lambs. Being only a human being, I became very angry and hit her hard."

The Prophet (ﷺ) told him that this was very wrong to do. Mu'aawiyah asked him, "O Allaah's Messenger, should I free her then?" The Prophet (ﷺ) said, «أَتْنِي بِهَا.» **First bring her before me.**

Mu'aawiyah brought his slave girl before the Prophet (ﷺ). The Prophet (ﷺ) asked her, «أين الله؟» **Where is Allaah?** Pointing up, the girl replied, "He is above the heaven." He asked her, «من أنا؟» **Who am I?** She replied, "You are Allaah's Messenger." So he said to Mu'aawiyah:

«أَعْتَقْهَا، فَإِنَّهَا مُؤْمِنَةٌ.»

«Free her, because she is a believer.» ¹

This story has many important lessons. But what is most important to us right now is that the Prophet (ﷺ) tested the belief of the slave girl with two questions. The first one was about Allaah. With her simple and pure nature, the girl understood that Allaah is above everything.

When a person goes up, we say that he “moves” up. Similarly, when he comes down, we say that he “moves” down. And when he comes forward, we say that he “moves” forward.

Allaah (ﷻ) describes Himself with some qualities that, to us, would usually mean movement. But we may not say that Allaah moves, because He does not say this about Himself.

As we saw earlier, Allaah rose (or went up) above the Throne. Below, we will see that Allaah comes down every night to the lowest heaven, and He will come forward in the hereafter to judge among the people.

We believe that Allaah truly does these things in a way that we cannot fully know, but it is a way that befits His greatness and majesty.

¹ This *hadeeth* was recorded by al-Bukhaaree, Muslim, and others.

ALLAAH COMES DOWN

Even though Allaah (ﷻ) is above all of His creation, He comes down to the lowest heaven every night. He comes down in a way that befits His greatness and glory.

Aboo Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«ينزل ربُّنا إلى السماء الدنيا حين يبقى ثلثُ الليل الآخر،
 فيقول: "من يدعوني فأستجيبُ له؟ من يسألني
 فأعطيه؟ من يستغفرني فأغفرُ له؟"»

«During the last part of every night, our Lord comes down to the lowest heaven. He says, "Who is there to call Me so that I would answer him? Who is there to ask Me so that I would give him? Who is there to ask Me for forgiveness so that I would forgive him?"»¹

ALLAAH'S COMING

Allaah tells us in several places of the Qur'aan that He will come on Judgment Day to judge among the people. For example, Allaah (ﷻ) says:

1 This *hadeeth* was recorded by al-Bukhaaree, Muslim, and others.

«هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ
الْغَمَامِ، وَالْمَلَائِكَةُ، وَقُضِيَ الْأَمْرُ، وَإِلَى اللَّهِ
تُرْجَعُ الْأُمُورُ» ﴿البقرة ٢١٠﴾

«Are they waiting for anything other than the Day when Allaah will come to them in covers of clouds, and the angels (will come as well), and the matters are then decided? And to Allaah all matters will be returned (for judgment).» ¹

We should remember that the clouds will not be on top of Allaah or covering Him. Nothing of Allaah's creation can ever be above Him, and He cannot be inside His creation. We should believe that this will happen in a way befitting to Allaah's greatness and glory.

UNDERSTANDING ALLAAH'S COMING

We said earlier that Allaah cannot be inside any of His creation. So how does He come down and come forward? Does He come down between the second and lowest heavens? And does this mean that He would not then be above the Throne? To answer this, we should remember the following important rules:

¹ Soorat al-Baqarah 2:210.

1. When we come down from a higher to a lower place, we are no longer in the higher place. We cannot be at the higher place after we have come down to the lower place. Allaah is not like His creation. He is always above the Throne. Even when He comes down, He continues to be above the Throne.
2. We have to move to come up or down. But we may not say the same thing about Allaah. We should not say that He comes by moving. Also, we should not say that He comes without moving. He did not say either of these two things about Himself, so we may not say them about Him.
3. We understand that Allaah's coming down every night means that He is closer to us and would accept our supplications better. Also, His coming forward on Judgment Day means that He is about to judge everyone. These meanings are symbolic meanings. However, we should believe that Allaah (ﷻ) comes down and comes forward truly and not symbolically only.

Thus, we believe that when Allaah truly comes forward and comes down, He does this in a way befitting to His glory and majesty, and He is always above His Throne.

﴿وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ﴾

Allaah (ﷻ) tells us that He is with us wherever we are:

﴿وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ، وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ الحديد ٤

«He (Allaah) is with you wherever you are. And Allaah is Seeing of all that you do.» ¹

And Allaah (ﷻ) tells us that He is nearer to us than our jugular vein (the blood vein of the throat):

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ، وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ،
وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾ ق ١٦

«We have created the human being and know what his soul whispers to him, and We are closer to him than his jugular vein.» ²

Aboo Moosaa al-Ash'aree (رضي الله عنه) reported that he and other companions were once traveling with the Prophet (ﷺ). During the journey, when the companions reached a high place they would loudly say, "Allaah akbar — Allaah is the Greatest." So the Prophet (ﷺ) said:

¹ Soorat al-Hadeed 57:4.

² Soorat Qaaf 50:16.

«أيها الناس، أربعوا على أنفسكم، فإنكم لا تدعون أصم ولا غائباً، إنما تدعون سميعاً بصيراً. إن الذي تدعون أقرب إلى أحدكم من عنق راحلته.»

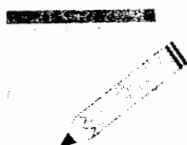
«O people, be easy on yourselves. You are not calling one who is deaf or absent. Indeed, you are only calling One who is Hearing and Seeing. Indeed, He whom you are calling is nearer to each of you than the neck of his riding animal.» ¹

There are many other *aayaat* and *hadeeths* telling us that Allaah is with us all the time. When we carefully read these *aayaat* and *hadeeths*, we find that they all mean that Allaah is with us with His knowledge, seeing, and hearing. He watches us very closely, He knows all we do, and He is in full control of us and the rest of His creation. For the believers, He is also with them with His help and protection.

So "Allaah is with us" does not mean that Allaah is with us in person. He is not everywhere — like many ignorant people say. We already know that this cannot be true because Allaah is not inside His creation. He is above all.

1 Recorded by al-Bukhaaree and others.

Questions and Exercises



1. In the following table, check all true statements (24 points):

	Statement	✓
a	Allaah is not inside His creation.	
b	The <i>Kursee</i> and the Throne are the greatest creations.	
c	The <i>Kursee</i> is above the Throne.	
d	The <i>Kursee</i> is somewhere in the desert.	
e	Allaah's highness is real.	
f	Allaah's highness is not a highness of place.	
g	Allaah's highness is only symbolic.	
h	Mu'aawiyah as-Sulamee was Muslim all his life.	
i	The Prophet (ﷺ) yelled at Mu'aawiyah.	
j	Mu'aawiyah wanted to learn.	
k	It is not permissible to talk during the prayer.	
l	A Muslim would not listen to Sorcerers.	
m	The slave girl worked as a kitchen maid.	

	تَعْبِيرَاتُ لَيْلٍ	✓
n	It is good to beat a careless servant.	
o	We should not do things that bring bad luck.	
p	The Prophet (ﷺ) freed the slave girl because she was poor.	
q	Allaah comes down to the lowest heaven every night.	
r	The best people are those who are asleep during the last part of the night.	
s	Allaah will come in covers of clouds on Judgment Day.	
t	We may not say that Allaah moves.	
u	Allaah's coming down is only symbolic.	
v	Allaah is close to us with His knowledge and observation.	
w	Allaah is with the believer in protection and help.	
x	It is good to raise the voice with <i>takbeer</i> during travel.	

2. Mention the number of times that each of the following things are mentioned in the Qur'aan (3 points):

①	Allaah's <i>Kursee</i>	
②	Allaah's Throne	
③	Allaah rose above the Throne	

3. Mention the three most important things that we should do during our prayer (3 points):

①	
②	
③	

4. Mention the two correct items of belief that the slave girl had (2 points):

①	
②	

5. When someone asks us, "Where is Allaah?" we may say the following (Check all correct answers, 7 points):

	Statement	✓
a	Allaah is above the Throne.	
b	Allaah is above the <i>Kursee</i> .	
c	Allaah sits on the Throne.	
d	Allaah is everywhere.	
e	Allaah is between the first and second heavens.	
f	Allaah is above the heavens.	
g	"Where is Allaah?" is a wrong question.	

ALLAAH SPEAKS

Allaah speaks in a way befitting to His greatness and glory. He speaks to the angels and to the prophets. The Qur'aan and Allaah's other books are part of His speaking. Allaah (ﷻ) once spoke to Moosaa directly, as He (ﷻ) says:

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ النساء ١٦٤

«Allaah spoke to Moosaa with direct speech.»¹

Allaah will even speak to every one of us on Judgment Day. 'Adiyy Bin Haatim (رضي الله عنه) reported that the Prophet (ﷺ) said:

«ما منكم من أحد إلا سيكلمه ربه، ليس بينه وبينه ترجمان.»

«There is no one among you that Allaah

1 Soorat an-Nisaa' 4:164.

**will not speak to him (on Judgment Day).
There will be no translator between him
and Allaah.»¹**

ALLAH'S VOICE

Allaah (ﷻ) has a voice that is most perfect and majestic. It is totally different from the voices of the creation. Aboo Sa'eed al-Khudree (رضي الله عنه) reported that the Prophet (ﷺ) said:

«يقول الله تعالى: "يا آدم!" فيقول: "لبيك وسعديك."
فينادي بصوت: "إن الله يأمرك أن تخرج بعضاً من
ذريتك إلى النار."»²

«Allaah (ﷻ) will say (on Judgment Day),
"O Adam." Adam will say, "I am at
Your service, My Lord." So Allaah will
tell him with voice, "Indeed, Allaah
commands you to send a large group of
your children to the Fire."»²

This means that Aadam will be told which people deserve to go into Hell. Allaah will then command Aadam to take all of those people aside so that they will be thrown into the Fire — may Allaah protect us

1 This *hadeeth* was recorded by al-Bukhaaree, Muslim, and others.

2 This *hadeeth* was recorded by al-Bukhaaree and others.

from this ugly fate.

Allaah Loves and Hates

Love and hate are two of Allaah's (ﷻ) qualities. He loves good and hates evil; He loves belief and hates disbelief; He loves truthfulness and hates lying; He loves justice and hates injustice; He loves kindness and hates harshness; He loves generosity and hates stinginess. We will see below a few examples from the Qur'aan of things that Allaah loves or hates.

ALLAAH LOVES GOOD

Allaah (ﷻ) loves good people and good actions. When we do good deeds, we may deserve Allaah's love. He (ﷻ) says:

﴿وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾ آل عمران ١٣٤

«Allaah surely loves those who do good.»¹

We should carefully obey Allaah because we fear His punishment and hope to enter *Jannah*. When a person does this, we say that he has *taqwaa*. Allaah (ﷻ) tells us that He loves those who have *taqwaa*. He says:

¹ Soorat aal-'Imraan 3:134.

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾ التوبة ٤

«Allaah surely loves those who have
taqwaa.» ¹

When a person makes a sin or does some wrong, he should quickly repent to Allaah (ﷻ). He should quit his sin, feel sorry for having done it, and decide never to do it again. This would purify him from evil. Allaah loves those who repent to Him. He (ﷻ) says:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ البقرة ٢٢٢

«Allaah surely loves those who repent and
purify themselves.» ²

A Muslim should be very patient. When some harm happens to him, he should know that it is a test from Allaah. He should accept what Allaah decides for him and ask Allaah to reward him for it.

A Muslim should be patient when some bad people try to stop him from obeying Allaah. A Muslim should also be patient when someone does wrong things to try to make him angry.

Allaah loves those who are patient. He (ﷻ) says:

﴿وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾ آل عمران ١٤٦

1 Soorat at-Tawbah 9:4.

2 Soorat al-Baqarah 2:222.

«Allaah surely loves those who are patient.»¹

A Muslim should be just (or fair) to others. He would not take things belonging to them without right. He would not cheat them. If he is a merchant, he would not give the people less than what they paid for. If he is a judge, he would not side with anyone because he is rich or strong or related to him. If he is a parent, he would treat his children equally.

Allaah loves those who are just. He (ﷺ) says:

﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ المائدة ٤٢

«Allaah surely loves those who are just.»²

We should always remember that Allaah (ﷻ) owns everything. Nothing happens without His permission. We should try hard to do our work. At the same time, we should look to Allaah for Help and success. This is called trust or *tawakkul*. Allaah loves those who put their trust in Him. He (ﷺ) says:

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ آل عمران ١٥٩

«Allaah surely loves those who trust Him.»³

1 Soorat aal-'Imraan 3:146.

2 Soorat al-Maa'idah 5:42.

3 Soorat aal-'Imraan 3:159.

Allaah sent the Prophet (ﷺ) to guide us to the right way. We should do our best to follow our Prophet Muhammad (ﷺ). If we follow him, Allaah will love us. He (ﷺ) says:

«قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ» آل عمران ٣١

«Say (O Muhammad), "If you truly love Allaah, follow me. Allaah will then love you."»¹

ALLAAH HATES EVIL

Allaah (ﷻ) hates evil, and He hates those who do evil things. He says:

«وَاللَّهُ لَا يُحِبُّ الْفُسَادَ» البقرة ٢٠٥

«Allaah does not love (those who cause) harm.»²

As we saw earlier in this book, disbelief is the worst evil. Allaah (ﷻ) hates those who disbelieve in Him and refuse to follow His Messenger (ﷺ). He says:

«قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ. فَإِنْ تَوَلَّوْا، فَإِنَّ اللَّهَ

لَا يُحِبُّ الْكَافِرِينَ» آل عمران ٣٢

1 Soorat Aal 'Imraan 3:31.

2 Soorat al-Baqarah 2:205.

**«Say, "Obey Allaah and the Messenger."
But if they refuse — indeed, Allaah does
not like the disbelievers.»¹**

Allaah Laughs

Allaah laughs in a way that befits His greatness and glory. The Prophet (ﷺ) tells us of a number of cases where Allaah laughs. One of them is that when we are in a hardship and Allaah knows that it will end soon. But since we do not know the future, we become very worried. So Allaah laughs, knowing that our hardship will soon be eased.

Aboo Ruzayn (رضي الله عنه) said that when he came to the Prophet (ﷺ), the Prophet taught him many good things. He also told him:

«ضَحِكَ رَبُّنَا عَزَّ وَجَلَّ مِنْ قَنُوطِ عِبَادِهِ وَقُرْبِ غَيْرِهِ؟»

**«Our Lord (ﷻ) laughs at how His servants
lose hope even though relief is very close
to them.»**

On hearing this, Aboo Ruzayn asked, "Does the Lord (ﷻ) laugh?" The Prophet (ﷺ) replied, «نعم..» **«Yes.»** Aboo Ruzayn then said:

¹ Soorat Aal 'Imraan 3:32.

”لَنْ نُعَدَّمَ مِنْ رَبِّ يَضْحَكُ خَيْرًا.“

”Surely then, good things will never stop reaching us from a Lord who laughs.”¹

This *sahaabee*, who was then new in Islaam, had a pure nature that helped him quickly understand things. He understood Allaah’s laughing as a sign of His generosity and forgiveness. This is how we too should understand it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE BEST AAYAH

Many of us memorize *al-Baqarah* 255, better known as *aayat al-Kursee*. It is the best *aayah* of the whole Qur’aan. We saw this in the *hadeeth* of Aboo Tharr in the previous chapter (p. 60). Also, Ubayy Bin Ka’b (رضي الله عنه) reported that the Prophet (ﷺ) asked him, «أي آية في كتاب الله أعظم؟» **Which is the greatest aayah in Allaah’s Book?** Ubayy replied, “Allaah and His Messenger know (the answer) better.” The Prophet (ﷺ) asked him the same question a few more times, and every time Ubayy gave the same answer. But finally, Ubayy said, “It is *aayat al-Kursee*.” The Prophet (ﷺ) was pleased with this answer and said, «لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ.»

1 This *hadeeth* was recorded by Ahmad, Ibn Maajah, and others. It was verified to be *hasan* (good) by al-Albaanee.

«May this knowledge give you happiness, O Aboo al-Munthir.»¹

This *ayah* is so great because it contains a beautiful description of Allaah (ﷻ) and mentions many of His great qualities. We will discuss below only a few of the qualities mentioned in this *ayah*. Allaah (ﷻ) says:

﴿اللَّهُ 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 ﴿البقرة ٢٥٥﴾

«Allaah — there is no (true) god except Him, the One who is always Alive, the One who takes care of all the creation. He does not become sleepy, and He does not sleep. He owns everything that is in the heavens or on earth. Who can ever intercede with Him without His permission? He knows all that will happen to them (the creation) and all that has already happened. But they cannot

¹ This *hadeeth* was recorded by Muslim, Ahmad, and others.

know anything from His knowledge except what He wants. His *Kursee* extends over the heavens and earth, and He is never tired of keeping them. He is the most High, the Great.»¹

ALLAAH IS ETERNAL

We learn from *aayat al-Kursee* that Allaah (ﷻ) is Alive. His life is surely different from our life or the life of any of His creation. It is a most perfect life that extends from before the creation and never ends. We say that His life is eternal.

We also learn from *aayat al-Kursee* that Allaah (ﷻ) is not subject to drowsiness or sleep. A person is drowsy when he is tired and about to fall asleep. This is a weakness that never happens to Allaah. Sleep is like death. When a person is asleep, he is unaware of what goes around him. As for Allaah (ﷻ), His life is perfect. It is not spoiled by death or sleep or any other kind of weakness.

ALLAAH'S KNOWLEDGE

We learn from *aayat al-Kursee* that Allaah (ﷻ) has knowledge. His knowledge is most perfect. All knowledge in this world comes from Allaah, and all knowledge is only a very tiny part of His knowledge. He knows all what we did in the past, and all what we

1 Soorat al-Baqarah 2:255.

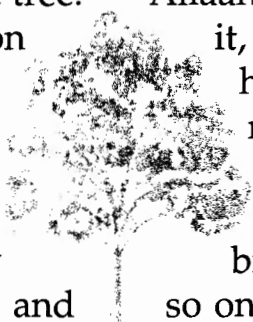
will do in the future. He knows every detail about everything. Allaah (ﷻ) says in another place:

«وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ، وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ. وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا، وَلَا حَبَّةٍ فِي ظِلْمَةٍ الْأَرْضِ، وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾»

«With Him (Allaah) are the keys of the hidden knowledge. No one knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkness of the earth, and no moist or dry thing, but it is all written in a clear record.»¹

Just think of one tree. Allaah knows how many leaves will grow on it, how many leaves will fall each day, how long the tree will live, how many branches it will have, how deep its roots will go, the shapes of the branches and roots, how many birds and insects will stand or live in it, and so on.

Allaah even knows the shape of each leaf, its color, how many lines it will have, how many insects will touch it or eat from it, how much water



¹ Soorat al-An'aam 6:59.

and sunshine it will get, how much dust and rain will fall on it, how many atoms it will have, and so on. Allaah knows completely and perfectly everything about every leaf! All people together cannot have that much knowledge about even one leaf! So how about a tree, a forest, a whole world? And all of this is only a small part of Allaah's knowledge.

ALLAAH UPHOLDS THE HEAVENS AND EARTH

We learn from *aayat al-Kursee* that Allaah (ﷻ) is the *Qayyoom*. This means that He does not need anyone to take care of Him, and He takes complete care of all His creation. He takes care of every person and animal and insect and plant in the whole world. He takes care of the planets and stars. He takes care of every angel in the heavens and on earth. He takes special care of His obedient servants. He takes care of everything. He controls the creation in the most perfect and wise way. He does all of this without being tired or neglectful. He is our great Lord (ﷻ). Are we not most proud of Him?

Questions and Exercises

1. In the following table, check all true statements (13 points):

	Statement	✓
a	Allaah does not speak directly to anyone in this life.	
b	Allaah will speak directly to us in the next life.	
c	Allaah's books are part of His speaking.	
d	Allaah does not have a voice.	
e	Aadam will take some of his descendents into Hell.	
f	Allaah would not love anyone who does not follow the Prophet (ﷺ).	
g	Allaah does not hate anyone.	
h	Allaah's laughing is a sign of His kindness.	
i	Aboo al-Munthir is the same as Ubayy Bin Ka'b (رضي الله عنه).	
j	Aayah 255 of Soorat al-Baqarah is not the best aayah of the Qur'aan.	

	Statement	✓
k	<i>Aayat al-Kursee</i> is the best <i>aayah</i> of the Qur'aan.	
l	Sleep and drowsiness are signs of weakness.	
m	Allaah knows all big things, but He does not know little details.	

2. Mention eight types of people that Allaah loves (8 points):

①	
②	
③	
④	
⑤	
⑥	
⑦	
⑧	

3. Mention a brief meaning of *taqwaa* (2 points):

4. Mention three requirements of repentance (3 points):

①	
②	
③	

5. Mention three cases where a Muslim should show patience (3 points):

①	
②	
③	

6. Mention five examples of injustice (5 points):

①	
②	
③	
④	
⑤	

7. Mention a brief meaning of *tawakkul* (2 points):

--

8. Explain briefly the meaning of Allaah's life (2 points):

--

9. Explain briefly the meaning of Allaah's knowledge (2 points):

--

10. Mention the two meanings of *Qayyoom* (2 points):

①	
②	

CHAPTER 1

WORSHIPING ALLAAH

What is Worship?

WORSHIP IS THE REASON OF OUR CREATION

We have seen that Allaah (ﷻ) is the most Merciful. He is merciful to us and would not let us fall into confusion. He gives us the best guidance. He tells us all we need to know in order to live a happy life. Most importantly, He tells us what is our true goal in life and the reason that this world was created. He (ﷻ) says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾﴾

«I have only created *jinn*s and humans to worship Me. I do not need from them to provide for Me, and I do not need from them to feed Me. Allaah is surely the One Who gives providence, and He is the

This means that we must obey Allaah (ﷻ) and worship Him. This is the reason for which we have been created.

Allaah does not need any food or help from us. He is the One who gives food and help. He gave us everything that we have. He wants us to be good so as to deserve His rewards. This must be our main goal in life. All other goals should be secondary and supportive to this great goal.

ALLAAH SENDS THE GUIDANCE

Allaah (ﷻ) created everything, and He knows best about His creation. He says:

«أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ الْمَلِكُ ١٤»

«Should not He who created things know?
He is the most Kind and Aware (of
everything).»²

Allaah (ﷻ) knows exactly what is useful for us and what is harmful. Only He can give us the guidance that we need in our lives. So how can we live without His guidance? How can we live without worshiping Him?

1 Soorat *ath-Thaariyaat* 51:56-58.

2 Soorat *al-Mulk* 67:14.

DEFINING WORSHIP

Worship is to obey Allaah completely, love Him completely, respect Him completely, do what He loves, and keep away from what He hates.

Prayer is an act of worship.

Fasting is an act of worship.

Zakaah is an act of worship.

Hajj is an act of worship.

Fighting evil is an act of worship.

Learning Islaam is an act of worship.

Saying good words is an act of worship.

Avoiding bad words is an act of worship.

Du'aa' (or supplication) is an act of worship.

Doing any good deed in order to please Allaah is an act of worship. Also, avoiding a bad deed in order to please Allaah is an act of worship.

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We must worship Allaah for many reasons. In this section, we mention the most important of these reasons.

**1. ALLAAH IS OUR TRUE BENEFACTOR**

Allaah (ﷻ) gave us all what we have. So, He is our

only true Benefactor. We cannot list all of His favors on us. Allaah (ﷻ) says:

﴿وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا﴾ إبراهيم ٣٤

«And if you try to list Allaah's favors, you will never be able to count them all.» <sup>1</sup>

Allaah (ﷻ) gave us eyes for seeing, ears for hearing, hearts for understanding, hands for holding, feet for walking, and many other favors within our bodies. He gave us parents, brothers, relatives, and friends to love. He gave us good food and drink, air to breathe, water to cool and clean us, animals and cars to ride, and many, many other things. All of these favors — all things that we enjoy and like, are created by Allaah (ﷻ), as He says:

﴿وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللَّهِ، ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ

فَإِلَيْهِ تَجَرُّونَ﴾ النحل ٥٣

«Any favor that you have is from Allaah. And if you get into a hardship, you turn to Him crying for help.» <sup>2</sup>

We should be most thankful and grateful to Allaah (ﷻ). We should express our gratitude to Him

<sup>1</sup> Soorat Ibraaheem 14:34.

<sup>2</sup> Soorat an-Nahl 16:53.

by words and actions. We should worship Him with complete love and obedience.

## 2. ALLAAH HAS THE SUPREME QUALITIES

We have seen in the previous chapters that Allaah (ﷻ) has the greatest and most supreme qualities. He is Generous beyond limits. He gives without being afraid of losing what He has. Similarly, He is Mighty beyond limits, Wise beyond limits, Merciful beyond limits, and so on. No one else has any of Allaah's great qualities.

When we understand that Allaah has the greatest qualities, we find ourselves forced to admire Him with the greatest admiration, respect Him with the greatest respect, obey Him with the fullest obedience, and worship Him with the truest worship. Allaah (ﷻ) alone deserves to be our God.

## 3. TRUE WORSHIP PRODUCES *TAQWAA*

Worshiping Allaah brings *taqwaa* into our hearts. Allaah (ﷻ) says:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ

مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ البقرة ٢١

«O people, worship your Lord who created you and those before you. With

**this, you may have *taqwaa*.»<sup>1</sup>**

*Taqwaa* is a most important treasure. It makes us always remember that Allaah is watching us. It softens our hearts and souls. It makes us love doing good deeds and hate sinning. So we need to worship Allaah in order to have this great treasure.

#### **4. EVERY MESSENGER CALLED TO WORSHIPING ALLAAH**

Allaah (ﷻ) sent many messengers through the time to guide the people. All of those messengers called to the same thing: worshiping Allaah alone. Allaah (ﷻ) says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ  
وَأَجْتَنِبُوا الطَّاغُوتَ.﴾ النحل ٣٦

**«We have surely sent into every nation a messenger telling it, “Worship Allaah and avoid false gods.”»<sup>2</sup>**

Allaah (ﷻ) also says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ  
لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾ الأنباء ٢٥

**«There is no messenger that We have sent**

<sup>1</sup> Soorat al-Baqarah 2:21.

<sup>2</sup> Soorat an-Nahl 16:36.

**before you but We have revealed to him,  
"There is no (true) god except Me. So  
worship Me."»<sup>1</sup>**

So, when we worship Allaah, we become attached to Allaah's messengers and their true followers, and we feel that we are part of the good people who worshiped Allaah through the times. We surely would want to worship Allaah in order to be attached to those good people.

## **5. WORSHIPING ALLAAH IS GOOD FOR US**

By worshiping Allaah, we would be doing ourselves the greatest favor. As we said earlier, Allaah created us to worship Him. He ordered us to worship Him so as to follow the true guidance that He sent to us. If we follow this guidance, we will be happy in this life and the next.

### **Conditions of True Worship**

Our worship should be true and correct so that Allaah would accept it from us and reward us for it. But how can our worship be true? An act of worship is true if it satisfies two conditions:

- 1) It is done purely to Allaah.

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<sup>1</sup> Soorat al-Anbiyaa' 21:25.

- 2) It is done according to the teachings of our prophet Muhammad (ﷺ).

### 1. WE MUST WORSHIP ALLAAH WITH SINCERITY

All our acts of worship should be done for the pleasure of Allaah alone. We should never do an act of worship for the pleasure of people. Allaah (ﷻ) tells His Messenger (ﷺ):

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾ الزمر ١١

«Say (O Muhammad), “I have surely been commanded to worship Allaah and make my religion sincere to Him.”»<sup>1</sup>

Doing an act of worship to please someone other than Allaah is a type of *shirk*. *Shirk* means making others partners to Allaah. Allaah does not accept a worship that is mixed with *shirk*.

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ، فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا، وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ الكهف ١١٠

«Say (O Muhammad), “I am only a human being, like you. It has been revealed to me

<sup>1</sup> Soorat az-Zumar 39:11.



**that your god is one God. So whoever would hope for the meeting with his Lord — let him do good deeds and not worship anyone besides his Lord.”»**

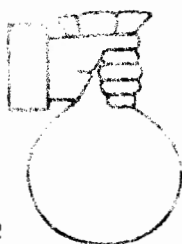
Of course, our parents, teachers, and friends will usually be happy to see us do good deeds. But we should not do good just to make them happy. We should do it to please Allaah, and Allaah will then make them pleased with us. So, their happiness is not our goal, but is a good fruit of our good deeds.

It is very ungrateful to worship anyone besides Allaah or instead of Allaah. Doing this is like thanking someone for a favor that someone else did. This sounds like a foolish thing to do, but most people do it! They thank individuals other than Allaah for the favors that Allaah gave them! Al-Haarith al-Ash’aree (رحمته الله) said that the Prophet (ﷺ) said:

«أمركم أن تعبدوا الله ولا تشركوا به شيئاً. وإن مثل  
من أشرك بالله كمثّل رجل اشترى عبداً من خالص  
ماله بذهب أو ورق، فقال: هذه داري وهذا عملي،  
فاعمل وأدِّ إليّ. فكان يعمل ويؤدي إلى غير سيده!  
فأيكم يرضى أن يكون عبده كذلك؟»

**«I command you to worship Allaah and not to join anything with Him. Indeed,**

the example of  
joins others  
like that of  
a worker  
well, gold  
told the  
is my house  
land. So work



me the profit that you make." The worker  
worked, but he gave the profit to someone  
other than his master. Who among you  
would like his worker to do this? <sup>1</sup>

a person who  
with Allaah is  
a man who hired  
and paid him  
and silver. He  
worker, "This  
and this is my  
in them and give

## 2. WE MUST WORSHIP ALLAAH THE WAY HE WANTS

We may not worship Allaah (ﷻ) whichever way we like. We do not know what is the best way to please Allaah. We do not know what things are good to do and what things are not. Only Allaah knows this. So we need His guidance to exactly know what to do.

Allaah (ﷻ) sent His guidance with His Messenger Muhammad (ﷺ). We must worship Allaah by following the Way (or Sunnah) of His Messenger Muhammad (ﷺ). This is the meaning of the *shahaadah* that every Muslim says:

1. We mentioned another part of this *hadeeth* earlier. It was recorded by at-Tirmidhee, Ibn Hibbaan, and others. It was verified to be authentic by al-Albaanee (*Saheeh ut-Targheeb wat-Tarheeb* no. 552).

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I am a witness that there is no true god except Allaah, and am a witness that Muhammad is the Messenger of Allaah.

This *shahaadah* means that no one deserves to be worshiped besides Allaah, and that we may only worship Allaah the way that He taught us — by means of His Messenger Muhammad (ﷺ).

When we follow and obey the Prophet Muhammad (ﷺ), we would be truly obeying Allaah. Allaah (ﷻ) says:

«مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.» النساء ٨٠

«He who obeys the Messenger has surely obeyed Allaah.»

When we offer our worship to Allaah alone, and according to the Sunnah of the Prophet (ﷺ), we hope to deserve entering *Jannah* and safety from the Fire — *Aameen*.

1. In the following table, check all true statements (13 points):

|   |                                                                         |   |
|---|-------------------------------------------------------------------------|---|
|   |                                                                         | ✓ |
| a | Allaah needs our worship.                                               |   |
| b | Allaah does not need money or food from us.                             |   |
| c | Any good that we do to please Allaah counts as an act of worship.       |   |
| d | Any evil done without meaning to do it is an act of worship.            |   |
| e | Avoiding to do a bad deed to please Allaah counts as an act of worship. |   |
| f | We must obey Allaah (ﷻ), but not the Messenger (ﷺ).                     |   |
| g | All messengers called their people to worship Allaah alone.             |   |
| h | We may worship Allaah as we wish.                                       |   |
| i | We should do good deeds just to please our parents and teachers.        |   |

|   |                                                                    |   |
|---|--------------------------------------------------------------------|---|
|   |                                                                    | ✓ |
| j | <i>Taqwaa</i> is more important than gold and silver.              |   |
| k | It takes several days to count all the favors that Allaah gave us. |   |
| l | A worker should give all the profit to the owner.                  |   |
| m | Allaah would not accept any deed that has <i>shirk</i> in it.      |   |

2. The purpose for which we have been created is  
(Check the correct answer, 2 points):

|   |                                      |   |
|---|--------------------------------------|---|
|   | Statement                            | ✓ |
| a | To enjoy the pleasures of this life. |   |
| b | To worship Allaah.                   |   |
| c | To serve our country.                |   |
| d | To make scientific discoveries.      |   |
| e | To marry and have children.          |   |
| f | All of the above.                    |   |
| g | Each person chooses his purpose.     |   |

3. Mention five reasons that we worship Allaah (ﷻ) (5 points):

|   |  |
|---|--|
| ① |  |
| ② |  |
| ③ |  |
| ④ |  |
| ⑤ |  |

4. Mention five acts of worship (5 points):

|   |  |
|---|--|
| ① |  |
| ② |  |
| ③ |  |
| ④ |  |
| ⑤ |  |

5. Mention and explain the two conditions for a true worship (6 points):

|   |  |
|---|--|
| ① |  |
| ② |  |

## ARABIC VOCABULARY

| Arabic          | English                                                                                             |
|-----------------|-----------------------------------------------------------------------------------------------------|
| <i>Aayah</i>    | Approximately one sentence of the Qur'aan. Plural <i>aayaat</i> .                                   |
| <i>'Aalim</i>   | Scholar. Plural: <i>'Ulamaa'</i> .                                                                  |
| <i>'Abd</i>     | Servant of (Allaah).                                                                                |
| Al-Ka'bah       | The House of worship in Makkah that all of the Muslims face in their prayers.                       |
| Al-Madeenah     | The town in Arabia where the Prophet (ﷺ) built his mosque and lived the last ten years of his life. |
| <i>Deen</i>     | Religion, way of life, or judgement.                                                                |
| <i>Eemaan</i>   | Faith or belief.                                                                                    |
| <i>Hadeeth</i>  | A sayings or an action of the Prophet (ﷺ).                                                          |
| <i>Hajj</i>     | Pilgrimage.                                                                                         |
| <i>Ihsaan</i>   | Worshiping and fearing Allaah as if you can see Him.                                                |
| <i>Jahannam</i> | The Hell-fire.                                                                                      |
| <i>Jannah</i>   | The gardens of Paradise.                                                                            |
| <i>Jinn</i>     | Invisible creatures that Allaah created from smoke.                                                 |

|                  |                                                                 |
|------------------|-----------------------------------------------------------------|
|                  |                                                                 |
| <i>Kaafir</i>    | One who does not believe in Islaam.<br>Plural: <i>kuffaar</i> . |
| <i>Khutbah</i>   | Speech.                                                         |
| <i>Makkah</i>    | The hometown of the Prophet (ﷺ).                                |
| <i>Masjid</i>    | Mosque. Place where the Muslims pray.                           |
| <i>Mu'min</i>    | Believer or one who has <i>eemaan</i> .                         |
| <i>Qadar</i>     | Destiny or decree.                                              |
| <i>Ramadhaan</i> | The month of fasting.                                           |
| <i>Sahaabi</i>   | Companion of the Prophet (ﷺ).<br>Plural: <i>sahaabah</i> .      |
| <i>Salaah</i>    | Prayers.                                                        |
| <i>Salaf</i>     | Early good Muslims.                                             |
| <i>Shahaadah</i> | Testimony.                                                      |
| <i>Sujood</i>    | Putting the forehead down on the ground in prayer to Allaah.    |
| <i>Sunnah</i>    | The Prophet's teachings.                                        |
| <i>Soorah</i>    | Chapter of the Qur'aan.                                         |
| <i>Tafseer</i>   | Explanation of the Qur'aan.                                     |
| <i>Thikr</i>     | Remembering Allaah.                                             |
| <i>Zakaah</i>    | Obligatory charity in Islaam.                                   |