



Aqeedah

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Hadith Jibrail

While we were one day sitting with the Messenger of Allah (peace be upon him), there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (peace be upon him), rested his knee against his thighs, and said, "O Muhammad! Inform me about Islam."

The Messenger of Allah (peace be upon him) said, "Islam is that you should testify that there is no deity except Allah and that Muhammad is His Messenger, that you should perform salah, pay the Zakah, fast during Ramadan, and perform Hajj to the House, if you are able to do so."

The man said, "You have spoken truly." We were astonished at his questioning him (the Messenger) and telling him that he was right, but he went on to say, "Inform me about iman."

He (the Messenger of Allah) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in qadar (fate), both in its good and in its evil aspects." He said, "You have spoken truly."

Then he (the man) said, "Inform me about Ihsan." He (the Messenger of Allah) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet (know that) He sees you."

He said, "Inform me about the Hour." He (the Messenger of Allah) said, "About that, the one questioned knows no more than the questioner." So he said, "Well, inform me about the signs thereof." He said, "They are that the slave-girl will give birth to her mistress, that you will see the barefooted, naked, destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings." Thereupon the man went of. I waited a while, and then he (the Messenger of Allah) said, "O Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, "That was Jibril (the Angel Gabriel). He came to teach you your religion." (Muslim)

THREE LEVELS IN FAITH

Isam

1. To believe in Allah and prophet Muhammed
2. To pray
3. Zakah
4. Fasting
5. Hajj

Iman

To believe in:

1. Allah
2. Angels
3. Books
4. His messengers
5. Last day
6. Qadr good/bad

Ihsan

To worship Allah (swa) as you see him, while

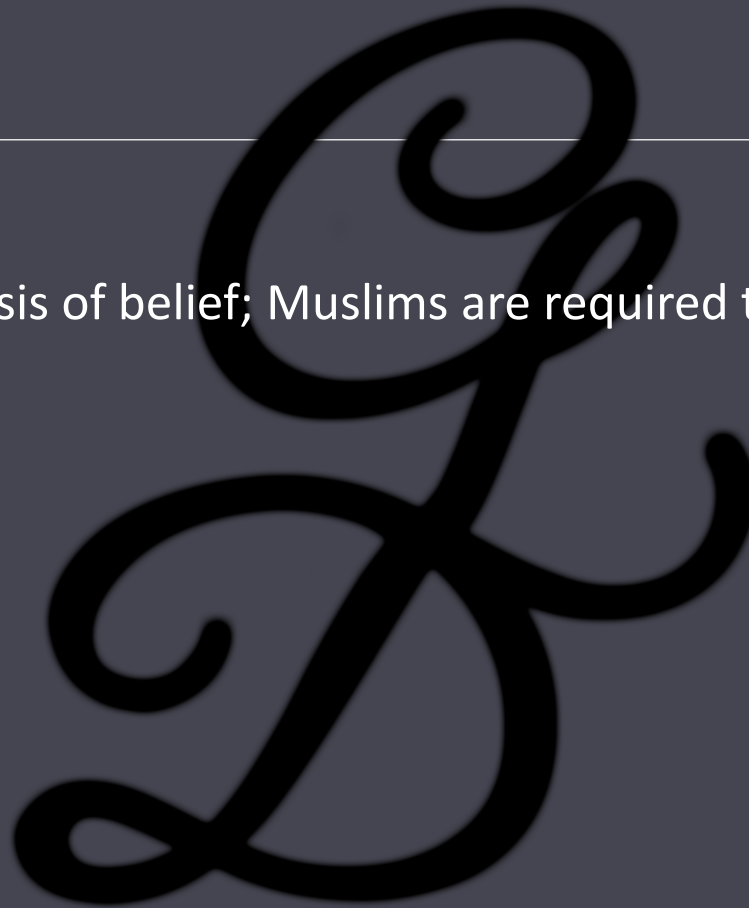


You see him not, but he sees you



Hadith Jibreal:

Identifies Shahadah as the basis of belief; Muslims are required to openly declare the shahadah, unless one feels threatened.



Level 1

ISLAM





Tawhid — First Pillar

Pre-Creation

And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

The covenant which every man made to Allah during pre-creation was that he would recognise Allah, the almighty as his Lord and not direct any form of worship to others besides him.

How to fulfil the covenant?

By sincerely believing in tawhid and avoiding shirk.

The covenant is divided into two aspects;

- 1) Negating all forms of divinity other than Allah
- 2) Confirming divinity to Allah alone, without any partners

The Fitrah – man's natural disposition

A constant struggle between one's desires and fitrah

The Fitrah recognises worship as goal

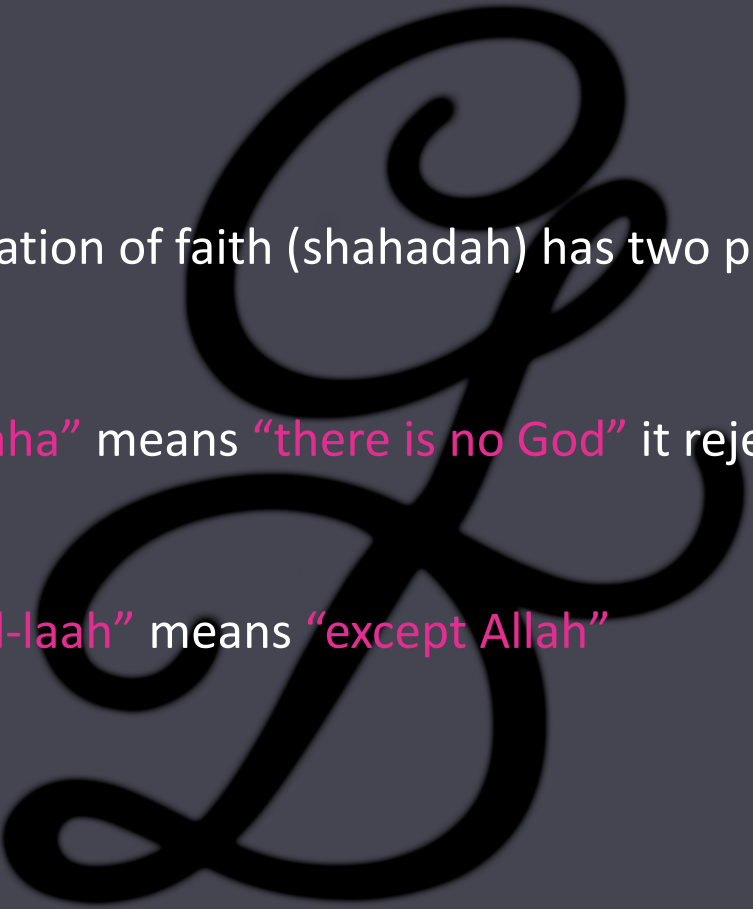
The prophet (pbuh) that Allah (swa) said;

“I created my servants in the right religion, but the devils made them go astray” (Muslim)

“Each child is born in a state of fitrah, but his parents make him a Jew or Christian..”
(Bukhari/Muslim)

First belief as part Islam is in Allah (swa), which develops “God consciousness”

- Negating & Affirming
- Awareness of Allah (swa)
- Being mindful
- Know that everything happens with his will
- Stable personality

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- This is why the declaration of faith (shahadah) has two parts 'negation' and 'confirmation'
 - The first part “Laa ilaaha” means “there is no God” it rejects all false Gods and all types of shirk.
 - The second part “il-lal-laah” means “except Allah”

Conditions of The Shahaadah

- Knowledge – The declaration of faith to be valid must be based on knowledge. Just repeating the Shahaadah is not sufficient & makes one a Muslim, but understanding who Allah (swa) makes the person a believer.
- Certainty – one must be certain that there is only one true god Allah (swa) & certain there is not other God/partner with Allah (swa). A person who is certain about Allah (swa's) existence does not become disobedient to him & fulfils his religious obligations perfectly (5 pillars, haram & haram ect).
- Sincerity – being sincere about one's faith and truthful about it. Believing with correct intentions. Satan disobeyed Allah (swa) not because he did not believe he existed, he was aware and has the knowledge of Allah's existence which he is certain about; however, he was not sincere in his faith.
- Truthfulness – being true to what you say & believe. One may be truthful, but not sincere. One may be doing acts of worship, because of family pressure/society, but as soon he moves away, or goes to university in another town, he leaves his prayers, fasting and so on, which means the person was not truthful about his/her faith.

Conditions of The Shahaadah

- Love – to show love to Allah (swa) for all his blessings & fears he removes and delivers calamities, when you call upon him. Appreciating the favours Allah (swa) grants & loving him for them.
- Submission – completely submitting to Allah (swa's) will & commands; obeying the commands & refraining from the prohibitions.
- Acceptance – accepting the commands of Allah (swa), not just submitting to his commands without wholeheartedly accepting them. E.g. I pray because Allah has commanded it (**submitting**), but I don't see why I have to/or it's not fair that I have to pray, why would God need me to pray (**accepting**).
- Disbelief – denying the belief in everything other than Allah (swa); rejecting false Gods, or others worshipped with Allah (swa), or instead of him.

Tawhid literally means unification; making something one. Tawhid is divided in 3 aspects:

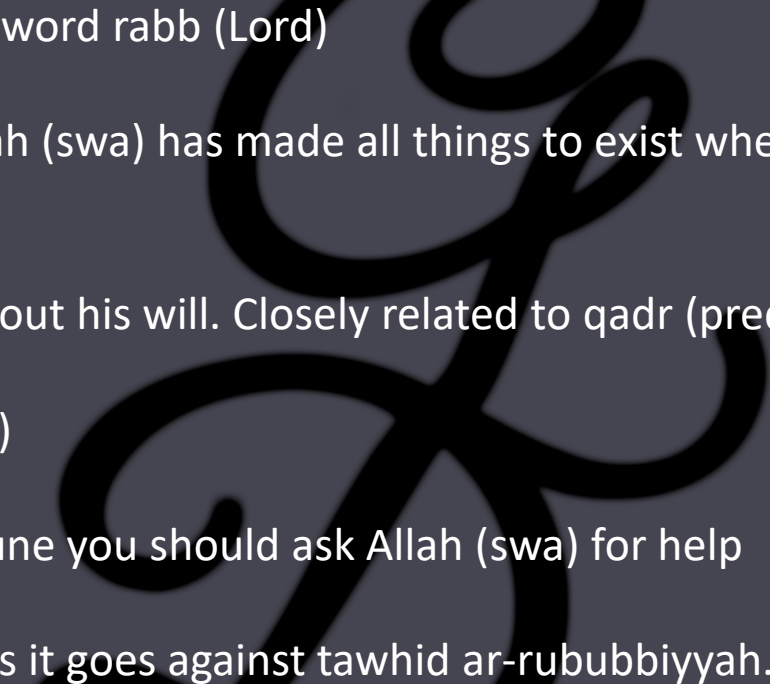
- **Tawhid ar Rububiyah** – maintaining unity of lordship by affirming Allah (swa) is one without partners in his sovereignty.
- **Tawhid alo-Asma was-Sifat** – maintaining the unity of Allah (swa)'s names & attributes, by affirming they are incomparable and unique.
- **Tawhid al-Ibadah/uluhiyyah** – maintaining the unity of Allah's worship, by affirming Allah (swa) alone has the right to be worshipped.

- **Division of Tawhid** was **not** done by the Prophet (pbuh) or the companions. It became necessary with the spread of Islam and conversion of people from different countries meant they brought remnants of their culture to Islam and some former beliefs.
- Confusion arose when these new converts began to express their philosophical ideas of God others worked secretly to plant such false ideas; in order to destroy Islam and confuse people about iman.
- The early distortion of iman was presented by 'Sausan' an Iraqi Christian convert who later reverted back to Christianity, after having infected his student about man's free will and the absence of Qadr (destiny). Later his student spread his ideas and teachings, but later was executed by the Caliph of that time.
- Philosophical influences on Islam and distortion of Islam began and some thinkers attempted to reinterpret the attributes of Allah (swa) from a philosophical aspect that even led those influenced by such ideologies to affect the fourteenth Caliph to openly deny the attributes of Allah (swa).



Tawhid Ar-Rubbubiyyah

- Rububiyyah comes from the root word rabb.
- Tawhid ar-Rububiyyah means Allah (swa) has made all things to exist when there was nothing.
- He helps and maintains creation. Nothing in creation happens without his will. Closely related to qadr (predestination).
- Because Allah (swa) is the creator he is called al-Khaliq الخالق
- If you want to avoid any bad fortune you should ask Allah (swa) for help; using charms for good luck is not allowed as it goes against tawhid ar-rububbiyyah.
- Some people say walking under a ladder, breaking a mirror and spilling salt are all forms of bad luck; however Muslims should not believe in these things and instead trust everything happens with Allah's (swa) will.

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- Rububiyyah comes from the root word rabb (Lord)
 - Tawhid ar-Rububiyyah means Allah (swa) has made all things to exist when there was nothing. Trust everything happens with Allah's (swa) will.
 - Nothing in creation happens without his will. Closely related to qadr (predestination).
 - He is called al-Khaliq الخالق (creator)
 - If you want to avoid any bad fortune you should ask Allah (swa) for help
 - Not using charms for good luck, as it goes against tawhid ar-rububbiyyah.



Tawhid Al-Ibaadah

- Ibadah literally means to serve God in a low position and submit to him.
- Having firm belief in Allah as the only one true God and worshipping him alone inwardly and outwardly.
- Worship in Arabic means obedience (to do what Allah swa ask's), obeying without questioning and submitting (accepting to worship Allah swa).
- Some people go to graves of saints and pray through them believing their prayers will reach Allah (swa) this is completely wrong, because one needs to ask Allah (swa) directly. As stated in surah Fathia; 'you alone we worship and you alone we seek help'. Following other people about what is haram and halal means you are worshipping them and ignoring what Allah (swa) has told you about the haram and halal in the Qur'an. This is mentioned in the Qur'an 'they have taken their rabbis and monks as lords besides Allah' (9:31)
- Worshipping Allah (swa) is a the reason for our creation, as Allah (swa) say's in the Qur'an' "And I (Allah) only created the jinns and mankind for my ibadah (worship)" (A-Zaariyaat: 56)
- We need to understand the purpose of our creation so we don't waste time. It is wise to create something that has a reason, we don't waste time and create things for no reason.
- The purpose of life is not obvious, as all people would be doing it, Allah (swa) sent prophets with books to tell us what is our purpose of life and we need to make the effort to find out our purpose of life.

- When one worships Allah (swa) he is called an 'Abd' a servant of Allah and that's why the best name for Muslims is Abdullah / Amat-Allah a male/female servant of Allah. We cannot be an Abd of anyone other than Allah (swa), not even the prophets.
- Ibadah is the core of Islam, because the word Islam means to submit/surrender one's will to Allah. Our bodies obey Allah's law, as they submit to "law of nature", meaning they automatically pump blood, they work as Allah has designed them, so they are submitting to Allah's will.
- We can do ibadah fully all the time, if we follow everything Allah (swa) told us to, for example when we eat saying "bismillah" and with the right hand we are obeying Allah (swa) and doing ibadah (worship). When we do not eat haram food, when we do not overeat; all our actions are done as Allah (swa) has told us to do, so we then have perfect ibadah and will inshaAllah be rewarded for it.
- When we pray, fast, give zakah and perform hajj, we are doing acts of tawhid al-Ibadah that Allah (swa) told us to do, but if we don't do them, or we complain about them and be lazy in doing them, then we are not doing what Allah (swa) has created us to and this means we are not worshipping him. Doing acts of ibadah means being rewarded for them and ignoring acts of ibadah means punishment.

“When my servant ask you (O Muhammad) about me (tell them) verily I am close (to them), I listen to the prayer of everyone who calls on me. So let them respond to me and believe in me; in order that they may be guided aright”

(2:186)

Conditions to be guided are;

- Belief in Allah (swa)
- Responding to whatever he has asked us to do.

- If we do our ibadah we become at the highest level of Allah (swa)'s creation and will be higher than the angels, this is why Allah (swa) told the angels to bow down to Adam (pbuh), as he was higher in creation to the angels.
- However if we do not follow Allah's laws then we can no longer be the best creation and instead become a low creation of Allah (swa) like the Satan who refused to obey Allah (swa).
- When we reach high levels of ibadah we are then called "Khalifah" who is responsible for governing other creatures on earth, by maintaining law and order. This is the purpose of our creation in relation to the rest of creation to show responsibility, for the earth, pollution and looking after other creatures and animals by not hurting them or hurting people with our actions.
- Destroying plants and farms or throwing litter on the floor or in peoples way means you are not doing your duty as a Khalifah on earth.

The prophet said "removing a harmful thing from the pathway is charity" (Bukhari).

- **'Al-Ulloo'** – highness/transcendence. When describing Allah (swa) with this attribute we refer to him as being above and beyond his creation and separate from it.
- Christians believed God came to earth in the form of man; thus was part of creation.
- Hindus believe God is everywhere in everything; thus contained inside the creation and this belief leads to worshipping humans.
- Proves used for Allah being above his creation are;
 1. **Natural Proof** – Allah (swa) created us with a natural inclination to his worship; which occurred when he created us from the loins (false ribs/floating ribs and hipbone) of Adam (pbuh).
 2. **The Prayer Proof** – Not using any images/statue to direct worship, proves God is not contained in an object. If God was everywhere then we could pray to anyone or anything.
 3. **The Miraj Proof** – The prophet Muhammad (pbuh's) journey from Mekkah to Jerusalem and from masjid Al-Aqsa he was raised up to the seven heavens in the presence of Allah (swa), this proves God cannot be everywhere.

- This attribute of transcendence has a special relationship with worship, as it is affected when other religious beliefs regarding the concept of God begin to worship created things/beings.
- Al-Ashari school of thought steamed from Mu'tazilz's (rationalists) and began arguing against the excesses of their thought; meaning going beyond their thinking. This school of thought along with Jamal ad Deen's ideas, which were based on logical deductions of the human mind being equal to the divine revelation; so mind could interpret the revelation how it saw fit. This can be seen in their metaphorical interpretations of Allah (swa's) attributes, which is completely unacceptable. above creation, Throne; Qadar)

Proof For Transcendence

- They ascend up to him... (32:5)
- Every good saying goes up to him (32:5)
- He is al-Qaahir (The Irresistible) above his worshippers (6: 18, 61)
- Those who fear their Lord, who is above them (16:50)
- Once the prophet asked a slave girl where Allah (swa) was and she said 'above the sky' this proves that Allah (swa) not part of his creation and if the response of the slave girl was incorrect the prophet Muhammad (pbuh) would have corrected her.



Tawhid Asma wa Sifaat

- To Believe in all names and attributes Allah (swa) informed us about himself and those told by his prophet in the Qur'an and sunnah
- Believing in names & attributes without changing the meaning of any names and attributes
- Believing in names & attributes without cancelling them
- Believing in names & attributes without denying them
- Believing in names & attributes without changing them by trying to understand their essence (root)
- Believing in names & attributes without giving them a certain image
- Believing in names & attributes without comparing them to human characteristics, for example the Bible says God rested after creating the heavens; this is making God like humans, as humans need to rest, but God is not like humans he does not need rest.
- Tawhid is based on the following 3 foundations;
- Putting Allah above any human being and without any imperfections.
- Belief in the names and attributes given in the Qur'an and the sunnah, without taking anything away from them, without explaining them, without changing or cancelling them.
- Not having any desire to give the names and attributes a form/picture.

- Maintaining the unity of Allah's name and attributes, by referring to him as the prophet described him, without explaining away his names and attributes, by giving them alternative meanings other than their obvious meanings. This has resulted in rational interpretations that lead to logical conclusions, ultimately denying the existence of Allah (swa). For example when Allah refers to himself the 'living' rationalist idea draws similarity to humans living and in turn argue that God is neither living nor existing. They failed to understand that the similarity in the attribute, such as 'living' is merely by name and not in degree. Any attributes referred to God are to be taken in the absolute sense that's free from human deficiencies.
- Not giving Allah swa any new names and just referring to him, as he has described himself. Allah mention's in the qur'an '...Allah is angry with them..' (48:6), but it is incorrect to give Allah the attribute of "al-Ghadib" (the Angry one), as he did not name himself with this particular name.

- Not giving Allah (swa) the attribute of his creation; for example as saying ‘God slept on the seventh day’; thus assigning attributes of the creation to the creator.
- The key principle which should be followed when dealing with Allah’s attributes is using the Quranic verse itself “..There is nothing like him..” (42:11).
- Faculties of hearing and seeing are human attributes and are ascribed to God, but without any comparison to his creation and should limit interpretations to only accept the obvious ones without giving intellect free reign. This includes making God appear as human beings; while one has to think of his/her creator above his creation and not like it.
- Not giving humans attributes that belong to Allah (swa), giving Prophet Jesus attributes of having no beginning or end is shirk, as the attribute can only belong to God himself and not prophets or people.
- Some Shite have given their imams divine attributes of absolute infallibility, which means knowledge of the past, future and the unseen, the ability to change destiny and control the atoms of creation. They and many Sufis hold the view that these imams or sheiks cannot do anything wrong inwardly or outwardly and that they can understand information of anything, anywhere and at anytime.
- Not giving the definite form of attributes that belong to Allah (swa) to his creation unless pre-fixed with ‘Abd’ meaning ‘salve of’ or ‘servant of’. So ‘ar-Ra’uf’ (The one most full of piety) ar-Rahim (the most merciful) are definite forms and can only be given to creation if pre-fixed with Abd. Prefixing Abd for the prophet of any saint/imam is not allowed, for example ‘Adur-Rasool’ (slave of the messenger). The prophet also forbade Muslims using the term abdi (my slave) for those under their charge.

“If there were gods other than God in both [the heavens and earth], both would have become corrupted.”

(Surah Al-Ambiya 21:22)

“God has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken away what it created, and some of them would have overcome others.” (Surah Al-Isra 17:42)

Muslim scholars put forth the following example as an illustration of this reality: If there were more than one god running the universe, sooner or later they would disagree about something because, if they are individuals, each of them would have his own will.

Let's say, for example, that one day one god decides that a certain person should die, but another god wants that person to stay alive.

There are only three possible logical outcomes:

1. Both gods get their own way; but that is impossible, because a person cannot be both alive and dead at the same time.
2. Or the wills of the two gods cancel each other out, so that neither of them gets his way; but this is impossible, too, because a person must be either alive or dead; he can't be neither.
3. The third possibility is that the will of one 'god' overrides the will of the other 'god'. However, if that is the case, the 'god' who didn't get his way is clearly not the God because there is something stronger than him.

The fact that we see the universe running smoothly and seamlessly according to regular natural laws indicates that it is the dominion of one, and only one, God.

Shirk Ar-Rubbubiyyah

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- **Shirk** means partnership or sharing; in Islam it means to give partners to Allah (swa).

- **Shirk rububiyyah** means to believe others help Allah (swa) control the universe or no God controls the universe at all.
- The belief that God alone cannot do everything and needs a helper.
- Believing that saints alive or dead and other humans can help you instead of Allah (swa).
- Shirk ar-rububiyyah can also occur if one completely denies there is a God and rejects that a God exists, like scientists who say we came from by chance from apes and were not created by God.
- Scientists invented a theory that matter (a physical substance) exists without a beginning or end and human mind and life comes from that. Giving the attribute of Allah (swa) of no beginning or end to created things.

- “Once a group of men approached Allah’s messenger to give their allegiance to him and he accepted the oath from nine of them. Nut refused to accept it from one. When they asked him why he refused their companion’s oath, he replied; ‘veily he is wearing an amulet (protecting charm)’. The man who was wearing the amulet, put his hand in his cloak pulled the amulet off, broke it and then made the oath. The prophet said, ‘whoever wears an amulet has committed shirk’ (Ahmad)”.
- This includes using Qur’an as a charm, by wearing it or carrying verses in chains and pouches to ward off evil. As the prophet never did it nor did the companions.
- Using Qur’anic chapters of al-Falq and an-Nas to ward of evil and use as protection against the devil and jinns has been revealed by Allah (swa) and the method of using them correctly was demonstrated by the prophet.

Qur'anic Charms

The companions Ibn Mas'ud, Ibn Abbas and Hudhayfah (may Allah be pleased with them) all opposed the wearing Qur'anic charms. Some scholars among the tabi'un (students of prophet's scholars) allowed it, but most forbade it.

The wearing of Quranic charms contradicts reading them when averting evil.

The prophet said;

“whoever recites a letter from Allah's book earns a good deed and each good deed is worth ten times its value. I am not saying that alif laam meen is one letter, but that alif is a letter, laam is a letter, and meen is a letter”. (Ahmed)

Esa ibn Hamzah said;

Once I came to visit Abdullah ibn Ukaym and found Hamzah with him, I asked Abdullah, don't you wear a tamimah (charm)? He replied 'May Allah give us refuge from that, don't you know that Allah's messenger said, whoever wears a necklace or a bracelet depends on it' (Ahmed)

Astrology

‘Whoever acquires knowledge of any branch of astrology has acquired knowledge of a branch of magic. The more he increases in that knowledge the more he increases in sin’. (Abu Dawud; Ibn Majah)

Surah Burooj has been translated as Zodiacal signs or star configuration in order to support astrology

“By the sky containing great stars” (85:1)

Zodiacal sign interpretation was supported by some who sighted the following verse;
“Also by landmarks and stars do people find their way” (16:16)

Indicating stars are a sign of revealing the unseen, by pictorial representations, which have no relationship with the landmarks of stars.

The shirk in believing stars guide peoples fate is a misinterpretation of the verse referring to guiding people in finding their way when travelling, by using starts as landmarks not pictorial representations connected to one’s future.

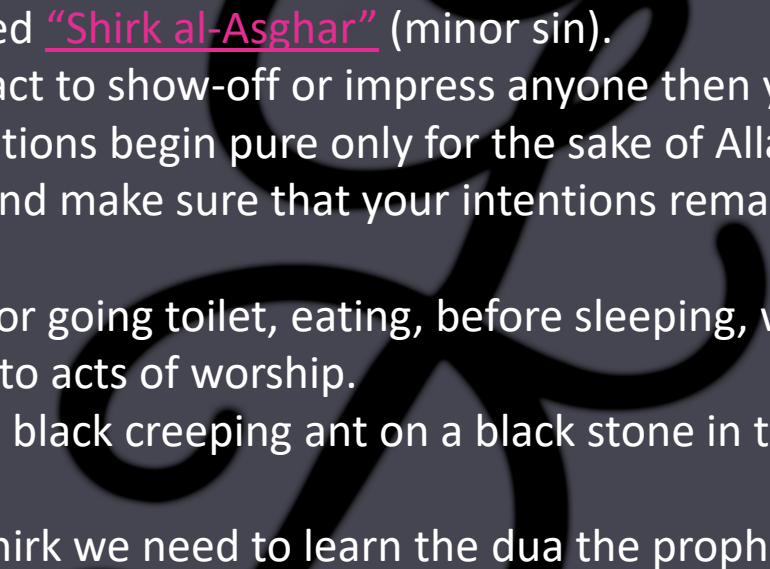
Shirk Al-Ibaadah

- When worshipping anyone else instead of Allaah (swa) it is called “Shirk al-Akbar” (major sin).
- Prophets were sent to every nation to reject false Gods طغوت (Taaghoot).
- Taaghoot means anything worshipped along with Allah (swa) or instead of him.
- When we learn to love Allah (swa) we express that, by obeying him.
- We love the prophet (pbuh), for the message he brought and we need to love Allah (swa) and the prophet (pbuh) more than anything/anyone. The prophet said; “the worshipper of Dirham will always be miserable” (Bukhari) What does this mean?
- We need to focus on shirk al ibaadah, because if we don't then it goes against the reason of our creation, which is 'worshipping Allah (swa)'.
- Shirk is the biggest sin and causes all good deeds to be cancelled
- Shirk also guarantees a place in hell-fire.

‘They have taken their rabbis and monks as lords besides Allah..’ (Tawbah :31)

Imam Ahmed, Tirmidhi and At-Tabari recorded a hadith in which Adi bin Hatim who was a Christian fled to Ash-Sham and his sister encouraged him to become Muslim, when he went to the prophet, he saw him wearing a silver cross and recited the above verse; Adi said; *“that they did not worship them”* and then the prophet said;

‘Yes, they did. They (rabbis and monks) prohibited the allowed for them and allowed the prohibited and they obeyed them. This is how they worshipped them’

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- **Ar-Riya** (showing-off) is called “Shirk al-Asghar” (minor sin).
 - When you do any religious act to show-off or impress anyone then you are doing ‘**Shirk-al-Asghar.**’
 - One should make sure intentions begin pure only for the sake of Allah (swa), when doing any act of worship or any good deed and make sure that your intentions remain pure, while doing the act of worship.
 - This is why there are dua’s for going toilet, eating, before sleeping, waking e.c.t, so that you are turning your daily actions into acts of worship.
 - Shirk is more hidden than ‘a black creeping ant on a black stone in the middle of a moonless night’ (reported by Ibn Hateem).
 - To protect ourselves from Shirk we need to learn the dua the prophet (pbuh) taught us.



Shirk Asma wa Sifaat

- **Shirk asma-wa sifaat** means to believe that God is like a man or to think that a human is like God and can share his attribute of all-seeing and all-hearing. (anthropomorphism)
- To make pictures of God or a statue is humanising him.
- To say God needs to rest is making him weak like humans and humanising him.
- Deification is when a human is treated like God; for example created beings or things are given Allah's names or attributes.
- Einstein's theory of relativity (energy) suggests that energy and matter will not be destroyed, but Allah (swa) tells us in the Qur'an that "everything in the world will perish" (55:26)
- Saying Jesus (pbuh) is God, because he did not have a father and comparing him to being a God is shirk of Asma wa Sifaat, as he cannot be compared to God.
- Allah (swa) gives the similitude of Adam (pbuh) to Jesus (pbuh).

‘..and then established Himself above the Throne..’ (A’arf:54)

- استوى *Istawa* - settled on the Arsh; Imam Malik was asked ‘how he settled’? as described in the verse.
- Imam Malik said; ‘Istawa is known, but it’s how is obscure,
- Belief in it is obligatory and questioning about it is innovation

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

O Allah I seek your protection from associating with you anything that I am aware of and I seek your forgiveness for whatever I am not aware of

Who is Allah (swa)?

Say he is Allah the one – “one” here means that Allah has no equal or likeness that no person or thing enjoys the characteristics of perfection that are due to Allah alone.

Allah the eternal, self-sufficient master whom all of the creatures are in need of whilst He is free of need – “As-Samad” means he is sought in all situations and matters and we direct ourselves towards him in our moments of need.

He begets not, nor is he begotten – he has no children and has no parents (he has no beginning or end).

And there is none comparable unto him – he is not like anything

“Those who believe, then do not obscure their faith with wrongdoing (thulm), they will be safe, and they are the rightly guided” (An’am: 82)

The companions said, “Who among us does not wrong himself?”

Allah’s Messenger (pbuh) said, “It is not as you think. The [thulm] intended is actually what Luqmaan mentioned to his son, ‘Son, do not assign partners to Allah, for assigning partners to Allah is truly a tremendous thulm’ (wrongdoing) (31:13)

(Recorded by Muslim)

The Messenger of Allah [SAW] was asked: "Which deed is best?" He said: "Faith in Allah [SWT] and His messenger [SAW]." (Sunan an-Nasa'i 4985)

- Hadith above states; loving Allah and the messenger more than anything is a sign of true faith
- Greatest possible deed is believing in Allah (swa)
- Best of all deeds
- Belief in Allah grants place in paradise with sincerity
- Critical action of the heart, as it was the only thing we were called to witness, as part of pre-creation
- True/real belief in Allah (swa's) existence; without any doubts
- Allah (swa) calls us to reflect on creation in the Qur'an

'By Allah! It is better for you that Allah guides one person to Islam through your efforts than to have the most valuable possessions of this world.'" (Saheeh Al-Bukhari:2942)

- Inviting people to Allah (swa)
- A messenger sent to every nation to call them to Islam and worshipping Allah (swa)(nahl: 36)
- All prophets had the basic message of calling people to Islam
- Best thing to speak about; is the existence o Allah (swa)
- Allah (swa) is the most important being we can speak about and calling to him are the best words
- Success in this world
- "whoever directs someone to do good will gain the same reward as the one who does good". Saheeh Muslim hadeeth number 1893.



Had there been within the heavens and earth gods besides Allah , they both would have been ruined (disorder/confusion). So exalted is Allah , Lord of the Throne, above what they describe.

(21:22)



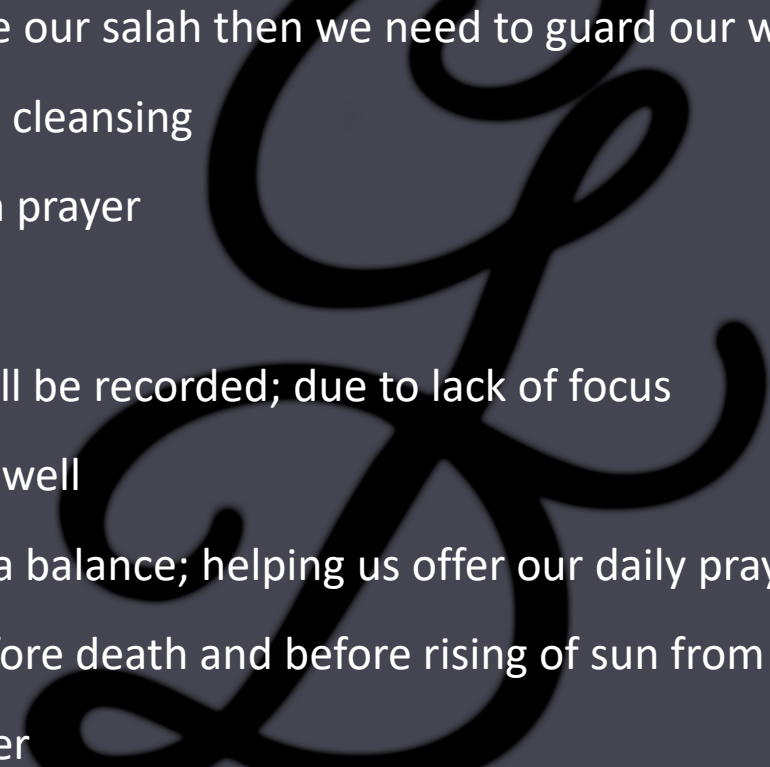
Salah – Second Pillar

First action as part Islam is “Salah”

- Salah prevents evil speech and evil deeds or shameful and evil deeds
- Actions of prayer are connected with creation – your behavior and relationship with others part of the creation
- Salah includes standing – one stands in honor of court or something worthy
- Bowing to power – sign of respect; like bowing to queens/kings
- Prostration – acknowledging authority

“The best of' the deeds or deed is the (observance of) prayer at its proper time and kindness to the parents.” (Muslim)

- After the belief in Allah the best deed after it is Salah
- After affirming belief we need to now worship Allah (swa)
- First deed questioned about will be ‘Salah’
- The distinguishing between a believer and non-believer, is prayer (salah)
- Real prayer is not prayer out of calamity, but prayer constantly
- Real prayer begins with gratitude
- Opening chapter of Fathiha; our daily prayer begins with praise and gratitude
- We ask for guidance after praise

- 
- If we want the best deed to be our salah then we need to guard our wudu
 - We should focus on a spiritual cleansing
 - This will prepare us to focus in prayer
 - Doing actions unconsciously
 - Prayer, which only portions will be recorded; due to lack of focus
 - Prayer, as you are bidding farewell
 - Reflecting on death to create a balance; helping us offer our daily prayer as it's a last prayer
 - Acceptance of repentance before death and before rising of sun from the West
 - Among the best deeds is prayer

Salah Prevents

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Verily, As-Salat (the prayer) prevents from **Al-Fahsha'** (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and **Al-Munkar** (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.)

“The best of' the deeds or deed is the (observance of) prayer at its proper time and kindness to the parents.” (Muslim)

- After the belief in Allah the best deed after it is Salah
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- Opening chapter of Fathiha; our daily prayer begins with praise and gratitude
- We ask for guidance after praise

Neglectful worship:

Imam Ahmad (18415) narrated that: Ammaar ibn Yaasir said: I heard the Messenger of Allah (blessings and peace of Allah be upon him) say: **A person may offer a prayer and nothing of it is recorded for him except one tenth of it, one ninth of it, one eighth of it, one seventh of it, one sixth of it, one fifth of it, one quarter of it, one third of it, or half of it.**

(Classed as hasan by al-Albaani in Saheeh al-Jaami' (1626))

Conditional Worship:

“And among mankind is he who worships Allah as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islam). He loses both this world and the Hereafter. That is the evident loss”.
(22:11)

It was narrated that Huraith bin Qabisah said:

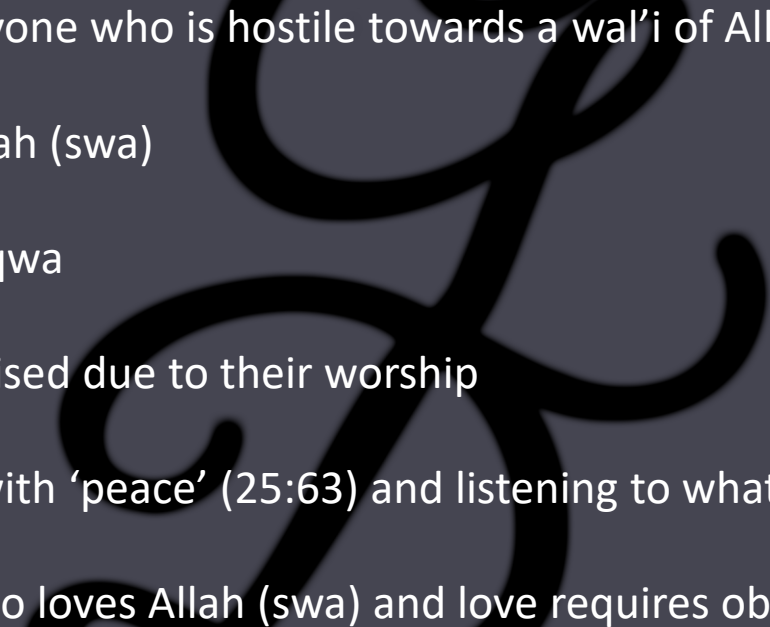
"I arrived in Al-Madinah and said: 'O Allah, make it easy for me to find a righteous companion.' Then I sat with Abu Hurairah, may Allah be pleased with him, and said: 'I prayed to Allah to help me find a righteous companion.' So tell me a Hadith that you heard from the Messenger of Allah (ﷺ) so that Allah might benefit me from it. He said: 'I heard the Messenger of Allah (ﷺ) say: **"The first thing for which a person will be brought to account will be his Salah. If it is sound then he will have succeeded, be salvaged, but if it is not then he will have lost and be doomed."** (One of the narrators) Hammam said: "I do not know whether this was the words of Qatadah or part of the report. - "If anything is lacking from his obligatory prayers, He will say: 'Look and see whether My slave has any voluntary prayers to make up for what is deficient from his obligatory prayers.' Then all of his deeds will be dealt with in like manner."

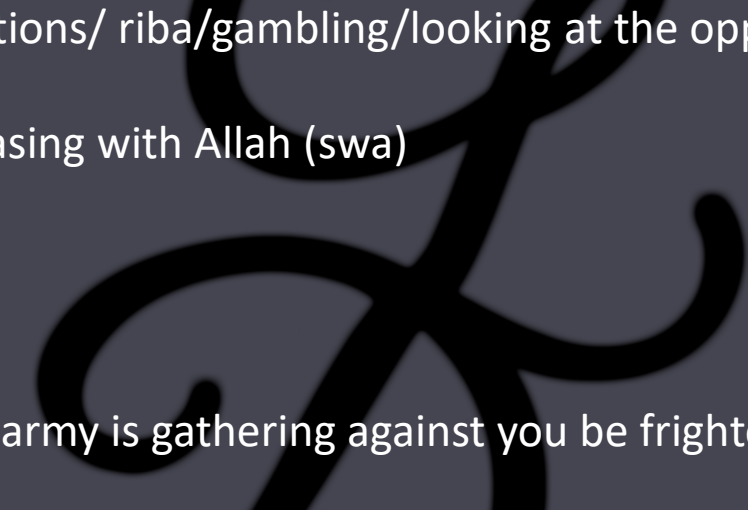
(Nasa'i)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'"

(Bukhari)

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- A large, stylized, black calligraphic watermark is centered on the slide. It features intricate, flowing lines that form a large, abstract shape, possibly a stylized letter or a religious symbol, set against a dark grey background.
- Allah (swa) declares war on anyone who is hostile towards a wal'i of Allah (swa).
 - A wal'i a close friend/ally of Allah (swa)
 - A person who has iman and taqwa
 - Someone who has been prioritised due to their worship
 - Who respond to the ignorant with 'peace' (25:63) and listening to what's pleasing to Allah (swa)
 - A person who is wal'i is one who loves Allah (swa) and love requires obedience

- 
- Not indulging in wrongful actions/ riba/gambling/looking at the opposite sex
 - Guarding against acts displeasing with Allah (swa)
 - Protection from Allah (swa)
 - Not overtaken by fear.
 - “Men said to them: "A great army is gathering against you be frightened them”, But it (only) increased their Faith...”

Protection In Salah

Uthman b. Abu al-'As reported that he came to Allah's Messenger (ﷺ) and said:

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

(Muslim; 26:5463)

Punishment for Missing Salah

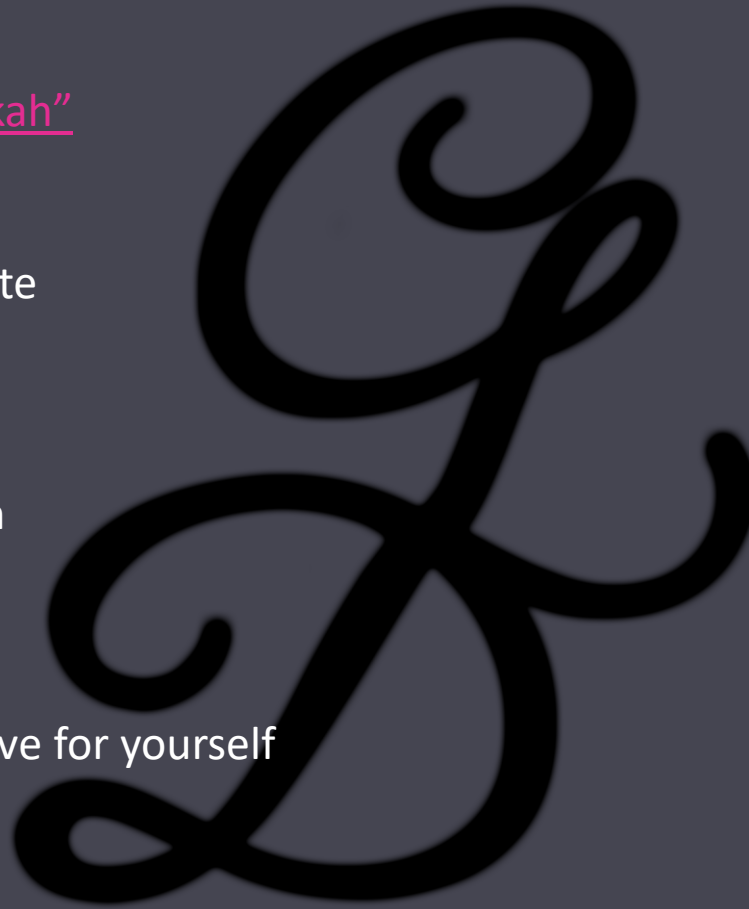
"What led you into Hell?"

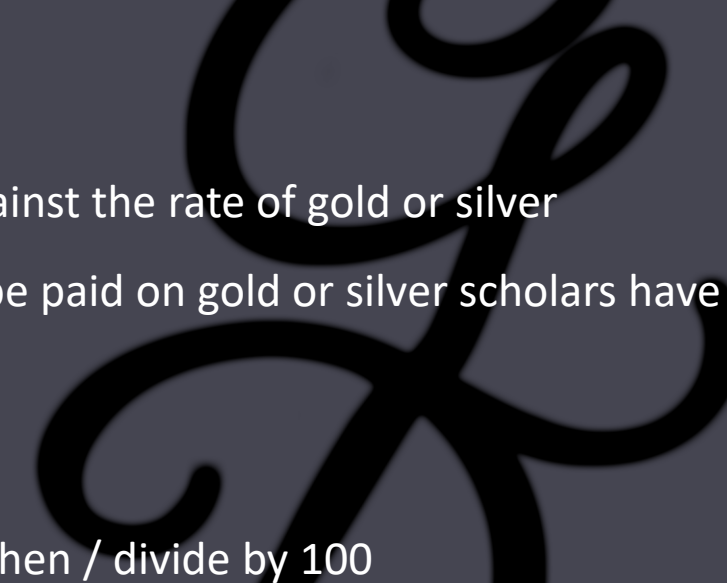
They will say, "Not we were of those who prayed"

Zakaah – Third Pillar

Second action as part Islam is “Zakah”

- Makes one more compassionate
- Connecting with generosity
- Acts as a purification of wealth
- Act as a shade for you
- Allows you to give what you love for yourself
- Fights greed



- 
- Zakah means growth or purity
 - 2.5% of nisab level
 - Nisab of money to worked against the rate of gold or silver
 - Disagreement of whether to be paid on gold or silver scholars have given option of either.
 - 85 grams of gold £3,748.5
 - 595 grams of silver £238
 - Value of money times by 2.5 then / divide by 100

Categories of Zakaat

1. Poor – helpless people who are in need of financial help those affected, by unforeseen calamity.
2. Indigent – Not enough to satisfy their needs and are poor.
3. Zakah officials – official agents appointed by community or government and salaries can be taken from the funds
4. Winning over hearts – those leaning towards Islam may be given incentives; in order to encourage them to accept Islam. The prophet offered a share of spoils of war to the non-Muslims, whose hearts were inclined to Islam.
5. Freeing slaves – freeing slaves or prisoners of war, if a society does not have slaves or captives then the category will not be applicable during Zakah; however, zakah will again become applicable if the situation changes.

Categories of Zakaat

- 6. Debtors – people heavily in debt and there is no way for the person to save and pay it off. Whether they are working or not or have a physical disability.
- 7. In Allah's path – war or in cause of putting order right, so many scholars say money can be used towards dawah activities; in order to spread the word of Islam; such as printing literature and so on.
- 8. Travellers – those stranded due to the lack of funds or occurrence of misfortune. The funds can be used to help the person reach his/her home whether or not they have money at home. The principle can be used to set up for hostels for travellers. (9:60)

- Zakah al-Fitr is a spiritual development for the believers; makes up for the defeacts in fasting due to bad action.
- Classified as zakah if given, before salah and sadaqa after the salah (Abu Dawud)
- Can be distributed one or two days before Eid (Bukhari)
- Desirable to be distributed, before Eid salah (Bukhari)
- Minimum amount is a S'a (two handfuls) of food
- Has to be paid by every Muslim, free/slave/men/women/old/young (Bukahri/Muslim).
- Zakah al-Fitr is given on behalf of anyone you support
- Should be staple food of that country
- Unacceptable to give money instead of food (majority of scholarly opinion according to ibn Taymiyyah)

“Wealth does not decrease because of charity, and Allah increases His slave in honour when he forgives others. And no one humbles himself before Allah but Allah will raise him (in status).” (Muslim)

"Save yourself from Hell-fire even by giving half a date-fruit in charity." (Bukhari)

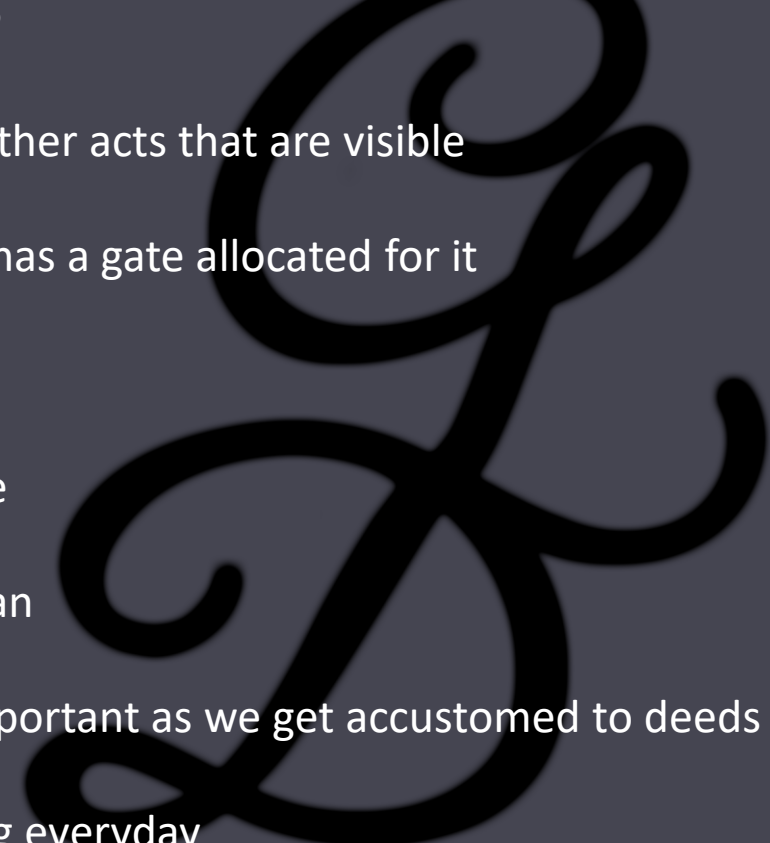
Those who spend their wealth [in Allah 's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve. (2:27)

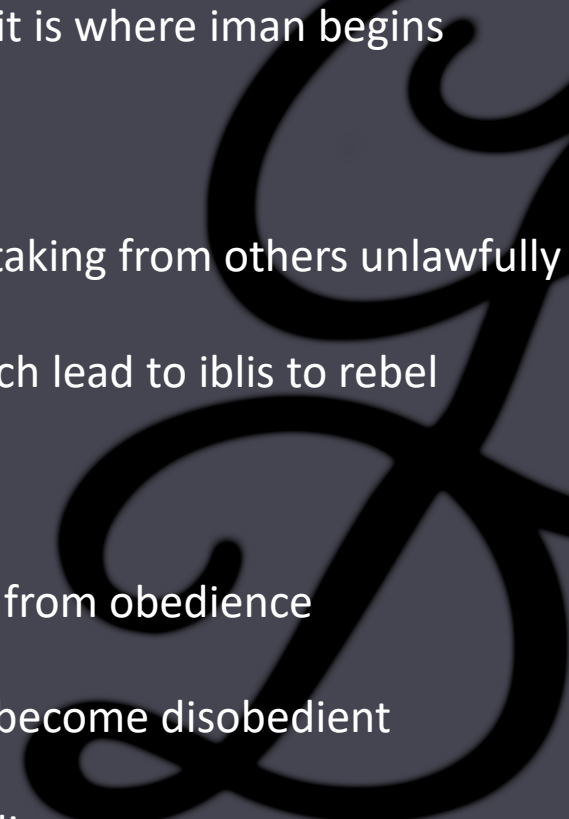


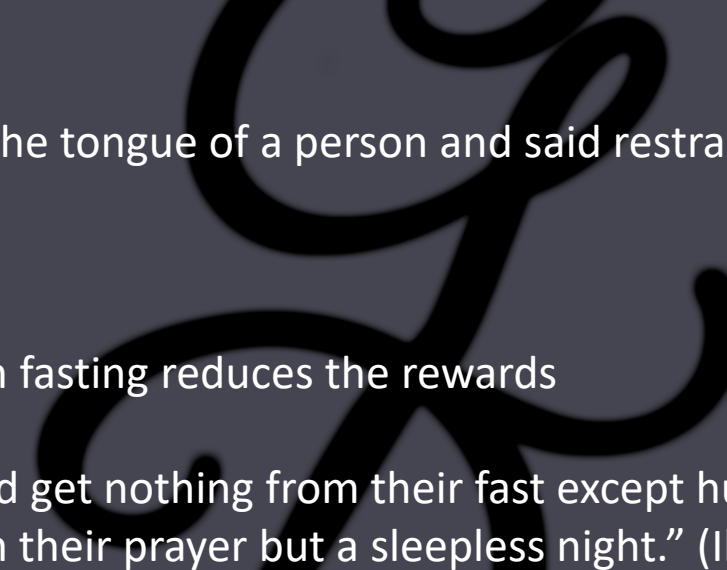
Fasting — Fourth Pillar

Third action as part Islam is “Fasting”

- Helps achieve control
- Means a person develops a character not driven by passion/desires
- Creates abstinence / self-control
- Creates ‘God Consciousness’
- Meaning of fasting is lost when one feasts

- 
- Why is fasting the best deed?
 - It is a deed not obvious like other acts that are visible
 - Fasting is the only deed that has a gate allocated for it
 - It develops consciousness
 - No taqwa means no guidance
 - Taqwa is the soul of Ramadhan
 - Renewal of faith becomes important as we get accustomed to deeds
 - We were forbade from fasting everyday

- 
- Fasting begins in the heart and it is where iman begins
 - Fasting is abstinence
 - Abstaining from evil actions or taking from others unlawfully
 - Abstaining from arrogance, which lead to iblis to rebel
 - He abstained from bowing
 - When we fail to pray to abstain from obedience
 - We refuse to submit, when we become disobedient
 - Need to repent for our disobedience

- 
- Fasting of the tongue
 - The prophet once got hold of the tongue of a person and said restrain this
 - Turning away from vein talk
 - Not giving up evil speech when fasting reduces the rewards
 - “There are people who fast and get nothing from their fast except hunger, and there are those who pray and get nothing from their prayer but a sleepless night.” (Ibn Majah)

Hajj – Fifth Pillar

Forth action as part Islam is “Hajj”

- Develops patience – no patience no hajj
- Allows one to deal with other people; creates tolerance
- Learning control in situations, when being tested
- Fulfilling rights of hajj and gaining higher level of spirituality
- A duty owed to Allah (swa)
- Fulfillment of an important pillar

Abu Hurairah said:

"The Messenger of Allah (ﷺ) said: 'The guests of Allah, the Mighty and Sublime, are three: The warrior, the pilgrim performing Hajj, and the pilgrim performing 'Umrah.'"

(Sunan an-Nasa'i 1:3121)

Ibn 'Abbas (May Allah be pleased with them) reported:

The Prophet (ﷺ) said, "(The performance of) 'Umrah during Ramadan is equal to Hajj (pilgrimage)." Or said, "Equal to the performance of Hajj with me."

[Al-Bukhari and Muslim].

Abu Hurayrah reported God's messenger as saying, "An *'umra* is an expiation for sins committed between it and the next, but a hajj which is accepted will receive no less a reward than paradise."

(Bukhari and Muslim)

It was narrated that Abu Hurairah said:

"The Messenger of Allah said: 'Whoever performs pilgrimage to this House, and does not Yarfuth (utter any obscenity or commit sin), will go back as (on the day) his mother bore him.'"(sahih)

(Sunan an-Nasa'i 3:2627)

“I was with the Messenger of Allah (ﷺ) on a journey. One morning I drew close to him when we were on the move and said: ‘O Messenger of Allah, tell me of an action that will gain me admittance to Paradise and keep me far away from Hell.’ He said: ‘You have asked for something great, but it is easy for the one for whom Allah makes it easy. Worship Allah and do not associate anything in worship with Him, establish prayer, pay charity, fast Ramadan, and perform Hajj to the House.’ Then he said: ‘Shall I not tell you of the means of goodness? Fasting is a shield, and charity extinguishes sin as water extinguishes fire, and a man’s prayer in the middle of the night.’ Then he recited: “Their sides forsake their beds” until he reached: “As a reward for what they used to do.”[32:16-17] Then he said: ‘Shall I not tell you of the head of the matter, and its pillar and pinnacle? (It is) Jihad.’ Then he said: ‘Shall I not tell you of the basis of all that?’ I said: ‘Yes.’ He took hold of his tongue then said: ‘Restrain this.’ I said: ‘O Prophet of Allah, will we be brought to account for what we say?’ He said: ‘May your mother not found you, O Mu’adh! Are people thrown onto their faces in Hell for anything other than the harvest of their tongues?’”

(Ibn Majah)

Five Pillars - Muslim

- Tawhid – Shadah
- Salah – offering 5 daily prayers
- Zakah – Giving charity
- Fast – Month of Ramadan
- Hajj – A duty owed to Allah (swa)

Level 2

IMAN



Six basis of Faith (Iman) - Aqeedah

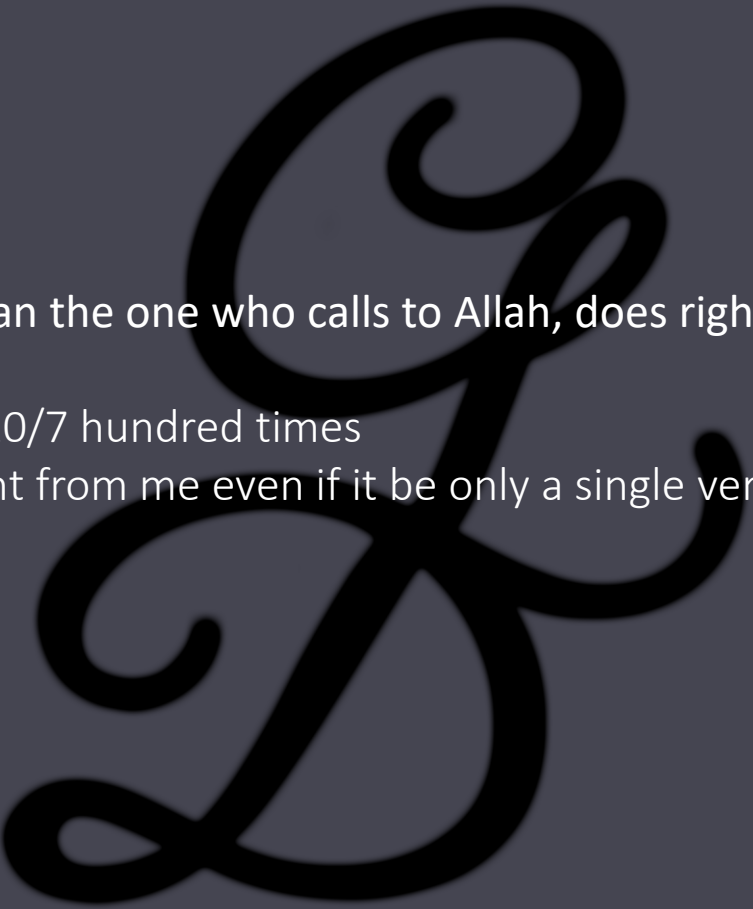
- 1) Belief in Allah (swa)
- 2) Angels
- 3) Books
- 4) Messengers
- 5) Last day
- 6) Belief in Qadar both good & bad (divine preordainment)



First Article - Shahadah

The Messenger of Allah [SAW] was asked: "Which deed is best?" "He said: Faith in Allah [SWT] and His messenger [SAW]." (Sunan an-Nasa'i 4985)

- ❖ Hadiths regarding loving Allah and the messenger more than anything is a sign of true faith
- ❖ Greatest possible deed is believing in Allah (swa)
- ❖ Best of all deeds
- ❖ Belief in Allah grants place in paradise with sincerity
- ❖ Critical action of the heart, as it was the only thing we were called to witness, as part of pre-creation
- ❖ True/real belief in Allah (swa's) existence; without any doubts
- ❖ Allah (swa) calls us to reflect on creation in the Qur'an

- 
- “Who is better in speech than the one who calls to Allah, does righteous deeds and says indeed I am among the Muslims
 - Good deeds are multiplied 10/7 hundred times
 - “Convey whatever you learnt from me even if it be only a single verse” said by the Prophet (pbuh)

- *“I am as My servant thinks of Me. I am with him when he remembers Me. If he mentions Me within himself, I mention him within Myself. If he mentions me in an assembly, I mention him in a better assembly. If he comes near to Me a handspan, I come near to him the distance of a cubit. If he comes near to me the distance of a cubit, I come near to him the distance of two outspread arms. If he comes to me walking, I come to him running.”*

(Bukhari, Muslim)



Second Article – Angels

Second belief as part Islam is in **Angels**, which develops “action”.

- Reflecting on our actions
- Awareness of actions being recorded
- Being mindful of what we do
- Belief in angels leads us to be careful of how we act or behave, as they are being recorded

“Verily Allah recorded the good and the evil and then made it clear that he who intended good but did not do it, Allah recorded one complete good in his favour, but if he intended it and also did it, the Glorious and Great Allah recorded ten to seven hundred virtues and even more to his credit. But if he intended evil, but did not commit it, Allah wrote down full one good in his favour. If he intended that and also committed it, Allah made an entry of one evil against him.”(Muslim)



Third Article - Books

Third belief as part Islam is in Books, which develops “Gratitude”

- Builds a thankful character
- Belief in books should make one grateful for the guidance bestowed on us through them
- Being thankful should be part of Muslim nature
- The prophet informed us the one who is not thankful to others is not thankful to Allah (swa)
- Shaytaan (Satan) declares that most of the believers will not be grateful to Allah (swa)
- Belief in all other books were sent by Allah (swa), but have not survived; like Psalms Of David (pbuh), Torah, Sheets of Ibrahim & Bible

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Forth Article - Messengers

Forth belief as part Islam is in **Messengers**, which develops “Critical Character”

- Builds a critical character
- Allows us to save ourselves from blind following others that do not have authority to be followed
- Develops a character that questions, investigates and then believes
- Enables us to question others, before following them

- 'By Allah! It is better for you that Allah guides one person to Islam through your efforts than to have the most valuable possessions of this world.' Saheeh Al-Bukhari hadeeth number 2942
- Inviting people to Allah (swa)
- A messenger sent to every nation to call them to Islam and worshipping Allah (swa) (nahl: 36)
- All prophets had the basic message of calling people to Islam
- Best thing to speak about; is the existence of Allah (swa) (Tawhid)
- Allah (swa) is the most important being we can speak about and calling to him are the best words
- Success in this world
- "whoever directs someone to do good will gain the same reward as the one who does good" (Saheeh Muslim 1893)



Fifth Article – Last Day

Day of Judgment

A man asked the Prophet (ﷺ) about the Hour (i.e. Day of Judgment) saying, "When will the Hour be?" The Prophet (ﷺ) said, **"What have you prepared for it?"** The man said, "Nothing, except that I love Allah and His Apostle." The Prophet (ﷺ) said, "You will be with those whom you love." We had never been so glad as we were on hearing that saying of the Prophet (i.e., "You will be with those whom you love.") Therefore, I love the Prophet, Abu Bakr and `Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.

(Bukhari)

Trumpet blown

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "How can I feel at ease when the Angel of the Trumpet, has put his lips to the Trumpet and is waiting for the order to blow it". He (ﷺ) perceived as if this had shocked his Companions, so he (ﷺ) told them to seek comfort through reciting: 'Hasbunallah wa ni'mal-Wakil [Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)]'".

[At-Tirmidhi].



"Don't give superiority to any prophet amongst Allah's Prophets, for when the trumpet will be blown, everyone on the earth and in the heavens will become unconscious except those whom Allah will exempt.

The trumpet will be blown for the second time and I will be the first to be resurrected to see Moses holding Allah's Throne.

I will not know whether the unconsciousness which Moses received on the Day of Tur has been sufficient for him, or has he got up before me.

(Bukahri)

Scrolls handed

“A man from my nation will be called before all of creation on the Day of Resurrection, and ninety-nine scrolls will be spread out for him, each one extending as far as the eye can see. Then Allah will say: **“Do you deny anything of this?”** He will say: “No, O Lord.” He will say: **“Have My recording scribes been unfair to you?”** Then He will say: “Apart from that, do you have any good deeds?” The man will be terrified and will say: “No.” (Allah) will say: “Indeed, you have good deeds with Us, and you will not be treated unjustly this Day.” **Then a card will be brought out on which is written** Ash-hadu an la ilaha illallah wa anna Muhammadan ‘abduhu wa rasuluhu **(I bear witness that none has the right to be worshipped but Allah, and that Muhammad is His slave and Messenger).** He will say: “O Lord, what is this card compared with these scrolls?” He will say: “You will not be treated unjustly.” Then the scrolls will be placed in one side of the Balance and the card in the other. The scrolls will go up (i.e., be light) and the card will go down (i.e., will weigh heavily).”

(Ibn Majah)



As for him who is given his record in his right hand, he will say, "Here, take my record and read it,
I expected that I would be held accountable." (69:19-20)

As for him who is given his record in his left hand, he will say, "I wish I was never given my record
and never knew what my account was. (69:26-26)

Crossing of Bridge

Allah's Messenger (ﷺ) said, "When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge in between Hell and Paradise where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise. By Him in Whose Hands the life of Muhammad is everybody will recognize his dwelling in Paradise better than he recognizes his dwelling in this world."

(Bukhari)

Abu Sa'eed narrated that the Messenger of Allah (ﷺ) said:

“The Sirat will be placed across Hell, on thorns like the thorns of Sa'dan plant.*
Then the people will cross it. Some will pass over safe and sound, some will be
detained, and some will fall in headfirst.”

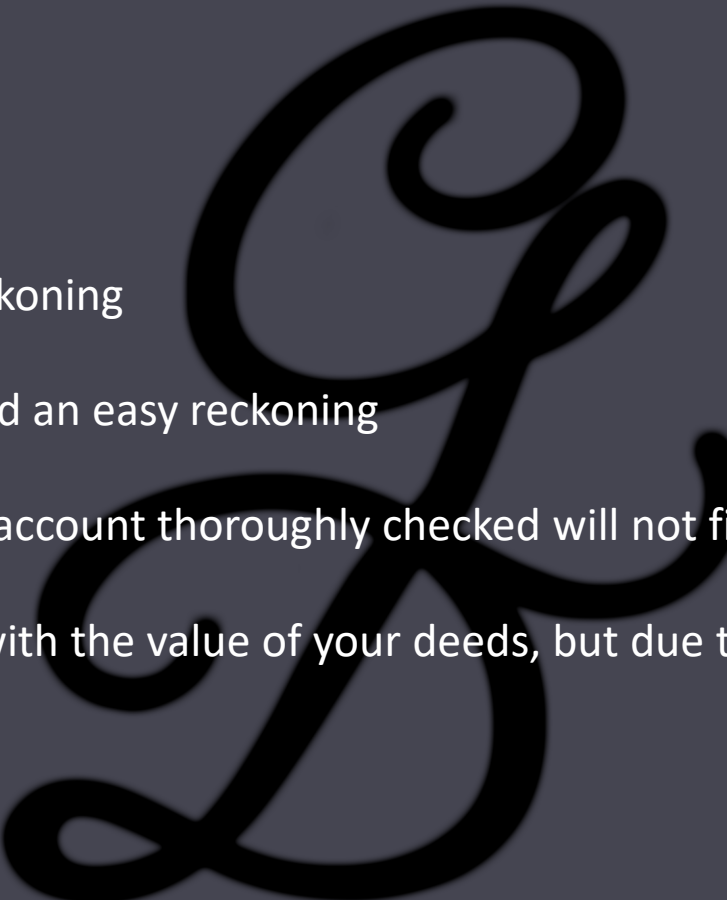
(Sunan Ibn Majah 5:4280)

The horrors and pains of the day of judgement

- Acts as a form of purification
- The blowing of the trumpet
- Like scattered moths
- The reaching of Kauthar (pond) (appearance, texture & taste)

Sirat (bridge)

- When believers have crossed the bridge they would be held at a vault between paradise and hell
- There they will undergo retribution with each other and wrong done to others will be avenged
- Thus cleansed they will be allowed to proceed to paradise
- The bridge is thinner than hair & sharper than sword
- Light in accordance to deeds on the siraat
- Some passing with ease others with hardship depending on deeds

- 
- No one will have an easy reckoning
 - Allah (swa) say's they will find an easy reckoning
 - Prophet explained anyone's account thoroughly checked will not find it an easy reckoning
 - You will not enter paradise with the value of your deeds, but due to the mercy of Allah (swa)

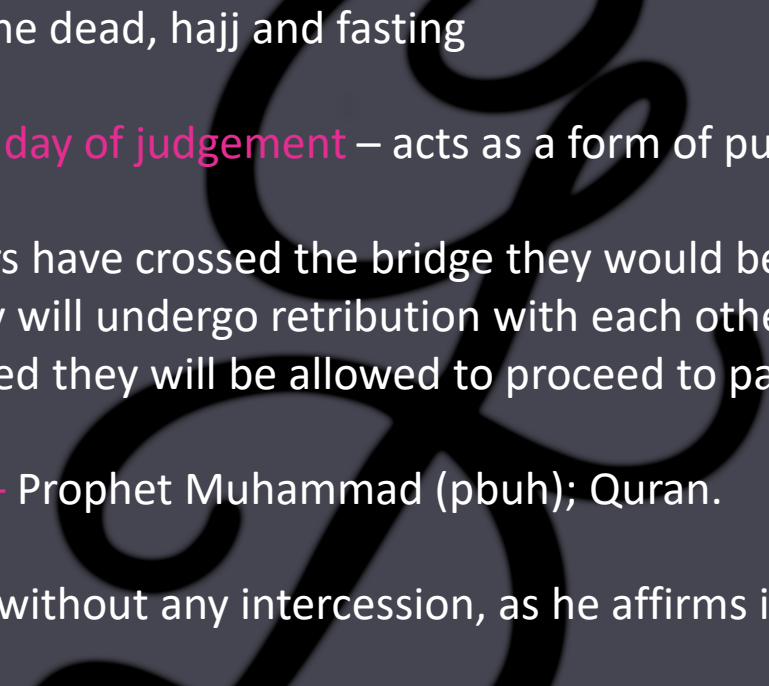
'A'isha reported that Allah's Messenger (ﷺ) said):

He who is taken to account on the Day of Resurrection is in fact put to torment. I said: Has Allah, the Exalted and Glorious, not said this: 'He will be made subject to an easy reckoning" (88:8)? Thereupon he said: (What it implies) is not the actual reckoning, but only the presentation of one's deeds to Him. He who is thoroughly examined in reckoning is put to torment.

(Muslim)

Ten things that can be a cause of forgiveness and protection from the fire of hell

1. **Repentance** – Tawbatu al-nasuh; a pure repentance not for a specific sin.
2. **Seeking forgiveness** – Allah (swa) informs us in the Qur'an 'And he was not such as to punish them while they were seeking forgiveness' (Al-Anfal: 33)
3. **Good deeds** – good deeds are rewarded tenfold, while a sin is punished with the like of it alone. 'Verily good deeds obliterate the evil ones' (Hud:114). The prophet told us to follow up an evil deed with a good one as it will erase it.
4. **Worldly Hardships** – 'The believers not struck by a hardship, a sorrow, tension or grief – even a thorn that pricks him, but they expiate sins'
5. **Other believers** – supplications and seeking forgiveness for the sinner either during his life-time, or after his death.

- 
6. **Gifts** – Charity on behalf of the dead, hajj and fasting
 7. **The horrors and pains of the day of judgement** – acts as a form of purification
 8. **Sirat (bridge)**- When believers have crossed the bridge they would be held at a vault between paradise and hell. There they will undergo retribution with each other and wrong done to others will be avenged. Thus cleansed they will be allowed to proceed to paradise.
 9. **Intercession of Intercessors** – Prophet Muhammad (pbuh); Quran.
 10. **Forgiveness by Allah (swa)** – without any intercession, as he affirms in the Qur'an he forgives anything except shirk

Fifth belief as part Islam is in Last day, which develops “Reassurance”

- Instils confidence about faith
- Builds confidence in Allah (swa's) justice
- Being aware of being judged
- Being cautious in your actions
- Developing a calculating personality
- Where you think of the consequence and don't compromise for immediate benefits

Intercession of Intercessors

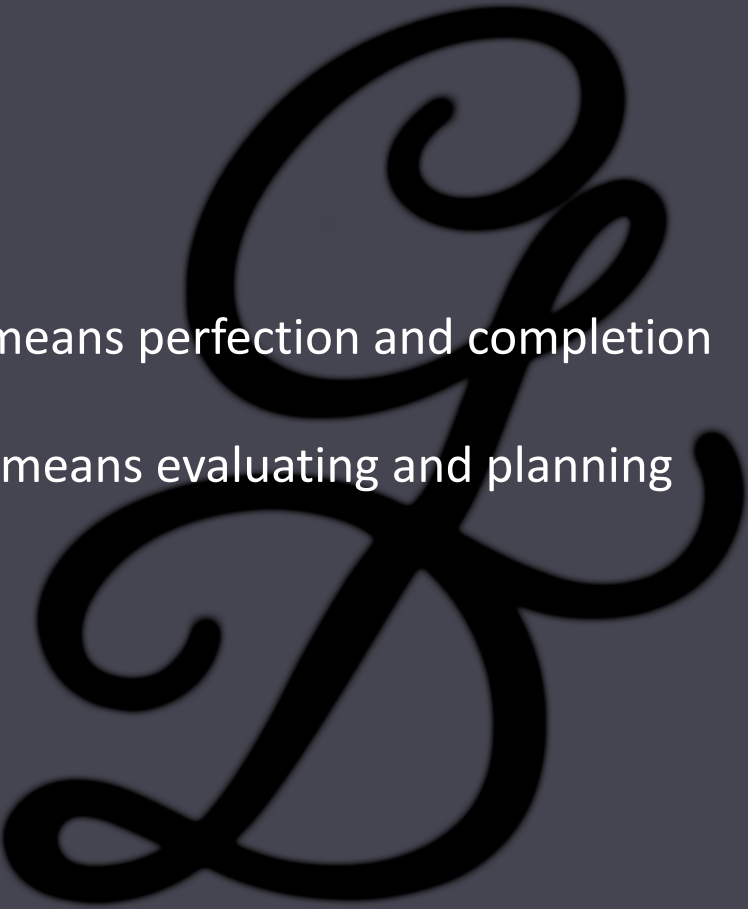
- Prophet Muhammad (pbuh)
- Fasting
- Quran
- Believers



Forgiveness by Allah (swa)

- Without any intercession, a direct forgiveness, as he affirms in the Qur'an he forgives anything except shirk
- Strengthening connection with Allah (swa)
- Implementing pure Tawhid
- Avoiding all forms of Shirk
- The weighing of deeds
- Continuing to do good; trusting in Allah swa's mercy
- Focusing on the intention

Sixth Article - Qadr

- 
- The word **qada** means perfection and completion
 - The word **qadar** means evaluating and planning

Qadaa & Qadr

01

Qadaa linguistically means hukm (ruling; judgement).

02

Qadr means taqdeer (measurement).

03

Al-'Uthaymeen said regarding them: "Qadaa and Qadr have different meanings when mentioned together and are synonyms when mentioned separately."

Sixth belief as part Islam is in Qadr, which develops “Stability”

- Being firm in your belief regardless of what happens
- Don't lose your way when something bad befalls you
- Remaining patient whatever the situation
- Belief in Qadr that both good/bad comes from Allah (swa)
- Being stable in yourself
- Able to handle trials of life and believe in the justice of Allah (swa)

- I heard Allah's Messenger (ﷺ) as saying: Allah ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water (Muslim: 26:53b).
- No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfooz), before We bring it into existence. Verily, that is easy for Allah (57:22)
- The month of Ramadan in which was revealed the Qur'an. (2:185)
- Ibn `Abbas and others have said, "Allah sent the Qur'an down all at one time from the Preserved Tablet (Al-Lawh Al-Mahfuz) to the House of Might (Baytul-`Izzah), which is in the heaven of this world. Then it came down in parts to the Messenger of Allah based upon the incidents that occurred over a period of twenty-three years." Then Allah magnified the status of the Night of Al-Qadr, which He chose for the revelation of the Mighty Qur'an, by His saying. (Ibn Kathir)

Narrated `Abdullah bin Mus'ud:

Allah's Messenger ,(ﷺ) the true and truly inspired said, "(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period.

Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) **deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched** (in religion). Then the soul is breathed into him.

So, a man amongst you may do (good deeds till there is **only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds** characteristic of the people of the (Hell) Fire.

And similarly a man amongst you may do (evil) deeds till there is **only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing deeds characteristic of the people of Paradise."**

(Bukhari: 4:3208)

Does this mean our action has been predestined & there is no need to strive to do good, or make dua?

الإرادة الكون – Universal, Decreed & Creative will (Humans cannot go against)

- But Allah does what He wills (2:253)
- This relates to the design of universe, matters decreed in the womb like death, livelihood ect

الإرادة الشريع – Religious, Mandatory & Legal will

- Allah intends ease for you, not hardship (humans can go against)
- This relates to following Islam, choosing the good action over bad, having free will

- We met 'Abd Allah b. 'Umar. We told him about **divine decree** and what they said about it. He then mentioned something similar to it. He added : A man of Muzainah or juhainah asked : **What is the good in doing anything, Messenger of Allah ?** should we think that a thing has passed and gone or a thing that has happened now (without predestination)? He replied: About **a thing that has passed and gone (i.e. predestined)**. A man or some people asked: **Then, why action?** He replied: Those who are among the number of those who go to Paradise will be helped to do the deeds of the people who will go to Paradise, and those who are among the number of those who go to Hell will be helped to do the deeds of those who will go to Hell (Abu Dawud:4696).
- 'Salman narrated that the Messenger of Allah (s.a.w) said:
"Nothing turns back the Decree except supplication, and nothing increases the life-span except righteousness.
(Tirmidhi; 4:2139 – Hassan)

Ibn al-Qayyim mentioned that there are **three possibilities** with regards to **du'aa and Qadar**:

1. That the du'aa is stronger than the Qadar and it repels it permanently.
2. That the Qadar is stronger and the du'aa softens its impact.
3. That they are equal in strength so they cancel out each other.

(Ad-Daa wad-Dawaa, p. 42)

- Abu Hurairah (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "Whosoever performs Qiyam during Lailat-ul-Qadr (Night of Decree), with Faith and being hopeful of Allah's reward, will have his former sins forgiven." (Al-Bukhari and Muslim).
- Abu Huraira reported God's messenger as saying, "He who fasts during Ramadan with faith and seeking his reward from God will have his past sins forgiven; he who prays during the night in Ramadan with faith and seeking his reward from God will have his past sins forgiven; and he who passes *Lailat al-qadr* [Night of Decree] in prayer with faith and seeking his reward from God will have his past sins forgiven." (Bukhari and Muslim.)
- 'Aishah (May Allah be pleased with her) reported: I asked: "O Messenger of Allah! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He (ﷺ) replied, "You should supplicate: اللهم إني أعفو عنك عفو يحب العفو فاعفُ عني
Allahumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'anni
(O Allah, You are Most Forgiving, and You love forgiveness; so forgive me)."
(At-Tirmidhi).

Shuboohaat

- Doubts, uncertainties, or misconceptions
- May cause one's knowledge and beliefs to be distorted or destroyed
- Based upon ignorance
- May lead person to engage in behaviours that are displeasing to Allah
- May also trigger lack of conviction and resolve which underlie shortcomings

Shuboohaat (doubts): Imam Thawi say's; the worst types of doubts are those regarding the Qadr

Qadr:

- Written in a preserved tablet
- Written fifty thousand years ago
- Written in the womb after 40 days (Provision, age, deeds, wretched/blessed)
- Decreed on laytal Qadr

Level 3

TAQWA & IHSAN



Taqwa

O you who believe! Fear Allah and be with those who are truthful.

1

Believers, remain mindful of God, seek ways to come closer to Him, and strive for His cause so that you may prosper.(5:35)

2

Indeed, God loves those who keep His covenant and are always mindful of Him.
(3:76)

3

Spend your money in the path of God, and do not contribute to your own destruction, but do good. God loves those who do good.(2:195)

Taqwa

Taqwa means barrier or protection

Taqwa of Allah means to protect oneself from Allah (swa's) anger & punishment

Minimum aspect of Taqwa means obeying Allah (swa) & not disobeying him

Placing distance (a barrier) between oneself & the disobedience of Allah (swa)

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ

And fear the fire which has been prepared for the disbelievers (3:131)

Fear is essence of Taqwa

Being obedient & refraining from disobedience

Refraining from doubtful matters

Perform recommended acts & refrain from disapproved acts

Fulfils all obligations of Iman

Taqwa

Avoiding both major & minor sins

Complete Taqwa included avoidance of; minor sins, doubtful matters & disapproved acts

O believers! Be mindful of Allah in the way He deserves, and do not die except as Muslims (3:102)

And one who fears Allah, He will make for him a way out [of his difficulties] And Allah will provide for him [who fears Him] from an unexpected source (65:2 -3)

Taqwa is to fear punishment of the Hereafter

Fear of punishment of this world

Hope for reward in the world & hereafter

Fearing the reckoning & accounting of one's deeds

Felling shameful of Allah (swa) witnessing the person commit bad deeds

Being thankful & grateful to his bounties

Taqwa

Possessing true knowledge of reality

Respect for the greatness of Allah (swa)

Being sincere & truthful in one's love for Allah (swa)

And hasten to forgiveness from your Lord and a Garden - its width (is like that of) the heavens and the earth prepared for the pious.

3:134 "Those who spend in [the] ease and (in) the hardship and those who restrain the anger and those who pardon [from] the people - and Allah loves the good-doers."

3:135 "And those when they did immorality or wronged themselves - they remember Allah then ask forgiveness for their sins - and who (can) forgive the sins except Allah? And not they persist on what they did while they know."

3:136 "Those - their reward (is) forgiveness from their Lord and Gardens flows from underneath it the rivers, abiding forever in it. And an excellent reward (for) the (righteous) workers"

Taqwa

The Muttaqeen are described as exhibiting goodness (Ihsan)

Performing good deeds as they wipe out the bad deeds

Good character is part of Taqwa

Knowledge of what to guard against & how

Being worried about sin & rushing to repentance

" 'Abdullah [bin Mas'ud] narrated two Ahadith to us, one of them from himself and the other from the Prophet (s.a.w). 'Abdullah said: 'The believer sees his sins as if he was at the base of a mountain, fearing that it was about to fall upon him. The wicked person sees his sins as if (they are) flies are hitting his nose" he said: "Like this" - motioning with his hand - "to get them to fly away." (Bukhair)

Having Taqwa at all times in public & private

Not persisting in sins & repenting immediately after sins

Essential characteristic of Taqwa is behaving with people in a good manner

Taqwa

The Messenger of Allah (peace and blessings of Allah be upon him) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said, “O Messenger of Allah! It is as though this is a farewell sermon, so counsel us.” He (peace and blessings of Allah be upon him) said,

“I counsel you to have taqwa (fear) of Allah, and to listen and obey [your leader], even if a slave were to become your ameer.

Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashideen (the rightly guided caliphs), those who guide to the right way.

Cling to it stubbornly [literally: with your molar teeth].

Beware of newly invented matters [in the religion], for verily every bidah (innovation) is misguidance.”

Taqawa is the key to one's wellbeing

Obeying rulers is Taqwa

Taqwa

56:7 “Then you [human beings] will be divided into three separate groups”

56:8 “Those on the right. What of those on the right?”

56:9 “And those on the left. What of those on the left?”

56:10 “And those who are ahead upfront”

The **Muttaqin** are those who have attained **taqwa**

We **fast to gain/improve levels of taqwa** and that is the primary goal of fasting.

Once we gain taqwa **we become the muttaqin**, which is a high level of faith below Ihsan, but above being a Muslim.

Surah Baqarah states from verses 3 -4 the additional attributes of the muttaqin which can also be found in the hadith of jibrial these are;


Believing in the unseen, performing salah, giving zakat.

Believe in what was revealed to prophet Muhammed (pbuh) and what was revealed before him.

Believing in the hereafter with certainty. All of which covers the levels of Muslim and mu'min.

We can only **expect to be guided after becoming the muttaqin**

We need to **aim to attain the level of ihsan** which is the highest level in Islam



(Triumphant) are those who turn repentant (to Allah), those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate (in worship), those who enjoin the right and who forbid the wrong and those who keep the limits (ordained) of Allah - And give glad tidings to believers

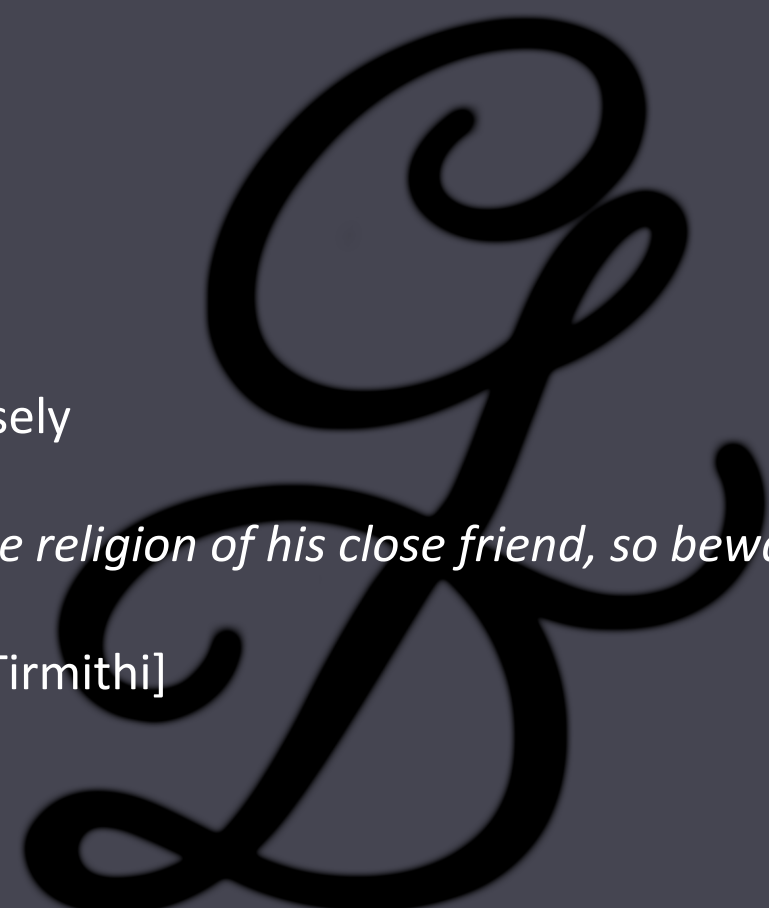
(9:112)



Maintaining Aqeedah

Seeking forgiveness:

- Allah (swa) informs us in the Qur'an 'And he was not such as to punish them while they were seeking forgiveness' (Al-Anfal: 33)
- Istagfaar should be regular & constant
- Scholars recommend to praise Allah (swa) repent & ask for what one needs
- Sins form a barrier (wall) between you & Allah (swa)
- Istagfaar breaks that barrier

- 
- Choosing friends wisely
 - *"A person is upon the religion of his close friend, so beware whom you befriend."*
[Abu Daawood and At-Tirmithi]

*“And (remember) the day when the unjust one shall bite his hands saying: O! Would that I had taken a way with the Messenger! **O woe is me! Would that I had not taken such a one for a friend!** Certainly he led me astray from the reminder after it had come to me. Ah! The Evil One is but a traitor to man!”*
(25:27-29)

Allah's Messenger (ﷺ) said, "**The example of a good companion** (who sits with you) in comparison with **a bad one**, is like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would **either buy musk or enjoy its good smell** while the **bellows would either burn your clothes or your house, or you get a bad nasty smell thereof.**"



"O you who believe fear Allah as He should be feared and die not except in the state of Islam"

(al-Imran 3:102)

Ibn Kathir said about the above ayah that a person will go how he lived. So, if we live according to Islam we have a chance dying in the state of Islam.

- *"Hasten to perform (good) deeds before Fitnahs which are as dark as night, where one can be a believer in the morning and a disbeliever at night, or they can be a believer at night and a disbeliever in the morning. They would exchange their religion for the perishable goods of the worldly life."*

(Al-Tirmidhy said: This Hadith is Hasan and Sahih).

- Why was day and night used?
- A window of less than 24 hours means one can lose their faith even before the day is over
- Ensure to help one another, aid each other advice to the right path, by keeping good company & choosing friends wisely
- Ensuring to learn about Islam, so one can live & die on the religion

Imran bin Husain narrated that the Messenger of Allah(s.a.w) said:

"The best of people are my generation, then those who follow them. Then, after them a people will come who increase in fatness (being overweight), loving fatness, giving testimony before they are asked for it."
(Tirmidhi; 4:2221-Sahih)

Narrated `Abdullah:

The Prophet (ﷺ) said, "The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e. the next generation), and then after them, there will come people whose witness will precede their oaths, and whose oaths will precede their witness."
(Bukhari; 8:437)

- First three generations – best generations
- Flowing their understanding on Qur’anic verses on: alcohol, Riba (interest) final messenger, or mawlid
- The following words from the Qur’an were interpreted by the Qadiyaanis/Ahamadis to mean something different than their actual meaning
- The word “khātama” in the Quran (33:40) means ‘seal’, but the word can also mean ‘ring/beautification’
- “wakhātama l-nabiyīna” وَخَاتَمَ النَّبِيِّينَ according to Ahamadis these words mean ‘beautification of the prophethood’ NOT “seal of prophethood” which is an incorrect understanding of the verse by the Ahamadis
- Other practices & understandings like the prophet Muhammad (pbuh)’s Mawlid (birthday), which was celebrated first by the Fatimads is an innovation as it was never celebrated by the following three generations.
- First three generations:
 - - “Sahaabah” (Prophet + Companions)
 - “taabi’oon” (Companion Followers)
 - “taabi-’ut-taabi’een” (The Followers of the Followers).
- The three generations are commonly referred to as the “Salaf as-Saalih” which means “the pious predecessors”.
- Any action NOT found to be performed by the earlier three generations should not be made part of religion, this will help one save their Aqeedah

THE END

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