



# Simple Lessons On Tawhid

## التسديد لفهم التوحيد

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## **Preface**

All praise is due to Allah, and peace and blessings be upon the Messenger of Allah, his family, and his companions.

These are simple and brief lessons on Tawhid that I penned down for followers on the "Nahr al-Jamaan" channel, a platform dedicated to Tawhid education via WhatsApp. Some respected individuals suggested compiling them into a book format for lasting and more accessible dissemination, a request to which I willingly complied.

I humbly pray to Allah, the Exalted, to dedicate this effort solely to His noble countenance, and grant me the success.

**Abdullah bin Sulaiman Al-Muhanna**

**Riyadh**

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(1)

## Introduction

I am pleased to initiate this new educational series titled: **(Simple Lessons on Tawhid)**.

In this series, I aim to explore, Insha Allah, certain aspects that run counter to Tawhid or compromise its essential perfection, as an Arabic poet said:

**“By contrasting opposing elements, the true nature of things becomes evident.”**

If one understands the falsehood he can protect himself against its consequences, and this echoes the Quranic wisdom:

{وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ}

**[This is how We make Our signs clear, so the way of the wicked may become distinct.] 6:55**

In this introductory segment, I will elucidate the significance behind the assertion of scholars: "This action contradicts Tawhid," and their declaration: "It contradicts its required perfection."



When scholars claim an action contradicts Tawhid, it implies that the actor veers away from Tawhid, venturing into either shirk (associating partners with Allah) or kufr (disbelief). For instance, the act of supplicating to entities other than Allah, constitutes a form of shirk that contradicts Tawhid.

On the other hand, when scholars state an action contradicts the required perfection of Tawhid, they mean that the actor has engaged in minor shirk, involving a prohibited action. However, this action does not completely nullify Tawhid; Tawhid persists but is diminished due to the forbidden act. An example is swearing an oath by something other than Allah, an impermissible act and minor shirk, yet it does not expel one from the realm of Tawhid.

In a previous series (Simplifying the Fundamentals of *Aqidah* (Creed)), we delved into the essence of Tawhid, its various manifestations, and the significance of the phrase "La ilaha illallah." We also discussed the factors leading to deviation from Tawhid towards shirk.

For those who might have missed it, the content is available on my Telegram channel.



I would like to extend an invitation to anyone facing challenges or seeking discussion to reach out privately through the provided contact number at the end of this message.

May Allah guide us all through His mercy, steering us towards virtuous speech and actions. He is the All-Hearing, the Responsive. Peace and blessings be upon our Prophet Muhammad and his family.



(2)

## **Wearing rings, threads, and bracelets for warding off illness and averting the evil eye:**

- Some people wear threads on their hands or around their necks. Others put a "blue eye" on their cars to ward off the evil eye.
- Some hang a shoe, while others decorate their house doors with images of scorpions or turtles, thinking it keeps away demons or protects them from the evil eye.
- Youngsters wear bracelets, believing it gives them energy and vitality.

All of this stems from a lack of faith and trust in God. It's forbidden, and we seek God's protection from it.

Would anyone with common sense believe that these things protect from the evil eye or give energy?



These are just old beliefs that people pass on. They should be discarded.

Allah says:

{قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ {

[Ask 'them', "Consider then whatever 'idols' you invoke besides Allah: if it was Allah's Will to harm me, could they undo that harm?] 39:38

Those who claim that these things offer protection are actually seeking refuge with things that can't bring harm or benefit. They have gone far astray.

Imran bin Husain, may Allah be pleased with him, narrated that the Prophet, peace be upon him, once saw a man with a brass ring on his hand. The Prophet asked, "What is this?" The man replied, "It's for protection against *Wahina* (Weakening disease)." The Prophet advised, "Remove it, as it will only increase your weakness. If you were to die while wearing it, you would never succeed."<sup>1</sup>

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<sup>1</sup> Narrated by Ahmad



So, this man had attached a brass ring to his hand, a type of metal, thinking it would alleviate a disease known as *Wahina*.

The Prophet, peace be upon him, prohibited him from wearing it and warned him that it wouldn't bring success if he died with it. This indicates the prohibition of such practices.

**Is hanging these things a form of *Shirk* (associating partners with God)?**

Yes, if someone believes they independently bring benefit or ward off harm, it's a major *Shirk*, taking one out of Islam.

If someone doesn't believe that but thinks these objects help in some way, it's still a major sin.

With this, we wrap up this lesson, thanks to Allah.



(3)

## Talismans and Amulets

**Talismans fall into two categories:**

1. From the Quran.
2. Those not from the Quran.

The Prophet, peace be upon him, said, "Incantations, talismans, and charms are forms of *Shirk*"<sup>2</sup>

These are objects crafted by some magicians or sorcerers who claim they protect from the evil eye.

If what's hung includes polytheistic symbols and invocations, undoubtedly, it is forbidden, and wearing them is considered a form of *Shirk*. We seek Allah's protection.

Even if what's hung only contains Quranic verses, it's still prohibited due to the general hadith mentioned earlier and because hanging them could lead to disrespect. For instance, they might fall on the ground, and the words of Allah are on them, or

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<sup>2</sup> Narrated by Ahmad and Abu Dawood



they might enter inappropriate places while containing Allah's words.

This becomes more critical when a child is involved, who often doesn't know what's inside these items and might think that their protection is attributed to these leather or cloth pieces.

Narrated by Abdullah bin Ukaim: "Whoever hangs something will be left to it."<sup>3</sup>

The meaning of this hadith is that whoever relies on these things, Allah will leave him to what he relies on.

In a Sahih hadith from Abu Bashir Al-Ansari, may Allah be pleased with him, it's reported that he was with the Prophet, peace be upon him, during one of his journeys. The Prophet sent a messenger saying, "No necklace made of a string or a piece of string should be left on a camel's neck without cutting it off." This indicates that hanging necklaces on animals to ward off the evil eye or the like is not allowed, and they must be cut off. The reliance should be only on Allah.

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<sup>3</sup> Narrated by Ahmad and Tirmizi



## So, what's the alternative to these talismans?

The alternative is seeking protection through supplications, including Ayat al-Kursi, the last two verses of Surah Al-Baqarah, and other permissible invocations and protections.

For further guidance, refer to the following books:

1-*Al-Adhkar by Al-Nawawi*

2-*Al-Wabil Al-Sayyib by Ibn Al-Qayyim*

3-*Tuhfah Al-Akhyar by Sheikh Ibn Baz*- "Hisn 4-  
*Hisn Al-Muslim by Sheikh Saeed bin Wahf Al-Qahtani.*

Leave the book "Dalail Al-Khayrat" by Jazuli aside, as it contains deviations and innovations.

May Allah guide us, and blessings be upon our Prophet Muhammad.

This concludes the third lesson, all thanks to Allah.



(4)

## Al-Tabarruk

Al-Tabarruk means to seek blessings.

Blessing means the constant growth and stability of goodness in a thing.

Blessings are from Allah, bestowed upon some of His creatures, as described in the Quran:

{فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ}

[So Blessed is Allah, the Best of Creators.] 23:14

{تَبَارَكَ اسْمُ رَبِّكَ}

[Blessed is the Name of your Lord.] 55:78

{تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ}



[Blessed is the One Who sent down the Decisive Authority.] 25:1

{تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ}

[Blessed is the One in Whose Hands rests all authority.] 67:1

Allah has placed blessings in some of His creations, such as Zamzam water, and He has made His words blessed, as mentioned in the verse:

{كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ}

[‘This is’ a blessed Book which We have revealed to you ‘O Prophet’] 38:29

Allah also made the Sacred House a blessed place, etc.

Seeking blessings can be permissible or prohibited.

Permissible is seeking blessings from the Prophet, peace be upon him, during his lifetime. The companions used to seek blessings through the Prophet's remnants, such as his sweat, and the Prophet approved of it.

However, seeking blessings from the Prophet now is not permissible at all.



## Can one seek blessings from the family of the Prophet and righteous people, drawing an analogy to blessings from the Prophet (PBUH)?

No, seeking blessings from anyone other than the Prophet, peace be upon him, is not allowed, and no one should be compared to him. The companions did not seek blessings from Abu Bakr, Umar, or the family of the Prophet, peace be upon him.

The Quran is one of the greatest sources to seek blessings from, as the Almighty says:

{ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ }

[‘This is’ a blessed Book which We have revealed to you ‘O Prophet’] 38:29

The Prophet ﷺ said about Surah Al-Baqarah that grasping it brings the blessings. Reciting the Quran brings blessings to the home, provision, wealth, and time.

Permissible means of seeking blessings includes drinking Zamzam water for its blessed nature, as the



Prophet ﷺ described it, saying, "Indeed, it is blessed."

### Forbidden practices of seeking blessings include:

- Seeking blessings from stones and trees, akin to the pre-Islamic practices mentioned in the verses.

{أَفْرَعَيْتُمُ اللَّاتَ وَالْعُزَّىٰ، وَمَنْوَةَ الثَّالِثَةَ الْآخِرَىٰ}

[Now, have you considered 'the idols of' Lât and 'Uzza, and the third one, Manât, as well?] 53:19-20

- Seeking blessings from the graves of prophets and righteous individuals, known as sacred tombs, kissing grave windows, sitting or praying in places considered virtuous by some, seeking blessings from grave soil or the so-called soil of Karbala.
- Seeking blessings from the air around the graves of righteous individuals, and what is known as deriving benefit from the spirits of the righteous.
- Seeking blessings through the saliva of the righteous people, a practice observed by some Sufis with their mentors. All of these forbidden practices are deemed unlawful and



may even constitute acts of associating partners with Allah (shirk).

Abu Waqid Al-Laithi narrated that when the Messenger of Allah (s.a.w) went out to Hunain he passed a tree that the idolaters called Dhat Anwat upon which they hung their weapons. They (the Companions) said: "O Messenger of Allah! Make a Dhat Anwat for us as they have a Dhat Anwat.' The Prophet (s.a.w) said: "Subhan Allah! This is like what Musa's people said: **Make for us a god like their gods.** By the One in Whose is my soul! You shall follow the way of those who were before you."

So, the Prophet ﷺ perceived their seeking blessings from the Sidra tree as a form of deification, as seeking benefit or warding off harm is meant for Allah alone, the One who possesses such power.

This concludes the fourth lesson. All praise be to Allah.



(5)

**Engaging in sacrificial rituals for beings other than Allah is a form of shirk.**

Sacrifice holds a special place among the acts of worship, as Allah Almighty commands in the Quran:

{فَصَلِّ لِرَبِّكَ وَأَنْحَرْ}

[So pray and sacrifice to your Lord 'alone'.] 108:2

The essence of sacrifice lies in generously offering what Allah has bestowed upon somebody, symbolizing devotion by shedding the blood, drawing nearer to Allah. Allah affirms in the Quran:

{أَنْ يَنْالَ اللَّهُ لَحُومَهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنْالُهُ التَّقْوَى مِنْكُمْ}

[Neither their meat nor blood reaches Allah. Rather, it is your piety that reaches Him.] 22:37

Allah is self-sufficient and does not require our sacrifices; rather, it is we who seek His rewards. Approaching Allah through sacrifice can be accomplished through various forms, including



Udhiyah (sacrificial animal offered during Eid), Qurbani (sacrifice performed on Eid al-Adha), Aqiqah (sacrifice for a newborn), and Nadhr (vow of sacrifice).

The Prophet Muhammad ﷺ, recognizing the merit of sacrifice, personally offered a hundred camels during his pilgrimage, personally sacrificing sixty-three of them. Given the elevated status of sacrifice, diverting it to entities other than Allah, much like praying or supplicating to others, is a form of shirk.

Allah clearly states in His Book:

{قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ }

[Say, “Surely my prayer, my sacrifice, my life, and my death are all for Allah—Lord of all worlds.]

6:162

{لَا شَرِيكَ لَهُ}

[He has no partner.] 6:162-163

It clearly mentions that there is no partner for Allah in prayer, and the same holds for sacrifice.



The Prophet ﷺ cursed those who sacrifice for other than Allah, emphasizing that such an act exposes the individual to Allah's curse.

Examples of forbidden sacrificial acts include sacrificing for saints or dedicating sacrifices to specific names other than Allah, regardless of the saying “Bismillah”. Reciting *Bismillah* (In the name of Allah) does not make it permissible.

Allah says:

{إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ}  
[He has only forbidden you 'to eat' carrion, blood, swine,<sup>1</sup> and what is slaughtered in the name of any other than Allah.] 16:115

Other forbidden forms of sacrifice involve dedicating sacrifices to the family of the Prophet or specific individuals within the family, such as the Shiite practice of dedicating sacrifices to Abbas and Hussein. All such dedications to entities other than Allah are deemed unlawful and constitute shirk, with severe consequences.

Another form of prohibited sacrifice is the act of slaughtering at the arrival of a ruler. Imam Nawawi,



may Allah have mercy on him, mentioned that Sheikh Ibrahim al-Maruzi, one of our companions, asserted that what is slaughtered upon the arrival of a ruler as an act of seeking closeness has been deemed impermissible by the people of Bukhara due to its association with other than Allah.

Another example of forbidden sacrifice is the act of slaughtering at the doorstep of a new house, done as a precaution against jinn.

This is yet another form of sacrificing for someone other than Allah, wherein, when a person recovers from an illness or similar situation, an animal is slaughtered as a gesture of respect. The individual descends from the car or stands at the entrance of the house, and an animal is sacrificed. However, the one performing the sacrifice knows well that the recovered person will not consume anything from this sacrifice. Thus, the sole purpose of this sacrifice is to shed blood for the individual's sake, seeking refuge in Allah. This type of sacrifice is strictly forbidden for anyone other than Allah, as the essence of sacrifice is to shed blood for Allah, as He is self-sufficient and does not require flesh and blood, as mentioned earlier.



Sacrificing for jinn, at the behest of a sorcerer or a priest, to break a spell or seek lost objects, is another prohibited form of sacrifice, constituting an act of associating partners with Allah. We seek refuge in Allah from such practices.

One form of impermissible sacrifice is when animals are slaughtered at the places of celebration for polytheists. The reason for prohibiting this practice is to prevent the flourishing or adopting of the customs of polytheists during their festive occasions. Any animal that is slaughtered in the name of other than Allah renders its consumption impermissible.

This concludes the fifth lesson. All praise be to Allah.



(6)

## Making vows to entities other than Allah

A vow is when a person binds themselves to an act of worship that is not mandated by religious law. Such an act is not commendable, as the Prophet Muhammad, peace be upon him, said, "Do not make vows, for indeed vows do not bring about anything good; rather, they are a means of extracting from the miserly."<sup>4</sup>

If one vows to obey Allah, they should fulfill it, and if one vows to disobey Allah, they should not fulfill it. Fulfilling vows is an act of worship towards Allah, as mentioned in the Quran:

{يُوفُونَ بِالْأَنذَرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا}

[They 'are those who' fulfil 'their' vows and fear a Day of sweeping horror] 76:07

{وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ}

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<sup>4</sup> Agreed upon



[Whatever charities you give or vows you make are surely known to Allah.] 1:270

Spending or vowing while knowing that it will be directed to other than Allah constitutes an act of Shirk, as vows are acts of worship. Vowing to entities other than Allah is unanimously considered disobedience and should not be fulfilled. For example, if someone vows to sacrifice a sheep for a particular sheikh with the intention of seeking closeness and intercession, such a vow is invalid, forbidden, and should not be fulfilled.

Similar to these are the vows made for Hussein and the family of the Prophet on Ashura, creating foods on that day, or during what they call the "Arbaeen" with the belief that it brings healing and blessings. All of this constitutes vows to entities other than Allah and should not be fulfilled.

Similarly, vowing to saints, like going to the grave of a saint and saying, "O my master, if my sick relative is cured or my son succeeds, I will give you gold," is all an act of associating partners with Allah. This is akin to the practices of the pre-Islamic ignorant people who used to make vows to trees and stones.



All of this, we seek refuge in Allah, is based on their belief that the deceased knows what is vowed to them and can act independently of Allah, which is a form of associating partners with Allah in His Lordship and Divinity.

Believing that the deceased can act independently and possess knowledge is associating partners with Allah in His Lordship, and making vows to them is associating partners with Allah in His Divinity.

We ask Allah for guidance for everyone.

With this, we wrap up the sixth lesson. All thanks to Allah.



(7)

## Seeking Refuge in Other Than Allah

Seeking refuge involves turning to, seeking protection, and taking refuge in.

### Its essence:

Escape from something feared to the One who safeguards you from it. Seeking refuge in Allah is a refuge from harm or destruction, turning to one's Lord and Master. Thus, it becomes evident that seeking refuge in Allah is an act of worship.

{وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ}

[And if you are tempted by Satan, then seek refuge with Allah. Indeed, He 'alone' is the All-Hearing, All-Knowing.] 41:36

{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ}

[Say, 'O Prophet,' "I seek refuge in the Lord of the daybreak"] 113:1



If Allah is our Lord, Master, and God, there is no refuge in adversity except with Him, and there is no means of protection apart from Him when hardship strikes.

Therefore, Allah orders seeking refuge and turning to Him in times of hardship in matters beyond one's control.

Allah says:

{وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ}

[And say, “My Lord! I seek refuge in You from the temptations of the devils.]

[And I seek refuge in You, my Lord, that they ‘even’ come near me.”] 23:97-98

Among the practices of the early polytheists was seeking refuge with the jinn from one another. Allah mentions it in the Quran:



{وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا}

[And some men used to seek refuge with some jinn—so they increased each other in wickedness.]

72:6

Mujahid said they used to say when descending into a valley, "We seek refuge by the great jinn of this valley which resulted in their further weakness" He added, "It increased the disbelievers in tyranny."

The Prophet, peace and blessings be upon him, guided that when entering a new place, one should say:

"أعوذ بكلمات الله التامات من شر ما خلق"

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

The scholars unanimously agree that seeking refuge in other than Allah is not permissible.

Seeking refuge in Allah and His words is an act of worship and a declaration of Allah's oneness.



Therefore, seeking refuge in anything other than Allah in matters that only He can control constitutes Shirk, such as seeking refuge in jinn or seeking refuge in the deceased against an enemy, and so on.

During the pre-Islamic times of ignorance, when someone sought protection, they would request refuge with a particular saint who, in their belief, could shield them from harm inflicted by others. This individual would provide protection and seek refuge for the seeker. However, if someone intended harm, the saint would inflict harm on their behalf. This distorted belief was deeply ingrained in their hearts, asserting that these saints had control over benefit and harm.

Even after the demise of the Prophet, people continued to seek refuge in a similar manner. As al-Busiri expressed in his poem:

"O most honorable of creation! At the time of sudden calamities, who else but you should I seek refuge with?"

The poet negates seeking refuge in anyone other than the Prophet during times of adversity. The style of restriction is employed to emphasize that this refuge is solely for Allah, who is the only true



refuge. Allah alone is the Master of benefit and harm, and there is no sanctuary or refuge for humanity besides Him.

Muhammad, peace be upon him, said about himself as Allah mentioned:

{ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۚ وَلَوْ كُنْتُ أَعْلَمُ {  
الْغَيْبِ لَأَسْتَكْبِرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ۗ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ  
لِّقَوْمٍ يُؤْمِنُونَ }

[Say, “I have no power to benefit or protect myself, except by the Will of Allah. If I had known the unknown, I would have benefited myself enormously, and no harm would have ever touched me. I am only a warner and deliverer of good news for those who believe.”] 7:188

So, if the Prophet does not have the ability to benefit or harm himself during his life, how could he have it for others after his death?

Al-Busiri also said:

"If he does not take me by the hand in my adversity,  
Then say, “I stumbled down and fell into woe”"



In this line, the poet turns away from the Creator, relying on the creature in the events of this world and the Hereafter. He invoked the supplication of the Prophet, peace be upon him, and sought refuge in him with a conditional statement, similar to what Prophet Noah, peace be upon him, said:

{وَالَا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ}

[And unless You forgive me and have mercy on me, I will be one of the losers.] 11:47

We seek refuge in Allah from associating partners with Him and from invoking others besides Him.

In the Quran, it is stated about the Day of Judgment:

{يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ}

[‘It is’ the Day no soul will be of ‘any’ benefit to another whatsoever, for all authority on that Day belongs to Allah ‘entirely’.] 82:19



So, what can Muhammad, peace be upon him, possess for others? Indeed, on that day, the command belongs to Allah.

The intended message is that seeking refuge in Allah is an act of Tawhid and sincerity. Seeking refuge in others in matters only Allah can control, such as the jinn, the deceased, and the unseen, is a major form of associating partners with Allah. We ask Allah for guidance for everyone.

Thus, the seventh lesson concludes with gratitude to Allah.



(8)

## To invoke other than Allah

Supplication is among the greatest acts of worship, as the Prophet Muhammad (peace be upon him) said: "Supplication is worship."

**Dua (supplication) can be categorized into two types:**

### 1) Worshipful Dua:

This refers to any form of worship offered solely for Allah, such as prayer (Salah), sacrifice (Zabiha), vows and dedications (Nazr o Niyaz), fasting, and pilgrimage (Hajj). In this type of worship, even if there is no explicit invocation, the worshipper, through their actions, is invoking Allah for entry into Paradise and deliverance from Hell.

### 2) Need-based Dua:

This type of dua involves seeking specific needs or benefits, such as requesting assistance or the



removal of harm. The supplicant aims to derive benefits from the act of supplication.

Allah says:

{أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ}

[Call upon your Lord humbly and secretly. Surely He does not like the transgressors.] 7:55

{لَهُ دَعْوَةُ الْحَقِّ}

[Calling upon Him 'alone' is the truth.] 13:14

Allah says in Hadith Al-Qudsi: "Whosoever calls upon Me; I respond to him ." Sincerity is essential in supplication, as Allah instructs:

{فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ}

[So call upon Allah with sincere devotion] 40:14



Sincerity in supplication means calling upon Allah alone and not associating anyone with Him. Allah warns against invoking others beside Him, saying:

{وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا}

[The places of worship are 'only' for Allah, so do not invoke anyone besides Him] 72:18

{وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا  
مِنَ الظَّالِمِينَ}

[and 'Do not invoke, instead of Allah, what can neither benefit nor harm you—for if you do, then you will certainly be one of the wrongdoers] 10:106

{وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ}

[But those 'idols' you invoke besides Him do not possess even the skin of a date stone.] 35:13

{إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۗ وَيَوْمَ  
الْقِيَامَةِ يَكْفُرُونَ بَشِرِكِكُمْ ۗ}



[If you call upon them, they cannot hear your calls. And if they were to hear, they could not respond to you. On the Day of Judgment they will disown your worship 'of them'.] 35:14

Preventing oneself from supplicating to anyone other than Allah is emphasized in countless verses of the Quran. In the pre-Islamic era of ignorance, people used to invoke the prophets and righteous individuals, seeking intercession with Allah. Regarding this practice, Allah conveyed the message that supplicating to them could not bring any benefit, and Allah said:

{وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ} ج

[They worship besides Allah others who can neither harm nor benefit them, and say, “These are our intercessors with Allah.”] 10:18



**The act of supplication by saying the following phrases is invoking others besides Allah:**

- Ya Rasulallah, Help me!
- Ya Hussain, help!
- Ya Hasafi, help!
- Ya Eidros, through Allah, assist me!
- O Ahl-e-Bait, protect us and pay attention to us! Ya Hussain, cast your gaze upon us!
- O Sheikh Abdul Qadir, help me, grant me victory, or be my guardian!

This is considered a major form of polytheism (Shirk), and forgiveness is only attainable through sincere repentance.

If someone passes away persisting in such invocation, considering it a form of worship, he will be eternally doomed to Hell. It is essential for individuals in such a state to realize the gravity of engaging in these supplications and to seek true repentance from Allah.



Allah says:

{ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ } ط

[Whoever associates others with Allah 'in worship' will surely be forbidden Paradise by Allah. Their home will be the Fire.] 5:72

{ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ }

[Indeed, Allah does not forgive associating others with Him 'in worship'] 4:48

A person who presents the argument that this is just choosing a means of closeness to Allah through righteous individuals. In reality, such a person neither understands the spirit of the Shariah nor possesses even a basic familiarity with the Arabic language. *Tawassul* is to choose a means that brings you closer to Allah. However, when someone calls upon someone other than Allah, they are seeking a need directly from that entity, the power of which



belongs only to Allah, and this is considered as associating partners with Allah (Shirk).

Preventing oneself from this form of Shirk is the greatest virtue, as it leads to salvation from associating partners with Allah and liberation from the servitude of deceivers and liars who corrupt their faith and unjustly consume their wealth.

We pray to Allah for the guidance and righteousness of all people.

The eighth lesson concludes here. All thanks to Allah!



(9)

## Intercession

In ancient times, the polytheists were engaged in their polytheism through seeking intercession, as Allah has said

{وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ} ج

[They worship besides Allah others who can neither harm nor benefit them, and say, “These are our intercessors with Allah.”] 10:18

However, Allah Almighty, while discouraging such invocation and leaving the polytheists in despair, clarified that this is an act of Shirk. He purified His essence from such acts and revealed that there is no guardian, supporter, or intercessor for the creature other than Allah.



There is no absolute need for Allah to be approached through an intermediary or helper to fulfill the needs of the creature. Despite the diverse languages and voices of creatures, Allah is all aware of their needs and requirements.

**Allah, the Most Exalted, has set two conditions for the acceptance of intercession that can not be fulfilled in this world:**

- 1) Permission for the intercessor to intercede.
- 2) Contentment with the one for whom intercession is made.

The Almighty says:

{يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا}

[On that Day no intercession will be of any benefit, except by those granted permission by the Most



## Compassionate and whose words are agreeable to Him.] 20:109

Therefore, seeking intercession and blessings by invoking the righteous and saints, calling upon them and supplicating to them, is entirely similar to what the earlier polytheists used to do. Similarly, in the present era, seeking intercession from the Prophet is also fundamentally baseless and false, as the conditions for intercession are not fully met within such an invocation.

The permission from Allah has not been granted to the Prophet, peace be upon him, given that he has passed away, and his connection through revelation has ceased.

Another reason is that the one for whom intercession is sought has not obtained Allah's approval because he calls upon someone other than Allah (which is an act of Shirk). And Allah does not approve of Shirk. Allah says:



{وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ}

[nor does He approve of disbelief from His servants.] 39:7

So whoever calls upon the Prophet (peace be upon him), a member of his family, or any of the righteous seeking their intercession, this request falls under the category of what the early polytheists used to do, which is an act of polytheism. It is an invalid and intercession. Satan has manipulated many people, aiming to sever their connection with Allah by instilling the necessity of seeking intercessors and intermediaries to Allah, despite Allah's command:

{وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ}

[Your Lord has proclaimed, “Call upon Me, I will respond to you.] 40:60

If someone desires intercession of Muhammad (peace be upon him), they should seek it from Allah, not directly from Muhammad (peace be upon



him). Intercession is a domain controlled by Allah alone, as He says:

{قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا}

[Say, “All intercession belongs to Allah ‘alone’]  
39:44

Therefore, you should say, 'O Allah, grant me the intercession of Muhammad (peace be upon him),' or 'O Allah, let the Prophet Muhammad (peace be upon him) intercede for me.'

This intercession will take place on the Day of Judgment, and one of the means to attain it is sincerity in the worship of Allah, followed by repeating the words of the adhan, then offering prayers upon the Prophet (peace be upon him), and finally saying:

....اللهم رب هذه الدعوة التامة

'O Allah, Lord of this perfect call...'

We ask Allah for guidance for everyone.

The ninth lesson comes to an end here. All thanks to Allah.



(10)

## Transforming Graves into Places of Worship

**The Prophet (peace be upon him) prohibited turning graves into mosques, and there are many evidences for this, including:**

1-A narration from Aisha that Umm Salama mentioned to the Messenger of Allah (peace be upon him) a church she saw in the land of Abyssinia that contained images. The Prophet (peace be upon him) said, “Whenever a righteous man or a devout worshiper among them died, they would build a mosque over his grave and make those images in it. They are the worst of creatures before Allah.”<sup>5</sup>

This indicates that building mosques over the graves of the righteous is an action of the Christians, not the Muslims.

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<sup>5</sup> Agreed upon.



The Prophet (peace be upon him) clarified that those who do so are among the worst of creatures in the sight of Allah.

Sheikh al-Islam Ibn Taymiyyah, may Allah have mercy on him, stated: 'They combined two trials: the trial of graves and the trial of statues.'

In Sahih hadith narrated by Aisha, she mentioned that when the angel of death descended upon the Prophet (peace be upon him), he covered his face with a piece of cloth. When he finished, he uncovered his face and said in that state, 'May Allah curse the Jews and Christians who took the graves of their prophets as places of worship.' He warned against what they did. If it were not for that, he would have made his grave conspicuous, but he feared that it might be taken as a place of worship. The Prophet (peace be upon him) was so concerned about this matter that he warned against it even when facing the agony of death and his soul was being taken, indicating his intense fear for his Ummah not to fall into the same errors as the Jews and Christians.



The hadith clearly indicates that those who do such acts are cursed, just like the Jews and Christians. So, why do some Muslims ignore such clear teachings?

Imam Muslim reported from Jundub ibn Abdullah that he said: 'I heard the Prophet (peace be upon him) five nights before his death, saying... **Beware!** Those before you used to take the graves of their prophets as places of worship. So, do not take graves as places of worship, for I forbid you to do so.'

Imam Ahmad, with a good chain of narration from Ibn Masood, reported that the Prophet, peace be upon him, said: "Indeed, among the worst of people are those who will be alive when the Day of Judgment arrives, and they are the ones who take graves as mosques."

**Turning graves into places of worship, which is one of the major sins and a means of association (shirk), comes in two forms:**



1. Building mosques on graves and praying in them, as a form of veneration for the deceased.
2. Praying at the gravesites, even if it is not an established mosque.

All of these acts fall under the category of associating the deceased with Allah, as observed regrettably in some instances. People enter with humility, perhaps facing the grave while offering two units of prayer. Some circumambulate the grave as if it were the ancient House (Kaaba), while others kiss the grave's grille and seek blessings from it. Some even recite the opening chapter of the Quran (Al-Fatiha) for the soul of the deceased, a practice considered a heresy (Bid'ah).

Scholars from various schools of thought unanimously agree on forbidding the construction on graves, deeming it impermissible. It is obligatory to demolish any structures built upon them, including mosques and domes.

The prohibition against taking graves as places of worship also indicates the prohibition of



performing prayers in such locations. Prohibition against building mosques on graves encompasses the broader issue of constructing domes and structures over burial sites.

We ask Allah for guidance for everyone.

The tenth lesson concludes, all thanks to Allah.



(11)

**The Reality of Eid Milad in Islam**

Eid Milad (Birth Anniversary), in Islam, refers to the gatherings, meetings, arrangements, and feasts organized to commemorate the birthdays of prophets, saints, and righteous individuals. The purpose of these gatherings is to honor and show respect to the prophets and saints, express love for them, and seek blessings from the time and place of their birth. Various other objectives are also considered during these events.

The commemoration of Milad can manifest either temporally or spatially.

Temporal celebration, or "Al-Zamani," involves rejoicing in the Prophet's or a saint's birth at a specific time.

Spatial celebration, or "Al-Makani," entails commemorating their birth at their tomb and its surroundings through visits and the performance of customary Milad rituals practiced by their followers.



Every form of celebrating Milad is an innovation in Islam because the Prophet (PBUH) did not celebrate his own birth, nor did the noble Companions celebrate his birth after he passed away. Neither Abu Bakr, Umar, Uthman, nor Ali ever celebrated their own births.

Despite having a profound eagerness for righteous deeds, the fact that the companions refrained from celebrating the Prophet's birth indicates that such practices are not part of the Islamic faith.

Imam Malik bin Anas says: "Any practice that was not part of the religion during the Prophet's era cannot become part of the religion today. That means, any action that was not present in the time of the Prophet (PBUH) cannot be part of the religion today. In other words, any action absent during the Prophet's time cannot seamlessly integrate into the religious milieu today, as Allah perfected the religion with the Prophet's departure. Allah declares:

{الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ}

[Today I have perfected your faith for you] 5:03



The first to introduce Eid Milad were the Fatimid Shi'a, who ruled over Egypt in the fourth century. Before that, Milad celebrations were unknown, neither for the birth of the Prophet Muhammad, peace be upon him, nor for the births of saints and righteous individuals. So, would you prefer the tradition of the Rafidi Fatimids or the tradition of the Best of Messengers?

That's why you won't find any mention of the Prophet's birthday or others in the words of the four Imams, as it was not known during their time.

The Prophet, peace be upon him, said, "Do not make your homes graves, nor make my grave a place of celebration. Send blessings upon me, for your blessings reach me wherever you are."<sup>6</sup>

Therefore, if the Prophet, peace be upon him, forbade turning the place of his grave into a celebration, what about these Milad celebrations

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<sup>6</sup> Narrated by Abu Dawud with a good chain.



dedicated to others like Hussain, Badawi, Burai, Aidarus, Shadhili, Sheikh Abdul Qadir Jilani, and others? The extravagant celebrations involve acts of polytheism, unorthodox practices, dancing, intermingling of genders, and moral decadence which is openly apparent to all.

If the Prophet, peace be upon him, forbade establishing a celebration for him, then the prohibition for celebrating Milad of those below him is even more emphasized.

One of the evils of Milad celebration, whether for the Prophet or others, is that they become the festivals innovated. Islam only permits two festivals: Eid al-Fitr and Eid al-Adha.

Eid Milads are temporal and spatial festivals.

And no one has the authority to designate a specific time or place and turn it into a festival; that is the prerogative of Allah alone, not within the jurisdiction of creatures. Allah, the Exalted, says:



{وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ}

[Your Lord creates and chooses whatever He wills]  
(28:68).

Therefore, Allah is the one who created times and places, and He is the one who prefers and chooses some over others.

Whoever claims that Milad is a praiseworthy innovation has veered from the truth and has brought about a remarkable misconception. Observing the reprehensible practices associated with Milad makes it clear that it is not a praiseworthy innovation (*Bid'ah Hasanah*) but rather a reprehensible, false, baseless, and misleading innovation. In Islam, there is no praiseworthy innovation; rather, every innovation is a misguidance. The Prophet, peace be upon him, used to say on the pulpit every Friday, "And every innovation is misguidance." These general words indicate that any innovation is a misguidance.



Therefore, beware, O Muslim, of attending Milad gatherings, for they are reprehensible, false, and baseless. Love for the Prophet, peace be upon him, and the righteous is expressed by following their Sunnah and being cautious of innovations.

We ask Allah for guidance for everyone.

The eleventh lesson concludes with the praise of Allah.



(12)

## The Islamic Verdict on Sorcery

Sorcery is considered one of the acts that nullifies one's Islamic faith, for a sorcerer can only engage in such practices by rejecting belief in Allah, the Most Exalted.

Allah, the Almighty, states:

{وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ}

[Never did Solomon disbelieve, rather the devils disbelieved. They taught magic to the people] 2:102

Sorcery is among the deeds of the Jews. Allah, the Most Exalted, has mentioned them:

{يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ}

"They believe in the jibt and the Taghut." 2:105  
Umar, may Allah be pleased with him, explained:



"Al-jibt refers to sorcery, and at-taghut refers to the devil."

Sorcery involves the use of spells, incantations, and amulets that impact both hearts and bodies, leading to illness and sowing discord between individuals. And whoever deals with sorcery, for him there is no share in the Hereafter, as Allah said:

{وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ}

[although they already knew that whoever buys into magic would have no share in the Hereafter.] 2:102

Meaning, they would have no portion of Allah's mercy. The Prophet, peace be upon him, warned: 'Avoid the seven destructive sins...' among them, he mentioned: sorcery. The meaning of '*al-mubiqat*' in this Hadith, is the things that lead to destruction.

The sorcerers are disbelievers and transgressors; they only attain their magic after embracing disbelief and Shirk. The devils command them to disbelieve so that they become sorcerers and serve



them. This may involve prostrating to the devils, demeaning the Quran by casting it in impure places, or writing it with blood and impurities – may Allah fight them – engaging in filthy and malicious acts to draw near to the devils in their service. Therefore, the verdict of Islam on sorcerers is execution. Narrated by Jundub, the Prophet, peace be upon him, said: 'The punishment for the sorcerer is to strike him with the sword.'<sup>7</sup>

It is forbidden for a Muslim to seek treatment from sorcerers, fortune-tellers, and magicians, even if the sorcerer claims to be a religious scholar, as some Sufi scholars falsely do.

The Prophet Muhammad (peace be upon him) said, "Whoever visits a fortune-teller and asks him about something, his prayers will not be accepted for forty days."<sup>8</sup>

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<sup>7</sup> Narrated by Al-Tirmizi and he added that it is a Mawquf Hadith (A Hadith whose chain of transmission stops at a Companion of the Prophet without being directly traced back to the Prophet himself).

<sup>8</sup> Narrated by Muslim



He also said, "Whoever visits a soothsayer and believes in what he says has disbelieved in what was revealed to Muhammad (peace be upon him)."<sup>9</sup>

Those who read palms, cups, sand, and those who interpret stars and constellations are all considered fortune-tellers claiming knowledge of the unseen.

Seeking their guidance, whether in person, over the phone, or through television, is strictly prohibited, as warned in earlier hadiths. The knowledge of the unseen is exclusive to Allah, and it is one of the attributes of His Lordship (*Rububiyyah*).

Allah says in the Quran:

{قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ج}

[Say, "O Prophet," "None in the heavens and the earth has knowledge of the unseen except Allah.]  
27:65

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<sup>9</sup> Narrated by Abu Dawood



Even Prophet Muhammad (peace be upon him) did not possess knowledge of the unseen during his lifetime, as Allah mentions in the Quran:

{وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَأَسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ج}

[If I had known the unknown, I would have benefited myself enormously, and no harm would have ever touched me.] 7:188

It is incumbent upon the Muslim to seek protection through the recitation of prescribed supplications and religious routines, so that Allah may safeguard him from the harm of sorcerers. This includes Ayat al-Kursi and Surah Al-Baqarah, for protection against sorcery. It is advisable for the Muslim to keep books containing supplications in his home and memorize as many of them as possible. Some the important books are as follows:

1-*Al-Adhkar* by *Al-Nawawi*

2-*Al-Wabil Al-Sayyib* by *Ibn Al-Qayyim*



3-*Tuhfah Al-Akhyar* by Sheikh Ibn Baz- "Hisn 4-  
*Hisn Al-Muslim* by Sheikh Saeed bin Wahf Al-  
Qahtani.

Mothers should not overlook enchanting their children with morning and evening prayers. When the child communicates, instill in them protective supplications, Ayat al-Kursi, and guide them to invoke the name of Allah in every situation.

We implore Allah to protect us from the malice of wrongdoers and the deceit of the wicked.

The twelfth lesson concludes here with gratitude to Allah.



(13)

## Love in Islam

### Love for Allah:

It's a race where everyone competes, the goal toward which the contestant strives, and upon which the lovers selflessly dedicate themselves. It is the essence of the Islamic faith, around which the axis of its perfection revolves. The completeness of faith is attained through it, and its deficiency diminishes the oneness of a person's belief.

We can find this spirit in the supplication of the Prophet, peace be upon him: "(O, Allah,) I ask You for Your love, the love of those who love You, and the love of actions that will bring me closer to Your love."

The love for Allah is the noblest form of worship. It requires servitude, humility, submission, reverence, perfect obedience, and prioritizing Him above all else.



This love, as described, is exclusive to Allah alone. To divert any part of it to other than Allah is to associate partners with Him.

Allah warns against the love of idolaters for their idols, comparing it to the love of Allah. He says:

{وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۗ}

[Still there are some who take others as Allah's equal—they love them as they should love Allah.]  
2:165

This means they treat them equally in love and reverence, just as they do with their idols and righteous beings, worshipping them with a devotion, humility, and submission that is only suitable for Allah. Therefore, even while facing punishment in Hell, they confess:

{تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ، إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ}

[By Allah! We were clearly mistaken, when we made you equal to the Lord of all worlds.] 26:97-98



True love requires prioritizing the beloved of Allah over personal loves when they conflict. As mentioned in the Quran:

{قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ  
اَفْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ  
مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۗ وَاللَّهُ  
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ }

[say, 'O Prophet, ' "If your parents and children and siblings and spouses and extended family and the wealth you have acquired and the trade you fear will decline and the homes you cherish—"if all these' are more beloved to you than Allah and His Messenger and struggling in His Way, then wait until Allah brings about His Will. Allah does not guide the rebellious people.] 9:24

True love for Allah necessitates following the path of Prophet Muhammad, peace be upon him, as mentioned in the Quran:



{قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ  
غَفُورٌ رَحِيمٌ}

[Say, 'O Prophet,' "If you 'sincerely' love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful." ] 3:31

Sincere love for Allah requires prioritizing the love of the Prophet, peace be upon him, over everything, even oneself. He said, "None of you truly believes until I am more beloved to him than his son, his father, and all of mankind."

This entails prioritizing the teachings and practices of the Prophet, peace be upon him, over the opinions of others, no matter how esteemed.

True love involves loving faith and the believers while disliking disbelief and the disbelievers, as stated in the Quran:



{ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ  
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ }

[You will never find a people who 'truly' believe in Allah and the Last Day loyal to those who defy Allah and His Messenger, even if they were their parents, children, siblings, or extended family.]

58:22

Islam does not prohibit human emotions and natural love. The Prophet, peace be upon him, had a fondness for sweets and honey, loved his wives. Aisha, may Allah be pleased with her, was particularly dear to him.

The love for parents and children is a natural and innate affection.

The love for friends and colleagues among Muslims is also a natural form of love.

The love for food when hungry and for water when thirsty is a natural love that does not affect one's belief in the Oneness of Allah.



The love for wealth and one's homeland is a natural affection that doesn't interfere with Tawhid unless it surpasses the love for Allah when conflicting.

The strongest ties of faith involve love for the sake of Allah and hatred for His sake. Those who love each other for the sake of Allah will be on illuminated platforms on the Day of Judgment.

The thirteenth lesson concludes here, all thanks to Allah.



(14)

## Fear in Islam

Fear stands among the loftiest and most esteemed virtues in the realm of religion. Allah, the Most Exalted, has spotlighted this attribute in His divine Book when describing the leaders among the close angels, the righteous allies, and the virtuous. The Almighty says in His Noble Book:

{يَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ}

{They fear their Lord above them, and do whatever they are commanded.} 16:50

{وَهُمْ مِّنْ خَشْيَتِهِ مُشْفِقُونَ}

[and they tremble in awe of Him.] 21:28

{وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ}

[And whoever is in awe of standing before their Lord will have two Gardens.] 55:46



{ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ}

[This is for whoever is in awe of standing before Me and fears My warning.] 14:14

## Human fear can be classified into three categories:

### 1. Fear induced by Shirk:

This type of fear involves apprehension regarding harm inflicted by beings other than Allah, such as illness, poverty, or death, based on the ability and will. It is the same fear that polytheists held towards their deities.

Today, worshippers at graves similarly believe in the power of the deceased, seeking proximity through supplication, sacrifice, and vows, fearing them and hoping for their assistance.

If an oath is sought from them in the name of Allah, they do not hesitate even to take a false oath. However, when asked to swear in the name of a



deceased person to whom they attribute false beliefs, they refrain from taking the oath. The sole reason for this is that in their hearts, the fear of this deceased person surpasses the fear of Allah, even though the deceased is reduced to dust. May Allah protect us.

This type of fear, which involves associating fear with someone other than Allah, constitutes major Shirk, leading one to exit the Islam. May Allah protect us.

## 2. Natural Fear:

This type involves fearing enemies, predators, or similar entities, which is not condemned. Allah mentions it in the Quran regarding Moses:

{فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ط}

[So Moses left the city in a state of fear and caution]  
28:21



### 3. Fear of Abandoning Religious Duties:

This involves refraining from fulfilling Allah's obligations and seeking His rewards due to the fear of people. This is prohibited in Islam.

Allah, the Exalted, says:

{إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ}

[That 'warning' was only 'from' Satan, trying to prompt you to fear his followers. So do not fear them; fear Me if you are 'true' believers.] 3:175

This means that Satan scares you with the false impression that his allies will cut off your provisions and that they possess great strength.

### 4: The fear of Allah's warning and threat:

This is mentioned in the Quran:



{ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ}

[This is for whoever is in awe of standing before Me and fears My warning.] 14:14

{وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ}

[And whoever is in awe of standing before their Lord will have two Gardens.] 55:46

This type of fear is among the highest levels of faith. It serves as a barrier preventing the Muslim from committing sins. This fear is coupled with hope, and they both are companions, and one cannot approach Allah except through them. Fear prevents one from committing sins, while hope motivates towards acts of obedience.

Anything beyond this is unnecessary.

May Allah grant us success, and peace and blessings be upon our Prophet Muhammad.

The fourteenth lesson concludes with the praise of Allah.



(15)

## Putting Trust in Allah (Tawakkul)

Tawakkul (putting trust in Allah) is the reliance of the heart upon Him and entrusting matters to Him, seeking nothing and no one but Him.

Relying on Allah is among the pinnacle aspects of Tawhid (belief in the oneness of Allah), and Allah has made it a condition of faith. Allah says:

{فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُسْلِمِينَ}

[So upon Allah let the believers rely if they are indeed believers.] (Quran 5:23)

Putting trust in Allah is a characteristic of the believers. Allah says:

{إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ  
آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ}



[The 'true' believers are only those whose hearts tremble at the remembrance of Allah, whose faith increases when His revelations are recited to them, and who put their trust in their Lord.] 8:2

Whoever puts trust in Allah, Allah is sufficient for him, meaning Allah is all he needs, and he requires no one else. Allah says:

{يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ}

[O Prophet! Allah is sufficient for you and for the believers who follow you.] 8:64

Ibn al-Qayyim, may Allah have mercy on him, said, "Meaning, He is sufficient for him. And whoever has Allah as Sufficient for him and a Protector, no enemy can harm him, and nothing can afflict him except what is inevitable, like heat, cold, hunger, and thirst."



Putting trust in other than Allah regarding victory, sustenance, and protection is a major form of Shirk. These matters are beyond anyone's control except Allah.

This occurs among those who venerate graves; they seek protection from enemies and ask for victory over foes. As an example, during the Tartar invasion of Damascus, their followers said:

*"O fearful ones of the Tartars,  
Seek refuge by the grave of Abu Umar,  
Seek refuge by the grave of Abu Umar,  
It will protect you from harm."*

We seek refuge in Allah from this form of Shirk.

Authorized entrustment occurs when an individual places a matter within their capability under the responsibility of another. This constitutes a deliberate act of entrustment, not mere reliance.



Trusting in Allah cannot be achieved without acting on the causes He prescribed. The Prophet, peace be upon him, said: "If you truly relied on Allah with the required reliance, He would provide for you as He provides for the birds; they leave their nests in the morning with empty stomachs and return in the evening with full stomachs." He illustrated that relying on Allah doesn't negate the use of means.

The people of Yemen used to perform Hajj without provisions, claiming they were truly reliant on Allah. When they arrived in Mecca and asked for help, Allah revealed this verse:

{ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ }

[Take 'necessary' provisions 'for the journey'—surely the best provision is righteousness.] 2:197

A man asked the Prophet, peace be upon him, whether to tie his camel or rely on Allah. The Prophet replied, "Tie it and rely on Allah." This emphasizes acting on causes while placing trust in Allah for the outcome.

Thus, concludes the fifteenth lesson, all praise is due to Allah.



(16)

**Patience in the Face of Allah's Decree**

From the tenets of faith in Allah is the endurance in the face of His decrees. Allah, in His wisdom and justice, has ordained that humanity be tested with commands, prohibitions, tribulations, and predetermined destinies.

The Almighty commands us to endure patiently through painful circumstances such as poverty, illnesses, accidents, and death. He says:

{يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا}

[O believers! Patiently endure] 3:200

Moreover, in another verse, He declares:

{وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ}

[Be patient 'O Prophet', for your patience is only with Allah's help.] 16:127



Allah has promised abundant rewards for those who endure patiently. He stated in clear terms:

{إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ}

[Only those who endure patiently will be given their reward without limit.] 39:10

The Prophet Muhammad, peace be upon him, emphasized the illuminating nature of patience when he said, "And patience is a light."<sup>10</sup>

The Prophet, peace be upon him, said: "No one has been given a gift better and more comprehensive than patience."<sup>11</sup>

**Patience, as commanded, comes in three forms:**

1. Patience in obeying Allah.
2. Patience in abstaining from disobeying Allah.
3. Patience in enduring the painful decrees of Allah.

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<sup>10</sup> Narrated by Muslim

<sup>11</sup> Agreed upon



Patience in enduring Allah's decrees means restraining oneself from lamentation, keeping the tongue from complaint, and preventing the limbs from what Allah has prohibited.

When a person faces a calamity, it is incumbent upon him to be patient. Patience is obligatory, and being content with the decree is commendable; it holds a lofty position in faith.

### **Contrary to patience are actions like:**

1. Beating the cheeks, tearing clothes, and wailing. The Prophet, peace be upon him, said, "He is not one of us who beats his cheeks, tears his clothes, and invokes with calls of ignorance."

The Prophet, peace be upon him, said: "Two habits in people are acts of disbelief: defaming one's lineage and loud wailing over the dead."

### **The meaning of "An-Niyahah" (wailing):**

It refers to raising one's voice in lamentation by enumerating the virtues of the deceased. Weeping without raising the voice is not prohibited. The



Prophet, peace be upon him, dissociated himself from three practices: "Al-Haliqah" (shaving part of the head), "As-Saaliqah" (raising the voice in lamentation), and "Ash-Shaqqah" (tearing one's clothes) - expressions of grief over the dead.

His disapproval indicates that these actions are among major sins. It is recommended for a believer, when afflicted with a calamity, to say:

إنا لله وإنا إليه راجعون، اللهم أجرني في مصيبي واخلف لي خيرا منها.

"To Allah we belong, and to Him, we shall return. O Allah, reward me in my calamity and replace it with something better for me."

Condolence for the bereaved is of Sunnah, saying:

أحسن الله عزاءك، عظم الله أجرك، جبر الله مصيبتك، غفر الله لميتك.



"May Allah improve your condition. May Allah magnify your reward. May Allah forgive your deceased."

It is also commendable to prepare food for the family of the deceased, lightening their burden and consoling them. Prophet Muhammad, peace be upon him, said, **"Prepare food for the family of Ja'far for indeed, something has preoccupied them."**

Building tents and gathering people for condolences and preparing food for mourners are considered innovations.

It is permissible to offer condolences in various places, whether at home, in the mosque, or at the workplace. The family members of the deceased can gather at one of their homes without outward signs of mourning.

The sixteenth lesson concludes with gratitude to Allah.



(17)

## Showing Off is a Form of Shirk

**Showing Off (Riyaa):** It occurs when a servant performs a virtuous deed with the intention of being seen by others, seeking their admiration. The term is derived from "Ruyah" (being seen), as those who engage in showing off their desire to be noticed by people.

This behavior is explicitly condemned, and it is considered one of the traits of the hypocrites. Allah warns about hypocrites in the Quran, stating:

{ إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا }

[Surely the hypocrites seek to deceive Allah, but He outwits them. When they stand up for prayer, they do it half-heartedly only to be seen by people—hardly remembering Allah at all.] 4:142



It is incumbent upon the servant to have the intention (Niyyah) of pleasing Allah in their deeds; otherwise, their actions will not be accepted, even if they are abundant. Allah says:

{فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ  
أَحَدًا}

[So whoever hopes for the meeting with their Lord, let them do good deeds and associate none in the worship of their Lord.] 18:110

In a hadith narrated by Abu Sa'id, the Prophet, peace be upon him, raised awareness about what he considered more dangerous for his followers than the Antichrist.

Narrated by Abu Sa'id in a Hidith directly linked to the Prophet (PBUH):

"Shall I not inform you about what I fear for you more than the Antichrist?" They said, "Certainly." He said, "Hidden Shirk, where a person stands to



pray, perfecting their prayer when they know someone is watching."<sup>12</sup>

Verily, showing off is more feared for the righteous than the Antichrist due to its subtlety, the strength of its lure, and the difficulty of overcoming it. Since Satan, unable to lead the righteous away from action, sought to corrupt their deeds with insincerity.

In a Hadith Qudsi (divine saying), Allah declares, "I am the One Who is most free from want of partners. He who does a thing for the sake of someone else beside Me, I discard him and his Shirk."

When a Muslim engages in righteous deeds with sincerity to Allah, and then the intention of showing off (riya') arises, if the person resists and fights against this intention, he will be rewarded for his struggle and resistance against the influence of Satan. However, if he persists in showing off, the

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<sup>12</sup> Narrated by Ahmad



deed that was associated with the showing off is rendered futile, and they incur sin as a consequence. The one who engages in showing off has a weak soul, for how can they seek the approval of others who neither have the power to reward nor he can punish? The show-off is like a traveler who fills his bag with sand, making it heavy and useless.

The show-off's insincerity becomes apparent to people, as the Arabic saying goes:

"The garment of showing off reveals what is beneath it,  
So if you are covered by it, indeed, you are exposed."

Showing off is a minor form of polytheism (shirk) when it is minimal. However, if it becomes excessive, the one who shows off turns their deeds towards other than Allah, and this leads to major Shirk.

We ask Allah for well-being and safety.

The seventeenth lesson concludes with the praise of Allah.



(18)

## Attributing the blessings to other than Allah is a form of Shirk:

Considering that Allah, the Exalted, is the Source of all tangible and intangible blessings bestowed upon His creation—as He declares:

{وَمَا بِكُمْ مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ط}

{Whatever blessings you have are from Allah.}

16:53

{وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً ط}

[And He has lavished His favours upon you, both seen and unseen] 31:20

It becomes imperative for the servant to acknowledge these bestowed favors, express gratitude, and thereby include them in the



possession of their Master, the Bestower, Glorified and Exalted be He.

Allah articulates this phenomenon in the Quran:

{يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا}

[They are aware of Allah's favours, but still deny them.] 16:83

According to Mujahid, this denial is akin to someone stating, "This wealth is mine, inherited from my forefathers." In essence, when an individual acknowledges the blessing of wealth, but overlooks the Bestower, attributing it solely to their forefathers from whom the wealth was inherited, Allah categorizes it as a denial of the blessing.

Awn ibn Abdullah said, "They say: 'Were it not for so-and-so, this would not have happened.' Attributing a blessing to someone while forgetting Allah Almighty is considered a denial and ingratitude towards Him."



Allah, the Most Exalted, warns against associating partners with Him in the Quran:

{فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ}

[So do not knowingly set up equals to Allah 'in worship'.] 1:22

Ibn Abbas mentions that when people say, "If this dog were not there, thieves would have entered our house; if this duck were not there, thieves would have entered," or when someone says, "If it were not for Allah and so-and-so, I would have drowned," adding the term "so-and-so" in this sentence is considered an act of associating partners with Allah.

Ibn Uthaymeen asserts, "Do not say, 'If it were not for Allah and so-and-so, I would have drowned.' Such a statement is both forbidden and impermissible, for you have equated the cause, which is a creation, to the Creator of the cause, and



this constitutes a form of associating partners with Allah."

Associating a creature with the Creator in terms of attributing blessings is considered shirk, as Ibn Abbas stated. However, this form of shirk is minor and pertains to the use of words.

If one says, "If it were not for Allah alone, I would have drowned," this represents the highest level of Tawhid. However, if one says, "If it were not for Allah and so-and-so, I would have drowned," such a statement is also permissible because the term "then" signifies sequence and conjunction, indicating that the blessing is affirmed for Allah and then attributed to the creature as a secondary cause.

In essence, it is crucial to show reverence to Allah when attributing blessings to Him.

So, if someone asks you, "How did you succeed in the exam?" Respond, "This is due to Allah's favor upon me," and refrain from emphasizing your effort



and dedication. If you wish, you can add, "This is by the grace of Allah, and then through my efforts."

When you recover from an illness, don't attribute it solely to a particular doctor. Instead, say, "This is by the grace of Allah alone." If you prefer, you can acknowledge, "By the grace of Allah, then with the assistance of the doctor."

If Allah saves you from a car accident, don't claim it's because of your skillful driving. Rather, express, "The credit goes to Allah alone."

Recognize that for every cause and effect, Allah is the ultimate creator. Thus, every circumstance is a manifestation of Allah's grace and generosity.

The eighteenth lesson concludes, all praise be to Allah.



(19)

## Swearing by Other than Allah

Understand, O fellow Muslim!

The realization of Tawhid, the oneness of Allah, is only complete when one refrains from any form of association, be it subtle or overt. This includes even the words spoken, avoiding meanings that are not permissible.

One such example is swearing by other than Allah, the Most Exalted. Swearing, in essence, is the confirmation of a pledge or statement by mentioning a revered entity between the two parties—the swearer and the one sworn to. None, however, is more revered than Allah, as the Almighty said:



{فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ}

[So do not knowingly set up equals to Allah 'in worship'.] 1:22

Ibn Abbas explained this as saying, "By Allah, and by your life, O so-and-so, and by my life." This form of swearing by the life of a creation is considered a form of setting up rivals with Allah.

The Prophet, peace be upon him, said, "Whoever swears by other than Allah has indeed committed an act of disbelief or polytheism."<sup>13</sup>

Buraydah (RA) reported in a Hadith that is directly linked to the Prophet, peace be upon him, that he said, "He who swears by Amanah (trust) is not one of us."<sup>14</sup>

Narrated by Abdullah ibn Umar, may Allah be pleased with him, that the Messenger of Allah,

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<sup>13</sup> Narrated by Tirmizi

<sup>14</sup> Narrated by Abu Dawud.



peace and blessings be upon him, encountered Umar ibn al-Khattab while he was traveling in a caravan swearing by his father. The Prophet said, "Behold, Allah prohibits you from swearing by your fathers. Whoever wishes to swear, let him swear by Allah or remain silent."

In a narration, it is mentioned that Umar said, "When I heard this statement from you, (Prophet Muhammad), I have not taken an oath, neither intentionally nor by quoting someone else"

Ibn Abdul Barr, may Allah have mercy on him, from the scholars of the Maliki school, stated, "Swearing by other than Allah is unanimously forbidden."

Ibn Mas'ud said, "I would rather swear falsely by Allah than swear truthfully by someone else."

The reason for this is that swearing by Allah is an affirmation of His Oneness, even if false. Swearing



by others is an act of associating partners with Allah, even if truthful.

So, the virtue of Tawhid outweighs the virtue of truthfulness, and the sin of lying is easier than the sin of Shirk.

In the narration of Ibn Mas'ud, there is evidence that minor Shirk can be greater than major sins.

The oath of Allah Almighty, taken through the famous Arabic letters. This includes: Waw (و), Ba' (ب), and Ta' (ت), as in expressions like "Wallah," "Billah," and "Tallahi."

If the oath of other than Allah is of the kind where there is no intention of reverence but rather it has become a common expression due to frequent use, like swearing by one's arm, honor, mustache, then this type of oath falls under the category of minor shirk.



And when an oath is coupled with reverence for the one sworn by, as the worshippers of graves do when you demand an oath from them by Allah, they will accept your request whether truthfully or deceitfully. Yet, if you ask them to swear by a sheikh, or his grave, or his life, they would refrain from swearing if they were lying. This is indeed a major and evident form of Shirk, as the one sworn by holds more fear, reverence, and significance to them than Allah.

This is also included in the category of oaths by someone other than Allah, such as swearing by the Prophet, for example, saying, "I swear by the Prophet that I did not do this." The same applies to swearing by the life of the Prophet, like saying, "I swear by the life of the Prophet." All these forms of oaths are prohibited and impermissible; indeed, they constitute an act of polytheism. Similarly, swearing by someone's life, for instance, saying, "I swear by my life that I did not do this," or swearing by the honor and sanctity of one's mother, like saying, "I swear by the honor and sanctity of my



mother." Likewise, swearing by the Kaaba, such as saying, "I swear by the Kaaba that such and such happened," is also subject to the same ruling. It is obligatory that if one must swear, they should say, "I swear by the Lord of the Kaaba."

Swearing by one's own head is also impermissible, such as saying, "I swear by my head that nothing like this happened." A monotheist must keep their conscience pure from every form and type of polytheism.

Thanks to Allah, the nineteenth lesson concludes successfully.



(20)

## The Islamic Stance on Pessimism

Pessimism, often tied to superstitions and omens of polytheists, finds disapproval in Islam. Allah highlights this attitude in the Quran when describing Pharaoh and his people, who attributed misfortunes to Moses and his followers. The Quran states:

{فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ  
وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَّيَّرُوا هُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ }

[In times of prosperity, they said, “This is what we deserve,” but in adversity, they blamed it on Moses and those with him. Surely all is destined by Allah. Yet most of them did not know.] 7:131

Furthermore, seeking omens is explicitly condemned in Islam. The Prophet Muhammad,



peace be upon him, repeatedly stated: **Taking omens is polytheism; taking omens is polytheism.**<sup>15</sup>

The practice of seeking omens (Tiyarah) from certain birds prevailed among the Arabs, with specific focus on birds like owls and crows. Ignorantly, Arabs believed that if they were embarking on a significant task, such as a military expedition, they could rely on the flight patterns of these birds. If a bird flew to the right, they took it as a favorable sign; if it flew to the left, they interpreted it negatively.

Islam, however, nullified this superstitious practice. The Prophet Muhammad, peace be upon him, clarified that such omens had no inherent truth or reality. In a hadith narrated by Muawiyah bin Al-Hakam, he mentioned that some of their men used to practice omens. When asked about this, the Prophet explained that it was a mere feeling in their hearts, and they should not be deterred by it.

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<sup>15</sup> Narrated by Abu Dawud and Tirmizi and classified as Sahih.



The Prophet categorically denied the validity of omens, declaring, "There is no 'adwa (contagion), no tiyarah, no hama (portent in the flight of birds indicating good or evil), and no Safar (the month of Safar was considered inauspicious for marriage)" (Sahih al-Bukhari).

He emphasized that everything people take as omens from the creations of Allah has neither inherent goodness nor badness, and it does not bring fortune or misfortune.

Some individuals associate omens with specific birds like owls and crows. For example, if a bird lands on their house, they might say, "An omen for myself." Others connect omens to certain times, like considering the month of Safar or specific days of the week, such as Wednesday, as inauspicious in marriage or other matters.

Some people engage in superstitions related to certain numbers, like considering nineteen or ten as ominous among the followers of the Rafidah.



Others harbor superstitions about individuals with physical impairments, such as the blind or lame.

These beliefs vary across different times and societies. Those who trust in Allah and remember that goodness and protection from harm are in His hands can dispel the anxiety associated with superstitions. Conversely, those who dwell on these notions find them entrenched in their hearts, affecting what they hear, see, and experience.

Superstition is a negative presumption about Allah and an anticipation of adversity. That's why the Prophet (peace be upon him) guided towards taking good omens as an alternative to superstition. He declared, "No contagion, no superstition, and I favor taking good omens." When asked about this, he explained, "The good word." Scholars clarify that this preference for optimistic expressions is from Allah and His Messenger, as pessimism involves harboring negative thoughts about Allah without any substantiated reason, while optimism reflects a positive opinion of Him.



Anas said that when the Prophet went out to attend to some business he was delighted to hear someone say, "O rightly guided one! O successful one!"<sup>16</sup> This is a favorable expression that a person likes to hear.

When a person feels any unpleasant superstition in their heart, they should recite this supplication:

"اللهم لا يأتي بالحسنات إلا أنت ولا يدفع السيئات إلا أنت ولا حول ولا قوة إلا بك."

"O Allah, no goodness comes except from You, and no evil is averted except by You. There is no power or strength except through You."

Imam Ahmad narrated from Abdullah bin Amr that when someone is blocked by an omen and follows it, they commit an act of associating partners with Allah. The companions asked, "What is the expiation for that?" He replied, "To say:

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<sup>16</sup> Narrated by Tirmizi



"اللهم لا خيرَ إلا خيرُكَ ولا طيرَ إلا طيرُكَ ولا إلهَ غيرُكَ"

'O Allah, there is no goodness except through Your goodness, and no omen except through Your omen. There is no deity besides You.'

Alhamdulillah, the twentieth lesson concludes.



(21)

**The Islamic stance on mocking the religion or the Sunnah:**

Undoubtedly, belief in Allah, His Messenger, and His religion cannot coexist with mockery of His religion, law, and the Sunnah of His Messenger, peace be upon him.

Allah Almighty has prohibited mocking His religion, as stated in the Quran:

{ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا }

.[ Do not take Allah's revelations lightly.] 2:231

For this reason, Allah has decreed the judgment against those who mock Muhammad and his Companions by saying:



{قُلْ أَيْدِي اللَّهِ وَأَيْتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ، لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ  
إِيمَانِكُمْ }

[Say, “Was it Allah, His revelations, and His Messenger that you ridiculed?” Make no excuses! You have lost faith after your belief.] 9:65-66

The reason for the revelation of this verse is that during the Tabuk expedition, some hypocrites began conversing among themselves, saying: "We have not seen the likes of our reciters; gluttonous, liars, and those who display cowardice in the face of the enemy." By this, they meant the Messenger of Allah, peace be upon him, and his reciter companions. It was on this occasion that Allah revealed this verse.

To mock Allah and the religion is a sin, both serious and grave, as those who indulged in mockery presented excuses, saying that:



{إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ج}

[We were only talking idly and joking around.] 9:65

Mockery takes on many forms, such as when someone claims that Islamic Sharia is obsolete in today's age. It indicates that there is disdain and contempt for the divine law within the heart of such a speaker.

To ridicule the religion is to mock the Sunnah of the Prophet Muhammad ﷺ, whether it's dismissing the beard as unnecessary or deeming it a hindrance to work and productivity.

Mocking the religion extends to ridiculing the Sunnah of the Prophet ﷺ regarding the length of garments above the ankles, considering it an act of rigidity and arrogance.

Deriding the religion includes making a mockery of the hijab worn by Muslim women, portraying it as a restriction on their freedom and an obstacle to



their professional life, labeling it regressive and backward.

Scorn for the religion is also evident in caricatures that belittle scholars and reformers, portraying them in ludicrous and hideous forms.

Mocking prophets and reformers has been a tactic of adversaries since ancient times, as stated in the Quran:

{وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ  
يَسْتَهْزِءُونَ}

[‘Other’ messengers had already been ridiculed before you ‘O Prophet’, but those who mocked them were overtaken by what they used to ridicule.]

21:41



{ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ، وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ }

[Indeed, the wicked used to laugh at the believers, wink to one another whenever they passed by] 83:29-30

As the undeniable truths materialize, ushering the residents of paradise into its blissful abode and consigning the denizens of hell to their destined inferno, the clear line between the defeated and the triumphant emerges. The Quran depicts it as follows:

{ ذَلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا ءَايَاتِي وَرُسُلِي هُزُوًا }

[That is their reward: Hell, for their disbelief and mockery of My signs and messengers.] 18:106

For the conscientious Muslim, mindful of preserving their faith, it is incumbent to avoid the company of those who mock. The contentment of



one's soul harmonizes with their actions, in line with the divine counsel:

{وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا  
فِي حَدِيثٍ غَيْرِهِ}

[And when you come across those who ridicule Our revelations, do not sit with them unless they engage in a different topic.] 6:68

With this, we conclude the twenty-first lesson, expressing gratitude to Allah.



(22)

## Frequently Taking Oath

Since the purpose of taking an oath is to confirm the pledged commitment by invoking the Esteemed, which is Allah the Almighty, Allah has prohibited the excessive use of oaths to ensure the enduring greatness of His Majesty in the hearts.

Allah says, "**And guard your oaths.**" Ibn Abbas, may Allah be pleased with him, said: It means, "Do not swear."

The repetition of oaths leads to frequent breaches, indicating a lack of reverence and failure to honor Allah, the Almighty.

Narrated by Abu Huraira, may (Allah be pleased with him): I heard the Messenger of Allah (peace be upon him) saying, "**False oaths are a means of selling goods but eradicating blessings from one's**



earnings." The meaning is that a false oath may facilitate the sale of goods and promote them, but it becomes a cause for the loss of the blessings in one's earnings.

Narrated by Salman: The Messenger of Allah (peace be upon him) said, "There are three persons whom Allah neither speaks to nor looks at on the Day of Resurrection, nor purifies them, and they will have a painful punishment: an old man who commits adultery, a poor man who is arrogant, and a man who considers Allah Almighty as merchandise and sells and buys his goods by taking an oath in Him." <sup>17</sup>

For such individuals, the severe warning is pronounced, among whom is the person who has made Allah's oath a habitual practice. His every uttered word revolves around the oath, whether he is buying or selling. Whenever he intends to make a purchase or a sale, he seeks the refuge of an oath, a clear indication that the concept of monotheism

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<sup>17</sup> Narrated by Tabaraani with an authentic chain.



within this individual has weakened. The vulnerability residing in the heart is manifested in the words spoken.

Ibrahim Nakha'i states, "In our childhood, testimony and oath-taking were strictly prohibited." This means that the ancestors imparted the upbringing to their children during childhood, discouraging them from giving testimony and refraining from taking oaths. This was to ensure that the grandeur of Allah Almighty continued to echo in their hearts, and they would not fall prey to the ease and carelessness associated with oaths in their transactions.

The frequent resort to the oath of divorce also falls under the same context. Whenever someone intends to undertake a task, they invoke the oath of divorce. This is a blatant transgression against the limits set by Allah and His verses.

After mentioning divorce, Allah Almighty further states:



{وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا}

.[ Do not take Allah's revelations lightly.] 2:231

The revelations of Allah refer to His commands and prohibitions.

Thus concludes the twenty-second lesson, all praise be to Allah.



(23)

## The Islamic Stance on Astrology

Astrology is the science of stars, meaning deriving conclusions about earthly events based on celestial conditions.

**Astrology is categorized into three types:**

**The First Type:** This is unanimously considered disbelief among Muslims. It involves the belief that the entities in the lower world are influenced by the planets. This is the doctrine of the Sabians who believed in the active and selected influence of the planets. Abraham, the friend of Allah, was sent to these astrologers.

**The Second Type:** It involves deducing earthly events based on the movements, conjunctions, and separations of planets. Proponents argue that this happens by the will and decree of Allah.



Undoubtedly, this is prohibited as Allah has not made these creatures a cause for such events.

**The Third Type:** It Involves learning the positions of the sun and moon to determine the direction of the Qibla, prayer times, seasons, and similar matters.

Some scholars disliked delving too deeply into these sciences, fearing excessive involvement. However, others, like Ahmad and Ishaq, permitted it.

Qatada said: "Allah created these three categories of stars: as decoration for the sky, as missiles against devils, and as signs for guidance. Whoever interprets them differently has erred and spent wealth in ignorance."



Allah says:

{وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ ط}

[And indeed, We adorned the lowest heaven with 'stars like' lamps, and made them 'as missiles' for stoning 'eavesdropping' devils.] 67:05

{وَعَلَّمَتِ ۚ وَالنَّجْمِ هُمْ يَهْتَدُونَ}

[Also by landmarks and stars do people find their way.] 16:16

### **The Forbidden Astrology:**

Among the prohibited practices of astrology are learning about zodiac signs, claiming knowledge of luck and fortune, and attributing events to specific constellations. This is a widely rejected and forbidden act.



The unseen is known only to Allah. He says:

{قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ج}

[Say, 'O Prophet,' "None in the heavens and the earth has knowledge of the unseen except Allah.]  
27:65

{عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا، إِلَّا مَن آزَتْصَىٰ مِن رَّسُولٍ  
فَإِنَّهُ يَسْأَلُكَ مَن بَيْنَ يَدَيْهِ وَمِن خَلْفِهِ رَصَدًا}

['He is the' Knower of the unseen, disclosing none of it to anyone, except messengers of His choice. Then He appoints angel-guards before and behind them] 72:26-27

Indeed, Allah enlightens His messengers about some aspects of the unseen, just as He enlightened His Messenger, peace be upon him, about the Quran and its concealed meanings. When the revelation was about to be sent down to him, Allah appointed



vigilant angels to safeguard him from the influence of demons.

Among the prohibited practices of astrology are reading palms, interpreting coffee cup patterns, and deciphering lines in the sand. All of these involve claiming knowledge of the unseen, and the practitioners often engage with demonic forces.

It is forbidden for a Muslim not only to seek their services but even to approach them without genuine belief. Prophet Muhammad, peace be upon him, stated, as narrated by Abdullah bin Abbas, that he who acquires a branch of the knowledge of astrology, learns a branch of magic (of which he acquires more as long as) he continues to do so.<sup>18</sup>

The connection between astrology and sorcery lies in their shared aspect of claiming knowledge of the unseen and engaging with demonic entities.

This marks the end of the twenty-third lesson, with praise to Allah.

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<sup>18</sup> Narrated by Abu Dawud with an authentic chain.



(24)

## Islamic dictate regarding Al-Nushra

### Definition of Al-Nushra:

Al-Nushra is the term used for removing the effects of spells cast upon a person. There are two types:

1. Unbinding sorcery with a similar spell.
2. Using recitation (Ruqyah) and permissible supplications for its treatment.

The first type is prohibited as it involves the nefarious Satanic acts. Jabir reported that when the Prophet Muhammad, peace be upon him, was asked about Al-Nushra, he responded, "It is an act of Satan."

The term mentioned in the hadith refers to a well-known practice during the era of ignorance, performed by the people of that time. This form of



Al-Nushra is indeed an act associated with Satan, making it impermissible.

The spell's impact can only be nullified by the sorcerer who cast it. Seeking the assistance of sorcerers and consulting them is strictly forbidden. As the Prophet, peace be upon him, declared, "Whoever approaches a sorcerer and believes in what he says has disbelieved in what was revealed to Muhammad."

The sorcerer can only unravel the magic by dealing with devils, which implies that seeking their assistance in dispelling magic aligns with disbelief.

On the other hand, the second type involves using lawful incantations, invoking the names of Allah, His words, and the permissible supplications as narrated from the Prophet, peace be upon him. This form is permissible, as the Prophet was asked about incantations, and he responded, "Present your incantations to me; there is no harm in incantations



as long as they do not involve any act of polytheism."

### **Effective Remedies to Nullify the effect of Magic:**

1. Reciting Surah Al-Baqarah: The Prophet, peace be upon him, stated that reciting Surah Al-Baqarah brings blessings, and abandoning it causes regret, making it unbearable for sorcerers.
2. Reciting Ayat al-Kursi and the Last Two Verses of Surah Al-Baqarah.
3. Using Ruqyah with Verses that shield against magic and Protective Duas: Jibreel performed Ruqyah using Muawwizat (verses known for countering magic) when the Prophet, peace be upon him, was affected by magic. This method is highly recommended.
4. It is also beneficial to actively seek out and endeavor to nullify the effects of magic.
5. Seeking Allah's Help to Identify Magic or Its Source: Supplicating to Allah is a powerful way to gain knowledge about magic or its source. The Prophet, peace be upon him,



prayed persistently to Allah until he was informed about the magic. Aisha, may Allah be pleased with her, narrated: "On a certain day or night, while he was with me, he kept praying and supplicating. Then he said, 'O Aisha, I feel that Allah has informed me regarding what I asked Him about.'"

### **Things through which Allah protects the believers from the harms of magic:**

- 1) Recitation of the Quran, especially the recitation of Surah Al-Baqarah.
- 2) Adherence to morning and evening supplications.
- 3) Eating seven dates in the morning (on an empty stomach), preferably Ajwa dates if available.
- 4) Reciting the following Dua 100 times in the morning and evening: *"La ilaha illallah wahdahu la sharika lah, lahul mulk wa lahul hamd, wahuwa 'ala kulli shay'in qadir."*

### **Signs of a Sorcerer:**

To distinguish between a sorcerer and one who performs permissible Ruqyah (spiritual healing),



there are certain signs attributed to the sorcerer. Among these signs:

1. Moral and behavioral transgressions; a sorcerer appears sinful in both appearance and conduct.
2. Uncleanliness in his face, clothing, and dwelling.
3. Requests items associated with the afflicted person, such as their clothing, turban, or personal belongings.
4. Instructs the patient to sacrifice an animal or bird with specific criteria without saying: “Bismillah”, like being entirely black, at a designated location after sunset—a time associated with the spread of evil forces.
5. Mumbles incantations that the patient cannot comprehend, seeking help from demons. Sometimes, the sorcerer may write spells or include incomprehensible symbols alongside verses from the Quran to deceive people.



Believers are warned to be cautious of sorcerers and to seek refuge in Allah, asking for protection and well-being.

For further insight, refer to the book "Zad al-Ma'ad" by Ibn al-Qayyim, specifically the chapter on the Prophet's guidance in treating sorcery. Also, "Al-Sarem Al-Battar" by Sheikh Waheed Abdul Salam Bali.

The twenty-fourth lesson concludes with gratitude to Allah.



(25)

## Imitating Disbelievers

Imitating means that the imitator adopts the beliefs, actions, attire, or other characteristics specific to those whom they imitate.

Allah, the Exalted, says:

{وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَىٰ  
اللَّهِ هُوَ الْهُدَىٰ ۗ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۗ مَا لَكَ  
مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ }

[Never will the Jews or Christians be pleased with you, until you follow their faith. Say, “Allah’s guidance is the only ‘true’ guidance.” And if you were to follow their desires after ‘all’ the knowledge that has come to you, there would be none to protect or help you against Allah.] 2:120



Ibn Kathir, may Allah have mercy on him, explained that this verse contains a warning and a threat to the Ummah (community) against following the ways of the Jews and Christians after being informed by the Quran and the Sunnah. We Seek refuge in Allah from such actions.

Allah further says:

{وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ  
وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ}

[And do not be like those who split "into sects" and differed after clear proofs had come to them. It is they who will suffer a tremendous punishment.]  
3:105

This verse refers to the Jews and Christians, and we are prohibited from being like them.



Narrated by Abdullah bin Amr, may Allah be pleased with him, the Prophet Muhammad (peace be upon him) said: "Whoever imitates a people is one of them."<sup>19</sup>

Ibn Taymiyyah, may Allah have mercy on him, stated that this hadith, in its various narrations, indicates the prohibition of imitating non-Muslims.

Amr bin Shu'aib reported from his father, from his grandfather, that the Messenger of Allah (peace be upon him) said: "He is not one of us who imitates other than us. Do not imitate the Jews nor the Christians. For indeed the greeting of the Jews is pointing the finger, and the greeting of the Christians is waving with the hand."<sup>20</sup>

The evidence supporting this prohibition is extensive, to the extent that Ibn al-Qayyim, may Allah have mercy on him, stated that there are over a hundred pieces of evidence.

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<sup>19</sup> Narrated by Abud Dawood

<sup>20</sup> Narrated by Tirmizi



## Criterion for Imitation:

Sheikh Ibn Uthaymeen, may Allah have mercy on him, outlined the criterion for imitation, stating that it involves adopting the distinctive features of those being imitated. Imitating disbelievers, therefore, entails a Muslim adopting something exclusive to them. However, if a practice becomes widespread among Muslims and is no longer distinctive to disbelievers, it does not constitute imitation.

## Scenarios for Imitating Disbelievers:

1. Religious Scenario: When it comes to matters of creed, worship, and celebrations, imitation of disbelievers is categorically prohibited.
2. Ordinary Scenario: In everyday aspects like clothing, if the attire is specific to disbelievers and not practiced by Muslims, imitation is forbidden. However, if it is not exclusive to them, then imitation is not prohibited.



3. **Worldly Scenario:** In worldly affairs, such as administrative organization, military plans, and systems that do not conflict with Islamic Sharia, imitation is not forbidden.

### **Consequences of Imitating Disbelievers:**

1. **External Imitation Yields Internal Imitation:** Imitating them externally may lead to internal imitation in beliefs and character.

2. **Hudaifah**, may Allah be pleased with him, cautioned against adopting their appearance, as it may eventually lead to adopting their character.

3. Imitation often originates from personal weakness, psychological defeat, and admiration for what they represent.

For this reason, Allah has guided towards emulating the messengers, may peace and blessings be upon



them, due to the qualities bestowed upon them by Allah that qualify them for emulation.

Ibn Khaldun stated: 'Therefore, you observe the defeated imitating the victorious in their attire, ride, and weaponry.' It is noteworthy that resembling disbelievers is a step towards erasing Islamic identity and dissolving into the global milieu; we seek Allah's protection.

Imitating them in the rituals of their religion is considered an endorsement of their false beliefs.

Thus concludes the twenty-fifth lesson, all praise be to Allah.



(26)

## Visiting Graves: Types and Islamic Stance

The Prophet, peace be upon him, said: "I had forbidden you from visiting the graves, but now visit them, as they remind you of the Hereafter."

### There are three types of grave visits:

1. Permissible Visit: This involves visiting graves to remember the Hereafter and to supplicate for the deceased. It is recommended that when visiting graves, one should say:

[السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ يَغْفِرُ اللَّهُ لَنَاوَلَكُمْ]

"Peace be upon you, O abode of the believers. We, Allah willing, will join you. May Allah forgive us and you, and we pray for your well-being."

2. Shirkia (Associative) Visit: This type involves invoking the deceased, seeking their assistance,



drawing power from their souls, sacrificing, making vows, or circumambulating their graves. Engaging in such practices constitutes major shirk. We seek Allah's protection from it.

3. Innovative Visit: This involves visiting graves for the purpose of reciting or praying, sacrificing for the deceased, or reciting the opening chapter of the Quran for the souls of the departed. Such innovations are forbidden and considered among the means of shirk.

Visiting graves can take a prohibited form known as "Shadd al-Rahal," which means traveling with the intention of visiting a specific grave. This is discouraged. The Prophet, peace be upon him, said, "Do not undertake a journey except for three mosques: the Sacred Mosque (Kaaba), the Mosque of Al-Aqsa, and my mosque."

If one intends to visit the Prophet's grave, it should be a part of the visit to the Prophet's Mosque. Traveling solely for the purpose of visiting the



Prophet's grave is not encouraged. The visit should be part of the overall visit to the Prophet's Mosque. After praying in the mosque, one can go to convey greetings to the Prophet and his companions.

Repeatedly visiting the Prophet's grave is not recommended, as the Prophet, peace be upon him, said, "Do not make my grave an Eid (festival) site, and do not turn your houses into graves. Offer your prayers invoking blessings upon me, for your prayers reach me wherever you are."

The essence of the hadith is that there is no obligation to physically visit the Prophet's grave every time one intends to send blessings upon him. The prayers of the believers reach the Prophet, peace be upon him, regardless of their location.

For further understanding of this topic, refer to the book "Ziyarat al-Qubur wal Istighathah bilmakboor" by Sheikh al-Islam Ibn Taymiyyah, may Allah have mercy on him.

Lesson twenty-six concludes with thanks to Allah.



(27)

## Muhammad, Peace Be Upon Him, the Final Messenger

Listen, O Muslim brother!

- Belief in the message of Muhammad, peace be upon him, includes believing that he is the Seal of the Prophets, and there will be no prophet after him.
- Allah, the Exalted, says:

{مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ}

[Muhammad is not the father of any of your men,<sup>1</sup> but is the Messenger of Allah and the seal of the prophets.] 33:40

- The Prophet, peace be upon him, said “I am 'Aqib (the last to come) after whom there will be no Prophet.”<sup>21</sup>

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<sup>21</sup> Agreed upon



- And He (peace be upon him) said, "Indeed, there will be among my nation thirty liars, all of them claiming to be prophets, while I am the Seal of the Prophets; there will be no prophet after me."<sup>22</sup>
- The Prophet's (PBUH) superiority over other prophets is indicated in this narration: "I have been favored over the prophets in six respects, and I am the Seal of the Prophets."<sup>23</sup>
- These evidence and others affirm that Muhammad, peace be upon him, is the Seal of the Prophets, and there will be no prophet after him.

Anyone who believes in a prophet coming after Muhammad, peace be upon him, is considered a disbeliever, and their faith is invalid. Those who falsely claimed prophethood after him, such as Musaylimah Al-Kazzab (the Liar), Al-Aswad Al-Ansi, and Mirza Ghulam Ahmad Qadiani, are considered disbelievers.

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<sup>22</sup> Transmitted by Tirmizi and Abud Dawud

<sup>23</sup> Transmitted by Muslim



The Qadiani sect, followers of Mirza Ghulam Ahmad, is declared as a disbelieving faction outside the fold of Islam by the consensus of scholars in the present age.

The hadith mentioning thirty impostors in the ummah refers to those who falsely claim prophethood. It implies that they would appear with followers and military power.

Lesson twenty-seven concludes with thanks to Allah.



(28)

## The obligation of believing in destiny, both its good and bad aspects. (1)

Destiny is Allah's decree for all creatures based on His prior knowledge and the wisdom of His judgment.

### It consists of four levels:

1. **Knowledge:** We believe that Allah, the Exalted, has knowledge of everything, knowing what has happened, what will happen, and how things would be if they were to happen.
2. **Writing:** We believe that Allah, the Exalted, has inscribed in the Preserved Tablet (Lauh Mahfoudh) everything that will occur until the Day of Judgment, as He said:

{ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ ۚ إِنَّ  
ذَلِكَ عَلَى اللَّهِ يَسِيرٌ }



[Do you not know that Allah 'fully' knows whatever is in the heavens and the earth? Surely it is all 'written' in a Record. That is certainly easy for Allah.] 22:70

3. **Will (Mashi'ah):** We believe that everything in the heavens and the earth occurs by the will of Allah. Nothing happens except by His will. Whatever Allah wills, happens; and whatever He does not will, does not happen.

4. **Creation (Khalq):** We believe that Allah is the Creator of all things and is in charge of everything, as He declared in His Book:

{اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ}

[Allah is the Creator of all things, and He is the Maintainer of everything.] 39:62



These levels include everything that originates from Allah and what transpires among His creatures.

Lesson twenty-eight concludes with gratitude to Allah.



(29)

## The obligation of believing in destiny, both its good and bad aspects. (2)

We believe that everything the servants do, whether in words, deeds, or omissions, is known to Allah, recorded by Him, and that Allah has willed and created it.

Allah said:

{لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ، وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ  
الْعَالَمِينَ}

[to whoever of you wills to take the Straight Way,  
But you cannot will 'to do so', except by the Will  
of Allah, the Lord of all worlds.] 81-28-29

{وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّاكُمْ وَلَكِنَّ اللَّهَ يُفْعَلُ مَا يُرِيدُ}



[Yet if Allah had willed, they would not have fought one another. But Allah does what He wills.]  
2:253

{وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ}

[when it is Allah Who created you and whatever you do?] 37:96

Nevertheless, we believe that Allah has granted the servant the power of choice and actions are a result of their own will.

Allah said:

{فَاتُّوا حَزَنَتَكُمْ أَنِّي سِنْتُمْ ص}

[so approach them 'consensually' as you please]  
2:223

{وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً}

[Had they 'really' intended to march forth, they would have made preparations for it.] 9:46



{لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَّقَدَّمَ أَوْ يَتَأَخَّرَ}

[to whichever of you chooses to take the lead or lag behind.] 74:37

Allah, the Exalted, directs commands and prohibitions to the servant, indicating that the servant has capability, choice, and free will.

Our Lord is praised for His goodness, and the wrongdoer is blamed for his wrongdoing. If actions did not occur by the will and choice of the servant, without compulsion, praising the benefactor would be in vain, and punishing the wrongdoer would be unjust. Allah, the Exalted, is far above any notion of arbitrariness and injustice.

So, thanks to Allah, there is no contradiction between what Allah has ordained and created, and the actions of the servant and their will.

The lesson continues, and success is with Allah.

The twenty-ninth lesson concludes with praise to Allah.



(30)

## **The obligation of believing in destiny, both its good and bad aspects. (3)**

In continuation of what I mentioned in the previous lesson...

**I say:** Destiny is the secret of God in His creation, not disclosed to any near angel or sent prophet.

The divine law is known to everyone who seeks it in the Quran and the Sunnah. Therefore, it is not permissible for the sinner to use fate and destiny as an excuse for his disbelief and disobedience because the sinner engages in disobedience by his own choice without knowing that God has ordained it for him.

No one knows the decree of God except after it has been decreed, as declared in the Quran:



{وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا}

[No soul knows what it will earn for tomorrow]  
31:34

If someone argues with destiny to justify disbelief or sin, it is said to him: You know that God has prohibited disbelief and sins based on what you have learned from the Quran and the Sunnah. However, you do not know that the sin was destined for you before you committed it. So why did you not do good deeds and argue with destiny in that regard?

This indicates that the one arguing with destiny is following his desires.

To the sinner who argues with destiny about his sin, we say:

If someone were to strike you, take your belongings, and leave, would you let him go, saying



it was destined for you? Would you accept his excuse if he said, "I struck you and took your belongings by the decree of God"? Or would you get angry, seek revenge, and try to recover your belongings? Undoubtedly, a person would exert effort to seek revenge against the assailant and would not accept his excuse based on destiny.

So how can the sinner argue with destiny for his disobedience to God and not seek a remedy for the disease of his heart?

We say to the sinner who argues with destiny about his disobedience: If you intended to travel to a certain country and there were two routes, and a truthful person informed you that one of them is dangerous and difficult, while the other is safe and easy, you would undoubtedly choose the second route. You would never take the first route and claim that it was destined for you. If you did so, people would consider you insane.



Arguing with destiny to justify disobedience—escaping from responsibility and rejecting the call of the messengers—is the way of the polytheists. Allah, the Exalted, said about them:

{سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا  
مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ  
مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ }

[The polytheists will argue, “Had it been Allah’s Will, neither we nor our forefathers would have associated others with Him ‘in worship’ or made anything unlawful.” Likewise, those before them rejected the truth until they tasted Our punishment. Ask ‘them, O Prophet’, “Do you have any knowledge that you can produce for us? Surely you follow nothing but ‘false’ assumptions and you do nothing but lie.”] 6:148

So Allah informed us that there is no basis for their argument with fate and destiny for their polytheism,



and that they have nothing but confusion and conjecture.

The thirtieth lesson concludes with the praise of God.

With this lesson, this series comes to an end, in the hope that we will start another series, Insha Allah, and with God is the success.

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