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Say, "Are those who know equal to those who do not know?"

al-Qur'an 39:9

In The Name of Allah, the Most Gracious, the Most Merciful

"Read! In the Name of your Lord, Who has created (all that exists), Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)], Has taught man that which he knew not." **al-Qur'an 96**

"And your Lord said: "Invoke Me, [i.e., believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e., do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!" **al-Qur'an: 40:60**

"Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any ilah (god) with Allah? Little is that you remember!" **al-Qur'an 27:62**

The Prophet Muhammad (PBUH) said: "The seeking of knowledge is obligatory for every Muslim." **at-Tirmidhi**

The Amir al-Mu'minin Abu Hafs 'Umar Ibn al-Khattab (RA) said: "I heard the Messenger of Allah (PBUH) saying, 'Actions are only by intentions, and each man has only that which he intends. Whoever's emigration is for Allah and His Messenger, then his emigration is for Allah and His Messenger. Whoever's emigration is for some worldly gain which he can acquire or a woman he will marry, then his emigration is for that which he emigrates.'" **al-Bukhari & Muslim**

Glyphs

Salla 'Llahu 'alayhi wa sallam (may Allah's peace and blessings be on him)

'Alayh is-Salam (Peace be on him)

Radiya 'Llahu 'anhu (may Allah be pleased with him)

Radiya 'Llahu 'anha (may Allah be pleased with her)

Radiya 'Llahu 'anhuma (may Allah be pleased with them)

Radiya 'Llahu 'anhum (may Allah be pleased with them)

Rahimahu 'Llah (may Allah have mercy on him)

Surah al-Ikhlaas (Sincerity) | 112:1-4
In the Name of God, the Most Compassionate, the Most Merciful

- [1] Say, "He is God, [Who is] One,
- [2] God, the Eternal Refuge.
- [3] He neither begets nor is born,
- [4] Nor is there to Him any equivalent."



Surah al-Falaq (Daybreak) | 113:1-5
In the Name of God, the Most Compassionate, the Most Merciful

- 1] Say, “I seek refuge in the Lord of day- break
- 2] From the evil of that which He created
- 3] And from the evil of darkness when it settles
- 4] And from the evil of the blowers in knots
- 5] And from the evil of an envier when he envies.”



Surah an-Nas (Mankind) | 114:1-6
In the Name of God, the Most Compassionate, the Most Merciful

- 1 Say, "I seek refuge in the Lord of man-kind,
- 2 The Sovereign of mankind,
- 3 The God of mankind,
- 4 From the evil of the retreating whisperer
- 5 Who whispers [evil] into the breasts of mankind -
- 6 From among the jinn and mankind."



Source: al-Quran English translation by Sahih International Publication

[1] Narrated 'Umar bin Al-Khattab (RA): The Messenger of Allah (PBUH) said,

"The deeds are considered by the intentions, and a person will get the reward according to his intention. So, whoever emigrated for Allah and His Messenger, his emigration will be for Allah and His Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for." *Al-Bukhari and Muslim*

Commentary:

According to some Ahadith, the reason for this Hadith is that a person sent a proposal of marriage to a woman named Umm Qais, which she turned down saying that he should have to emigrate to Al-Madinah for it. Accordingly, he did it for this specific purpose, and the two were married there. On account of this event, the man came to be known among the Companions as Muhajir Umm Qais.

On the basis of this Hadith, 'Ulama' are of the unanimous opinion that the real basis of one's actions is Niyyah (intention) and everyone will be requited according to his Niyyah. It is true that Niyyah is founded in one's heart, that is to say, one has first to make up one's mind for what he intends to do, and he should not express it verbally. In fact, the latter is a Bid'ah (innovation in religion) because no proof of it is found in Shariah.

The point which becomes evident from this Hadith is that Ikhlas (sincerity) is a must for every action. In other words, in every righteous deed, one should seek only the Pleasure of Allah; otherwise, it will not be accepted by Allah.



2 Narrated 'A'ishah (RA): The Messenger of Allah (PBUH) said,

"An army will raid the Ka'bah and when it reaches a desert land, all of them will be swallowed up by the earth." She asked; "O Messenger of Allah! Why all of them?" He answered, "All of them will be swallowed by the earth but they will be raised for Judgement according to their intentions." *Al-Bukhari and Muslim*

Commentary:

Everyone will be rewarded or punished according to his aim and intention. This Hadith also proves that the company of depraved persons is extremely dangerous. Whose army would it be, which has been referred to in the Hadith, and when will it invade Ka'bah, is a matter known to Allah Alone. Such Prophecies are a part of the Unseen world. Since they come in the category of the miracles of the Prophet (PBUH), it is necessary to believe in their veracity and occurrence. Believing in such Prophecies is also essential because they were revealed by Allah.

3 A'ishah (RA) narrated: The Prophet (PBUH) said,

"There is no emigration after the conquest (of Makkah) but only Jihad [(striving and fighting in the cause of Allah) will continue] and good intention.* So if you are summoned to fight, go forth." *Al-Bukhari and Muslim*

*Intention according to An-Nawawi: It means that goodness which ceased to continue by the cessation of emigration can still be obtained by Jihad and by intending accomplishing good deeds.



Commentary:

When a country or a region is regarded as Dar-ul-Islam (land of Islam), it is not necessary to migrate from it to some other place. It is, however, obligatory to emigrate from such regions which are Dar-ul-Kufr (land of infidels) and where it is difficult to adhere to Islamic injunctions. It is also evident from this Hadith that when it is not necessary to migrate from one Islamic country to another then it is also not permitted by the Shari'ah to leave an Islamic country to settle permanently in Dar-ul-Kufr only for the reason that the latter has plenty of wealth and social welfare.

Unfortunately, Muslims today are afflicted with this disease. The transfer of their capital and talent to Dar-ul-Kufr is indeed very disturbing because on one side these two factors are lending support to the economy of Bilad-ul-Kufr (countries of infidels) and on the other,

obscurity and indecency that are common in such countries, are becoming increasingly common among the Muslims too.

Another highly important reason for the prohibition of migration of Muslims to Dar-ul-Kufr is that it goes against the spirit as well as their readiness for Jihad fisabilillah (striving and fighting in the way of Allah). This spirit and readiness must be kept always alive so that the Muslims may respond at once to the call of Jihad whenever the need for it arises anywhere.

4 Jabir bin Abdullah Al-Ansari (RA) reported: We accompanied the Prophet (PBUH) in an expedition when he said,

"There are some men in Al-Madinah who are with you wherever you march and whichever valley you cross. They have not joined you in person because of their illness." In another version he said: "They share the reward with you." *Al-Muslim*

It is narrated by Bukhari from Anas bin Malik (RA): We were coming back from the battle of Tabuk with the Prophet (PBUH) when he remarked, "There are people whom we left behind in Al-Madinah who accompanied us in spirit in every pass and valley we crossed. They remained behind for a valid excuse."

Commentary:

What we learn from this Hadith is that if the intention and spirit of Jihad are present in the heart of a Muslim but physically he is unable to take part in it for valid reasons, he will get the reward of Jihad without even his actual participation in it.



5 Ma'n bin Yazid bin Akhnas (RA) (he, his father and his grandfather, all were Companions) reported:

“My father set aside some dinars for charity and gave them to a man in the mosque. I went to that man and took back those dinars. He said: "I had not intended you to be given." So, we went to Messenger of Allah (PBUH), and put forth the matter before him. He said to my father, "Yazid, you have been rewarded for what you intended." And he said to me, "Ma'n, you are entitled to what you have taken.” **Al-Bukhari**



Commentary:

1. This Hadith leads us to the conclusion that if Sadaqah (charity), goes to a needy son of a Muslim, there is no need to take it back from him for the reason that the father had intended to give it to a deserving person. The former gets the reward for it on account of his Niyah

(intention). This, however, will be reckoned as Nafli Sadagah (voluntary charity) because the obligatory Zakat (Sadagah) cannot be given to the donor's own dependents.

2. It is permissible in Shariah to make someone a Wakil (attorney or agent) for Sadaqah.

3. It does not amount to disobedience on the part of a son to take his father to a competent authority or scholar to know the legal position on any issue, in the same way, as mutual discussion and debate on matters of Shariah does not amount to insolence. (Fath Al-Bari, chapter on Zakat).

Source: Riyad-us-Saliheen, Vol.1, Compiled by Imam an-Nawawi, Darussalam Publication

[1] Shaykh al-Islam Ibn Taymiyyah (R) said:

“Every punishment from Allah is pure justice and every blessing from Him is pure grace.” *Majmu Fatawa 10/85*

[2] Abu Hurayra (RA) saw two men and said to one of them,

"Who is this man in relation to you?" He is my father," he replied. He (Abu Hurayra) said, ‘Do not call him by his own name nor walk in front of him nor sit down before him.’" *Al-Adab Al-Mufrad*

[3] Shaykh al-Islam Ibn Taymiyyah (R) said:

“The Lord loves to be loved.” *Majmu Fatawa 1/54*

[4] Imam Sufyan ath-Thawri (may Allah be pleased with him) said:

"Woe to you! Seek knowledge. I fear that the knowledge will leave you and come to another people so that you are humiliated. Knowledge is an honor in this life and next life." *Jami' Bayan-il-'ilm 1/118*



5 Shaykh al-Islam Ibn Taymiyyah (R) said:

“In this world there is a paradise, whoever does not enter it will not enter the Paradise of the Hereafter.” *Ibn Qayyim, al-Wabil, p.69*

6 Imam Ibn Hibban (R) said:

"Spying is one of the branches of hypocrisy and thinking the best (of others) is one of the branches of faith. The intelligent person thinks the best of his brothers and is personally concerned about the grievances and sorrows of his brother. However, the ignorant person assumes the worst about his brothers and is unconcerned about the grievances and sorrows of his brother." *Rawdat-ul-'Uqalaa wa Nuzhat-ul-Fudalaa pg. 133*



7 Shaykh Abdur-Rahmaan as-Sa`di (R) said:

"In marriage one feels unparalleled joy. In marriage there is a special type of mercy that you won't find elsewhere." *Taysir, p. 639*

8 Ibn Umar (RA) said:

"Making parents weep is part of disobedience and one of the major wrong actions."
Al-Adab Al-Mufrad 31

9 Imam Ibn Qayyim al-Jawziyyah (R) said:

"Patience is that the heart does not feel anger towards that which is destined and that the mouth does not complain." *al-'Uddah, p. 156*



10 Shaykh al-Islam Ibn Taymiyyah (R) said:

"The more the servant loves his Master, the less will he love other objects and they will decrease in number. The less the servant loves his Master, the more will he love other objects and they will increase in number." *Majmu Fatawa, 1/94*

11 Imam Ibn Rajab (R) said:

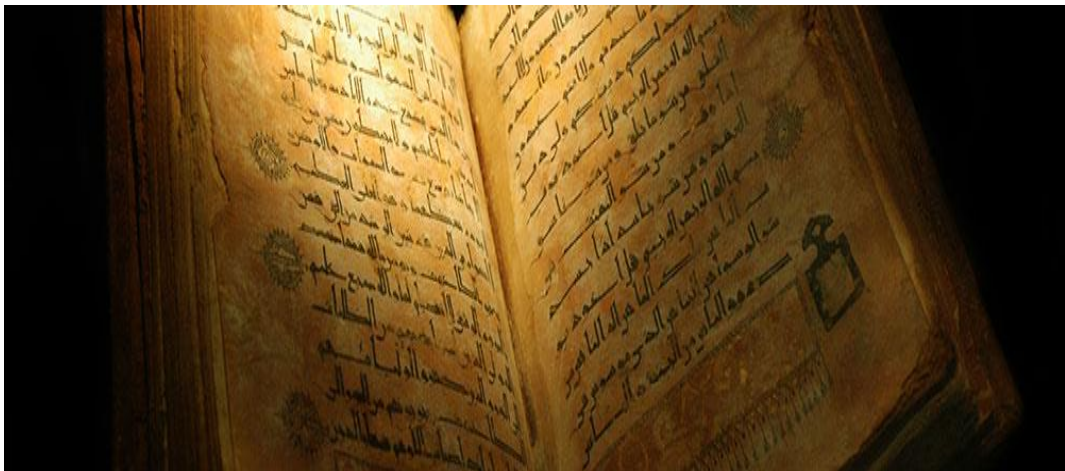
"Eid is not for the one who wears new clothes. Eid is for the one whose obedience rises. Eid is not for the one with beautiful clothes and fine means of transport, Eid is for the one whose sins are forgiven." *al-Lata'if*, p. 371

12 Imam ash-Shaafi'ee (R) said:

"If I say something then compare it with the Book of Allah and the Sunnah of His Messenger (PBUH) and if it agrees with them, then accept it and that which goes against them, then reject it and throw my saying against the wall!" *An-Nawawee, al-Majmoo'* (1/63) and *Ibn ul-Qayyim, A'laam ul-Muwaqqi'een* (2/361)

13 Yahyaa Ibn Ma'een (R) said:

"Knowledge is understanding and comprehension, and knowledge is not in relaying abundance of narrations." *Al-Jaami' Li Akhlaaq Ar-Raawee Wa Aadaab As-Saami'*, 2/174



14 | Abdullah Ibn al-Mubarak (R) said,

"The one who prays Twelve rak'ahs everyday has fulfilled the right of prayer; the one who fasts three days every month has fulfilled the right of fasting; the one who recites one hundred verses everyday has fulfilled the right of the Qur'an; and the one who gives a dirham in charity every Friday has fulfilled the right of Charity." *Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.20*

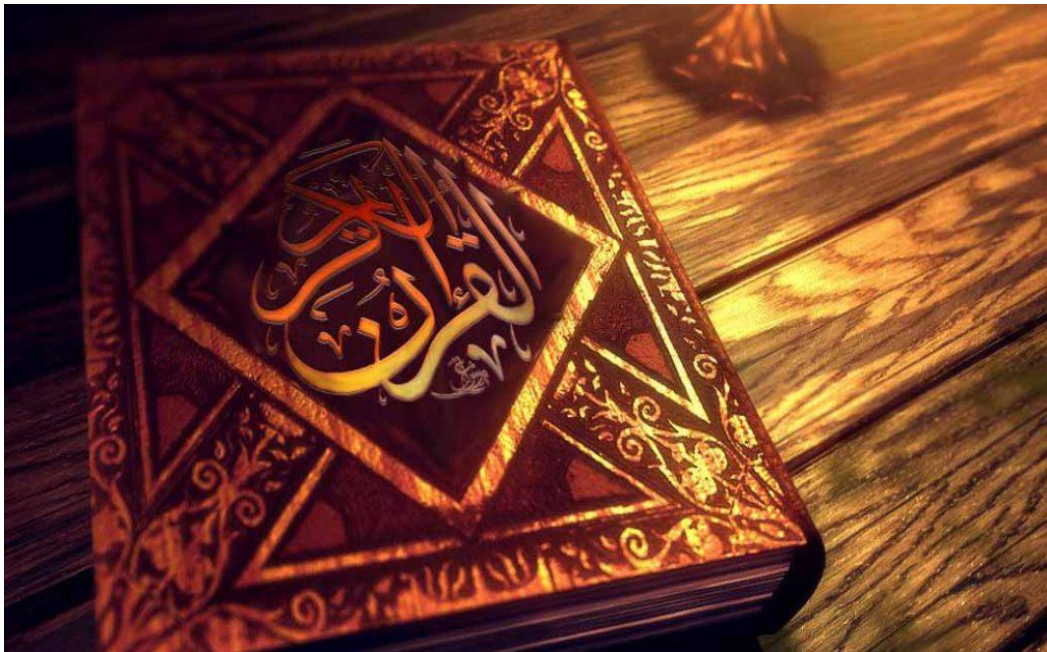


15 | Shaykh Sulaymaan Ibn ‘Abd-Allah (R) said:

"Rather what the believer must do, if the Book of Allah and the Sunnah of His Messenger (PBUH) have reached him and he understands them with regard to any matter, is to act in accordance with them, no matter who he may be disagreeing with. This is what our Lord and our Prophet (PBUH) have enjoined upon us, and all the scholars are unanimously agreed on that, apart from the ignorant blind followers and the hard-hearted. Such people are not scholars." *Tayseer al-‘Azeez al-Hameed, p. 546*

|16| Shaykh al-Islam Ibn Taymiyyah (R) said:

“The perfection of tawhid is found when there remains nothing in the heart except Allah, the servant is left loving those He loves and what He loves, hating those He hates and what He hates, showing allegiance to those He has allegiance to, showing enmity to those He shows enmity towards, ordering what He orders and prohibiting what He prohibits.” *Ibn Qayyim, al-Madarij 3/285*



|17| Ibn Qayyim-al-Jawziyyah (R) said:

"Sins have many side-effects. One of them is that they steal knowledge from you." *ad-Da', p.65*

|18| Imam Malik (may Allah be pleased with him) said:

"Indeed, I am a human, I can make mistakes, and I can be correct, so look into my opinion, everything that is in agreement with the Book and the Sunnah, then take it and everything that does not agree with the Book and the Sunnah then leave it." *Jamia' Bayyan al-Ilm' 1/775*

19 Imam ash-Shaafi'ee (may Allah be pleased with him) said:

“The Muslims (of my time) were of a unanimous opinion that one who comes across an authentic Sunnah of Allah’s Messenger (PBUH) is not allowed to disregard it in favour of someone’s else’s opinion.” *Ibnul-Qayyim, A’laam ul-Muwaqqi’een vol.2, p.361*

20 Shaykh al-Islam Ibn Taymiyyah (R) said:

“What can my enemies do to me? I have in my breast both my heaven and my garden. If I travel, they are with me, never leaving me. Imprisonment for me is a chance to be alone with my Lord. To be killed is martyrdom and to be exiled from my land is a spiritual journey.” *Ibn al-Qayyim, Wabil, p.69*



Source: Sayings of the Scholars of Islam, Vol.1, Compiled by Muhammad Ibn Abdul Goffur

Name of the Prophets (peace be upon them all)

Names of some of the Prophets mentioned in the Qur'an and their English equivalent:

No	Arabic	English
1	Prophet Adam (AS)	Prophet Adam (AS)
2	Prophet Al-Yasa' (AS)	Prophet Elisha (AS)
3	Prophet Ayyub (AS)	Prophet Job (AS)
4	Prophet Dawud (AS)	Prophet David (AS)
5	Prophet Dhul-Kifl (AS)	Prophet Dhul-Kifl (AS)
6	Prophet Harun (AS)	Prophet Aaron (AS)
7	Prophet Hud (AS)	Prophet Hud (AS)
8	Prophet Ibrahim (AS)	Prophet Abraham (AS)
9	Prophet Idris (AS)	Prophet Idris (AS)
10	Prophet Ilyas (AS)	Prophet Elias (AS)
11	Prophet Isa (AS)	Prophet Jesus (AS)
12	Prophet Ishaq (AS)	Prophet Issac (AS)
13	Prophet Isma'il (AS)	Prophet Ishmael (AS)
14	Prophet Lut (AS)	Prophet Lot (AS)
15	Prophet Muhammad or Ahmad (PBUH)	Prophet Muhammad (PBUH)
16	Prophet Musa (AS)	Prophet Moses (AS)
17	Prophet Nuh (AS)	Prophet Noah (AS)
18	Prophet Saleh (Elisha) (AS)	Prophet Saleh (AS)
19	Prophet Shu'aib (AS)	Prophet Shuaib (AS)
20	Prophet Sulaiman (AS)	Prophet Solomon (AS)
21	Prophet Ya'qub (AS)	Prophet Jacob (AS)
22	Prophet Yahya (AS)	Prophet John (AS)
23	Prophet Yunus (AS)	Prophet Jonah (AS)
24	Prophet Yusuf (AS)	Prophet Joseph (AS)
25	Prophet Zakariyya (AS)	Prophet Zechariah (AS)

Source: The Noble Qur'an Translation in English by Dr. Muhammad Taqi-ud-Din al-Hillali and Dr. Muhammad Muhsin Khan, Darussalam Publication

11 ALLAH LAUGHS AT THE UNCEASING PLEAS OF THE LAST MAN TO ENTER PARADISE

When Allah has finished judging his slavers (on the Day of Resurrection), He will command the angels, as a mark of His mercy, to pull out from the Hellfire those who never ascribed partners to Allah and who always said, 'There is no god except Allah'. The angels will recognize them from the marks of prostration on their foreheads. The fire of Hell will have consumed them entirely except the marks of prostration. Those marks will remain untouched since Allah has not given the Hell-fire the power to blot them out. Those humans, burnt like embers, will then be brought out from Hell. Then the Water of Life will be poured over them and they will revive and rise up like a grain sprouting forth in waste and rubbish washed by water. (As grain sprouts forth quickly in rubbish washed by flowing water, so will those brought out from Hell come back to life when the Water of Life is poured over them).

Now when Allah has finished judging them, there will remain only one man, his face turned in the direction of Hell. This man will be the last one to enter the Paradise.

The man will say to Allah: 'O my Lord, turn my face away from Hell for its unpleasant smell is painful and its blaze has burnt me up. Thus, will he continue praying as long as Allah wishes him to pray. Then Allah will ask him: 'If I give you what you ask for, shall you ask no more?'

The man will reply: 'No, I won't ask you anything more' and he will give his pledge to Allah according to how Allah wants it. Then Allah will turn his face, in the direction of Paradise, away from Hell. Now he will see Paradise and keep quiet as long as Allah wills.

Then the man will say to Allah: 'O my Lord, move me to the gate of Paradise'. Allah will say to him: 'Didn't you give me your pledge that you won't ask me for more. Woe to you, O son of Adam, how faithless you are!'

The man will keep on supplicating till Allah will say: 'If I give you what you are asking for, do you pledge not to ask for anything else'. The slave will say: 'By Thy honor, my Lord, I will

not ask for more', and he will give his pledge the way Allah wants. Then Allah will move him up to the gate of the Paradise.



Standing at the gate, as he looks at Paradise, its splendour and its joys, he will keep quiet as long as Allah wills but, ultimately, he will say: 'O my Lord, let me into Paradise'. Allah will ask him: 'O son of Adam, didn't you give me your word that you won't ask me anything more. Oh, how cunning you are, O son of Adam.' The man will say: 'I am not unlucky among Thy creatures'. So he will keep on supplicating till Allah will laugh and then say to him: 'Go into Paradise.' Now when the man has entered Paradise, Allah will ask him to express his wish. So he will wish for things. Allah will give him what he wishes for. When he has expressed all his wishes, Allah will remind him of many other things he could wish for, saying 'wish this' and 'wish that'. When all his wishes have been fulfilled and he has no more to wish for, Allah will say:

'I give you all these and the likes thereof, too'.

Abu Sa'eed al- Khudri said: 'I bear witness that the Messenger of Allah (PBUH) said:

'I give you all that and ten times more.

Ibn Mas'ood narrated:

"I saw the Messenger of Allah (PBUH) laughing till his jaws showed." *Saheeh-ul-Bukhaari, At-Towheed, Baab Caul-ullah Ta'aala (Wujoohun YyomaizinNaadirah), hadeeth no. 7437; and Sahech Muslim, Al-Eemaan, Baab Marifat-4-Tareeq ar-Royah, hadeeth no.182, Baab4aakhir Ahl-in-NaarKkhuroojan, hadeeth no. 186*

2 | ALI'S RANK IN THE SIGHT OF THE PROPHET (PBUH)

When the Messenger of Allah (PBUH) set out for the Battle of Tabuuk, he appointed Ali bin Abi Talib his successor and deputy in Madinah. Ali was a very brave man, intrepid, and fearless in combat, Naturally, an honest, brave and courageous man like Ali could shield the women and take care of the weak. So the Messenger of Allah, peace on him, appointed Ali, his cousin and son-in-law, his successor in Madinah to look after the wives and daughters of the Muslim warriors leaving Madinah to take part in the holy battle.

When the Messenger of Allah (PBUH) had left for Tabuuk, the Hypocrites came to Ali and said: 'Ali, you have become a burden on the Messenger of Allah, peace on him. That is why he left you in Madinah and gone to Tabuuk'

Far be it. The Hypocrites uttered quite baseless things, How could the Messenger of Allah (PBUH) take Ali as a burdensome fellow while he reared and brought him up since his childhood and when he grew up into a young man gave him his daughter, Fatimah the chief of the women of the Paradise, in marriage?



Infuriated by what the Hypocrites said to him, he drew his sword and went off in the direction of Tabuuk. He overtook the Messenger of Allah (PBUH) on his way to Tabuk and informed him of the taunts of the Hypocrites. The Messenger of Allah (PBUH) laughed and said:

'Ali, don't you like being in relation to me like Aaron (Haaroon) to Moses (Musa) except that there is no Prophet after me'," [Saheeh-ul-Bukhaari, Al-Maghazee, Baab Ghazwah Tabook wa Hla Ghuzwat-ul-Ussrah, Hadeeth no. 4416](#) : and [Sahech Muslim, Al-Fadaa'il, Baab min Fadaa 'il Ali bin Abi Talib, hadeeth no. 2404](#): and [Musnad Ahmad 1/185](#)

How diametrically opposed the two statements are: One says that Ali is a burden on the Prophet and the other says that he is to Allah's Messenger like Aaron to Moses!

3 WHO CAN REVIVE DECAYED BONES?

Allah gave Aas bin Wa'il a lot of wealth, good health, and honor but he was proud and arrogant so much so that he forgot his Lord and Sustainer and vehemently opposed the creed: there is no God but Allah.

One day this criminal came to the Messenger of Allah (PBUH) with a decayed and rotten bone in the palm of his hand, crushed it in his palm, blew it over, and said:

'Muhammad, do you believe your Lord will revive this bone after it's death?' The Messenger of Allah, peace on him, replied: "Yes, Allah will cause you to die, then bring you back to life, and haul you into the Fire.'



Then Allah revealed the following verses:

“(Has not man seen that We have created him from a drop of seed? Yet he is an open opponent. And he has coined for Us a similitude, and has forgotten the fact of his creation, saying: Who will revive these bones when they have rotted away? Say: He will revive them Who produced them at the first, for He is Knower of every creation).” *al-Qur'an: Yaseen (36): 77-79 111 [Mustadrak Hakim 2/429; Ad-Durr-ul-Manthoor li As-Sayooti 5/507. Hakim said that the hadeeth is authentic and meets the conditions laid down by al-Bukhaari and Muslim]*

It is the same criminal who engaged a poor Muslim (Khabbab bin Aratt) to work for him but, when the latter asked him for his wages, ignored him and busied himself in his work. When the poor Muslim demanded: 'Abu Amr, give me my wages', he asked him: 'Do you believe that Allah will raise us from the dead on the Day of Resurrection?' The poor Muslim replied: 'Yes, I do.'

Thereupon, Aas bin Wa'il laughed and said: 'When Allah will raise men from the dead, and me too, I will be having a treasure of money with me. I will settle the account and pay you your wages that day.' *Ad-Durr-ul-Manthoor 4/504. Bukhaari and Muslim also narrated some hadeeths similar in content.*

On that occasion, Allah revealed the following verses:

“(Have you seen him who disbelieves in Our revelations and say; Assuredly I shall be given wealth and children? Has he perused the unseen, or has he made a pact with the Beneficent? Nay, but We shall record that which he says and prolong for him a span of torment: And We shall inherit from him that whereof he spoke, and he will come unto Us, alone (without his wealth and children).” *al-Qur'an: Mary (19): 77-80*

4 HOW WILL ALLAH REVIVE THE DEAD?

Abdullah bin Abbas narrated that Prophet Abraham (Arabic: Ibraaheem) passed by the body of a dead man lying on a seashore, his flesh being torn and devoured by animals of sea, beasts of land, and birds. As Ibraaheem looked at it, he said:

'O my Lord, these animals of sea and beasts of land are tearing up and devouring the flesh of this dead man now. Then you will also cause these very animals and beasts to die. In turn, they too shall rot and decay. Then you will bring them back to life. Show me how you will raise the dead.'

Allah replied: 'Ibraaheem, don't you believe I will raise the dead?' 'Of course, I do, my Lord', Ibraaheem replied, 'but I want my heart to be at ease, see your signs with my own eyes, and know that you have granted my supplication.'

Allah told Ibraaheem to take four birds and cut them into pieces. So he took four birds, cut them up into pieces, mixed them up, and placed them on four hills but he kept their heads with him. Then Ibraaheem came down to the valley and called them up in the Name of Allah. Soon the wings of the birds, their bones and flesh flew up and joined with their heads, each bird with its own head. Then the birds flew away, flapping their wings.” [Ad-Durr-ul-Manthoor fi Tafseer-il-Maathoor](#). Detailed accounts can also be seen in other books.



It is this event to which Allah refers in the following verses:

“(And when Ibraaheem said: My Lord, show me how You give life to the dead, He said: Do you not believe? Ibraaheem said: Yes, but (I ask) in order that my heart may be at ease. (His Lord) said: Take four of the birds and cause them to incline unto you, then place a part of them on each hill, then call them, they will come to you in haste. And know that Allah is Mighty, Wise).” *Al-Qur'an | 2:260*

Once the Messenger of Allah, peace on him, referring to this event, said:

'We are prone to doubt more than Ibraaheem'. *Saheeh-ul-Bukhaari, Ahadeeth-ul-Anbia, Baab 'wa Nabbi-hum 'an Daif-i-Ibraheem, hadeeth no. 3772; and Saheeh Muslim, al-Eemaan, Baab Ziad-ut-Tamaaneenat-ul-Qalb bi-Zaahir-il-Anliah, hadeeth no. 151*

The meaning of his words is that Ibraaheem did not doubt Allah's power to resurrect the dead. If he had doubted it, we would have a greater right to doubt. But since he did not doubt, we cannot do so, either.

Source: The golden path for teenagers by Abdul Malik Mujahid, Darussalam Publication

Name of the Companions (peace be upon them all)

Names of some of the Companions (peace be upon them all) of the Prophet (PBUH).

No	Men	No	Women
1	Abu Bakr As-Siddiq	1	Khadeejah bint Khuwailid
2	Umar Ibn Al-Khattab	2	Fatimah bint Asad
3	Uthman bin Affan	3	Fatiman bint Rasulullah (PBUH)
4	Ali Ibn Abi Talib	4	Umm Umara
5	Talhah bin Ubaidullah	5	Asma bint Yazid
6	Az-Zubayr bin Al-Awwam	6	Umm Sulaim
7	Abu Ubaydah bin Al-Jarrah	7	Umm Haram bint Milhan
8	Abdur Rahman bin Auf	8	Zaynab, the Mother of the Believers
9	Sa'd bin Abi Waqqas	9	Umm Habibah, the Mother of the Believers
10	Sa'eed bin Zayd	10	Umm Ayman
11	Hamzah bin Abdul Muttalib	11	Hafsah bint 'Umar, the Mother of the Believers
12	Al-Bara' bin Malik	12	Safiyyah, the Aunt of Allah's Messenger (PBUH)
13	Abdullah bin Mas'ud	13	Asma bint Umays
14	Abdullah bin Abbas	14	Asma bint Abi Bakr
15	Abu Ad-Darda	15	A'ishah, the Mother of The Believers
16	Qatadah bin An-Nu'man	16	Umm Sharik
17	Amr bin Fuhairah	17	Safiyyah, the Mother of The Believer
18	Bilal bin Rabah	18	Ruqayyah bint Rasulullah (PBUH)
19	Abdullah bin 'Amr bin Haram	19	Umm Kulthum bint Rasulullah (PBUH)
20	Amr bin Jamuh	20	Summayyah bint Khubbat
21	Abu Dujanah	21	Juwayriyyah bint Al-Harith
22	Mus'ab bin 'Umair	22	Saudah bint Zam'ah
23	Jafar bin Abi Talib	23	Maymunah bint Al-Harith
24	Abu Dhar Al-Ghifari	24	Umm Waraqah bint Al-Haritt
25	Umayr bin Abi Waqqas	25	Umm Khallad
26	Thabit bin Ad-Dahdah		
27	Abu Talhah Al-Ansari		
28	Mu'adh bin Jabal		
29	Sad bin Ma'adh		
30	Uthman bin Madh'un		
31	Hudayr		
32	Abu Salaman		
33	Salim Mawla Abi Hudhaifah		
34	Abu Hudhaifah bin Utbah		
35	Abu Sufyan bin Harith		
36	Ammar bin Yasir		
37	Salman Al-Farisi		

38	Abdullah Dhul Bajadayn		
39	Zayd Ibn Harithah		
40	Abdullah bin Rawahah		
41	Khalid bin Sa'eed		
42	Al-Alai Al-Hadrami		
43	Abu Hurairah		
44	Khabbab bin Al-Arat		
45	Abdullah bin 'Umar		
46	Julaibeeb		
47	At-Tufail bin Amr Ad-Daws		
48	Khubayb bin Adiy		
49	Zayd bin Al-Khattab		
50	Thabit bin Qays		
51	Al-Abbas bin 'Abdul Muttalib		
52	Harithah bin Nu'man		
53	Abu Musa Al-Ash'ari		
54	Abu Ayyub Al-Ansari		
55	Zayd bin Thabit		
56	Aba Qatadah Al-Ansari		
57	Imran bin Husayn		
58	Jarir bin 'Abdullah		
59	Abi Thalabah Al-Khushani		
60	Mu'awiyah bin Abi Sufyan		
61	Sa'd bin Ubayd		
62	Amr bin al-Aas		
63	Muhammad bin Maslamah		
64	Khalid bin Waleed		
65	Talihah bin Khuwallid		
66	Ukashah bin Munsin		
67	Abu Lubabah bin 'Abd Al-Mundhir		
68	Ka'b bin Malik		
69	An-Nu'man bin Muqarrin		
70	Sa'd bin Rabi'		
71	Abdullah bin Hudhaifah		
72	Khuzaymah bin Thabit		
73	Abdullah bin Salam		
74	Hakim bin Hizam		
75	Abdullah bin Amr bin Al-Aas		

Source: Men and Women Around the Messenger (PBUH) by Sa'd Yusuf Abu 'Aziz, Darussalam Publication

| QUESTION 1 |

Some students of knowledge told us that he who makes offering to Jinn, neither his prayer nor Hajj would be accepted from him. When I heard this, I repented to Allah, because I used to do so, and I performed Hajj, but they said that my Hajj was void. Is it true that my Hajj is void? And if so, do I have to perform Hajj again?

| ANSWER |

Sacrificing animals for Jinn is Shirk. He who does so, and dies before repenting, would live in Hell-Fire eternally. No good deed is acceptable in the state of Shirk. Allah says:

“Were they to commit Shirk, their (good) deeds would have been nullified.” *Al-An'am 6:88*

All praise is due to Allah Who has accommodated you to repent from this grave sin with which no good deed is accepted. Perform Hajj again, and if you are sincere in your repentance, Allah has promised to forgive those who repent, and replace their bad deeds with good ones. He says:

“And those who do not worship another god beside Allah, nor kill a person that Allah has forbidden, except rightfully, nor commit adultery (or fornication), and he who does so shall be punished. His torment shall be doubled on the Day of Resurrection and will live therein disgraced forever Excluding those who repent, and believe and do good deeds for such, Allah will replace their evil deeds with good deeds and Allah is Most Forgiving, Merciful.” *Al-Furqan 25:68-70*

And it is only Allah Who grants success. May Allah exalt the mention of His slave and Messenger Muhammad, and render him, his household, and Companions safe from evil.

The Permanent Committee

QUESTION 2

If a person deems as lawful animals slaughtered by a Mushrik, and uses as an argument the Words of Allah:

“Eat, then, the meat of animals upon which the name of Allah is pronounced, if you believe in His Verses.” *Al-An'am* 6:118

He claims that this Verse is self-explanatory and does not accept any other argument. Is such a person to be considered as a disbeliever?

ANSWER

He who deems lawful consuming meat of animals slaughtered by a Mushrik is wrong, not a disbeliever because he is confused. The above-mentioned Verse does not support his claim, because it is unanimously agreed that the meat of animals slaughtered by a Mushrik is prohibited to consume. He who has the knowledge should clarify this to him.

The Permanent Committee



QUESTION 3

A person who never observes fasting nor prays in his life, and he makes offering to Jinn, trees, as though they are idols, and dies on this condition. Is it permissible for his relative to perform Hajj on his behalf, or ask Allah to forgive him?

ANSWER

He who dies in the condition as described in the question is considered a Mushrik, who committed a major Shirk. It is not permissible to perform Hajj on his behalf, nor ask Allah to forgive him. Allah, the Exalted, says:

“It is not for the Prophet nor for those who believe that they should seek forgiveness for the idolaters, even though they may be their kinsmen, after it has become clear to them that they are the people of Hell-Fire.” *At-Tawbah 9:113*

The Prophet (PBUH) said in the authentic Hadith:

"I asked my Lord to permit me to visit my mother's grave, and He permitted me, and I asked His permission to seek forgiveness for her, but He did not permit me." *al-Muslim no.976*

The Permanent Committee

| QUESTION 4 |

What is the meaning of the following Hadith: "My ummah will be divided into 73 sects. All of them will be in Hell-Fire except for one sect?"

Who is that sect? And will the seventy-two sects live forever in Fire, as the Mushrik will or not? And does the term Ummah' of the Prophet (PBUH) apply to those who follow him as well as to those who do not, or is it to the former only?

| ANSWER |

What is meant by the term Ummah' in this Hadith is the Ummah of response which shall be divided into seventy-three sects; seventy-two of which are deviant who practice innovated religious practices that do not constitute apostasy. Each shall be tortured in accordance to its innovations, and deviation, except for those whom Allah pardons, and forgives. Their final abode will be Paradise. The only sect that will be safe is Ahlus-Sunnah wal-Jama'ah, who adhere to the Sunnah of the Prophet (PBUH), and hold fast to what he and his Companions, may Allah be pleased with them, were holding. It is they about whom the Prophet (PBUH) said:

"A group of my Ummah shall remain steadfast, on the truth, victorious, unharmed by those who oppose them, and do not support them, until the death or until the Day of Resurrection." *Al-Bukhari nos. 71, 3641 and Muslim no.1920*

As for those whose innovation casts them out of Islam, they belong to the Ummah of invitation (mankind at large) not the Ummah of response. They shall remain in Hell-Fire forever, and this is the most valid opinion.

It is also said that the term 'Ummah' in this Hadith means the Ummah of invitation, which is a general term including all those to whom the Prophet (PBUH) was sent (i.e., mankind) those who believe and those who do not believe. Whereas the term "the safe sect' is the Ummah of response, which strictly applies to those who believe in the Prophet (PBUH), trustfully, and die on this condition. This is the sect that will be safe from Fire; either by prior punishment or without prior punishment, and their final abode will be Paradise.

As for the seventy-two sects (in the second opinion) they are all, excluding the saved sect, disbelievers who will live forever in Fire. Hence, it is clear that the Ummah of Da'wah, is more general in connotation than the Ummah of response. That is to say, whoever belongs to the Ummah of response, belongs to the Ummah of invitation, while not everyone of the Ummah of invitation belongs to the Ummah of response.

The Permanent Committee

QUESTION 5

I read Verses 71 and 72 of Surah Maryam, which say:

“And there is not one of you but will pass through it. This is an inevitable promise that is binding on your Lord. Then We shall save the righteous, and We shall leave the wrongdoers therein kneeling.” *Al-Quran | 19:71-72*

I want to know the meaning of these noble Verses, and the meaning of passing through it.

ANSWER

The authentic Hadiths of the Messenger of Allah (PBUH) indicates that passing through it is crossing As-Sirat, or the bridge over Hell-Fire. May Allah protect us and the rest of the Muslims from it. People will cross the bridge in terms of safe crossing, according to their deeds, as mentioned in the traditions.

Ash-Shaykh Ibn Baz



QUESTION 6

How shall people come out of their graves on the Day of Resurrection? And who will be the first to be dressed?

ANSWER

Allah, Glorious is He, will resurrect man on the Day of Resurrection by reconstructing him from his tail bone. People will grow as perfect creatures just as plants grow from seeds, and palm trees from date stones. They will emerge from their graves barefooted, naked, and uncircumcised. They will rush forth like spread out locusts, or dispersed butterflies, and will not miss the way to the Assembly Land. In fact, they will know their way to it better than a wild pigeon knows its way to its nest, as they are racing to a target.

The first upon whom the earth will crack open is our Prophet Muhammad (PBUH). He will be the first to regain consciousness. As for the first to be dressed after Resurrection is Khalilur-Rahman (the beloved one of the Merciful) may Allah exalt his mention and render him safe from evil. Horror will overtake mankind to the point even Prophets will say on that Day: "Myself, myself" He who reads the Verses that deal with Resurrection in the Surahs Al-Qamar, Al-Ma'arij, and Al-Qari'ah, and the like will have more information about that great event.

It is authentically reported in both Bukhari and Muslim, that the Prophet (PBUH) said:

“You shall be summoned barefooted, naked, and uncircumcised.”

Then he read and said:

“As we began the first creation, so shall We repeat it, a promise binding upon Us. We shall certainly fulfill it.” *Al-Anbiya 21:104*

"The first to be dressed on the Day of Resurrection is Ibrahim. While a group of my Ummah will be snatched away to the left side, and I would call out: 'My followers!' It will be said: 'They apostatized after you left them.' And I then will say as the good worshipper (Isa) said:" *Al-Bukhari no. 3349 and Muslim no. 2860*

“And I was a witness over them as long as I remained with them, but when You collected me, You were the Watcher over them, and You are the witness over everything. If you punish them, they are Your worshippers; and if You forgive them, You are the Mighty, the Wise.” *Al-Ma'idah 5:117-118*

It is also authentically reported that the Prophet (PBUH) said:

“Mankind will be shocked to swoon on the Day of Resurrection, and I will be the first upon whom the ground will crack open.” *Al-Bukhari no. 2412*

It is also authentically reported that the Prophet (PBUH) said:

"I will be the first to regain consciousness." *Al-Bukhari no. 4638*

You may get further details about the above two traditions from the book *Al-Aqidah At-Tahawiyah* when Imam At-Tahawi talks about the conditions of people on the Day of Resurrection.

The Permanent Committee

QUESTION 7

Depending on Allah does not mean that you throw yourself in a swimming pool when you do not know how to swim or endanger your life in a physical sport without training. What is the real sense of depending on Allah? Please explain, with thanks.

ANSWER

Depending on Allah means committing all one's affairs to Him alone. It is one of the fundamentals of faith according to the Words of Allah:

“And upon Allah depend, if you are believers.” *Al-Ma'idah 5:23*

It is also one of the strong spiritual means for accomplishing the objectives and serving one's interests. But the believer must also observe along with dependence the other means whether they are acts of worship, such as supplication, performing the prayer, giving charitable donations, or maintaining good relations with one's kin. One should also apply material means that Allah has made as causes for fulfilling needs, such as those mentioned by the inquirer in his question, and their like. One should follow the example of the Messenger of Allah (PBUH). He used to apply the other convenient means with perfect dependence on Allah, the Exalted. Therefore, he who neglects the other available means, being satisfied with depending on Allah alone, would oppose the guidance of the Messenger (PBUH). In that case, his dependence would be in effect a form of incapacity not legal dependence.

May Allah exalt the mention of our Prophet Muhammad, his household, and Companions, and render them safe from evil.

The Permanent Committee

Source: *Fatawa Islamiyah, Islamic Verdicts, Volume 1, From the Noble Scholars: Shaykh 'Abdul-Aziz bin 'Abdullah bin Baz, Shaykh Muhammad bin Salih Al-'Uthaimin, Shaykh 'Abdullah bin Abdur-Rahman Al-Jibreen, along with: The Permanent Committee and the decisions of the Fiqh Council, Collected by Muhammad bin Abdul-Aziz al-Musnad, Darussalam Publication*

Minor signs of the Hour

- 1] The sending of our Prophet Muhammad (PBUH).
- 2] The Death of our Prophet Muhammad (PBUH).
- 3] The Splitting of the Moon.
- 4] Disappearance of the Noble Companions.
- 5] Conquest of Jerusalem.
- 6] Widespread Death.



- [7] Prevalence of Turmoil (Fitnah) of all kinds.
- [8] Prevalence of satellite channels.
- [9] The Prophet's foretelling of the battle of Siffeen.
- [10] The emergence of the Khawaarij.
- [11] Claims of Prophethood by charlatans and liars.
- [12] Spread of Security and Prosperity.
- [13] Appearance of Fire in the Hijaz.
- [14] Fighting the Turks.
- [15] Appearance of Unjust men who Beat the People with Whips.
- [16] A Great Deal of Killing.
- [17] Loss of Honesty and its Disappearance from people's Hearts.
- [18] Following the Ways of Nations who Came before.
- [19] The Slave Woman Giving Birth to her Mistress.
- [20] Appearance of women who are clothed yet naked.
- [21] Barefoot, naked shepherds competing in the construction of lofty buildings.
- [22] Greeting only those whom one knows.
- [23] Widespread trade - women taking part in business with their husbands - domination by some traders of the market.
- [24] As above (No 23).
- [25] As above (No 23).
- [26] False testimony.
- [27] Withholding true testimony.
- [28] Prevalence of ignorance.
- [29] Widespread stinginess and miserliness - severing ties of kinship — being a bad neighbour.

[30] As above (No 29).

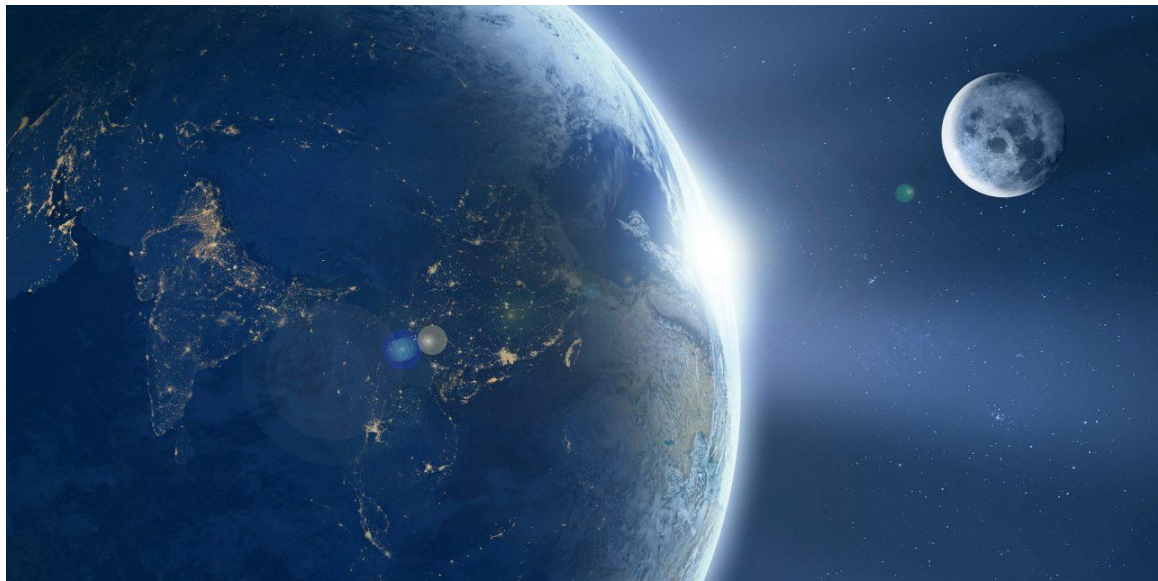
[31] As above (No 29).

[32] Spread of indecency.

[33] Honest people being regarded as treacherous and treacherous people being trusted.

[34] Death of prominent and noble people and the prevalence of ignoble people.

[35] Not caring about the source of wealth and whether it is Halaal or Hharaam.



[36] Fay' will become limited to some people to the exclusion of others.

[37] When the entrusted item is regarded like booty.

[38] People will pay their Zakaah reluctantly and Zakaah will be regarded as a penalty.

[39] Obedience to wives and disobedience to mothers.

[40] Knowledge will be sought for a reason other than for the sake of Allah.

[41] Bringing friends close and keeping fathers away.

[42] Raising voices in the mosque.

|43| Evildoers becoming leaders of their tribes.

|44| The leader of the people will be the vilest of them.

|45| Showing respect to a man for fear of his evil.

|46| Adultery, silk, alcohol, and musical instruments will be regarded as permissible.

|47| As above (No 46).

|48| As above (No 46).

|49| As above (No 46).

|50| Wishing for death.

|51| The coming of a time when a man will be a believer in the morning and a disbeliever in the evening.



|52| Adornment of mosques and competition therein.

|53| Adornment of houses.

- [54] Frequency of storms as the Hour draws nigh.
- [55] Prevalence of literacy.
- [56] Earning money by means of speaking and boasting about one's eloquence.
- [57] Spread of books other than the Qur'an.
- [58] A time in which there will be many readers but few Fuqaha' and scholars.
- [59] Seeking knowledge from people who are insignificant.
- [60] Sudden death.
- [61] Rulership of the foolish.
- [62] Time passing more quickly.
- [63] The foolish will speak.
- [64] The most fortunate of the people in worldly matters will be Luka Ibn Luka (an evil person).
- [65] Taking the mosques as thoroughfares.
- [66] Dowries will become expensive and then cheap - Horses will become expensive and then cheap.
- [67] As above (No 66).
- [68] Markets becoming closer together.
- [69] Nations calling one another to get together against the Muslim Ummah.
- [70] People not wanting to lead the prayer.
- [71] Fulfilment of the believer's dreams.
- [72] Prevalence of lying.
- [73] A lot of earthquakes.
- [74] Discord among the people.
- [75] There will be a lot of women and few men.
- [76] As above (No 75).

|77| Prevalence and open flaunting of immorality.

|78| Taking money for reading Qur'an.

|79| Obesity will become widespread among the people.

|80| Appearance of people who will give testimony when they are not asked to do so;
Appearance of people who will make vows and not fulfil them.

|81| As above (No 80).

|82| The strong devouring the weak.



|83| Not ruling in accordance with that which Allah revealed.

|84| Large numbers of Romans and small numbers of Arabs.

- [85] Great abundance of wealth among the people.
- [86] The earth giving up its treasure.
- [87] Transformation - Landslides Pelting (with stones).
- [88] As above (No 87).
- [89] As above (No 87).
- [90] Rain against which houses of brick cannot offer any protection.
- [91] Rain will fall from the sky, but the earth will not bring forth anything.
- [92] Tribulation which will utterly destroy the Arabs.
- [93] Trees speaking - Rocks spewing and supporting the Muslims - Muslims Fighting the Jews.
- [94] As above (No 93).
- [95] As above (No 93).
- [96] The Euphrates will uncover a mountain of gold.
- [97] The coming of a time when a man will be given the choice of being labelled incompetent or committing immorality.
- [98] Arabia becoming meadows and rivers once more.
- [99] (Fitnat al-Ahlaas) - (Fitnat al-Sarra)' (Fitnat al-duhayma).
- [100] As above (No 99).
- [101] As above (No 99).
- [102] A time when one prostration will be equivalent to this world and everything in it.
- [103] The new moon looking bigger than usual.
- [104] A time when there will be no one left but he will go and live in al-Shaam (the Levant).
- [105] A great battle between the Muslims and the Romans The conquest of Constantinople.
- [106] As above (No 105).
- [107] No inheritance will be divided. The people will not rejoice over booty.

|108| As above (No 107).

|109| People will go back to ancient weapons and mounts.

|110| Jerusalem will flourish Madeenah will be in ruins, devoid of inhabitants and visitors.

|111| As above (No 110).

|112| Madeenah will be cleansed of its evil people as the bellows eliminates the dross of iron.



|113| Removal of the mountains from their places.

|114| The appearance of a man from Qahtaan who will be obeyed by the people.

|115| Appearance of a man called al-Jahjaah.

[116] Wild animals and inanimate objects will speak - The end of a whip will speak A shoelace will speak - A man's thigh will give news of his family.

[117] As above (No 116).

[118] As above (No 116).

[119] As above (No 116).

[120] The Hour will not begin until Islam diminishes – The Qur'an will disappear from the Mus-hafs and from people's hearts.

[121] As above (No 120).

[122] An army that will seek to attack the Ka'bah and will be swallowed up by the earth, from the first to the last of them.

[123] Hajj to the sacred House of Allah will be abandoned.

[124] Some Arab tribes will go back to worshipping idols.

[125] The tribe of Quraysh will die out.

[126] Destruction of the Ka'bah at the hands of a man from Abyssinia.

[127] The sending of a pleasant wind that will take the souls of the believers.

[128] The buildings of Makkah becoming high.

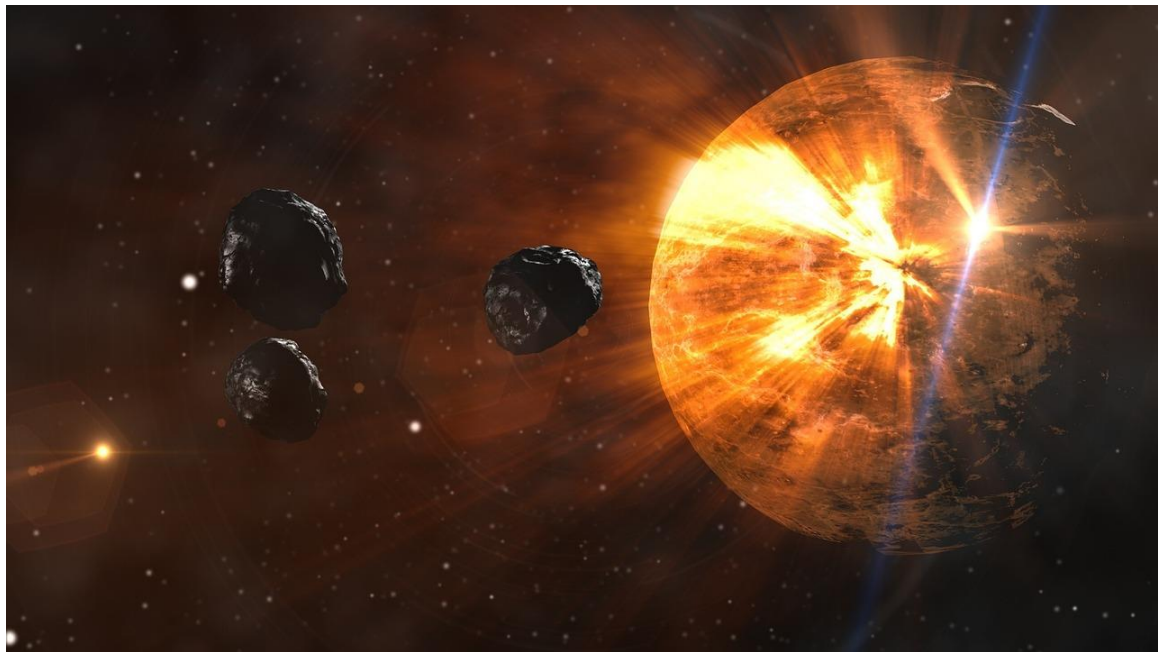
[129] The last of this Ummah cursing the first of it.

[130] New means of transportation ... cars.

[131] The appearance of the Mahdi.

Major sins of the Hour

- 1] Emergence of the Daijaal (False Messiah).
- 2] The descent of 'Eesa (AS).
- 3] The appearance of Ya'jooj and Ma'jooj.
- 4] Three major landslides.
- 5] As above (No 4).
- 6] As above (No 4).



- 7] The Smoke.
- 8] The emergence of the Beast.
- 9] Rising of the sun from its place of setting.
- 10] A fire which will drive the people to their place of gathering.

Source: The End of the World, The Major and Minor Signs of the Hour by Dr. Muhammad Ibn 'Abd al-Rahmaan al-'Areefi, Darussalam Publication

Major sins are defined as what is forbidden by Allah and His Messenger in the Qur'an and the Sunnah in addition to what is narrated on the authority of early Muslims. Allah, the Most-high, promises whoever avoids the major sins to expiate his minor sins. Allah, the Almighty says,

If you avoid the worst of what you are forbidden, We will remit your sins, and admit you by a Gate of Honor.” [An-Nisa:31](#)

In this text, Allah, the Most-High, also promises whoever avoids the major sins to admit him to Paradise. Allah, the Almighty says,

Those who avoid the greater sins and indecencies, and when they are angry even they forgive;” [Ash-Shura:37](#)

The Qur'an also states,

“Those who avoid great sins and indecent deeds, save lesser offences, verily thy Lord is ample in forgiveness.” [An-Najm:32](#)



The Prophet (PBUH) said,

"The five prescribed Prayers, and from one Friday Prayer to another and from Ramadan to another entail forgiveness for what is between them as long as you do not commit the major sins." **Reported by Muslim, at-Tirmidhi, Ibn Khuzaymah and Ahmed**

We are obliged to learn about what the major sins are, so that Muslims may avoid them. Scholars of Sacred knowledge are of different opinions about the number of the major sins. It is argued that they are only seven owing to the Prophet's (PBUH) saying,

"Avoid the seven heinous sins: Worshipping others with Allah, sorcery, taking a life which Allah has made sacred except in the course of justice, devouring usury, appropriating the property of the orphan, fleeing from the battlefield, and charging believing women, unmindful though innocent, with adultery." **Reported by al-Bukhari & Muslim**

Ibn Abbas holds that they are likely counted as seventy not seven. That is a good point of view because enumeration is not intended in the Hadith.

As a matter of fact, any sin entailing either a threat of punishment in the Hereafter explicitly mentioned by the Qur'an or Hadith, a prescribed legal penalty (Hadd), or being accursed by Allah or His Messenger (PBUH) is called a major sin. We have to bear in mind that some major sins are most heinous than another. This is because the Prophet (PBUH) has enlisted Shirk (worshipping others with Allah) though a polytheist will suffer eternal torture in Fire and will never be forgiven.

Allah, the Almighty, says,

"Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills." **An-Nisa:116**

Below is a list of the major sins:

- [1] Ascribing Associates to Allah, The Most-High (Shirk)
- [2] Killing A Human Being
- [3] Sorcery
- [4] Not Performing the Prayer
- [5] Not Paying Zakat
- [6] Breaking One's Fast During Ramadan Without an Excuse
- [7] Not Performing the Hajj When Able to
- [8] Showing Disrespect to One's Parents
- [9] Severing the Ties of One's Relatives
- [10] Adultery
- [11] Sodomy



- |12| Accepting Usurious Gain
- |13| Wrong Consuming an Orphan's Property
- |14| Lying About the Prophet
- |15| Fleeing from the Battlefield
- |16| The Leader Who Misleads His Followers, the Tyrant and the Oppressor
- |17| Arrogance, Pride, Conceit, Vanity and Haughtiness
- |18| Bearing False Witness
- |19| Drinking Alcohol
- |20| Gambling (Qimar)
- |21| Accusing a Woman of Adultery
- |22| Misappropriating Spoils of War, Muslim Funds or Zakat
- |23| Theft
- |24| Highwaymen Who Menace the Road
- |25| The Engulfing Oath
- |26| Taking People's Property Through Falsehood
- |27| Collecting Taxes
- |28| The Consumption of Haram
- |29| Suicide
- |30| Telling Lies
- |31| The Dishonest Judge
- |32| Bribery

- |33| Women Imitating Men and Vice Versa
- |34| The Pimp and the One Who Permits His Wife to Fornicate
- |35| Marrying Solely to Return to the Previous Husband
- |36| Not Freeing Oneself of All Traces of Urine
- |37| Showing off in Good Work
- |38| Learning Sacred Knowledge for the Sake of this World or Concealing It
- |39| Breach of Faith
- |40| Reminding Recipients of One's Charity to Them
- |41| Disbelieving in Destiny



- |42| Listening to the People's Private Conversations
- |43| The Talebearer Who Stirs Up Enmity Between People
- |44| Cursing Others

- |45| Breaking One's Promise or Pledge
- |46| Believing Fortune-tellers and Astrologers
- |47| A Wife's Rebellion Against Her Husband
- |48| Picture-making
- |49| Loudly Lamenting for the Dead or When Afflicted with an Adversity
- |50| Excess Against Others
- |51| Overburdening and Arrogance Against Others
- |52| Hurting One's Neighbour
- |53| Hurting or Reviling Muslims
- |54| Harming the Servants of Allah
- |55| Dragging the Hem of One's Garment Out of Conceit
- |56| Men Wearing Silk or Gold
- |57| Fleeing of the Slave
- |58| Slaughtering in Other Than Allah's Name
- |59| Falsely Claiming Someone is One's Father
- |60| Arguing, Picking Apart Another's Words, and Quarrelling
- |61| Withholding Excess Water from Others
- |62| Stinting When Weighing or Measuring Out Goods and Similar Merchandise
- |63| Feeling Secure from Allah's Devising
- |64| Despairing of the Mercy of Allah and Losing of Hope
- |65| Forgoing the Congregational Prayer to Pray Alone Without a Legal Excuse

[67] Constantly Missing the Friday and Congregational Prayer Without a Valid Excuse

[68] Bringing Loss to the Bequest

[69] Deception and Evil Schemes

[70] Spying on the Muslims and Revealing Their Weaknesses

[71] Disparaging the Companions of the Prophet



Source: Major sins by Imam Adh-Dhahabi

MIRACLE OF THE HOLY QUR'AN & SUNNAH IN THE FIELD OF PREVENTATIVE MEDICINE

The definition of modern preventative medicine is that it is a branch of knowledge that has to do with protection against microorganisms that may cause physical disease and against psychological disease, in the individual and in society. Microorganisms are the cause of bacterial and other kinds of disease, and they are regarded as a community of living beings, most of which we cannot see with our eyes, but they exist everywhere, in the air, in water and in dust, on our bodies and in our mouths and intestines, and sometimes even in the food we eat. Some of them are beneficial and some are harmful. There are many different families and types of them, and they differ in size. The smallest of them are the viruses, followed by microbes, fungi, protozoa, various kinds of parasitic worms, and finally parasitic arthropods or insects. There are three sources or habitats of them, namely man, animals and the environment (dust and water).



In The Name Of Allah, The Most Beneficent, The Most Merciful

The texts of Shari'ah (Islamic legislation) enumerate several methods regarding the eradication of these organisms from their habitats and preventing them from causing harm to man, by establishing rules of cleanliness such as washing the hands and forearms, wiping the head and ears, washing the feet and washing the mouth and nose five times a day, washing each part three times.

Allah, the Exalted, says:

"O you who believe! When you intend to offer As-Salah (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of Janaba (i.e. after a sexual discharge), purify yourselves (bathe your whole body)..." *al-Quran 5:6*



Rinsing the mouth

Rinsing the mouth three times with water (for example, during the course of ablution) rids it of a large number of microorganisms, which inhabit the mouth. It is estimated that the number of germs in saliva is approximately one hundred million per square millimetre. There are also a large number of microorganisms which feed on food remnants between the teeth; the growth and multiplication of these creatures produces acid and other secretions which affect the mouth and its smell, and the colour and function of the teeth. Rinsing the mouth thrice, five times a day, rids the mouth of a huge number of these organisms and their toxins.



Siwak

We may also sense the greatness of the Prophet's (PBUH) command to use the Miswak in his words:

"The Siwak is purifying for the mouth and pleasing to the Lord." **Ahmad and Ibn Majah**

The Prophet, peace and blessings of Allah be upon him, did not get up after a nap either at night or during the day without using the Swak, and the Prophet, peace and blessings of Allah be upon him, urged his Ummah to use the Swak all the time, when he said:

"Were it not that it would be too hard for my Ummah, I would have commanded them to use the Swak at the time of every prayer."



As is proved in the Saheehain, when the Messenger of Allah, peace and blessings of Allah be upon him, got up at night he would clean his mouth with the Siwak, and he also encouraged us to use the Siwak all the time, even when fasting. That is because of the great benefits that it offers to the mouth and teeth. These benefits include the following:

- It kills germs. Research has proved that it kills off at least five types of disease - causing germs that are found in the mouth, the most important of which is the streptococcus bacteria which causes some types of rheumatic fever (Brown and Jacob, 1979).
- It removes food remnants and yellowness from the teeth and makes teeth shiny.
- It purifies the mouth by killing germs and treats wounds and inflammation of the gums.
- It prevents the growth of germs by increasing acidity in the mouth.
- It removes plaque before it becomes hard and affects the tissues.
- It prevents diseases of the mouth and teeth.
- It has been proved that it effectively reduces sugar levels and has an anti-cancer effect.



Rinsing the nose by snuffing up water then expelling it

Snuffing up water into the nose and then expelling it has many medical benefits, the most important of which is that it removes accumulated secretions from the nasal cavity, as well as dust that adheres to the mucus lining of the nose, such as house dust, pollen, and the airborne spores of some fungi and moulds. It moistens the inside of the nose so as to keep the mucus lining in good condition and removes microorganisms that cling to the inside of the nasal cavity.

Studies that were carried out to find out the effect of Wudhoo' on nasal health have proved that the noses of those who do not pray are inhabited by huge numbers of streptococcus and staphylococcus germs as well as other bacteria, whereas the noses of those who regularly performed Wudhoo' (ablution) do not contain any colonies of germs, although in a few cases there were small numbers of germs, which soon disappeared after they were taught how to rinse the nose properly.

Hence the Prophet, peace and blessings of Allah be upon him, advised against going to extremes in rinsing the nose and repeating it three times, so as to get rid of all the microorganisms present in this vital and important place, because it is the entrance to the respiratory system.



Ghusl (full ablution)

Islam also prescribed washing the entire body and made it obligatory or recommended, and even stated the maximum length of time which one cannot go beyond without doing Ghusl. The Prophet, peace and blessings of Allah be upon him, said:

"It is the right of Allah upon every Muslim that he should do Ghusl every seven days, when he should wash his head and body." *Al-Bukhari and Muslim*

This achieves the aim of perfection in keeping the entire body clean and removes a large number of microorganisms that live on human skin.



Medical sources state that the skin is regarded as a habitat for a large number of bacteria and fungi which live on the skin and at the hair roots, the number of which varies between ten thousand and one hundred thousand per square centimetre of skin; on uncovered areas of skin the number varies between one million and five million per square centimetre, and this

number is even greater in damp areas such as the groin and armpit, rising to ten million per cm. And these micro-organisms are continually multiplying.

Ghusl and Wudhoo' are the best means of removing these organisms. Ghusl cleans the entire body, as it was narrated that when the Prophet, peace and blessings of Allah be upon him, did Ghusl, he poured water onto his skin, making sure it reached his entire body. Similarly, Wudhoo' cleans the exposed areas of the body, which are the most heavily contaminated with germs. Hence washing them repeatedly is very important.

A number of studies undertaken by specialized scientists have proved that bathing removes 90 percent of these organisms from the body, i.e., more than 200 million organisms at one time. These organisms cling to the skin, hence the Lawgiver enjoined rubbing the skin during Wudhoo' and Ghusl.

| Sunan Al-Fitrah and individual cleanliness |

The Sunan Al-Fitrah which were enjoined by the Prophet, peace and blessings of Allah be upon him, represent the basis of individual cleanliness. Imam Muslim narrated that the Messenger of Allah, peace and blessings of Allah be upon him, said:

"Ten things are of the Fitrah: trimming the moustache, letting the beard grow, using the Siwak, rinsing the mouth with water, clipping the nails, washing the knuckles, plucking armpit hair, shaving the pubes and washing after relieving oneself." **al-Muslim**

Medical research has shown us the extreme importance of applying these things, and the harm that results from neglecting them. Letting the nails grow may cause disease, as millions of germs collect underneath them; this has been discussed by specialists. Letting the pubic hair grow is responsible for the disease of pubic lice, which is widespread in Europe, and which leads to ulcers and infections in this area.

With regard to circumcision, research has proved that those who are uncircumcised suffer a higher rate of urinary tract disease, caused by a number of germs, especially E. Coli, as well as a higher rate of pus and bacteria in the urine. The link between cervical cancer and non-circumcised men has also been proved.

Washing the knuckles removes colonies of micro-organisms that use the folds in the skin in these places to hide in. Plucking the armpit hair cleans this hidden area of the skin in which dirt gathers and germs, especially fungi, grow; some of the germs like to live on the hairs themselves.

Cleaning the front and back passages and avoiding impurities

Islam emphasizes cleanliness and makes it one of the conditions of prayer, which is repeated five times a day, being valid. The first step in this purification is the cleanliness of the two passages via which bodily waste, which contains a huge number of micro-organisms and harmful toxins, is expelled. The Lawgiver calls this waste Najasah (impurity) and enjoins washing the front and back passages with water to remove any trace of impurity that may cling to the body or clothes.

In the Hadith of the Prophet, peace and blessings of Allah be upon him, in which he told of a man who was punished in his grave because he did not protect himself from urine and left a few drops clinging to his garment, we can see deep concern with the cleanliness of this area and with getting rid of this harmful waste and the large number of germs that it contains.

Hence the Lawgiver enjoined avoiding clothes and places that are contaminated with this waste and these impurities, and not touching them until they have been purified, and regarded that as an act of worship. It has been discovered that neglecting the cleanliness of the back passage and genitals may be a cause of developing cancer.

In the second half of the twentieth century the west began to apply these traditions, when they realized the health benefits they contained, and they started to promote them when the benefits of washing after relieving oneself, such as protection from disease, were proved to them. A study carried out in the College of Medicine in Manchester University has proved that bacteria can penetrate through eight layers of toilet tissues to the hand and contaminate it during the process of cleaning oneself following defecation. We may understand the seriousness of the matter when we realize that one gram of faecal matter from a healthy person contains one hundred thousand million germs, and in the case of a sick person afflicted with typhoid, one gram may contain forty-five million typhoid germs, and in the case of dysentery and cholera, it is impossible to count the number of germs because the number is immense.

By means of these proper procedures and cleanliness of the entrance and exit to the body, and the skin, and the clothes and places where person sits, sleeps, and prays, he can protect himself against the most dangerous micro-organisms and their toxins, which may be a cause of sickness or death.

This is in addition to the psychological benefits of purity which come as a result and reflection thereof because it is an act of worship to Allah, the Almighty, the Creator. It also brings benefits to the immune system, strengthening it and increasing its resistance to many diseases that threaten the life of man.

Miraculous aspect

The science of preventative medicine did not take shape or come into existence until after the discovery of microorganisms of various types, which came about after immense scientific and technological progress in knowledge of the causes of disease, which only happened in the last century. Before that, people were of two groups, Muslims, and non-Muslims. The Muslims had a precise system of preventative medicine which was part of their religion through which they worshipped Allah, the Exalted, and which followed easily. As for non-Muslims, this is the testimony of their scientists against them.

The German scientist, Siegfried Honeker, in her book *The Arab Sun Shining on the West*, described the impressions of Al-Tartoosi during his visit to the land of the Franks (Europeans) at that time, and how he, as a Muslim who did Wudhoo before each of the five daily prayers, was repelled by the state of filth in which the Europeans were living, and he expressed his astonishment that they only bathed once or twice a year, in cold water. As for their clothes, they never washed them after they had put them on, so that they would not wear out. Then the German researcher noted how European societies were gradually influenced by Islamic customs after that, once their benefits had become clear, and they began to set up private and public baths.

The British regarded bathing as so harmful to the health that it could cause death. It was regarded as something shameful to build a bath inside an American home, until the first bathroom equipped with a tub was built in the White House in 1851. At that time, it caused a sensation because it was regarded as something shameful at that time. In France, the palace of Versailles did not have a single bathroom, despite its vastness.

Britain colonized the Sandwich Islands and forced the Muslim inhabitants by means of oppression and enticement to become Christians, but the outcome, as the British doctor Bernard Shaw noted in his book *The Doctor's Frustration*, was that lethal epidemics spread among them, and he explained that as being due to their abandonment of Islamic religious teachings, which require absolute cleanliness in all matters, both great and small, to the point of cutting the nails and cleaning beneath them.

The science of microbiology was unknown at the time of the Prophet and afterwards, until the last century, but the Islamic teachings on purification, Wudhoo', Ghushl and cleanliness in the home, one's clothing and in places where people gather, and the teachings with regard to food and drink, behaviour in public and in private, all point in one way or another, to these hidden worlds and the causes of other diseases, which weaken the body and damage health, and cause physical illness which may result in death.

This proves that the Holy Qur'an and the Sunnah were the first to refer to microorganisms and that Islam offers the most successful methods of eradicating them and protecting man

against their dangers. Scientists have seen with their own eyes the truth of the Revelation sent by Allah to His Messenger and the fulfilment of the verse in which Allah, the Exalted, says:

"And those who have been given knowledge see that what is revealed to you (O Muhammad) from your Lord is the truth, and that it guides to the Path of the Exalted in might, Owner of all praise." *Al-Quran 34:6*



Source: Islamic Medicine – The Key to A Better Life by Yusuf Al-Hajj Ahmad, Darussalam Publication

WHAT HAS BEEN NARRATED ABOUT THE VIRTUE OF DHIKR AND IS NOT RESTRICTED TO A SPECIFIC TIME

Allah (SWT) says:

"And the remembrance of Allah is greater." *Al-Qur'an* | 29:45

Allah (SWT) also said:

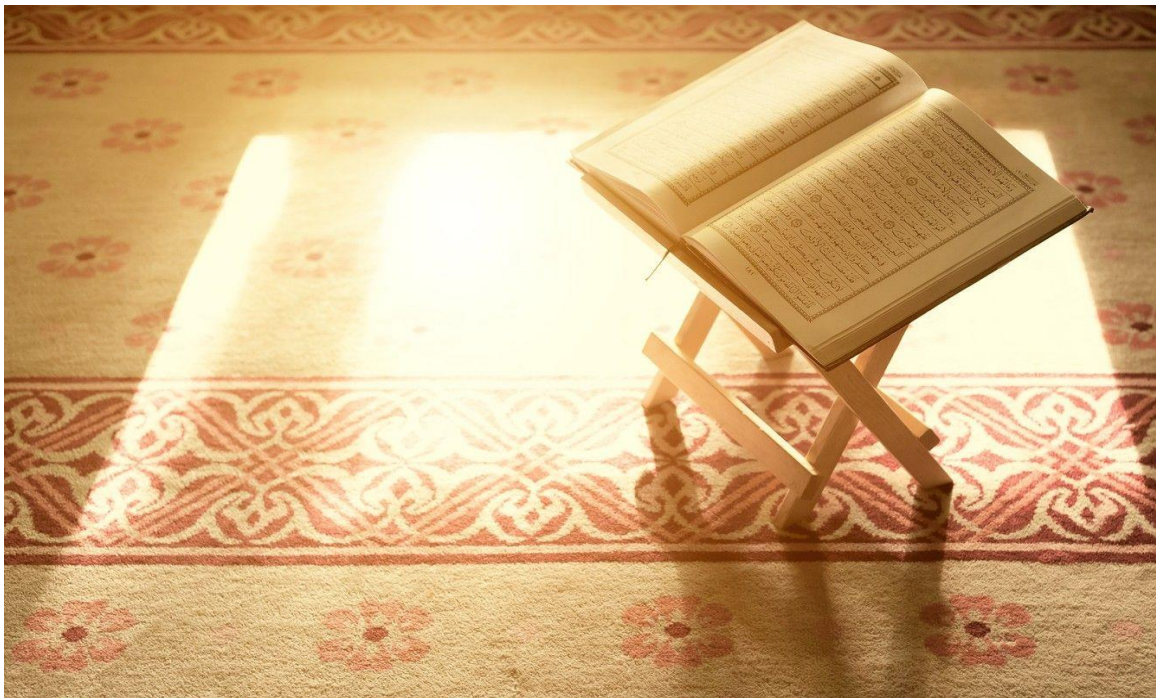
"So, remember Me and I will remember you." *Al-Qur'an* 2:152

Allah (SWT) says:

"Had it not been that he glorified Allah, he would certainly have remained inside its belly until the Day they are resurrected." *Al-Qur'an* | 37:143-144

Allah (SWT) also says:

"They celebrate His praises night and day, and never do they slacken." *Al-Qur'an* | 21:20



The Messenger of Allah (PBUH) said:

“Two phrases that are light on the tongue but heavy in the scale and beloved to the All-Merciful are: Glory be to Allah and with His praise, and Glory be to Allah the Tremendous” *Al-Bukhari, Muslim, at-Tirmidhi*

Subhana-llahi wa bi-hamdihi, subhana-llahil-'Azim.

We relate in the Sahih of Muslim that Abu Dharr (RA) reported:

The Messenger of Allah (PBUH) asked me: Shall I not inform you of the dearest words to Allah (SWT)? The dearest words to Allah are: Glory be to Allah and with His praise.”



According to another report, he said that the Messenger of Allah (PBUH) was asked:

Which words are the best, He replied: "Those which Allah has chosen for His Angels and His slaves: 'Glory be to Allah and with His praise.'" *Al-Muslim, at-Tirmidhi*

“Subhana-llahi wa bi-hamdihi.”

We relate in the Sahih of Muslim also that Samurah Ibn Jundab (RA) reported: "The Messenger of Allah (PBUH) said:

The phrases most beloved to Allah are four: Glory be to Allah, Praise be to Allah, There is no god but Allah, and Allah is greater. No harm will befall you whichever of them you begin with." *al-Muslim, Abu Dawud, at-Tirmidhi*

Subhana-llahi wa-l-hamdu li-llahi wa la ilaha illa-llahu wa-llahu akbar.

The Messenger of Allah (PBUH) said:

Cleanliness is half of faith; Praise be to Allah fills up the scales; and Glory be to Allah and all praise is due to Allah fill up or it fills up - what is between the heavens and the earth." *al-Muslim, at-Timidhi, an-Nasa'i, Ibn Majah*

Al-hamdu li-llah. Subhana-llahi wa-l-hamdu li-llah.

We also relate from the Sahih of Muslim from Juwayriyah (RA), the Mother of the Believers, that the Messenger of Allah (PBUH) once left her early, after performing the salah of Subh, while she was in her place of prayer. Then he returned at mid-morning, and she was still sitting there. He asked: "Have you been in that same position since I left you?" She replied: "Yes." The Messenger of Allah (PBUH) said: "After I left you, I said four things, thrice each. If they were weighed against what you have said, they would outweigh it. They are:

Glory be to Allah and with His praise, according to the number of His creations and to His pleasure and according to the weight of His throne and the ink of His words!" *al-Muslim, Abu Dawud, at-Tirmidhi, an-Nasa'i*

Subhana-llahi wa bi-hamdihi, adada khalqihi wa rida nafsihi wa zinata arshihi wa midada kalimatih.

According to another report he said:

"Glory be to Allah, according to the number of His creations, and Glory be to Allah according to His own pleasure; and Glory be to Allah according to the weight of His throne; and Glory be to Allah according to the ink of His words.

Subhana-llahi 'adada khalqihi, subhana-llahi rida nafsihi, subhana-llahi zinata 'arshihi, subhana-llahi midada kalimatih.

And we have narrated it in the book of at-Tirmidhi, where the wording is:

"Shall I not teach you some phrases for you to say? Glory be to Allah, according to the quantity of His Creation (3 times), Glory be to Allah, according to His own pleasure (3 times), Glory be to Allah, according to the weight of His Throne (3 times), Glory be to Allah, according to the ink of His Words (3 times)." *At-Tirmidhi and al-Futuhah*.

Subhana-llahi ' adada khalqihi (× 3), subhana-llahi rida nafsihi (× 3),
Subhana-llahi zinata 'arshihi (x 3), subhana-llahi midada kalimatih (x 3).

We relate in the Sahih of Muslim that Abu Hurayrah reported that the Messenger of Allah (PBUH) said:

"To say Glory be to Allah, all praise is due to Allah, there is no god but Allah and Allah is greater is dearer to me than all that the sun rises over." *al-Muslim, at-Tirmidhi*

Subhana-llahi wa-l-hamdu li-llahi wa la ilaha illa-llahu wa-llahu akbar.



We relate in the Sahihs of Muslim and al Bukhari that Abu Ayyub al-Ansari (RA) reported that the Messenger of Allah (PBUH) said:

"Whoever says 'There is no God but Allah, One without partners. His is the kingdom and His is the praise, and He has power over all things', ten times will receive the reward of freeing four of the descendants of Isma'il." *Al-Bukhari, Muslim, at -Tirmidhi, and an-Nasa'i.*

La ilaha illa-llah, wahdahu la sharika lah, lahu-l-mulku wa lahu-l-hamd, wa Huwa 'ala kulli shay'in qadir.

We relate in the Sahihs of Muslim and al-Bukhari that Abu Hurayrah (RA) stated that the Messenger of Allah (PBUH) said:

"Whoever says one hundred times a day 'There is no god but Allah, One without partners; His is the kingdom and His is the praise, and He has power over all things - will be like someone who has set free ten slaves. One hundred good deeds will be written for him, one hundred of his sins will be forgiven and it will be a shield for him against Shaytan for that day until the evening. No one can produce anything better than it, except a man who does more than him. And whoever says Glory be to Allah and with His praise one hundred times a day will have his sins forgiven, even if they be [as abundant] as the foam of the sea.'" *Al-Bukhari, Muslim, at-Tirmidhi, al-Muwatta of Imam Malik, and an-Nasa'i.*

La ilaha illa-llah, wahdahu la sharika lah, lahu-l-mulku wa lahu-l-hamd, wa Huwa 'ala kulli shayin qadir. Subhana-llahi wa bi-hamdihi.

And we relate from the books of at-Tirmidhi and Ibn Majah that Jabir ibn 'Abdullah (RA) reported that he heard the Messenger of Allah (PBUH) say:

"The best dhikr is to say: 'There is no god but Allah.'" *At-Tirmidhi, Ibn Majah.*

La ilaha illa-llah.

We relate in the Sahih of al-Bukhari that Abu Musa al-Ash'ari reported that the Messenger of Allah (PBUH) said:

"He who remembers his Lord, compared to him who does not remember Him, is like the living compared to the dead." *Al-Bukhari and Muslim, with a similar wording and meaning.*

And we relate from the Sahih of Muslim that Sad Ibn Abi Waqqas (RA) reported that a Bedouin came to the Messenger of Allah (PBUH) and said:

"Teach me something to say." He replied: "Say: There is no god but Allah, One, without partners. Allah is vastly greater and abundant praise is due to Allah. Glory be to Allah, the Lord of the Worlds. There is no power and no strength except through Allah, the Mighty, the All-Wise." The man said: "Those words are for my Lord. But what is for me?" He replied: "O Allah, forgive me, have mercy on me, guide me and sustain me." *al-Muslim*

La ilaha illa-llahu, wahdahu la sharika lah, Allahu akbaru kabiran wa-l-hamdu li-llahi kathira, subhana-llahi Rabbi-l- 'alamin, la hawla wa la quwwata illa bi-llahi-l-'Azizi-l-Hakim. Allahumma-ghfir li wa-rhamni wa-hdini wa-rzuqni.



Again, we relate from the Sahih of Muslim that Sad ibn Abi Waqqas (RA) reported: "While we were with the Messenger of Allah (PBUH) he asked:

'Are any of you unable to earn a thousand good deeds a day? Somebody in the gathering asked: 'How can any one of us earn a thousand good deeds?' He answered: 'If he glorifies Allah one hundred times, a thousand good deeds will be written for

him, or one thousand wrong actions will be eliminated for him." *al-Muslim, an-Nasai, at-Tirmidhi and Imam Ahmad*

We relate in the Sahih of Muslim that Abu Dharr a reported that the Messenger of Allah (PBUH) said:

"Every morning there is charity due on every joint of your bodies. Extolling the glory of Allah is charity, praising Allah is charity, declaring the oneness of Allah is charity and saying 'Allah is greater' is charity. To command good and forbid evil is charity. The equivalent of that is two rakahs of salah performed in the fore-noon." *al-Muslim*

The Messenger of Allah (PBUH) said to him:

"Shall I show you one of the treasures of Paradise?" He said: "Yes, Messenger of Allah? He said: "Say: There is no power and no strength except by Allah." *Al-Bukhari and Muslim*

La hawla wa la quwwata illa bi-llah.

We relate in the sunnans of Abu Dawud and at-Tirmidhi that Sad ibn Abi Waqqas (RA) narrated that he went with the Messenger of Allah (PBUH) to a woman, and in front of her were date stones or pebbles which she was using to make tasbeeh. He said:

'Should I not show you something that is easier and better than this? Glory be to Allah, equal to what He has created in the heavens; Glory be to Allah, equal to what He has created on Earth: glory be to Allah, equal to the amount of what is between them; glory be to Allah equal to what He will create. And Allah is greater, equal to that, and All praise is due to Allah, equal to that; and There is no god but Allah, equal to that; and There is no power and no strength [except by Allah], equal to that.' *At-Tirmidhi, Abu Dawud and al-Futuhat*

Subhana-llahi 'adada ma khalaqa fi-s-sama', subhana-llahi adada ma khalaqa fi-l-ard, wa subhana-llahi 'adada ma bayna dhalik, wa subhana-llahi 'adada ma Huwa khaliq, wa-llahu akbaru mithla dhalik, wa-l-hamdu li-llahi mithla dhalik, wa la ilaha illa-llahu mithla dhalik, wa la hawla wa la quwwata mithla dhalik.

The Messenger of Allah (PBUH) commanded them (the women Companions) to pay attention to doing takbir, taqdis and tahlil and to count them on their fingers, for [their fingers] will be questioned and examined about them.' *Abu Dawud and at-Tirmidhi*

And we relate from both and from the Sunan of an-Nasa'i, with an isnad that is hasan, that 'Abdullah Ibn 'Amr (RA) said:

"I saw the Messenger of Allah (PBUH) counting the tasbih." *An-Nasa'i, Abu Dawud, and at-Tirmidhi*, and in another narration "with his right hand".

The Messenger of Allah (PBUH) said:

"Whoever says: I am pleased with Allah as Lord, with Islam as religion, and with Muhammad as Messenger, Paradise will be obligatory for him." *Abu Dawud, and an-Nasa'i, al-Mustadrak of al-Hakim*

Raditu bi-llahi Rabban, wa bi-l-Islami dinan, wa bi-Muhammadin Rasula.



A man said: "O Messenger of Allah (PBUH), the decrees of Islam have become too numerous for me, so tell me something that I can adhere (atashabbathu) to?" He (PBUH) replied:

"Let your tongue always be moist with dhikr of Allah." *At-Tirmidhi and al-Futuhah*. At-Tirmidhi said, described this as a hasan hadith."

I say that the verb atashabbathu, with the letters ta' and tha' followed by ba', all with fathah means 'I adhere to' as well as 'I cling to.'

The Messenger of Allah (PBUH) asked:

"Shall I inform you of the best of your deeds, the purest in the sight of your King, the highest in your ranks, and better than spending gold and silver in charity, and better than you meeting the enemy and striking their necks and them striking yours?" [Those present] said: "Yes." He (PBUH) replied: "The remembrance of Allah (SWT)." *Ibn Majah, at-Tirmidhi, and al-Hakim, al-Muwatta' of Imam Malik, al-Mustadrak*

And we relate from the book of at-Tirmidhi that Ibn Mas'ud (RA), narrated that the Messenger of Allah (PBUH) said:

"I met Ibrahim on the night I was taken to Heaven, and he said: 'O Muhammad, convey my greetings to your Ummah, and inform them that Paradise has fertile soil and sweet water, but it is barren. It's plantations are: Glory be to Allah, praise be to Allah, there is no god but Allah, and Allah is greater.'" *At-Tirmidhi*

Subhana-llahi wa-l-hamdu li-llahi wa la ilaha illa-llahu wa-llahu akbar.



We also relate from the book of at-Tirmidhi that Jabir (RA) stated that the Messenger of Allah (PBUH) said:

“Whoever says ‘Glory be to Allah the Great and to Him belongs all the praise’ will have a date palm planted for him in Paradise.” *At-Tirmidhi, and al-Hakim in al-Mustadrak*

Subhana-llahi-l-'Azimi wa bi-hamdihi.

Again, we relate from the book of at Tirmidhi that Abi Dharr (RA) said: “I asked: O Messenger of Allah (PBUH), which words are most beloved to Allah (SWT)? He replied: What He has chosen for His angels:

Glory be to my Lord and to Him belongs all praise. Glory be to my Lord and to Him belongs all praise.” *at-Tirmidhi*

Subhana Rabbi wa bi-hamdih, subhana Rabbi wa bi-hamdih.

| And from Allah comes all ability and success |