

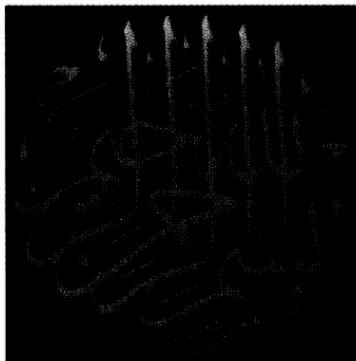
العلم بـالله
Knowing
Allāh

2nd Edition, Revised

محمد بن مصطفى الجبالي

Muhammad bin Mustafā al-Jibāly

īmām Made Easy - 1
العلم بالله
Knowing Allāh



١ ﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ۚ إِلَهُ الظَّمَادُ ۚ ۝
٢ لَمْ يَكُنْ لَدُهُ وَلَمْ يُولَدْ ۚ وَلَمْ يَكُنْ لَهُ
كُفُواً أَحَدٌ ۚ ﴿ الإِخْلَاصُ ۖ ۝

«Say: Allāh is One. He is as-Šamad (Everyone needs Him and He needs none). He did not have a child, nor was He born (to someone else). No one can ever be equal to Him.» [Al-Ikhlas 112:1-4]

الإِيمَانُ مَيْسَرٌ - الْكِتَابُ الْأَوَّلُ

IMĀN MADE EASY - 1

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ALLĀH

2ND EDITION, REVISED

مُحَمَّدُ بْنُ مُصْطَفَى الْجِبَالِي

MUHAMMAD MUŞTAFA AL-JIBĀLY

مَشْوَرَاتُ الْكِتَابِ وَالسُّنْنَةِ

AL-KITĀB & AS-SUNNAH PUBLISHING

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*Knowing Allāh
(Īmān Made Easy – 1)
Second Edition, Revised*

134 p. 22 × 14 cm
ISBN 1-891229-82-6

Printed by:

Al-Maktab al-Islāmī
PO Box 11/3771, Beirut, Lebanon
Telephone: +961-5-456280, 5-450657
Web: www.almaktab-alislami.com
Email: islamic_of@almaktab-alislami.com

Published by:

Al-Kitāb & as-Sunnah Publishing
Telephone Numbers:
+1-817-719-2611 (USA)
+961-3-046338 (Lebanon)
+966-50-9600572 / 4-8466002 (Saudi Arabia)
Web: www.kspublications.com
Email: info@kspublications.com

TABLE OF CONTENTS

TABLE OF CONTENTS	v
PRELUDE	ix
Opening Sermon.....	ix
Our Mission: Purification and Cultivation	x
1. Purification	xii
A. Purifying Our Sources of Knowledge	xii
B. Purifying Our Beliefs	xii
C. Purifying Our Actions	xiii
2. Cultivation	xiii
A. Becoming True Followers of the <i>Salaf</i>	xiv
B. Calling to the Pure Religion	xv
C. Presenting the Islāmic Solution	xvi
PREFACE	xvii
<i>Imān</i> Made Easy	xvii
A Word to Parents and Educators	xviii
The Goals of True Education	xviii
Faults in Current Islāmic Curricula	xviii
Mending the Rift	xix
This Book.....	xix
Acknowledgment.....	xx
1. THE PILLARS OF FAITH	1
Pillars of a Building	1
The <i>Hadīth</i> of Jibril.....	1
The Stranger	2
The Pillars of Islām	3
The Pillars of <i>Imān</i>	4
<i>Iḥsān</i>	4
The Last Hour	5
Who Was the Stranger?	6
The Six Pillars of Faith	7
Questions and Exercises	9

2. THE FIRST PILLAR	13
The Pure Nature	13
Important Tools for Knowing	14
The Great Creator.....	15
Belief in Allāh Has Three Parts	15
Questions and Exercises	17
3. ALLĀH'S NAMES AND QUALITIES	19
Ways of Knowing Allāh	19
Knowing Him through His Creation	19
Knowing Him from the Qur'ān and Sunnah	20
The Excellent Names.....	20
The Number of Names	21
Some Wrong Names	22
Some True Excellent Names	23
The Supreme Qualities.....	25
How to Understand Allāh's Qualities.....	27
Benefits in Knowing Allāh's Names and Qualities	28
Those Who Do Not Know.....	30
Questions and Exercises	33
4. MISUNDERSTOOD QUALITIES	39
Introduction	39
Allāh's Face.....	40
Allāh's Eyes.....	42
Allāh's Hands.....	42
What Allāh Does with His Hands	43
Both Hands Are Right Hands	44
Allāh's Fingers.....	45
Allāh's Leg	45
Allāh's Foot.....	46
Seeing Allāh.....	47
No Human Can See Allāh in This Life	47
An Important Lesson from 'Ā'ishah	48
The Believers Will See Allāh in <i>Jannah</i>	50
Questions and Exercises	52

5. WHERE ALLĀH IS	57
Allāh’s Greatest Creations.....	57
The <i>Kursī</i>	57
The ‘Arsh	59
Allāh’s Highness.....	59
Most High	60
Above the Heavens	60
Above the Throne	60
Believing in Allāh’s Highness	61
The Story of the Shepherd Slave Girl.....	62
Qualities of Motion.....	64
Allāh Descends	65
Allāh Comes	66
Understanding Allāh’s Coming	66
Allāh Is with Us	67
Questions and Exercises	70
6. MORE QUALITIES	73
Speaking.....	73
Allāh Speaks	73
Allah’s Voice	74
Allāh Loves and Hates	74
Allāh Loves Good	75
Allāh Hates Evil	77
Allāh Laughs	78
Āyat-ul- <i>Kursī</i>	79
The Best Āyah	79
Allāh Is Eternal	80
Allāh’s Knowledge	81
Allāh Upholds the Heavens and Earth	83
Questions and Exercises	84
7. WORSHIPING ALLĀH	87
What Is Worship?	87
Worship Is the Reason of Our Creation	87
Allāh Sends the Correct Guidance	88
Defining Worship	88

Contents	viii	Knowing Allāh
Why Should We Worship Allāh?.....	89	
1. Allāh Is Our True Benefactor	89	
2. Allāh Has the Supreme Qualities	90	
3. True Worship Produces <i>Taqwā</i>	90	
4. Every Messenger Called to Worshiping Allāh	91	
5. Worshiping Allāh Is Good for Us	92	
Conditions of True Worship	92	
1. We Must Worship Allāh with Sincerity	92	
2. We Must Worship Allāh the Way He Wants	95	
Questions and Exercises	97	
REFERENCES		101
APPENDIX: ARABIC TERMINOLOGY		103
Introduction	103	
Translating and Referencing Qur'ān and <i>Hadīth</i>	103	
Relevant Charts	103	
Arabic Terms	103	
Glossary of Common Terms	104	
Arabic Weekdays	110	
Islāmic <i>Hijrī</i> Months	110	
Important Places	111	
Transliteration	111	
Veneration Symbols.....	112	
Index of Arabic Terms	114	

PRELUDE

Opening Sermon

«إِنَّ الْحَمْدَ لِلَّهِ، تَحْمِدُهُ وَسَتَعْيِنُهُ وَسَتَغْفِرُهُ، وَتَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِي اللَّهُ فَلَا مُضِلٌّ لَّهُ، وَمَنْ يُضْلِلُ فَلَا هَادِي لَهُ.»

Al-ḥamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from the evil within ourselves and from our wrongdoings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

«وَأَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَهُدْدُ لَا شَرِيكَ لَهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.»

I bear witness that there is no (true) god except Allāh—alone without a partner, and I bear witness that Muḥammad (ﷺ) is His ‘abd (servant) and messenger.

﴿يَا أَيُّهَا الَّذِينَ مَاءْمُنُوا آتَقُوا اللَّهَ حَقَّ تَقْالِيلِهِ. وَلَا يَمُونُ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾ ۱۰۲ آل عمران

«O you who believe, revere Allāh the right reverence, and do not die except as Muslims.»¹

﴿يَا أَيُّهَا النَّاسُ آتَقُوا رَبِّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَقْسٍ وَجَدَنٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَآتَقُوا اللَّهَ الَّذِي تَسَاءَلُونَ يَهُ. وَالْأَرْحَامُ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ ۱ النساء

«O people, revere your Lord who created you from a single soul, created from it its mate, and dispersed from both of them many men and women. Revere Allāh

1. *Āl 'Imrān* 3:102.

through whom you demand things from one another; and (cherish the ties of) the wombs. Indeed, Allāh is ever-Watchful over you.»¹

﴿بَتَّاهَا الَّذِينَ أَمْنَوْا أَنَّقُوا اللَّهَ وَفُولُوا قَوْلًا سَدِيرًا ٧٠﴾ يُصْلِحُ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرُ

لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعُ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ هُوَ زَانٌ عَظِيمًا ٧١﴾ الْأَحْزَاب

«O you who believe, revere Allāh and say fair words. He will then rectify your deeds and forgive your sins. He who obeys Allāh and His Messenger has certainly achieved a great victory.»^{2,3}

«أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهُدَىٰ هُدَىٰ مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُحْدَثَاتٍ، وَكُلُّ مُحْدَثَةٍ بُدْعَةٌ، وَكُلُّ بُدْعَةٍ ضَلَالٌ، وَكُلُّ ضَلَالٍ فِي النَّارِ.»

Indeed, the best speech is Allāh's (ﷻ) Book and the best guidance is Muḥammad's (ﷻ) guidance. The worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.⁴

Our Mission: Purification and Cultivation

Correct Islāmic beliefs and actions must derive from Allāh's Book and His Messenger's (ﷻ) Sunnah, and should be guided by the knowledge and understanding

1. *An-Nisā' 4:1.*
2. *Al-Ahzāb 33:70-71.*
3. The above paragraphs constitute "Khutbat-ul-Ḥajah (the Sermon of Need)". The Prophet (ﷻ) often started his speeches with this, as was recorded by Muslim (868), Abū Dāwūd, and others, from Ibn Mas'ūd, Ibn 'Abbās, and other companions (ﷻ).
4. The Prophet (ﷻ) also said this paragraph when starting a speech, as was recorded by Muslim (867), an-Nasā'i, and others, from Jābir Bin 'Abdillāh (ﷻ).

of the *sahābah* (رضي الله عنهم). This is the clear path of guidance that Allāh (عز وجل) drew for people, leading to their immediate and ultimate success and happiness.

Sadly, most Muslims have departed, to varying degrees, from this magnificent path. Therefore, any serious work for reviving Islām among the Muslims must involve two fundamental components:

1. **Purification**, which is the process of clearing this path from obstacles and obscurities, and guiding people to it.
2. **Cultivation**, which is the steady and persistent process of teaching people how to live upon this path and abide by its dictates.

These two components were central to the Prophet's (ﷺ) mission, as Allāh (عز وجل) indicates:

﴿هُوَ الَّذِي بَعَثَ فِي الْأَمَمِ مِنْهُمْ رَسُولًا مُّنَّهُمْ يَسِّلُوا عَنْهُمْ إِيمَانَهُمْ وَزَكَرَهُمْ وَعَلَمَهُمْ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَفَرُوا مِنْ قَبْلٍ لَّهُ ضَلَالٌ شَيْءٌ ﴾ ﴿١﴾ الجمعة

«It is He who has sent among the unlettered a Messenger from themselves: reciting to them His *āyāt*, purifying them, and teaching them the Book and Wisdom—although they previously were in clear deviation.»¹

From this, we realize the urgency of providing the English-speaking public with writings that refine the understanding of Islām and present it in a pure and simple form that incorporates two aspects:

- a. **Purified Islamic teachings.**
- b. **Practical guidelines** for implementing them.

1. *Al-Jumu'ah* 62:2.

Indeed, this is the mission that we adopt, and this book is a humble step in this direction.

1. Purification

Purification (or *tasfiyah*) is required in regard to our knowledge-sources, beliefs, and practices.

A. PURIFYING OUR SOURCES OF KNOWLEDGE

Islāmic knowledge and religious action may not be founded on narrations that are falsely attributed to the Prophet (ﷺ) or his companions (رضي الله عنه). Such narrations are among the main causes of deviation from true Islām. Therefore, purifying our knowledge from weak and fabricated narrations is an essential task that must be fully incorporated into our learning and teaching efforts. Praising those who strive in purifying the Islāmic knowledge, Allāh's Messenger (ﷺ) said:

﴿يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عُدُولٌ، يَنْفُونَ عَنْهُ تَحْرِيفَ الْغَالِبِينَ،
وَأَتْسِحَّاً الْمُبْطِلِينَ، وَتَأْوِيلَ الْجَاهِلِينَ.﴾

‘This knowledge will be carried by the trustworthy individuals from every generation; they expel from it alterations of extremists, falsehoods of pretenders, and misinterpretations of the ignorant.’¹

B. PURIFYING OUR BELIEFS

Philosophical arguments, cultural dictates, and alien notions have tainted the beliefs of many Muslims. Therefore, it is imperative to purify the Islāmic faith, basing it solely on authentic texts from the Qur’ān and Sunnah, cleansing it from all forms of *shirk*, and aligning it with

1. Recorded by al-Bayhaqī, Ibn ‘Adiyy, and others from Abū Hurayrah, Ibn Mas‘ūd, and other companions (رضي الله عنه). It is verified to be *hasan* by al-Albānī (*Hidāyat-ur-Ruwāh* 239).

the belief of the *sahābah* that Allāh (ﷻ) praised, saying:

﴿فَإِنْ يَأْمُرُوا بِمَا أَنْهَىٰ مَعْيَلِهِ فَقَدْ أَهْتَدَوْا﴾ البقرة ١٣٧

«So if they believe as you (O Muḥammad and your companions) believe, they are truly guided.»¹

C. PURIFYING OUR ACTIONS

Innovated acts of worship (*bid'ahs*), not authorized by Allāh (ﷻ) or His Messenger (ﷻ), have marred the religious practices of many Muslims. Therefore, it is imperative to purify the Islāmic practices, basing them on authentic texts from the Qur’ān and Sunnah, matching them with the understanding and practice of the *sahābah*, and cleansing them from *bid'ahs*. This is the “path of the believers” that Allāh (ﷻ) describes as:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا نَبَيَنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ عَيْرَ سَبِيلِ الْمُؤْمِنِينَ﴾
﴿وَلَوْلَهُمْ مَا تَوَلَّوْنَ وَنُصِّلُوهُ جَهَنَّمَ وَكَانُوكُمْ مَهْمِلاً﴾ النساء ١١٥

«He who opposes the Messenger—although guidance became clear to him—and follows a path other than that of the believers: We will give him the consequence he chose and admit him into hell—the worst destination.»²

2. Cultivation

Cultivation (or *tarbiyah*) is to establish our beliefs and actions upon the purified knowledge and then continue to grow with this knowledge. Cultivation goes hand-in-hand with purification.

1. *Al-Baqarah* 2:137.

2. *An-Nisā'* 4:115.

A. BECOMING TRUE FOLLOWERS OF THE SALAF

The above discussion about purifying our beliefs and actions must extend into cultivating ourselves and our communities upon the purified teachings, striving to be true followers of our great *Salaf*, the *sahābah* (رضي الله عنهم). Praising both the *sahābah* and their true followers, Allāh (ﷻ) says:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ آتَيْنَاهُمْ بِالْحَسَنِ
رَبِّنَا اللَّهُ عَنْهُمْ وَرَضِيَ عَنْهُمْ وَآتَاهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ
خَلِيلِنَّ فِيهَا أَبْدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾١٠٠﴾ التوبه

«The first to embrace Islām among the *Muhājirūn* and the *Anṣār*, and also those who follow them in the best way: Allāh is pleased with them and they are with Him. He has prepared for them gardens beneath which rivers flow, and in which they will abide eternally. This is the supreme success.»¹

The *sahābah* were the righteous group that Allāh (ﷻ) chose to accompany His Prophet (ﷺ) and receive His Message. They left the false religion of their forefathers, eagerly accompanied the Prophet (ﷺ), learnt directly from him, helped him establish the first and best Islāmic community, and precisely disseminated his teachings.

When the Muslims make the *sahābah* their true role models, they will then become inclined toward the correct pursuit of truth, and their minds will become free from stubborn and ignorant loyalty to *mathhab*s (sects), parties, or factions.

1. At-Tawbah 9:100.

B. CALLING TO THE PURE RELIGION

A vital part of the cultivation process is to invite all people, Muslims and non-Muslims, to the pure and unadulterated religion of Islām. This should be done through:

- Being exemplary models for our message, adorning ourselves with good manners and righteous actions.
- Presenting our noble message with wisdom, benevolence, and kindness. Allāh (ﷻ) says:

﴿وَلَنَكُنْ مِّنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَا عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

آل عمران ١٠٤

«Let there be among you (O Muslims) a community who invite to goodness, enjoin right, and forbid wrong. Such are the successful.»¹

Undertaking the obligation of inviting to Allāh's path is the duty of all Muslims, individually and collectively, each according to his best ability. Allāh (ﷻ) commands:

﴿وَتَعَاوَنُوا عَلَى الْإِيمَانِ وَلَا تَنَعِّشوْا عَلَى الْإِثْمِ وَالْعَدْوَنِ﴾ المائدة ٢

«Help one another in righteousness and piety; and do not help one another in sinning and transgression.»²

This is the only way to attain Allāh's acceptance and achieve happiness and success. Allāh (ﷻ) says:

﴿وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا

﴿الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبَرِ ﴿٣﴾ الْعَصْرُ

«By time, a human is surely in loss, except

1. Āl 'Imrān 3:104.

2. Al-Mā'idah 5:2.

for those who believe, do righteous deeds, mutually enjoin the truth, and mutually enjoin perseverance.»¹

This, further, is the way to establish among the believers a true and honest compassion that emanates from a strong unifying cause. Allāh (ﷻ) says:

﴿ وَاعْتَصِمُوا بِبَرْكَةِ اللَّهِ جَمِيعًا وَلَا تَنْقِرُوهُ ﴾ آل عمران ١٠٣

«Hold fast, all together, to Allāh's rope, and do not disunite.»²

C. PRESENTING THE ISLĀMIC SOLUTION

Inviting to the Truth includes providing realistic Islāmic solutions to contemporary problems. There is no doubt that Allāh's guidance is the only comprehensive way for resolving people's problems at the individual and communal levels. Allāh (ﷻ) says:

﴿ وَإِنْ أَخْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَنْتَعِنْ أَفْوَاهَهُمْ ﴾ الرَّأْدَة ٤٩

«Arbitrate among them (O Muḥammad) according to what Allāh has revealed, and do not follow their errant views.»³

Indeed, we seek Allāh's guidance and help, and we implore Him (ﷻ) to enable us to purify and cultivate ourselves and our communities in the way that is most pleasing to Him—*āmīn*.

1. *Al-'Aṣr* 103:1-3.

2. *Āl 'Imrān* 3:103.

3. *Al-Mā'idah* 5:49.

PREFACE

Imān Made Easy

The *Imān Made Easy* series covers the six pillars of *Imān* mentioned in the *hadīth* of Jibrīl (ﷺ) and elaborates on some subjects related to them. The material is well-founded on authentic proofs from the Qur’ān and Sunnah. The books are written in easy language, making them accessible to individuals with a limited vocabulary, including children and young adults.

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

1	Knowing Allāh	الْعِلْمُ بِاللَّهِ
2	Knowing the Angels	مَعْرِفَةُ الْمَلَائِكَةِ
3	Knowing Allāh’s Books & the Qur’ān	مَعْرِفَةُ كُتُبِ اللَّهِ وَالْقُرْآنِ
4	Knowing Allāh’s Prophets & Messengers	مَعْرِفَةُ أَنْبِياءِ اللَّهِ وَرُسُلِهِ
5	Knowing the Last Day	مَعْرِفَةُ الْيَوْمِ الْآخِرِ
6	Believing in Allāh’s Decree, <i>Qadar</i>	إِيمَانُ بِالْقَضَاءِ وَالْقَدْرِ

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

and individuals.

A Word to Parents and Educators

THE GOALS OF TRUE EDUCATION

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

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

FAULTS IN CURRENT ISLĀMIC CURRICULA

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

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

We find that the themes of some Islāmic children's books revolve around magic and superstition, deviant beliefs and practices, historical falsehoods and slanders, offensive thought, or disguised invitations to religious or ideological beliefs that contradict pure Islām!

MENDING THE RIFT

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

In these books, we base the material that we present on the authentic sources: Allāh's Book, His Messenger's (ﷺ) Sunnah, and the clear understanding of the true scholars of Islām.

Without compromising correctness of concepts or breadth of coverage, we use easy language and simplified discussions. This makes these books ideal as textbooks for elementary and intermediate school levels. In addition, their attractive appearance and numerous exercises make them useful sources of both knowledge and entertainment.

These publications are, therefore, a humble response to our realization of a great responsibility: the responsibility of bringing forth, before the English speaking youth, reading and study materials that refine the Islāmic concepts and present Islām pure and simple, as close as possible to the way that it was understood and practiced by its early righteous pioneers—the *Salaf*.

This Book

Knowing Allāh is the first book in the *Īmān Made Easy* series, thoroughly covering the first pillar of faith. It targets elementary school students, but has also been found beneficial for older students and adults.

Special care is taken to present the belief in Allāh according to the understanding of the *Salaf*, avoiding the pitfalls of *tashbīh* (likening) and *ta'til* (suspension).

We conclude the book with what should be the outcome of correct belief: worshiping Allāh (ﷻ) as He alone

deserves to be worshiped.

Acknowledgment

All praise and thanks are due to our Lord (ﷻ) who facilitated the completion of this work.

I ask Allāh (ﷻ) to reward all the Muslims who helped and supported this effort in various ways.

In particular, I ask Him (ﷻ) to reward my *shaykh* and teacher, Muḥammad Nāṣir-ud-Dīn al-Albānī (ﷻ), whose works have been of tremendous benefit to me.

I ask Him (ﷻ) to reward my wife whose relentless support and advice have always provided a gentle push toward the completion of my projects.

I ask Him (ﷻ) to reward my daughters and other individuals who proofread the manuscript and provided valuable suggestions.

I ask Him (ﷻ) to reward Bilāl Zuhayr ash-Shāwīsh who has kindly and intently provided brotherly advice and help, employing the abilities and expertise of “Al-Maktab-ul-Islāmī” in publishing all my books.

I ask Him (ﷻ) to make this humble effort helpful and profitable to the Muslims, forgive my shortcomings, purify my work from hypocrisy and conceit, and accept it from me.

My Lord, forgive me, my parents, and all of the believers, and bestow Your peace and praise upon our Prophet Muḥammad (ﷻ).

أبو عبد الله مُحَمَّدْ بْنُ مُصطفى الجبالي

Muḥammad Muṣṭafā al-Jibālī

Al-Madīnah an-Nabawiyah

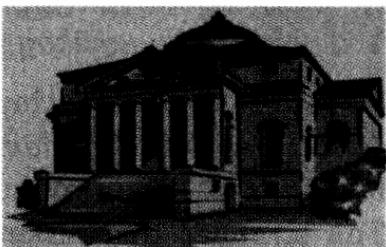
Al-Muḥarram 1435 / November 2013

1. THE PILLARS OF FAITH

Pillars of a Building

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

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



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

Both types of pillars have been mentioned in an important *hadīth* known as the “*Hadīth of Jibrīl*”.

The *Hadīth of Jibrīl*

‘Umar (ؑ) was a great *sahābi* (or companion) of the Prophet (ﷺ). He used to be with him very often. ‘Umar (ؑ) tells us of a very special event that happened when he and other *sahābah* (or

companions) were once sitting with the Prophet (ﷺ) in his *Masjid* at al-Madīnah.

THE STRANGER

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

The stranger stood facing the Prophet (ﷺ) and said, «السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ.» “*Salām* (or peace) be on you, O Muḥammad.” The Prophet (ﷺ) answered his *salām*. The stranger then asked, “May I come closer, O Muḥammad?” The Prophet (ﷺ) answered, «أُذْنٌ.» **«Come closer.»** The stranger moved closer to the Prophet (ﷺ). Again, he asked for permission to come closer, and the Prophet (ﷺ) gave him permission. He repeated this a few more times until he was right next to the Prophet (ﷺ). Then he sat on the ground facing him. His knees touched the Prophet’s (ﷺ) knees, and he placed his hands on the Prophet’s (ﷺ) thighs. The *sahābah* were surprised at how this stranger behaved with the Prophet (ﷺ)—as if he knew him very well.¹

1. The stranger did not show as much respect to the Prophet (ﷺ) as the *sahābah* did. He did not say who he was. He called him from a distance by his first name instead of saying, “*O Rasūl-Ullāh*.” He sat too close to him, and he even placed his hands on the Prophet’s (ﷺ) thighs. Later on, we also see that he

THE PILLARS OF ISLĀM

The stranger said, “O Muḥammad! Tell me about Islām.” The Prophet (ﷺ) replied:

«الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحْجُجَ الْبَيْتَ إِنْ
أَسْتَطَعْتَ إِلَيْهِ سَبِيلًا.»

«Islām is that you should:

1. Testify (believe and say) that there is no god to worship except Allāh, and that Muḥammad is the Messenger of Allāh,
2. Perform *ṣalāh* (prayers),
3. Give *zakāh* (charity),
4. Fast (the month of) *Ramādān*, and
5. Go for *hajj* (pilgrimage) to the House¹ if you can.»



The stranger asked, “If I do this, would I then be a Muslim?” The Prophet (ﷺ) said, «نعم.» **«Yes.»** The stranger said, “You spoke the truth!” The *sahābah* were amazed at how this stranger dared to ask the Prophet (ﷺ) and then tell him that he was right!¹²

asked the Prophet (ﷺ) different questions. After hearing each answer, he said, “You spoke the truth!”

1. “The House” here means: al-Ka’bah in Makkah.
2. This story shows the great manners of the Prophet (ﷺ). He

THE PILLARS OF *ĪMĀN*

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

«الإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ حَيْرَهُ وَشَرَّهُ.»

«*Īmān* is that you believe in:

- 1. Allāh,**
- 2. His angels,**
- 3. His books,**
- 4. His messengers,**
- 5. The Last Day, and**
- 6. *Qadar*¹ – whether good or bad.»**

The stranger asked, “If I do this, would I then be a *mu’mīn* (believer)?” The Prophet (ﷺ) said, «نَعَمْ». **«Yes.»** The stranger said, “You spoke the truth!”

IHSĀN

The stranger then said, “Tell me about *ihsān* (or doing things in the best way).” The Prophet (ﷺ) replied:

«الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَائِنَكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.»

saw a stranger wishing to learn about Islām. The stranger acted rudely. Yet, the Prophet (ﷺ) was not angry or upset. He remained calm while he answered the stranger’s questions. He did not interrupt him, ask him who he was, or push him away from him.

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

«*Iḥsān* is to worship Allāh as if you can see Him. Because even though you cannot see Him, He always sees you.»

The stranger said, “You spoke the truth!”

THE LAST HOUR

The stranger then said, “Tell me about the time of the (Last) Hour¹.” The Prophet (ﷺ) replied:

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ.»

«The one whom you are asking (the Prophet) does not know about it any more than the one who is asking.»²

The stranger said, “Tell me then about some of the signs of the Last Hour.” The Prophet (ﷺ) replied:

«أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَّةَ الْعُرَاءَ الْعَالَةَ»



«رِعَاءُ الشَّاءِ يَنْطَلِقُونَ فِي الْبُنْيَانِ.»

«(Among its signs is that) a slave woman will give birth to her mistress³. And you will see those who were bare-foot, clothesless, and very poor goat shepherds build higher and higher buildings.»⁴

1. This will be when Allāh destroys everything in this world before the Day of Judgment.
2. This means that no one other than Allāh knows when the Last Hour will be—not even the Prophet (ﷺ) or the angel Jibrīl (جبريل).
3. This means that slaves will become rulers.
4. We know from the Qur’ān and other *hadīths* that there are

WHO WAS THE STRANGER?

Right after this, the stranger walked away. The Prophet (ﷺ) remained quiet for a while, and then said, «رُدُّوا الرَّجُلَ» **Bring that man back.** Some men went after him but could not find him anywhere. After a long silence, the Prophet (ﷺ) said to 'Umar:

«يَا عُمَرُ أَنْتَ رِيْسُ الْمُسْلِمِينَ مَنِ السَّائِلُ؟»

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

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

«هَذَا جِبْرِيلُ أَنَّا كُمْ يُعَلَّمُكُمْ دِينَكُمْ، فَخُذُّوْا عَنْهُ.»

«That was Jibrīl (or Gabriel)! He came to you to teach you your religion, so learn from him.»

The Prophet (ﷺ) added:

«وَالَّذِي نَفْسِي بِيَدِهِ، مَا شُبَّهَ عَلَيَّ مُنْذُ أَتَانِي قَبْلَ مَرَّتِي هَذِهِ، وَمَا عَرَفْتُهُ حَتَّى وَلَّ.»

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

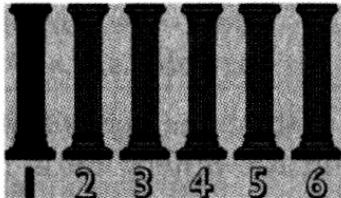
many other signs of the Last Hour. Among them is that the Great Liar (ad-Dajjāl) will appear, the prophet Īsā (ﷺ) will come down from heaven, and the Sun will rise from the west.

1. This is a combination of reports recorded by al-Bukhārī (50, 4777), Muslim (8-10), and others, from 'Umar, Abū Hurayrah,

The Six Pillars of Faith

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

- 1. Belief in Allāh**
2. Belief in Allāh's angels
3. Belief in Allāh's books
4. Belief in Allāh's messengers
5. Belief in the Last Day
6. Belief in *Qadar*.



We must believe in all of these pillars. Allāh (ﷻ) mentions four of them in the following *āyah*:

﴿إِمَّا مَنْ أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ، وَالْمُؤْمِنُونَ كُلُّهُمْ أَمَّنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَكِتَابِهِ، وَرَسُولِهِ﴾ الْبَقْرَةُ ٢٨٥

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

Allāh (ﷻ) also mentions five of them in the following *āyah*:

﴿لَيْسَ أَنَّهُ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَسْرِقِ وَالْمَغْرِبِ وَلَكِنَّهُ أَنَّهُ مَنْ إِمَّا مَأْمَنَ بِاللَّهِ وَإِيمَانُهُ أَكْبَرُ وَإِيمَانُهُ أَكْبَرُ وَالْكِتَابِ وَالْيَتِيمَ﴾ الْبَقْرَةُ ١٧٧

and other companions (رض).

1. *Al-Baqarah* 2:285.

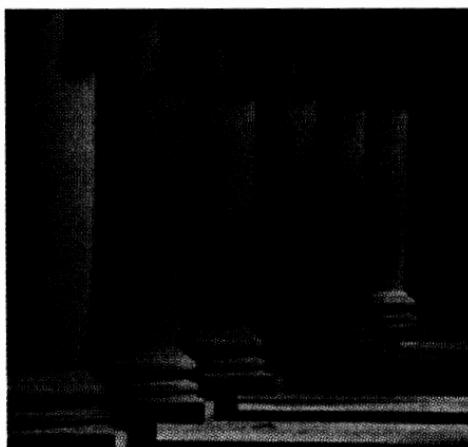
«Goodness is not to turn your faces toward east or west (in the prayer); goodness is to believe in Allāh, the Last Day, the angels, the books, and the prophets, ...»¹

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

﴿وَمَن يَكْفُرُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرَسُولِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ

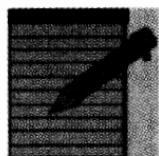
ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾ النساء

«Whoever does not believe in Allāh, His angels, His books, His messengers, or the Last Day, is surely very misguided.»²



-
1. Al-Baqarah 2:177.
 2. An-Nisā' 4:136.

Questions and Exercises



1. In the following table, check (✓) all true statements (1 point each):

#	Statement	✓
1.1	Pillars are not needed in buildings.	
1.2	There are six pillars of Islāmic practices.	
1.3	There are six pillars of Islāmic faith.	
1.4	'Umar (رضي الله عنه) was a close companion of the Prophet (صلوات الله عليه وآله وسليمه).	
1.5	The stranger was tired from travel.	
1.6	The stranger stayed at a hotel.	
1.7	From the very beginning, the Prophet (صلوات الله عليه وآله وسليمه) knew who the stranger was.	
1.8	The stranger behaved in a strange way.	
1.9	The stranger knew when the Last Hour will be.	
1.10	<i>Iḥsān</i> is to obey Allāh (عز وجل) as if we see Him.	
1.11	There are signs to tell us that the Last Hour is coming near.	
1.12	We only need to believe in three of the pillars of faith.	
1.13	Jibrīl (صلوات الله عليه وآله وسليمه) likes to teach us our religion.	
1.14	Poor shepherds will never build high buildings.	

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

①

②

③

④

⑤

3. Mention five of the stranger's actions with the Prophet (ﷺ) that seem to be rude (5 points):

①

②

③

④

⑤

4. The Prophet's (ﷺ) behavior with the stranger showed several good manners. Mention three of them (3 points):

❶	
❷	
❸	

5. In the following table, check (✓) whether each item is a pillar of “*Īmān*” or of “*Islām*” (11 points):

Pillar	<i>Īmān</i>	<i>Islām</i>
Performing <i>salāh</i>		
Belief in the angels		
Declaring the <i>Shahādah</i>		
Belief in the Last Day		
Belief in Allāh's messengers		
Belief in Allāh's books		
Fasting in <i>Ramadān</i>		
Belief in <i>Qadar</i>		
Performing <i>hajj</i>		
Belief in Allāh		
Giving <i>zakāh</i>		

6. The stranger who came to the Prophet (ﷺ) was
[Check (✓) one answer (1 point)]:

- | | |
|--|---|
| <input type="checkbox"/> A new Muslim | <input type="checkbox"/> A secret enemy |
| <input type="checkbox"/> A <i>sahābī</i> | <input type="checkbox"/> An angel |

2. THE FIRST PILLAR

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

The Pure Nature



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

﴿فَإِنَّمَا وَجَهَكُمْ لِلَّذِينَ حَنِيفًا فِطَرَ اللَّهُ أَلَّا يَفْتَرَ النَّاسَ عَلَيْهَا﴾
لَا يَتَبَيَّلَ لِخَلْقِ اللَّهِ ذَلِكَ الَّذِينَ قَوْمٌ وَلَنْ يَكُنْ أَكْثَرُهُمْ
النَّاسُ لَا يَعْلَمُونَ ﴿٢٣﴾ الرُّوم

«Keep your face upon the true religion. This is the pure nature upon which Allāh created the people. There should be no change in Allāh's creation. Truly, this is the correct religion, but most people do not know.»¹

It is sad to know that the nature of most people is not as pure as it was when they were born. Their nature has been ruined by their parents and teachers who taught them wrong things about Allāh. So, their *fitrah* cannot lead them to the truth anymore.

1. Ar-Rūm 30:30.

Abū Hurayrah and al-Aswad Bin Sarī^c (رضي الله عنهما) reported that Allāh's Messenger (ﷺ) said:

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبْوَاهُ يُهَوِّدُهُ وَيُنَصِّرُهُ وَيُشَرِّكَاهُ.»

«Every child is born with a pure nature. It is his parents who then change him into a Jew, a Christian, or a pagan.»¹

Important Tools for Knowing

Allāh (ﷻ) says:

﴿وَاللَّهُ أَخْرَجَكُم مِّنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ

السَّمْعَ وَالْأَبْصَرَ وَالْأَفْقَدَةَ لَعَلَّكُمْ شَكُورُونَ ﴿١٦﴾ النحل

«Allāh brought you out from the bellies of your mothers when you did not know anything. He gave you hearing, seeing, and hearts (or minds) so that you can be thankful (to Him).»²

Therefore, we have two kinds of tools for knowing Allāh and being ready to obey Him:

1. Our *fitrah*.
2. The abilities that Allāh (ﷻ) gave us: eyes for seeing, ears for hearing, minds for thinking and reasoning, and so on.

With these tools, we should look at the world around us and notice the great truth: that there is a great Creator who made us and everything else, and

1. This was recorded by al-Bukhārī (1358) and Muslim (2658).
 2. *An-Nahl* 16:78.

who takes care of us and everything else—this creator is Allāh.

The Great Creator

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

Allāh is the Creator of the Earth, its plains, its mountains, its valleys, its rivers, and its oceans.

Allāh is the Creator of the Sun, the Moon, and all other planets and stars in the skies.

Allāh is the Creator of everything. He ﷺ says:

﴿ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ
فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكَافِلٌ ﴾^{١٠} الأنعام

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

We should always remember that Allāh is the Creator and Care-taker of everything.

Belief in Allāh Has Three Parts

We learn from the above *āyah* that Allāh is our Creator and Lord. We must worship Him because He is the only true God. We also learn that He has the greatest power and knowledge because He can



1. Al-An'ām 6:102.

take care of us and of everything else.

Therefore, believing in Allāh means three important elements:

- a) Allāh is the Creator and Master of everything.
He is the true Lord.
- b) **Allāh has the most supreme qualities.** Many of His great qualities can be learned from the greatness and beauty of the things that He created.
- c) No one deserves our complete love and obedience but Allāh. We need to obey Him and serve Him in the best way. We need to worship Him as He tells us. **He is our only true God.**

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

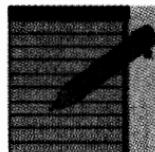
A person who knows Allāh is sure of himself and of his purpose in life. He walks with firm steps in the right direction. He lives a happy life because he knows what he should do and how to do it.

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

We will explain these three elements of believing in Allāh in the next chapters, *inshā 'Allāh*.

Questions and Exercises

1. In the following table, check (✓) all true statements (1 point each):



#	Statement	✓
1.1	Belief in Allāh is the main pillar of <i>Imān</i> .	
1.2	A person's <i>fitrah</i> never changes.	
1.3	Our <i>fitrah</i> helps us know Allāh.	
1.4	Only Muslims are born with a pure <i>fitrah</i> .	
1.5	The pagans change their children's <i>fitrah</i> .	
1.6	Allāh is the creator of most things.	
1.7	Allāh is our Lord because He created us and gave us all what we have.	
1.8	Pagans are as confused as scared rabbits.	
1.9	A believer is happy.	
1.10	A believer does not have a clear goal in life.	

2. The main reasons that Allāh (ﷻ) gave us eyes, ears, and mind are [check (✓) all true statements (3 points)]:

Statement	✓
To look for food.	
To thank Allāh.	
To party.	

Statement	✓
To obey Allāh.	
To exercise.	
To know Allāh.	

3. Belief in Allāh has the following three important elements (3 points):

①

②

③

4. Explain briefly the meaning of “Allāh is the true Lord” (2 points):

5. Explain briefly the meaning of “Allāh is the only true God” (2 points):

3.

ALLĀH'S NAMES AND QUALITIES

Ways of Knowing Allāh

KNOWING HIM THROUGH HIS CREATION

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

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

Allāh (ﷻ) often instructs us to learn about Him from His creation. For example, He says:

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبْلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾

﴿وَإِلَى الْجَبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

«Will they not look at the camels—how they are created, and the sky—how it is raised, and the mountains—how

**they are erected, and at the earth—
how it is spread out?»¹**

Allāh (ﷻ) also says:

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طَبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ﴾

﴿مِنْ تَفْنِيدٍ فَإِنِّي أَنْجِعُ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ﴾ ﴿الْمَلَك﴾

«(Glorified is Allāh) who created seven heavens in layers. You do not see in the creation of the Most Merciful any discrepancy. So look back (at the sky); do you see any weakness (in its structure)?»²

KNOWING HIM FROM THE QUR'ĀN AND SUNNAH

Also, we learn a great deal about Allāh (ﷻ) from what He told us about Himself in the Qur'ān, and from what the Prophet Muḥammad (ﷺ) told us in his *hadīths*. These are the only two ways to learn about Allāh precisely.

This is how we learn Allāh's excellent names and supreme qualities. Allāh's (ﷻ) excellent names and supreme qualities allow us to know Him; they tell us all what we need to know about Him.

The Excellent Names

Allāh's names are called the excellent names because they are all good and wonderful. Allāh (ﷻ) says:

1. *Al-Ghāshiyah* 88:17-20.

2. *Al-Mulk* 67:3.

١٨٠ ﴿وَلِلّٰهِ الْأَسْمَاءُ الْمُسْكِنَىٰ فَادْعُوهُ بِهَا﴾ الأعراف

«To Allāh belong the excellent names, so call on Him by them.»¹

This means that we should use Allāh's excellent names when we supplicate to Him.

Allāh's excellent names are found in the Qur'ān and authentic *hadīths* of the Prophet (ﷺ). Nobody is allowed to make up names for Allāh.

THE NUMBER OF NAMES

The excellent names are very many. Only Allāh (ﷻ) knows how many they are.

Allāh taught us more than one hundred of His names. We should learn as many of them as possible in order to know Him better.

Among Allāh's names that we know, there are ninety-nine that are very special. Abū Hurayrah (رض) tells us that the Prophet (ﷺ) said:



«إِنَّ لِلّٰهِ تِسْعَةَ وَتَسْعِينَ اسْمًا مائةً إِلَّا وَاحِدًا، مِنْ أَخْصَاصِهَا دَخَلَ الْجَنَّةَ.»

«Surely, Allāh has ninety-nine names— one less than a hundred. Whoever counts them will enter Jannah.»²

Here, “counting” Allāh's ninety-nine names does not mean only to count their number. It also means:

1. *Al-A'rāf* 7:180.

2. This was recorded by al-Bukhāri (2736, 6410, 7392), Muslim (2677), and others.

- (a) Knowing them.
- (b) Understanding and believing in them.
- (c) Behaving in a way arising from our belief in them.

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

SOME WRONG NAMES

We should be careful about the list of ninety-nine names that is often hung on walls or put on the inside covers of some books. Some of those names are correct while others are not. The correct names come from the Qur’ān or authentic *hadīths*.

The incorrect ones come from a weak *hadīth*¹ that mixes what is right with what is wrong. So we should teach the people around us to be careful with that list and to avoid hanging it in their houses or *masjids*.

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

1. The weak *hadīth* was recorded by at-Tirmithī (3507) and others, and was shown to be weak by al-Albānī.

SOME TRUE EXCELLENT NAMES

Some of Allāh's excellent names are given in the following table¹:

Name	Meaning	الاسم
Al-Aḥad	The only One	الْأَحَد
Al-A'lā	The most High	الْأَعْلَى
Al-'Alīm	The Knower	الْعَلِيم
Al-'Azīz	The Mighty and Honorable	الْعَزِيز
Al-Bārī'	The Originator	الْبَارِئ
Al-Baṣīr	The One who sees everything	الْبَصِير
Al-Ghafūr	The Forgiver	الْغَفُور
Al-Ghāniyy	The One who needs none	الْغَنِيّ
Al-Jabbār	The most Powerful	الْجَبَّار
Al-Hakīm	The Wise	الْحَكِيم
Al-Hayy	The One who lives forever	الْحَيّ

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

Name	Meaning	الاسمُ
Al-Khāliq	The Creator	الخَالِقُ
Allāh	The only true God who deserves to be worshiped	اللهُ
Al-Malik	The true King	الْمَلِكُ
Al-Muhaymin	The One who watches over His creation	المُهَمِّينُ
Al-Mu'min	The One who gives security	الْمُؤْمِنُ
Al-Muṣawwir	The One who forms all things and makes their shapes	الْمُصَوِّرُ
Al-Mutakabbir	The Supreme	الْمُتَكَبِّرُ
Al-Qadīr	The Capable	الْقَدِيرُ
Al-Qayyūm	The One who supports all of the creation	الْقَيْوُمُ
Al-Quddūs	The Pure; the most Perfect who does not make mistakes	الْقُدُّوسُ
Al-Wadūd	The Loving	الْوَدُودُ
Al-Wahhāb	The Giver	الْوَهَابُ
Ar-Rabb	The Lord; the One who owns and controls everything	الرَّبُّ

Name	Meaning	الأشْمُ
Ar-Rahmān	The most Merciful	الرَّحْمَنُ
Ar-Rahīm	The One who gives mercy to those who deserve it	الرَّحِيمُ
As-Salām	The One who gives peace	السَّلَامُ
Aṣ-Ṣamad	The One that everyone needs while He needs none	الصَّمَدُ
As-Samī'	The One who hears everything	السَّمِيعُ

The Supreme Qualities

Allāh's qualities are most magnificent (or great). We call them Allāh's supreme qualities (or attributes).

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

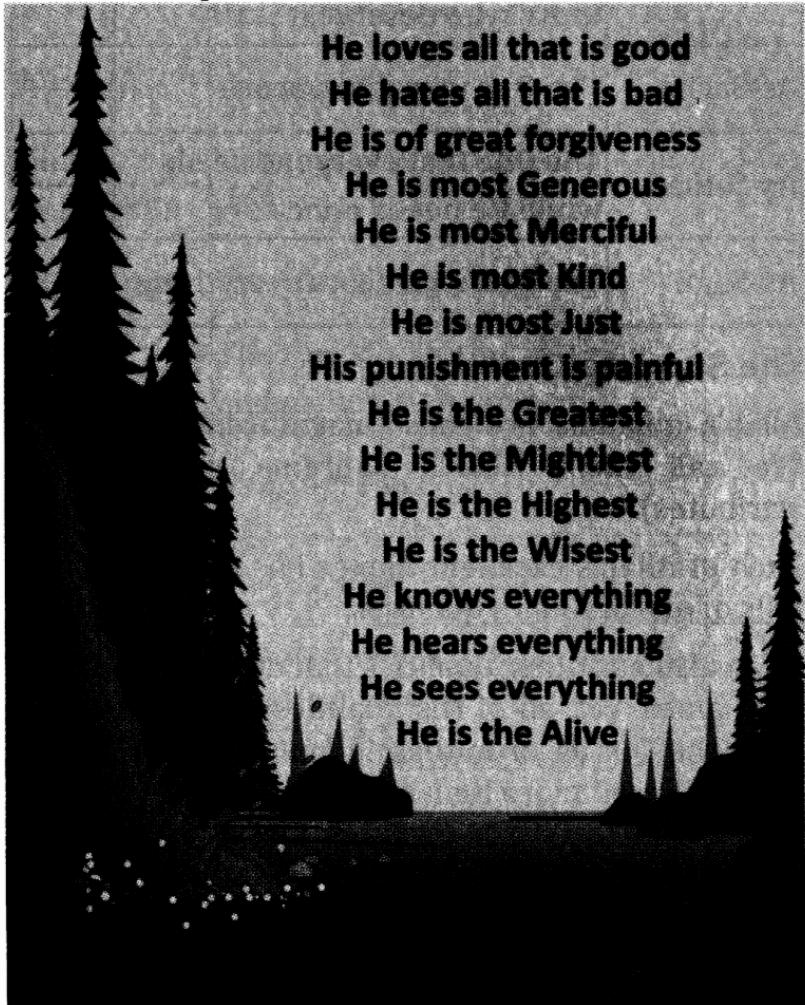
Allāh also has other qualities that do not come from His names. Yet, all of His qualities should be taken from the Qur'ān or authentic *ḥadīths*. Allāh knows about Himself more than anyone else. He is the only One who knows His qualities and is able to tell them to us.

Some of Allāh's supreme qualities appear in the next picture.

By knowing Allāh's supreme qualities, we know Him very well. We know that He (ﷻ) has life, might,

knowledge, wisdom, and so on. We know that He gives severe punishment, that He loves good, and that He hates evil.

We will learn more about Allāh's qualities in the next few chapters.



How to Understand Allāh's Qualities

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

Allāh created everything, and His creation does not look like Him.

Allāh created food and drink, which we need to re-



main alive. But He does not need any food or drink. He (ﷻ) says:

﴿ قُلْ أَغَيْرَ اللَّهِ أَتَتَخْدُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ
وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ﴾ الْأَنْعَامُ ١٤

«Say, “Should I take other than Allāh as my protector? He is the Creator of the heavens and Earth. He feeds others, but He is not fed.”»¹

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

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴿ ٦ ﴾ اللَّهُ الصَّمَدُ لَمْ يَكُلْ وَلَمْ

1. Al-An‘ām 6:14.

يُوكَذَ ﴿٢﴾ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ ﴿١﴾ الإِخْلَاصُ

«Say, “Allāh is One. He is aṣ-Šamad (everything needs Him and He needs nothing). He does not have a child, nor was He born (to someone else). No one can ever be equal to Him.”»¹

So we believe that Allāh is most Great and Powerful. His qualities are the greatest and most supreme, and are not like the qualities of His creation. He (ﷻ) says:

﴿لَيْسَ كَمِثْلِهِ، شَهِيدٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾١١﴾ الشُورى

«Nothing is like Him, and He is the Hearing and Seeing.»²

Therefore, in understanding Allāh’s qualities, we should avoid the following four mistakes:

#	Mistake	Its Meaning	الخطأ
a	Taḥrīf	Changing the qualities’ meaning.	تحريف
b	Ta’til	Rejecting their meaning.	نَفْطِيل
c	Tamthīl	Likening Allāh to His creation.	تَمْثِيل
d	Takyīf	Subjecting Allāh’s qualities to our limited understanding.	تَكْيِيفٌ

Benefits in Knowing Allāh’s Names and Qualities

Knowing the names and qualities of our Great Lord (ﷻ) helps us know Him better, and teaches us

1. Al-Ikhlas 112:1-4.

2. Ash-Shūra 42:11.

how to deal with Him in the most proper way.

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

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

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

Knowing Allāh's (ﷺ) names and qualities helps us address Him with respect and politeness. Calling on Him with His excellent names is the best and sure way to be polite with Him.

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

With true belief in Allāh (ﷺ), we can live a good and happy life, love good for others, and hate envy, lying, selfishness, and other bad qualities.

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

﴿وَلَيَنْصُرَنَّ أَهْلَهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوْيٌ عَزِيزٌ ﴾ الحج

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

Those Who Do Not Know

The knowledge about Allāh (ﷻ) is so simple and clear. It is clear for those whose eyes are not blinded and whose hearts are not locked. It is very surprising that many people do not know this, which means that:

- They do not know that Allāh is their Creator and Master!
- They do not know that Allāh has created them from nothing!
- They do not know that Allāh takes care of them and gives them life, health, and food!
- They do not know that they need to worship Allāh alone!
- They do not know why they were created, why they live, and where they will go after death!

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

Allāh (ﷻ) tells us about this kind of people in the

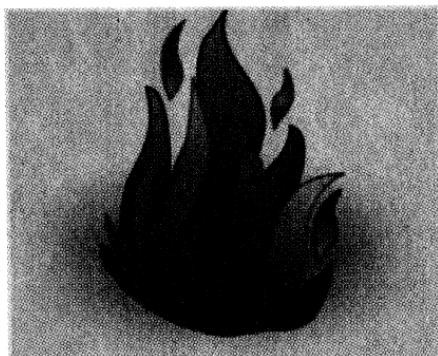
1. *Al-Hajj 22:40.*

second half of the following āyah:

﴿إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ مَأْمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَسَّكُونَ بِمَا نَاهَى كَمَا نَاهَى كُلُّ الْأَنْفَاسِ وَالنَّارُ مَتَوْيَ لَهُمْ ﴾١٦﴾

محمد

«Allāh will surely admit those who believe and do good into gardens through which the rivers flow. And as for those who reject belief, they enjoy themselves now, and eat like the animals, but the fire (of hell) will be their permanent home.»¹

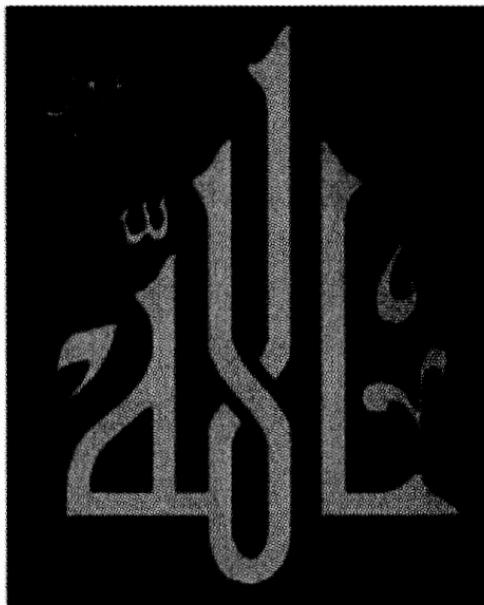


Those people cause evil and harm in the world because they do not know good from evil. They do not know what angers Allāh (ﷻ) or what pleases

1. *Muhammad* 47:12.

Him. They cannot follow a guide, because they do not know their Guide—Allāh (ﷻ).

Many people on earth are like this. They keep away from Allāh's teachings and guidance, and they do not do what Allāh tells them. They are *kuffār* or disbelievers. May Allāh (ﷻ) save us from being like them, *āmīn*.



Questions and Exercises



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

#	Statement	✓
1.1	We learn about Allāh (ﷻ) from science-fiction and super-hero stories.	
1.2	We learn about Allāh from the Qur'ān.	
1.3	We learn about Allāh from the world around us.	
1.4	We learn about Allāh from His previous books.	
1.5	We learn about Allāh from the Sunnah of the Prophet (ﷺ).	
1.6	We learn about Allāh from newspapers.	

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

①	
②	
③	
④	
⑤	

3. Mention five of Allāh's names together with a brief explanation of each (5 points):

Name	Brief Explanation
①	
②	
③	
④	
⑤	

4. "Counting" Allāh's names means three things (3 points):

①
②
③

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

--

6. In the following table, check (✓) all true statements (1 point each):

#	Statement	✓
6.1	Allāh only has ninety-nine names.	
6.2	The scholars make Allāh's excellent names.	
6.3	Some names in the 99-names posters that people hang are not true names of Allāh.	
6.4	It is good to hang a list of Allāh's names for protection.	
6.5	We can only know Allāh's qualities from the Qur'ān and Sunnah.	
6.6	Allāh benefits from some of His creation.	
6.7	Allāh does not need food.	
6.8	Some of Allāh's qualities are like the qualities of the people.	
6.9	Allāh does not need a wife or a child.	
6.10	A person who does not know Allāh is <i>kāfir</i> .	

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

①	
②	
③	
④	
⑤	

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

Quality	Brief Explanation
①	
②	
③	
④	
⑤	

9. Mention four things that Allāh (ﷻ) instructs us to observe in the four *āyāt* of *Sūrat-ul-Ghāshiyah* (88:17-20) that were cited earlier (4 points):

①
②
③
④

10. Mention three important things that we learn from the *āyah* of *Sūrat-ul-Mulk* (67:3) that was cited earlier (3 points):

①

②

③

11. Mention five benefits of knowing Allāh (ﷻ) (5 points):

①

②

③

④

⑤

12. Mention and explain four mistakes that some people make in regard to Allāh's qualities (4 points):

Mistake	Explanation
①	
②	
③	
④	

13. Explain why we should call upon Allāh (ﷻ) with His excellent names (3 points):

4. **MISUNDERSTOOD QUALITIES**

Introduction

There are qualities of humans and other creatures that describe body parts. We call them “bodily” or “physical” qualities.

Face, hand, and foot are examples of physical qualities. We know exactly what it means to say that a person has a face, a hand, or a foot. We also know that a human’s foot is different from that of a cow or a table.

Allāh (ﷻ) tells us some of His qualities that have physical names. When we study these qualities, we should keep in mind the following guidelines:

1. These qualities are real, because what Allāh (ﷻ) tells us about Himself is real and accurate.
2. These qualities cannot have physical meanings, because they belong to Allāh (ﷻ) who created the physical world where we live.
3. We cannot imagine how these qualities are for Allāh (ﷻ), because this is beyond our human ability.
4. We know for sure that Allāh’s (ﷻ) qualities are not like any of His creation.
5. We know for sure that Allāh’s (ﷻ) qualities are most supreme and perfect.

6. We only describe Allāh (ﷻ) with the qualities of physical names that He describes Himself with. For example, we cannot say that Allāh has a body, because He does not say this.

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

Allāh's Face

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

Allāh mentions His face in the Qur'ān. He tells us that it has majesty and honor. He (ﷻ) says:

﴿وَيَسْعَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴾١٧ الرحمن

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

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

﴿وَسَيُجْنِبُهَا الْأَنْفَقَ ﴿١٨﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٩﴾ وَمَا لِأَحَدٍ عِنْهُ ﴾

﴿مَنْ يَقْعُدْ مُجْزَئًا ﴿٢٠﴾ إِلَّا لِيَغْنَمَ وَمَوْرِيهِ الْأَخْلَقُ ﴿٢١﴾ اللَّلِّ ﴾

«A person who is very pious will be saved from it (the Fire)—he who gives

1. Ar-Rahmān 55:27.

from his money to purify himself, does not leave on himself favors due to others, and only seeks the face of his Lord, the Most High.»¹

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

«إِنَّ اللَّهَ أَمْرَكُمْ بِالصَّلَاةِ، فَإِذَا صَلَيْتُمْ فَلَا تَلْتَمِسُوا، فَإِنَّ اللَّهَ يَنْصُبُ وَجْهَهُ لِوَجْهِ عَبْدِهِ فِي صَلَاةِهِ مَا لَمْ يَلْتَمِسْ.»

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

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

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

1. *Al-Layl* 92:17-20.

2. This was recorded by at-Tirmidhī, Ibn Ḥibbān, and others. It was verified to be authentic by al-Albānī (*Sahīh-ut-Targhib* 552).

Allāh's Eyes

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

Allāh mentions His eyes in the Qur'ān. He (ﷻ) says:

﴿ تَحْمِلُ يَأْعِيْنَا جَزَاءً لِّمَنْ كَانَ كُفُّارَ ﴾ الْقَمَرِ ۝

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

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

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

So we believe that Allāh (ﷻ) has eyes. They are most perfect. He sees and watches with them. But we do not and cannot know how they are.

Allāh's Hands

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

1. Al-Qamar 54:14.

WHAT ALLĀH DOES WITH HIS HANDS

Allāh (ﷻ) mentions His hands in the Qur'ān. For example, He (ﷻ) tells us that He created Ādam (or Adam) (ﷺ) with them:

﴿ قَالَ يَٰٰإِبْلِيسُ مَا مَنَعَكَ أَنْ سَجُّدَ لِمَا خَلَقْتَ بِيَدَيِّكَ ﴾ ص ٧٥

«He (Allāh) said, “O Iblīs (Satan), what prevented you from making *sujūd* (or prostration) to that (Ādam) whom I created with My two hands?”»¹

Allāh (ﷻ) tells us of the power and greatness of His hands. He says:

﴿ وَالْأَرْضُ جَمِيعًا فَبَضَّطَهُ، يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ

﴿ مَطْوِقَتُ بِيَمِينِهِ ﴾ الزمر ٦٧

«The entire Earth will be in His (hand's) grip on the Day of Resurrection, and the heavens will be folded in His right hand.»²

Allāh spends and gives to His creation with His hand. Abū Hurayrah (رض) reported that the Prophet (ﷺ) said:

«إِنَّ يَمِينَ اللَّهِ مَلَائِي لَا يَغِيِّضُهَا نَفَقَةٌ، سَحَاءُ اللَّيْلَ وَالنَّهَارَ، أَرَأَيْتُمْ

مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَنْقُصْ مَا فِي يَمِينِهِ.»

«Indeed, Allāh's hand is always full and is never decreased by spending. It is generous night and day. Look at what

1. Sād 38:75.

2. Az-Zumar 39:67.

He spent since He created the heavens and Earth—all of that did not decrease what is in His right hand.»¹

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

From these texts, we understand that Allāh's hands represent creation, power, control, giving, and generosity. But we do not know, and we cannot know how Allāh's hands are.

BOTH HANDS ARE RIGHT HANDS

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

'Abdullāh Bin 'Umar (رضي الله عنهما) reported that the Prophet (ﷺ) said:

«إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَىٰ مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ،

وَكُلُّنَا يَدِيهِ يَمِينٌ: الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِهِمْ وَمَا وَلُوا.»

Indeed, on the Day of Resurrection, Allāh will place the just people on platforms of light. They will be on the right side of ar-Rahmān (the Most Merciful)—and both of His hands are right hands. Those are the ones who are just

1. This was recorded by al-Bukhārī (4684) and Muslim (993).

in their rule, families, and anything of which they are in charge.»¹

Allāh’s Fingers

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

The Prophet (ﷺ) tells us about Allāh’s fingers. ‘Abdullāh Bin ‘Amr Bin al-‘Ās (رضي الله عنه) reported that the Prophet (ﷺ) said:

﴿إِنَّ قُلُوبَ بَنِي آدَمَ كُلُّهَا يَبْيَنَ إِصْبَاعَيْنِ مِنْ أَصْبَاعِ الرَّحْمَنِ،
كَقَلْبٍ وَاحِدٍ، يُضَرِّفُهُ كَيْفَ شَاءَ.﴾

«Indeed, all of the hearts of human beings are between two of the fingers of ar-Rahmān (the Most Merciful). (To Him,) they are all like one heart that He controls as He wishes.»²

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

Allāh’s Leg

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

The Prophet (ﷺ) tells us about Allāh’s leg. Abū Sa‘īd

1. This was recorded by Muslim (1827) and Ahmad.

2. This was recorded by Muslim (2654) and Ahmad.

al-Khudrī (رضي الله عنه) reported that the Prophet (ﷺ) said:

﴿يَكْشِفُ رَبُّنَا عَنْ سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، وَيَقَأَ مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَسُمْعَةً، فَيَذْهَبُ لِيَسْجُدُ فَيَعُودُ ظَهْرُهُ طَبْقًا وَاحِدًا﴾

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

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

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

Allāh's Foot

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

1. This was recorded by al-Bukhārī (4919) and Muslim (183).

Anas and Abū Hurayrah (رض) reported that the Prophet (ﷺ) said:

«لَا تَرَأْلُ جَهَنَّمُ يُلْقَى فِيهَا وَتَقُولُ: "هَلْ مِنْ مَزِيدٍ؟" حَتَّىٰ
يَضَعَ رَبُّ الْعِزَّةِ فِيهَا قَدَمَهُ، فَيَنْزِوْيَ بَعْضُهَا إِلَى بَعْضٍ،
وَتَقُولُ: "قَطْ قَطْ، وَعِزَّتِكَ."»

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

This tells us that there will be a place in hell for every disbeliever. Hell will be raging with greed and hunger. It will continue to ask for more and more evil people—even after all evil people have already been thrown into it. Only Allāh can then stop it from asking for more. With a great show of power and dignity, Allāh (ﷻ) will place His foot over it. This will subdue it, and it will stop asking for more.

Seeing Allāh

NO HUMAN CAN SEE ALLĀH IN THIS LIFE

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

1. This was recorded by al-Bukhārī (4848-4850) and Muslim (2846, 2848).

Moses) (ﷺ):

وَلَمَّا جَاءَهُ مُوسَىٰ لِمِيقَاتِنَا وَكَلَمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ فَأَلَّ

كَنْ تَرَنِي ﴿١٤٣﴾ الْأَعْرَافُ

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

AN IMPORTANT LESSON FROM ‘Ā’ISHAH

Masrūq (رض) reported that ‘Ā’ishah (رض) told him:

(مَنْ زَعَمَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفَرِيَةَ.)

“If anyone tells you that Muḥammad (ﷺ) saw his Lord, then he has made a great lie against Allāh.”

Masrūq was surprised to hear this. He said, “O Mother of the Believers, be easy on me, and do not rush me. Does Allāh (ﷻ) not say:

وَلَقَدْ رَأَاهُ بِالآفَى الْمُبِينُ ﴿٢﴾ التكوير

«And he (Muhammad) has already seen him in the clear horizon.»²

And He (ﷻ) says:

وَلَقَدْ رَأَاهُ نَزَلَةً أُخْرَى ﴿١٣﴾ النجم

«And he surely saw him on another come-down.»³?”

1. Al-A‘rāf 7:143.

2. At-Takwīr 81:23.

3. An-Najm 53:13.

‘Ā’ishah (رضي الله عنها) said, “I was the first to ask Allāh’s Messenger (ﷺ) about this, and he told me:

«إِنَّمَا هُوَ جِبْرِيلُ، لَمْ أَرَهُ عَلَى صُورَتِهِ الَّتِي خُلِقَ عَلَيْهَا غَيْرُ هَاتِينَ الْمُرَتَّبَيْنِ،

رَأَيْتُهُ مُنْهَبِطًا مِنَ السَّمَاءِ سَادًّا عَظَمُ خَلْقِهِ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ.»

«This was only Jibrīl (جبريل). I did not see him in the actual form that Allāh created him except those two times. I saw him coming down from the sky. He was so huge that he covered all space from the sky to the ground.»

‘Ā’ishah (رضي الله عنها) then reminded Masrūq (مسرة) of what Allāh (عز وجل) says:

﴿لَا تُدْرِكُهُ الْأَبْصَرُ وَهُوَ يُدْرِكُ الْأَبْصَرَ وَهُوَ

اللَّطِيفُ الْخَيِّرُ ﴿١٢﴾ الأنعام

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

And what He (عز وجل) says:

﴿وَمَا كَانَ لِسَنِي أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحِيَّا أَوْ مِنْ وَرَائِي حَجَابٍ أَوْ مِرْسَلَ رَسُولًا

فَيُوحَى بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكْمِهِمْ ﴿٦١﴾ الشورى

«It is not for any human being that Allāh should speak to him—except by revelation, or from behind a partition, or that He sends a messenger (angel) to reveal, by His permission, what He

1. Al-An ‘ām 6:103.

wills. Indeed, He is most High and Wise.»^{1,2}

THE BELIEVERS WILL SEE ALLĀH IN JANNAH

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

«إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ، كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَتِهِ.»

«You will surely see your Lord (in Jannah), just as you can now see this full moon. It will not hurt you to look at Him.»³

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

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

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: "تُرِيدُونَ

1. *Ash-Shūrā* 42:51.
2. This long *hadīth* was recorded by al-Bukhārī (3234) and Muslim (177).
3. This was recorded by al-Bukhārī (554) and Muslim (633).

شَيْئًا أَزِيدُكُمْ؟" فَيَقُولُونَ: "أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلَنَا الْجَنَّةَ، وَتُنْجِنَا مِنَ النَّارِ؟" فَيَكْسِفُ الْحِجَابَ، فَمَا أَعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ تَبَارَكَ وَتَعَالَى.

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

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

﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۖ إِلَىٰ رَبِّهَا نَاطِرَةٌ ۚ﴾ القيامة ٢٢

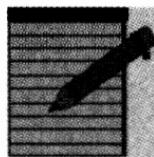
«On that (Last) Day, some faces will be happy, looking at their Lord.»²

1. This was recorded by Muslim (181) and at-Tirmidhī.

2. *Al-Qiyāmah* 75:22-23.

Questions and Exercises

1. In the following table, check (✓) all true statements (1 point each):



#	Statement	✓
1.1	Allāh has a right hand and a left hand.	
1.2	Allāh controls our hearts with His fingers.	
1.3	On Judgment Day, all people will prostrate when they see Allāh.	
1.4	When Allāh turns His face toward us, this means that He is pleased with us.	
1.5	Allāh sees and watches us with His eyes.	
1.6	It is important that we do not lose attention during the prayer.	
1.7	Allāh's leg will be a sign for the believers.	
1.8	Allāh will put out the Fire with His foot.	
1.9	Hell will be raging with hunger on Judgment Day.	
1.10	There will not be enough space in hell for all disbelievers.	
1.11	Allāh will grip the Earth in His hand on Judgment Day.	
1.12	The just people will be placed close to Allāh on Judgment Day.	
1.13	Nūh's ark was drowned in the flood.	
1.14	All people will see Allāh on Judgment Day.	
1.15	Mūsā (ﷺ) could not see Allāh.	
1.16	The Prophet (ﷺ) saw Allāh two times.	

#	Statement	✓
1.17	The believers will see Allāh in <i>Jannah</i> .	
1.18	Seeing Allāh will not be easy for the people of <i>Jannah</i> .	
1.19	The people of <i>Jannah</i> will find their greatest happiness in looking at Allāh.	
1.20	Masrūq was ‘Ā’ishah’s student.	
1.21	Allāh is hidden from the people with a dark curtain.	
1.22	Masrūq asked ‘Ā’ishah to be patient with him.	
1.23	When Mūsā spoke to Allāh, he wished to be able to see Him.	
1.24	The people of <i>Jannah</i> will not be satisfied with what Allāh gave them.	
1.25	The faces of the people of <i>Jannah</i> will be bright with happiness.	

2. Mention five things that Allāh does with His hands (5 points):

①
②
③
④
⑤

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

“After Allāh created Ādam with just one hand, Iblīs was the first angel to make *sujūd*.”

①

②

③

4. Mention two qualities of Allāh's face (2 points):

①

②

5. In the following table, check (✓) the items that are correct qualities of Allāh (16 points):

Quality	✓
Hands	
Ears	
Body	
Leg	
Nose	
Eyelids	
Foot	
Mouth	

Quality	✓
Toes	
Fingers	
Muscles	
Hair	
Eyes	
Face	
Tongue	
Knees	

6. We should seek by our good deeds Allāh's (check ✓) one item; 2 points):

Hand	
Face	

Eye	
Finger	

7. Find and explain briefly four names of Allāh (ﷻ) that appeared in the two *āyāt* 6:103 (page 49) and 42:51 (page 49) (4 points):

Name	Meaning
①	
②	
③	
④	

8. A very pious person has the following three qualities (3 points):

①	
②	
③	

9. Mention six important guidelines that can protect us from misunderstanding Allāh's (ﷻ) qualities (6 points):

①
②
③
④
⑤
⑥

8. Justice can be in three areas (3 points):

①
②
③

5. WHERE ALLĀH IS

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

Allāh's Greatest Creations

The two greatest creations that Allāh (ﷻ) mentions to us are His *Kursī* and His 'Arsh.

THE KURSĪ

Kursī means stool, chair, or rack.

Allāh (ﷻ) has a special *Kursī* that He mentions only one time in the Qur'ān—in *āyāt-ul-Kursī*. He (ﷻ) says:



وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ﴿٢٥٥﴾ الْبَرَةَ

«His *Kursī* fits all of the heavens and Earth.»¹

The *Kursī* is also mentioned by the Prophet (ﷺ) in an authentic *hadīth*. Abū Tharr al-Ghaffārī (رض) reported that he once entered the *Masjid* and found the Prophet (ﷺ) sitting alone. He went to him and asked him, "O Allāh's Messenger, which is the best

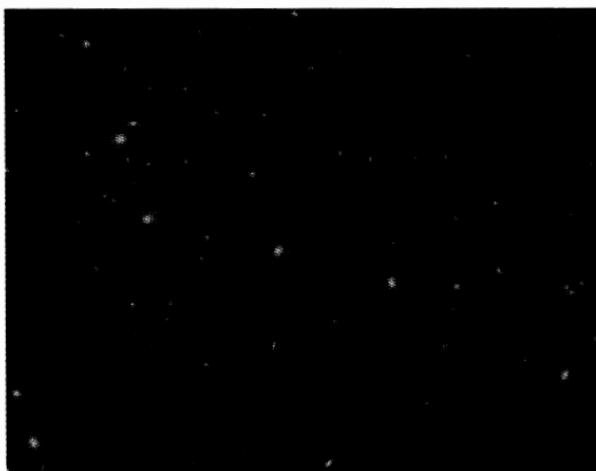
1. Al-Baqarah 2:255.

āyah that was revealed?" The Prophet (ﷺ) answered, «آيَةُ الْكُرْسِيِّ» **«Āyat-ul-Kursī.»** The Prophet (ﷺ) then told him:

«مَا السَّمَاوَاتُ السَّبْعُ فِي الْكُرْسِيِّ إِلَّا كَحَلْقَةٌ مُلْقَاهٌ فِي أَرْضٍ فَلَاءَ،
وَفَضْلُ الْعَرْشِ عَلَى الْكُرْسِيِّ كَفَضْلِ الْفَلَاءِ عَلَى تِلْكَ الْحَلْقَةِ.»

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

This tells us how great and huge the *Kursī* is. Imagine the size of the Earth, moon, sun, planets, stars, and the whole universe. The heavens are even greater in size. And the *Kursī* is greater than all of these things put together!



1. This was recorded by Ibn Abī Shaybah, al-Hākim, and others. It was verified to be authentic by al-Albānī (*as-Sahīħah* 109).

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

THE 'ARSH

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

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



Allāh (ﷻ) mentions His Throne in the Qur'ān 21 times. It is the greatest creation that He mentioned to us. As we saw from Abū Tharr's above *ḥadīth*, the Throne is much larger than the *Kursī*.

Similar to the Chair, Allāh (ﷻ) does not need the Throne for sitting or any other need. Allāh does not need any of His creation.

Allāh's Highness

Allāh (ﷻ) is the most High. He is above everything. He is above the world that we know, and above the heavens.

1. This was shown to be weak by al-Albānī in *aṣ-Ṣaḥīḥah* Vol. 1.1, p. 226.

MOST HIGH

Allāh (ﷻ) tells us about His highness in a number of āyāt. For example, He says:

﴿سَيِّدُ الْأَعْلَى﴾ ١ ﴿الْأَعْلَى﴾

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

ABOVE THE HEAVENS

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

﴿مَأْنِتُم مَّن فِي السَّمَاوَاتِ أَن يَخْفِي بِكُمُ الْأَرْضَ فَإِذَا هُرِكَ تَمُورُ الْمَلَكُ﴾ ٦٦

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

ABOVE THE THRONE

As we saw above, the Throne is higher and greater than the universe and all of the heavens put together. In seven places of the Qur'ān, Allāh (ﷻ) tells us that He rose up above the Throne. For example, He (ﷻ) says:

﴿طَرَحَنْ عَلَى الْعَرْشِ أَسْتَرَى﴾ ٦٧

«The most Merciful rose above the Throne.»³

1. Al-A'lā 87:1.

2. Al-Mulk 67:16.

3. Ta-Ha 20:5.

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

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

BELIEVING IN ALLĀH'S HIGHNESS

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

1. Allāh (ﷻ) is higher than all of the creation. He is above everything and nothing is above Him. He is above the mountains, the stars, the sky, the heavens, and the Throne.
2. When we talk about things that we know, we measure highness by distance. For example, we say that a bus is higher than a car, and a roof is three meters above the ground, and so on. To us, highness is the highness of place.
3. Sometimes, highness can mean honor and respect. This is called "symbolic" highness. So we say that a king is higher than a prince or an ordinary man. Some people address a king by saying, "Your Highness."

4. Allāh's (ﷺ) highness cannot be a highness of place, distance or measure, because He created the places, distances, and measures.
5. Allāh (ﷺ) is the most Honorable being. He deserves the greatest and truest respect. Indeed, His highness is a highness of honor and respect. But this is not the only meaning of His highness. We may not say that Allāh's highness is only symbolic.
6. So we conclude that Allāh's highness is true and real. It is not like the highness of the creation. It is not a highness of place or distance. We cannot fully know how it is, because our knowledge of Allāh (ﷺ) is very limited.

The Story of the Shepherd Slave Girl

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

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

After finishing the prayer, the Prophet (ﷺ) called Mu'āwiyah to him. Mu'āwiyah says that neither before nor after the Prophet (ﷺ) did he meet a

better teacher. The Prophet (ﷺ) did not yell at him, hit him, or curse him. He just said:

إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِّنْ كَلَامِ النَّاسِ، إِنَّمَا هِيَ
الْتَّسْبِيحُ وَالتَّكْبِيرُ وَالتَّهْلِيلُ وَقِرَاءَةُ الْقُرْآنِ.

«Surely, in this prayer, it is not good to say any of what the people normally say. Surely, it is only for *tasbīh* (saying *subhān Allāh*), *takbīr* (saying *Allāhu akbar*), *tahlīl* (saying *lā ilāha illa-llāh*), and reading Qur’ān.»

Mu‘āwiyah said, “O Allāh’s Messenger, we were in *Jāhiliyyah* (ignorance and disbelief) not too long ago. And Allāh has now given us Islām. Some of our people used to seek help from sorcerers.” The Prophet (ﷺ) told him, «فَلَا تَأْتِهِمْ». **«Do not go to sorcerers.»**

Mu‘āwiyah said, “Some of our people believe in bad luck.” The Prophet (ﷺ) said:

«ذَاكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ، فَلَا يَصُدَّنَّهُمْ.»

«This is something that they may find in their breast (i.e., they cannot control it). But it should not stop them from doing what they want to do.»

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

“I have a slave girl who tends my sheep near the mountain of Uhud. One

day, a wolf attacked and took away one of her lambs. Being only human, I became very angry and hit her hard."

The Prophet (ﷺ) told him that this was very wrong. Mu‘āwiyah asked him, "O Allāh's Messenger, should I free her then?" The Prophet (ﷺ) said, «أَنْتَ نَبِيٌّ بَعْدِي». **«First bring her before me.»**

Mu‘āwiyah brought his slave girl before the Prophet (ﷺ). The Prophet (ﷺ) asked her, «أَيْنَ اللَّهُ؟» **«Where is Allāh?»** Pointing up, the girl replied, "He is above the heaven." He asked her, «مَنْ أَنَا؟» **«Who am I?»** She replied, "You are Allāh's Messenger." So he said to Mu‘āwiyah:

«أَعْتَقْهَا، فَإِنَّهَا مُؤْمِنَةٌ.»

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

This story has many important lessons. But what is most important to us right now is that the Prophet (ﷺ) tested the belief of the slave girl with two questions. The first one was about Allāh (ﷻ). With her simple and pure nature, the girl expressed her belief that Allāh is above everything. Her second answer showed that she also believed in the prophethood of Muhammad (ﷺ).

Qualities of Motion

When a person goes up, we say that he "moves" up. Similarly, when he comes down, we say that he

1. This was recorded by Muslim (537), Abū Dāwūd, and others.

“moves” down. And when he comes forward, we say that he “moves” forward.

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

We saw earlier that Allāh (ﷻ) rose (or went up) above the Throne. Below, we will see that Allāh descends (or comes down) every night to the lowest heaven, and He will come forward in the hereafter to judge among the creation. We believe that Allāh truly does these things in a way that we cannot fully know, but it is a way that befits His greatness and majesty.

ALLĀH DESCENDS

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

Abū Hurayrah (رض) reported that the Prophet (ﷺ) said:

﴿يَنْزِلُ رَبُّنَا إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ، فَيَقُولُ: "هَلْ مِنْ دَاعٍ
فَأُجِيبُهُ؟ هَلْ مِنْ سَائِلٍ فَأَعْطِيهُ؟ هَلْ مِنْ مُسْتَغْفِرَةٍ فَأَغْفِرَ لَهُ؟"﴾

«During the last part of every night, our Lord descends to the lowest heaven. He says, “Who is there to call on Me so as to answer him? Who is there to ask Me so as to give him? Who is there to seek My forgiveness so as to forgive

him?”¹

ALLĀH COMES

Allāh tells us in several places of the Qur’ān that He will come on Judgment Day to judge among the creation. For example, Allāh (ﷻ) says:

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيهِمُ اللَّهُ فِي ظُلْلٍ مِّنَ الْفَمَاءِ وَالْمَلِئَكَةُ ﴾
 وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٦١﴾ الْبَقْرَةُ

«Are they waiting for anything other than the Day when Allāh will come to them in covers of clouds, and the angels (will come as well), and the matters are then decided? And to Allāh all matters will be returned (for judgment).»²

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

UNDERSTANDING ALLĀH’S COMING

We said earlier that Allāh (ﷻ) cannot be inside any of His creation. So how does He come down and come forward? Does He come down between the second and lowest heavens? And does this mean that He would not then be above the Throne? To

1. This was recorded by al-Bukhārī (1145) and Muslim (758).

2. *Al-Baqarah* 2:210.

answer this, we should remember the following important rules:

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

Thus, when Allāh (ﷻ) comes forward and descends, we believe that He does this in a way befitting to His glory and majesty, and that He always remains above everything.

ALLĀH IS WITH US

Allāh (ﷻ) tells us that He is with us wherever we

are:

﴿وَهُوَ مَعْلُومٌ أَيْنَ مَا كُنْتُمْ وَاللَّهُ يَعْلَمُ مَا تَعْمَلُونَ بَصِيرٌ ﴾ الحديـد

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

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

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِشُ بِهِ نَفْسُهُ، وَحُنُّ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴾ ق

جَبَلُ الْوَرِيدِ ﴿٦﴾

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

Abū Mūsā al-Ash'arī (رض) reported that he and other companions were once traveling with the Prophet (ﷺ). During the journey, when the companions reached a high place they would loudly say, "Allāhu akbar—Allāh is the Greatest." So the Prophet (ﷺ) said:

«يَا أَيُّهَا النَّاسُ، ارْبِعُوا عَلَى أَنفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصْمَمَ وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا، إِنَّ الَّذِي تَدْعُونَ أَقْرَبُ إِلَيْكُمْ مِنْ عُنْقِ رَاحِلَتِهِ.»

«O people, be easy on yourselves. You are not calling one who is deaf or

1. Al-Hadīd 57:4.

2. Qāf 50:16.

absent. Indeed, you are only calling One who is Hearing and Seeing. Indeed, He whom you are calling is nearer to each of you than the neck of his riding animal.¹

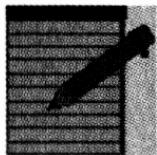
There are many other *āyāt* and *hadīths* telling us that Allāh is with us all the time. When we carefully read these *āyāt* and *hadīths*, we find that they all mean that Allāh (ﷻ) is with us with His knowledge, seeing, and hearing. He watches us very closely, He knows all we do, and He is in full control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

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

1. This was recorded by al-Bukhārī (2992) and Muslim (2704).

Questions and Exercises

1. In the following table, check (✓) all true statements (1 point each):



#	Statement	✓
1.1	Allāh (ﷻ) is not inside His creation.	
1.2	The <i>Kursī</i> and the Throne are the greatest created things.	
1.3	The <i>Kursī</i> is above the Throne.	
1.4	The <i>Kursī</i> is somewhere in the desert.	
1.5	Allāh's (ﷻ) highness is real.	
1.6	Allāh's (ﷻ) highness is not a highness of place.	
1.7	Allāh's (ﷻ) highness is only symbolic.	
1.8	Mu'āwiyah as-Sulamī was Muslim all his life.	
1.9	The Prophet (ﷻ) yelled at Mu'āwiyah.	
1.10	Mu'āwiyah wanted to learn.	
1.11	It is not permissible to talk during the prayer.	
1.12	A Muslim should not listen to sorcerers.	
1.13	The slave girl worked as a kitchen maid.	
1.14	It is good to beat a careless servant.	
1.15	A Muslim should believe in bad luck.	
1.16	The Prophet (ﷻ) freed the slave girl because she was poor.	
1.17	Allāh (ﷻ) descends to the lowest heaven every night.	

#	Statement	✓
1.18	The best people are those who are asleep during the last part of the night.	
1.19	Allāh (ﷻ) will come in covers of clouds on Judgment Day.	
1.20	We may not say that Allāh (ﷻ) moves.	
1.21	Allāh's (ﷻ) coming down is only symbolic.	
1.22	Allāh (ﷻ) is close to us with His knowledge and observation.	
1.23	Allāh (ﷻ) is with the believer in protection and help.	
1.24	It is good to raise the voice with <i>takbīr</i> during travel.	

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

Word or Statement	Times
❶ Allāh's <i>Kursī</i>	
❷ Allāh's Throne	
❸ Allāh's rising above the Throne	

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

❶
❷

4. Mention the four most important things that should be done during the prayer (4 points):

①	
②	
③	
④	

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

#	Statement	✓
5.1	Allāh is above the Throne.	
5.2	Allāh is above the <i>Kursī</i> .	
5.3	Allāh sits on the Throne.	
5.4	Allāh is everywhere.	
5.5	Allāh is between the first and second heavens.	
5.6	Allāh is above the heavens.	
5.7	"Where is Allāh?" is a wrong question.	

6. MORE QUALITIES

Speaking

ALLĀH SPEAKS

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

وَكَلَمُ اللَّهِ مُوسَى تَكْلِيمًا ﴿١١﴾ النساء

«Allāh spoke to Mūsā with direct speech.»¹

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

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجَمَانٌ وَلَا

حِجَابٌ يَحْجُجُهُ.»

«There is no one among you but that Allāh will speak to him (on Judgment Day). There will be no translator between him and Allāh, nor will there be a dividing curtain.»²

1. *An-Nisā'* 4:164.

2. This was recorded by al-Bukhārī (1413) and Muslim (1016).

ALLAH'S VOICE

Allāh (ﷻ) has a voice that is most perfect and majestic. It is totally different from the voices of the creation. Abū Sa‘īd al-Khudrī (رضي الله عنه) reported that the Prophet (ﷺ) said:

«يَقُولُ اللَّهُ تَعَالَى : "يَا آدَمُ . فَيَقُولُ : لَكَ يَمْلَأُ وَسَعْدَيْكَ ، وَالْخَيْرُ فِي
يَدَيْكَ . فَيَنادِي بِصَوْتٍ : إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُخْرُجَ مِنْ دُرْرَتِكَ
بَعْثًا إِلَى النَّارِ . »

«Allāh (ﷻ) will say (on Judgment Day), “O Ādam.” Ādam will say, “I am at Your service, My Lord— all good is in Your hands.” So Allāh will call out, with voice, “Indeed, Allāh commands you to send a large group of your offspring to the Fire.”»¹

This means that Ādam will be told which people deserve to go into hell. Allāh will then command Ādam to take all of those people aside so that they will be thrown into the Fire—may Allāh protect us from this ugly fate.

Allāh Loves and Hates

Love and hate are two of Allāh's (ﷻ) qualities. He loves good and hates evil; He loves belief and hates disbelief; He loves truthfulness and hates lying; He loves justice and hates injustice; He loves kindness and hates harshness; He loves generosity and hates stinginess. We will see

1. This was recorded by al-Bukhārī (3348) and Muslim (222).

below a few examples from the Qur'ān of things that Allāh loves or hates.

ALLĀH LOVES GOOD

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

﴿وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾ آل عمران

«Allāh surely loves those who do good.»¹

We should carefully obey Allāh because we fear His punishment and hope to enter *Jannah*. When a person does this, we say that he has *taqwā*.

Allāh loves those who have *taqwā*. He (ﷻ) says:

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾ التوبه

«Allāh surely loves those who have *taqwā*.»²

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

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ البقرة

«Allāh surely loves those who repent and purify themselves.»³

1. *Āl-Imrān* 3:134.

2. *At-Tawbah* 9:4.

3. *Al-Baqarah* 2:222.

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

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

Allāh loves those who are patient. He (ﷺ) says:

﴿وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴾
آل عمران ١٤٦

«Allāh surely loves those who are patient.»¹

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

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

﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾
البائدة ٤٣

«Allāh surely loves those who are just.»²

We should always remember that Allāh (ﷻ) owns everything. Nothing happens without His permis-

1. *Āl-‘Imrān* 3:146.

2. *Al-Mā’idah* 5:42.

sion. We should try hard to do our work. At the same time, we should look to Allāh for Help and success. This is called trust or *tawakkul*. Allāh loves those who put their trust in Him. He (ﷺ) says:

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴾ ١٥١ آل عمران

«Allāh surely loves those who trust Him.»¹

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

﴿قُلْ إِنْ كُنْتُمْ تُجِّونَ اللَّهَ فَاتَّبِعُونِي يَعِصِّبُكُمُ اللَّهُ ﴾ ٣١ آل عمران

«Say (O Muḥammad), “If you truly love Allāh, follow me. Allāh will then love you.”»²

ALLĀH HATES EVIL

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

﴿وَاللَّهُ لَا يُحِبُّ الظَّادَ ﴾ ٢٥٥ البقرة

«Allāh does not love (those who cause) harm.»³

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

1. *Āl-‘Imrān* 3:159.

2. *Āl ‘Imrān* 3:31.

3. *Al-Baqarah* 2:205.

says:

﴿قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ كَفَىٰ اللَّهُ لَا يُحِبُّ الْكُفَّارِ﴾ (٢٣)

آل عمران

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

Allāh Laughs

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

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

«صَاحِكَ رَبُّنَا عَزَّ وَجَلَّ مِنْ قُوْطِ عِبَادِهِ وَقُرْبِ غِيرِهِ.»

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

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

(لَنْ تُعْدَمْ مِنْ رَبٍّ يَصْحَّكُ حَيْرًا.)

1. *Āl Imrān* 3:32.

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

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

Āyat-ul-Kursī

THE BEST ĀYAH

Many of us memorize *āyah* 255 of *Sūrat-ul-Baqarah*, better known as *āyat-ul-Kursī*. It is the best *āyah* of the whole Qur’ān. We saw this in the *hadīth* of Abū Tharr in the previous chapter (p. 57).

Also, Ubayy Bin Ka'b (رضي الله عنه) reported that the Prophet (ﷺ) asked him, «أَيُّ آيَةٍ فِي كِتَابِ اللَّهِ أَعْظَمُ؟» **O Abul-Munthir, which is the greatest *āyah* in Allāh's Book?**» Ubayy replied, “Allāh and His Messenger know (the answer) better.” The Prophet (ﷺ) asked him the same question a few more times, and every time Ubayy gave the same answer. But finally, Ubayy said, “It is *āyat-ul-Kursī*.” The Prophet (ﷺ) was pleased with this answer and said, «لِهُنَاكَ الْعِلْمُ أَبَا المُنْذِرِ.» **May this knowledge give you happiness, O Abul-Munthir.**»²

This *āyah* is so great because it contains a beautiful

-
1. This was recorded by Ahmēd, Ibn Mājah, and others. It was verified to be *ḥasan* by al-Albānī.
 2. This was recorded by Muslim (810), Ahmēd, and others.

description of Allāh (ﷻ) and mentions many of His great qualities. We will discuss below only a few of the qualities mentioned in this *āyah*. Allāh (ﷻ) says:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ، مَا فِي
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَتُوْدُهُ حَفْظُهُمَا وَهُوَ الْعَلِيُّ
الْعَظِيمُ  البقرة

«Allāh—there is no (true) god except Him, the One who is always Alive, the One who takes care of all the creation. He does not become sleepy, and He does not sleep. He owns everything that is in the heavens or on Earth. Who can ever intercede with Him without His permission? He knows all that will happen to them (the creation) and all that has already happened. But they cannot know anything from His knowledge except what He wants. His *Kursī* extends over the heavens and Earth, and He is never tired of keeping them. He is the most High, the Great.»¹

ALLĀH IS ETERNAL

We learn from *āyat-ul-Kursī* that Allāh (ﷻ) is Alive. His life is surely different from our life or the life of

1. Al-Baqarah 2:255.

any of His creation. It is a most perfect life that extends from before the creation and never ends. We say that His life is eternal.

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

ALLĀH'S KNOWLEDGE

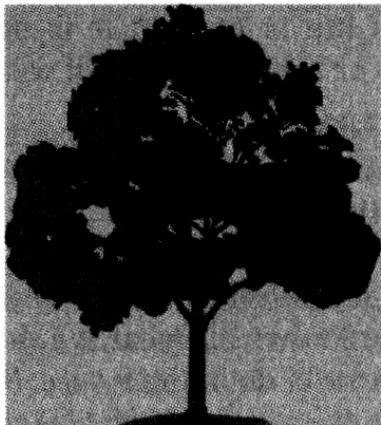
We learn from *āyat-ul-Kursī* that Allāh (ﷻ) has knowledge. His knowledge is most perfect. All knowledge in this world comes from Allāh, and all this knowledge is only a very tiny part of His knowledge. He knows all what we did in the past, and all what we will do in the future. He knows every detail about everything. Allāh (ﷻ) says:

﴿ وَعِنْهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْأَرْضِ
وَآخِرَهُ وَمَا تَسْقُطُ مِنْ وَرْقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَتِ
الْأَرْضِ وَلَا رَطْبٌ وَلَا يَأْسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴾٥﴾ الأَنْعَامُ

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

all written in a clear record.»¹

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



Allāh even knows every leaf, af, its color, how many lines it will have, how many insects will touch it or eat from it, how much water and sunshine it will get, how much dust and rain will fall on it, how many atoms it will have, and so on. Allāh knows completely and perfectly everything about every leaf! All people together cannot have that much knowledge about even one leaf—so how about a tree, a forest, a whole world!? And all of this is only a small part of Allāh's knowledge.

1. Al-An‘ām 6:59.

ALLĀH UPHOLDS THE HEAVENS AND EARTH

We learn from *āyat-ul-Kursī* that Allāh (ﷻ) is the *Qayyūm*. This means that He does not need anyone to take care of Him, and He takes complete care of all His creation. He takes care of every person and animal and insect and plant in the whole world. He takes care of the planets and stars. He takes care of every angel in the heavens and on Earth. He takes special care of His obedient servants.

He takes care of everything. He controls the creation in the most perfect and wise way. He does all of this without being tired or neglectful.

He is our great Lord (ﷻ), and we are proud to be His ‘ibād (slaves).

Questions and Exercises

1. In the following table, check (✓) all true statements (1 point each):



#	Statement	✓
1.1	Allāh (ﷻ) does not speak directly to anyone in this life.	
1.2	Allāh (ﷻ) will speak directly to each of us in the next life.	
1.3	Allāh's (ﷻ) books are part of His speaking.	
1.4	Allāh (ﷻ) does not have a voice.	
1.5	Ādam will send some of his descendants into hell.	
1.6	Allāh (ﷻ) does not love anyone who does not follow the Prophet (ﷺ).	
1.7	Allāh (ﷻ) does not hate anyone.	
1.8	Allāh's (ﷻ) laughing is a sign of kindness.	
1.9	Abul-Munthir is the same as Ubayy Bin Ka'b (رضي الله عنه).	
1.10	Āyah 1 of Sūrat-ul-Baqarah is the best āyah of the Qur'ān.	
1.11	No āyah is better than another in the Qur'ān.	
1.12	Sleep and drowsiness are signs of weakness.	
1.13	Allāh (ﷻ) knows all big things, but He does not care to know little details.	

2. Mention eight types of people whom Allāh (ﷻ) loves (8 points):

1
2
3
4
5
6
7
8

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

--

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

--

5. Mention three elements of repentance (3 points):

1
2
3

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

①

②

③

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

①

②

③

④

⑤

8. Explain the meaning of Allāh's (ﷻ) life (2 points):

9. Explain the meaning of Allāh's (ﷻ) knowledge (2 points):

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

①

②

7. WORSHIPING ALLĀH

What Is Worship?

WORSHIP IS THE REASON OF OUR CREATION

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

﴿وَمَا خَلَقْتُ الْجِنَّةَ وَالْإِنْسَانَ إِلَّا لِيَعْبُدُونِ ﴾٥٦﴾
﴿وَمَا أُرِيدُ أَنْ يُطْعَمُونَ ﴾٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُرِّ الْفُؤَادَ الْمَتَّيْنَ ﴾٥٨﴾

الذاريات

«I have only created *jinns* and humans to worship Me. I do not need from them to provide for Me, and I do not need from them to feed Me. Allāh is surely the One Who gives providence, and He is the Mighty and Strong.»¹

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

Allāh does not need any food or help from us. He is

1. *Ath-Thāriyāt* 51:56-58.

the One who gives food and help. He gave us everything that we have. He wants us to be good so as to deserve His rewards. This must be our main goal in life. All other goals should be secondary and supportive to this great goal.

ALLĀH SENDS THE CORRECT GUIDANCE

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

﴿أَلَا يَعْلَمُ مِنْ خَلْقَهُ وَهُوَ الْأَطِيفُ لِخَلْقِهِ﴾ ﴿الملک﴾

«Should not He who created things know? He is the most Kind and Aware (of everything).»¹

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

DEFINING WORSHIP

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

Prayer is an act of worship.

Fasting is an act of worship.

Zakāh is an act of worship.

Hajj is an act of worship.

Fighting evil is an act of worship.

1. *Al-Mulk* 67:14.

Learning Islām is an act of worship.

Saying good words is an act of worship.

Avoiding bad words is an act of worship.

Du‘ā’ (or supplication) is an act of worship.

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

Why Should We Worship Allāh?

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

1. ALLĀH IS OUR TRUE BENEFACTOR

Allāh (ﷻ) gave us all what we have. So, He is our only true Benefactor. We cannot list all of His favors on us. Allāh (ﷻ) says:

﴿وَإِن تَعْدُوا نِعْمَتَ اللَّهِ لَا تُحْصِنُوهَا﴾ إِبْرَاهِيمٌ

**«And if you try to list Allāh’s favors,
you will never be able to count them
all.»¹**

Allāh (ﷻ) gave us eyes for seeing, ears for hearing, hearts for understanding, hands for holding, feet for walking, and many other favors within our bodies. He gave us parents, brothers, relatives, and friends to love. He gave us good food and drink, air to breathe, water to cool and clean us, animals and cars to ride, and many, many other things. All of

1. *Ibrāhīm* 14:34.

these favors—all things that we enjoy and like, are created by Allāh (ﷻ), as He says:

وَمَا يَكُمْ مِنْ نَعْمَلٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَكْمُ الظُّرُفُ
فَإِلَيْهِ تَخْرُونَ ﴿١٦﴾ النَّحْل

**«Any favor that you have is from Allāh.
And if you get into a hardship, you turn
to Him crying for help.»¹**

We should be most thankful and grateful to Allāh (ﷻ). We should express our gratitude to Him by words and actions. We should worship Him with complete love and obedience.

2. ALLĀH HAS THE SUPREME QUALITIES

We have seen in the previous chapters that Allāh (ﷻ) has the greatest and most supreme qualities. He is generous beyond limits. He gives without fearing poverty. He is Mighty beyond limits, Wise beyond limits, Merciful beyond limits, and so on. No one else has any of Allāh's great qualities.

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

3. TRUE WORSHIP PRODUCES TAQWĀ

Worshiping Allāh brings *taqwā* into our hearts. Allāh (ﷻ) says:

1. *An-Nahl* 16:53.

﴿يَا أَيُّهَا النَّاسُ أَغْبُذُ وَأَرْبِكُمُ الَّذِي خَلَقْتُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَمْ يَعْلَمُوكُمْ تَسْتَعْنُونَ ﴾
البقرة ٢١

«O people, worship your Lord who created you and those before you. With this, you may have *taqwā*.»¹

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

4. EVERY MESSENGER CALLED TO WORSHIPING ALLĀH

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

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا إِلَهَاتِنَا فَإِنَّ اللَّطَّافَةَ إِنَّ الْنَّحْلَ ﴾
النحل ٣٦

«We have surely sent into every nation a messenger telling it, “Worship Allāh and avoid false gods.”»²

Allāh (ﷻ) also says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحَى إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ أَنَا فَاعْبُدُونِي ﴾
الأنياء ٤٥

1. *Al-Baqarah* 2:21.

2. *An-Nahl* 16:36.

«There is no messenger that We have sent before you but We have revealed to him, “There is no (true) god except Me. So worship Me.”»¹

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

5. WORSHIPING ALLĀH IS GOOD FOR US

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

Conditions of True Worship

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

- 1) It is done purely to Allāh.
- 2) It is done according to the teachings of our Prophet Muḥammad (ﷺ).

1. WE MUST WORSHIP ALLĀH WITH SINCERITY

All our acts of worship should be done for the

1. *Al-Anbiyā' 21:25.*

pleasure of Allāh alone. We should never do an act of worship for the pleasure of people. Allāh (ﷻ) tells His Messenger (ﷺ):

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَّهُ الَّذِينَ ﴾ الزمر ١١﴾

«Say (O Muḥammad), “I have surely been commanded to worship Allāh and make my religion sincere to Him.”»¹

Doing an act of worship to please someone other than Allāh is a type of *shirk*. *Shirk* is to worship others besides Allāh. Allāh does not accept an act of worship that is mixed with *shirk*. Allāh (ﷻ) says:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مُّثَكُّبٌ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَّحْدَهُ فَنَ كَانَ يَرْجُو لِقَاءَ رَبِّهِ، فَلَيَعْمَلَ عَمَلًا صَالِحًا وَلَا يُشَرِّكُ بِعِبَادَةَ رَبِّهِ أَحَدًا ﴾ الكهف ١٠﴾

«Say (O Muḥammad), “I am only a human being, like you. It has been revealed to me that your god is one God. So whoever would hope for the meeting with his Lord—let him do good deeds and not worship anyone besides his Lord.”»²

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

1. Az-Zumar 39:11.

2. Al-Kahf 18:110.

not our goal, but is a good fruit of our good deeds.

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

«آمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوْا بِهِ شَيْئًا. وَإِنَّ مَنْ مَنَّ مِنْ أَشْرَكَ
بِاللَّهِ كَمَنَّ رَجُلٍ اشْتَرَى عَبْدًا مِنْ حَالِصٍ مَالِهِ بِذَهَبٍ أَوْ وَرَقٍ،
فَقَالَ: "هَذِهِ دَارِي، وَهَذَا عَمَلِي، فَاعْمَلْ وَأَدْ إِلَيَّ". فَكَانَ يَعْمَلُ
وَيُؤْذَى إِلَى غَيْرِ سَيِّدِهِ! فَأَعْجَمْ يَرْضَى أَنْ يَكُونَ عَبْدًا كَذَلِكَ؟»

I command you to worship Allāh and not to join anything with Him. Indeed, the example of a person who joins others with Allāh is like that of a man who hired a worker and paid him well, gold and silver.



He told the worker, “This is my house and this is my land. So work in them and give me the profit that you make.” The worker worked, but he gave the profit to someone other than his master. Who among you would like his

worker to do this?>¹

2. WE MUST WORSHIP ALLĀH THE WAY HE WANTS

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

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

اَشْهُدُ اَنَّ لَا إِلَهَ اِلَّا اللَّهُ، وَأَشْهُدُ اَنَّ مُحَمَّدًا رَسُولُ اللَّهِ۔

“I am a witness that there is no true god except Allāh, and I am a witness that Muḥammad is the Messenger of Allāh.”

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

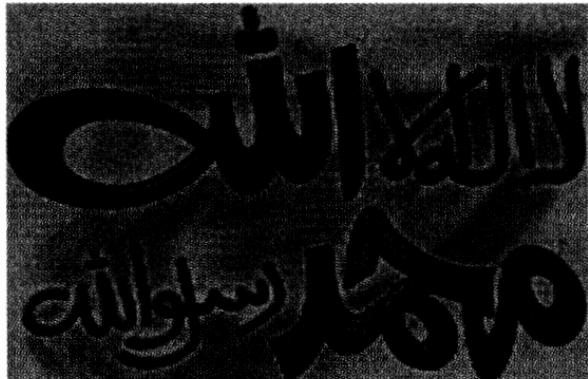
When we follow and obey the Prophet Muḥammad (ﷺ), we would be truly obeying Allāh. Allāh (ﷻ) says:

1. We mentioned another part of this *hadīth* earlier (in Chapter 4). It was recorded by at-Tirmidhī, Ibn Ḥibbān, and others. It was verified to be authentic by al-Albānī (*Saḥīḥ-ut-Targhīb* 552).

٨٠ ﴿مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾ النَّسَاءُ

«He who obeys the Messenger has surely obeyed Allāh.»¹

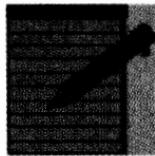
When we offer our worship to Allāh alone, and according to the Sunnah of the Prophet (ﷺ), we hope to deserve to enter *Jannah* and to be safe from the Fire—*Āmīn*.



1. *An-Nisā'* 4:80.

Questions and Exercises

1. In the following table, check (✓) all true statements (1 point each):



#	Statement	✓
1.1	Allāh needs our worship.	
1.2	Allāh does not need money or food from us.	
1.3	Any good that we do to please Allāh counts as an act of worship.	
1.4	Any evil done without meaning to do it is an act of worship.	
1.5	Avoiding to do a bad deed to please Allāh counts as an act of worship.	
1.6	We must obey Allāh (ﷻ), but not the Messenger (ﷺ).	
1.7	All messengers called their people to worship Allāh alone.	
1.8	We may worship Allāh as we wish.	
1.9	We should do good deeds just to please our parents and teachers.	
1.10	Taqwā is more important than gold and silver.	
1.11	It takes several days to count all the favors that Allāh gave us.	
1.12	A worker should give all the profit to the owner.	
1.13	Allāh would not accept any deed that has <i>shirk</i> in it.	

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

#	Statement	✓
2.1	To enjoy the pleasures of this life.	
2.2	To worship Allāh.	
2.3	To serve our country.	
2.4	To make scientific discoveries.	
2.5	To marry and have children.	
2.6	All of the above.	
2.7	Each person chooses his purpose.	

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

①
②
③
④
⑤

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

①
②
③
④
⑤

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

①
②

6. From this and earlier chapters in this book, and from your daily experience, compare between the happiness of those who worship Allāh and the misery of those who do not (5 points):

Worshipers	Non-Worshipers

7. For the following three acts of worship, show how some people perform them without fulfilling the condition of sincerity to Allāh (6 points):

Act of Worship	Error
❶ Teaching Islām	
❷ Giving Charity	
❸ Fighting for Allāh	

8. *A bonus question (not covered in this book):* For the following three acts of worship, show how some people perform them without fulfilling the condition of following the Sunnah (6 points):

Act of Worship	Error
❶ Voluntary Prayers	
❷ Voluntary Fasting	
❸ Festivals ('Īds)	

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APPENDIX: ARABIC TERMINOLOGY

Introduction

TRANSLATING AND REFERENCING QUR'ĀN AND ḤADĪTH

The Qur'ān contains Allāh's exact words. These words cannot be precisely translated into other languages because of possible misinterpretation and limited human understanding. We may only translate the meanings as understood by trustworthy Islāmic scholars. With this in mind, our Qur'ānic quotes include the Arabic text, the English meaning in «boldface», and a footnote specifying the location of the cited āyah(s).

Likewise, our *ḥadīth* quotes (as well as some quotes from the *Salaf*) include the Arabic text, the English meaning in «boldface», and a footnote briefly specifying its location in *ḥadīth* compilations and its level of authenticity. If the *ḥadīth* contains a supplication or exaltation, we normally include a transliteration of its text.

RELEVANT CHARTS

Near the end of this appendix, we present two important charts. The first defines the transliteration symbols used in this book. The second defines veneration terms that should be uttered at the mention of Allāh or one of His righteous worshipers.

ARABIC TERMS

The following glossary contains definitions of Arabic terms that are commonly used in Islāmic discussions. These terms constitute a basic vocabulary for readers of Islāmic material. The glossary is followed with charts of Arabic week-days, Islāmic lunar months, and important Islamic places.

Other terms specifically pertinent to the current book are included in the "Index" section at the end of this appendix, together with a page-reference indicating where they are first defined in this book.

Glossary of Common Terms

Term	Definition
<i>'Abd</i>	Slave, servant, or worshiper. Pl.: <i>'ibād</i> or <i>'abīd</i> .
<i>Adab</i>	Good characters or manners; etiquette. Pl.: <i>ādāb</i> .
<i>Ākhirah</i>	The last life (or hereafter).
<i>Al-Fātiḥah</i>	The first chapter of the Qur'ān.
<i>'Ālim</i>	Scholar; learned man.
<i>'Allāmah</i>	Exaggerated form of " <i>'ālim</i> ".
<i>Āmīn</i>	"O Allāh, grant my request," said in concluding a <i>du 'ā'</i> .
<i>Anṣār</i>	Residents of Madīnah who supported the Prophet (ﷺ).
<i>'Aṣr</i>	Afternoon; the third daily obligatory prayer.
<i>Athān</i>	Announcement; call to the prayer.
<i>'Awrah</i>	Weakness that requires protection; body-parts that should be concealed from others.
<i>Āyah</i>	Miracle; sign; a portion of the Qur'ānic text that is usually one sentence in length. Pl.: <i>āyāt</i> .
<i>Bid'ah</i>	Innovation; unjustified change in the Islāmic teachings.
<i>Da'wah</i>	Call; mission.
<i>Dīn</i>	Religion – often used in reference to Islām.
<i>Dīnār</i>	Old currency ≈ 4.25 g of 22k gold in today's standards.
<i>Dirham</i>	Old currency ≈ 3.0 g of pure silver in today's standards.
<i>Du 'ā'</i>	Invocation; supplication; prayer.
<i>Dunyā</i>	The lower (i.e., worldly) life.
<i>Fajr</i>	Dawn; the first daily obligatory prayer.
<i>Farḍ</i>	Obligation. <i>Farḍ Kifāyah</i> : A communal obligation that must be performed by at least a few Muslims. <i>Farḍ 'Ayn</i> : An obligation upon every Muslim.
<i>Fatwā</i>	Religious verdict. Pl.: <i>fatāwā</i> or <i>fatāwī</i> .

Term	Definition
<i>Fiqh</i>	Understanding; Islāmic jurisprudence—a subject dealing with practical regulations in Islām.
<i>Fitnah</i>	Trial; test; temptation; affliction.
<i>Fitrah</i>	The pure nature upon which Allāh (ﷻ) created people.
<i>Ghayb</i>	All knowledge beyond the reach of human perception.
<i>Ghusl</i>	Bath; ritual bath required after intercourse, ejaculation, and after a woman completes her menses.
<i>Hadīth</i>	Talk; speech; reports of the Prophet's (ﷺ) sayings, actions, and tacit approvals.
<i>Hajj</i>	Major pilgrimage to Makkah.
<i>Halāl</i>	Permissible.
<i>Halqah</i>	Circle or ring; study circle.
<i>Harām</i>	Prohibited.
<i>Hasan</i>	Good; acceptable.
<i>Hilāl</i>	Crescent.
<i>Hijāb</i>	Cover; curtain; the Muslim woman's proper attire.
<i>Hijrah</i>	Migration; the early Muslims' migration to al-Madīnah.
<i>Īd</i>	Festival. Pl.: <i>a'yād</i> .
<i>Ihrām</i>	Prohibition; a state assumed by pilgrims, prohibiting for them specific acts, such as hunting, perfume, marriage.
<i>Ijmā'</i>	Consensus.
<i>Ijtihād</i>	Ability to reach correct conclusions from the available evidence.
<i>Imām</i>	Leader (of a nation, prayer, etc.); distinguished Islāmic scholar.
<i>Īmān</i>	Faith; belief.
<i>Iqāmah</i>	Establishment; call for starting the prayer.
<i>Ishā'</i>	Night time; the fifth daily obligatory prayer.
<i>Isnād</i>	Chain of narrators of a <i>hadīth</i> .

Term	Definition
<i>Jahannam</i>	Hell.
<i>Jāhiliyyah</i>	The era of ignorance (<i>jahl</i>) and disbelief prior to Islām.
<i>Jamā'ah</i>	Muslim community; congregation of prayer.
<i>Janābah</i>	State of “uncleanliness” arising from ejaculation or intercourse. <i>Janābah</i> is terminated with <i>ghusl</i> .
<i>Janāzah</i>	Funeral.
<i>Jannah</i>	Garden; the gardens of paradise.
<i>Jihād</i>	Striving (or fighting) for Allāh’s cause.
<i>Jinn</i>	Creation that Allāh (ﷻ) made from fire, sometimes translated as “demon”. Satan is one of the <i>jinns</i> .
<i>Jumu'ah</i>	Friday; the Friday mid-day prayer.
<i>Junub</i>	Person in a state of <i>janābah</i> .
<i>Kāfir</i>	Person who practices <i>kufr</i> . Pl.: <i>kuffār</i> .
<i>Khalīfah</i>	Successor. A Muslim ruler who succeeded the Prophet (ﷺ). Pl.: <i>khulafā'</i> .
<i>Khamr</i>	Alcoholic beverage.
<i>Khilāfah</i>	Succession; caliphate – a <i>khalīfah</i> 's rule.
<i>Kufr</i>	Ingratitude; disbelief; rejection of the faith of Islām.
<i>Khuṭbah</i>	Speech; sermon.
<i>Maghrib</i>	Sunset; the fourth daily obligatory prayer.
<i>Makrūh</i>	Disliked; act that is disapproved but not prohibited in Islām.
<i>Mahram</i>	Man closely related to a woman and permanently prohibited from marrying her; examples: father, son, brother, uncle, nephew, father-in-law, son-in-law, son through nursing. Non- <i>mahrabs</i> include: cousin, stepbrother, brother-in-law.
<i>Masjid</i>	Place designated for <i>sujūd</i> ; mosque.
<i>Mathhab</i>	Way or approach. It often refers to one of the four schools of <i>fiqh</i> : the Ḥanafi, Mālikī, Shāfi'i, or Ḥanbalī.
<i>Minbar</i>	Raised platform in a <i>masjid</i> for delivering a <i>khuṭbah</i> .

Term	Definition
<i>Muftī</i>	A ‘ālim who gives <i>fatwā</i> .
<i>Muhājir</i>	Migrant; immigrant; person who undertakes <i>hijrah</i> . Pl.: <i>muhājirū(ī)n</i> .
<i>Mujāhid</i>	Person who performs <i>jihād</i> . Pl.: <i>mujāhidū(ī)n</i> .
<i>Munkar</i>	Disapproved or rejected act. Pl.: <i>munkarāt</i> .
<i>Muṣallā</i>	Place designated for <i>ṣalāh</i> (or prayer).
<i>Muṣḥaf</i>	Collection of “ <i>ṣuhuf</i> ” or sheets; book of the Qur’ānic text.
<i>Mushrik</i>	Person who practices <i>shirk</i> . Pl.: <i>mushrikū(ī)n</i> .
<i>Nafl</i>	Extra; voluntary; supererogatory deeds.
<i>Qaḍā’</i>	Allāh’s decree and measure.
<i>Qadar</i>	Allāh’s predestination; often used as synonym of <i>qaḍā’</i> .
<i>Qiblah</i>	Direction of al-Ka’bah in Makkah.
<i>Qiyām</i>	Standing; the night prayer.
<i>Qudsī</i>	Holy. A <i>qudsī ḥadīth</i> is a statement that the Prophet (ﷺ) attributes to Allāh (ﷻ), though it is not from the Qur’ān.
<i>Rak‘ah</i>	Full prayer unit, containing one <i>rukū’</i> . Pl.: <i>rak‘āt</i> .
<i>Ribā</i>	Usury; interest.
<i>Rukū’</i>	Bowing; bowing in the prayer.
<i>Ṣadaqah</i>	Charity.
<i>Ṣahābah</i>	Companions of the Prophet (ﷺ). Singular: <i>ṣahābī</i> .
<i>Ṣaḥīḥ</i>	True; authentic.
<i>Salaf</i>	The early righteous pioneers and scholars of Islām.
<i>Ṣalāh</i>	Prayer; supplicating for the Prophet (ﷺ).
<i>Salām</i>	Peace; greeting with peace: <i>as-salāmu ‘alaykum</i> .
<i>Sanad</i>	Same as <i>isnād</i> .
<i>Shahādah</i>	Testimony; the Testimony of Islām: “There is no true god but Allāh, and Muḥammad is Allāh’s Messenger”; martyrdom for Allāh’s (ﷻ) cause.

Term	Definition
<i>Shahīd</i>	Witness; person martyred for Allāh's cause. Fem.: <i>shahīdah</i> , Pl.: <i>shuhadā'</i> .
<i>Shām</i>	Middle-East area of Palestine, Jordan, Syria, and Lebanon.
<i>Sharī' (or Shari'ah)</i>	The Islāmic Law. <i>Sharī'i</i> : legislated or permissible matter. <i>Ash-Shāri'</i> : the Legislator (Allāh ﷺ).
<i>Shaykh</i>	Elderly man; title of respect for a man with an above-average level of Islāmic knowledge.
<i>Shayṭān</i>	Satan; devil.
<i>Shirk</i>	Polytheism; paganism; joining partners with Allāh (ﷻ).
<i>Sīrah</i>	Biography; the Prophet's (ﷺ) biography.
<i>Siwāk</i>	Stick from a desert tree, used for brushing the teeth.
<i>Siyām</i>	Fasting.
<i>Sujūd</i>	Prostration; prostration in the prayer.
<i>Sunnah</i>	Way; guidance; teachings; the Prophet's (ﷺ) way and guidance.
<i>Sūrah</i>	Qur'ānic chapter.
<i>Tābi'i</i>	Follower; student of the <i>ṣahābah</i> . Pl.: <i>tābi'ū(i)n</i> .
<i>Tafsīr</i>	Explanation; Qur'ānic interpretations and commentaries.
<i>Takbīr</i>	Saying, "Allāhu Akbar – Allāh is the greatest."
<i>Tahlīl</i>	Saying, "Lā ilāha illallāh – There is no (true) god except Allāh."
<i>Taḥmīd</i>	(Also, <i>hamd</i>): praise; saying, "Al-ḥamdu lillāh – Praise be to Allāh."
<i>Taqlīd</i>	Imitation, especially without knowledge.
<i>Taqwā</i>	Fearing and revering Allāh.
<i>Tarbiyah</i>	Cultivation or education.
<i>Tasbīh</i>	Saying, "Subḥān-Allāh – Exalted be Allāh."
<i>Tasfiyah</i>	Filtration or cleansing.

Term	Definition
<i>Tashahhud</i>	Pronouncing the <i>Shahādah</i> ; the last part of prayer that includes pronouncing the <i>Shahādah</i> .
<i>Taslīm</i>	Saying <i>salām</i> ; concluding the prayer with <i>salām</i> .
<i>Tawāf</i>	Circumambulation around the Ka'bah.
<i>Tawhīd</i>	Belief that Allāh is the only Lord and God to be worshiped, and that He possesses the most sublime attributes.
<i>Tayammum</i>	Symbolic ablution, in the absence of water, performed by wiping clean dust over the face and hands (to the wrists).
<i>Thikr</i>	Remembrance and extolment of Allāh (ﷻ). Pl.: <i>athkār</i> .
<i>'Ulamā'</i>	Plural of "‘ālim".
<i>Ummah</i>	Community; nation; followers.
<i>'Umrah</i>	Minor form of pilgrimage to Makkah that may be performed at any time of the year.
<i>Wahy</i>	Revelation; inspiration.
<i>Wājib</i>	Obligatory or required; obligation.
<i>Walī</i>	Friend; ally; guardian.
<i>Witr</i>	Odd number; last part of the night prayer (consisting of an odd number of <i>rak'āt</i>).
<i>Wuḍū'</i>	Ritual ablution for the prayer; it includes washing the face and forearms, wiping over the head, and washing the feet.
<i>Zakāh</i>	Obligatory charity. <i>Zakāt-ul-fitr</i> : charity in the form of food given to the needy at the end of <i>Ramadān</i> .
<i>Zinā</i>	Adultery or fornication.
<i>Zuhr</i>	Noon; the second daily obligatory prayer.

Arabic Weekdays

	Weekday	Arabic Name	الْيَوْمُ
1	Friday	<i>Al-Jumu 'ah</i>	الْجُمُعَةُ
2	Saturday	<i>As-Sabt</i>	الْسَّبْتُ
3	Sunday	<i>Al-Aḥad</i>	الْأَحَدُ
4	Monday	<i>Al-Ithnayn</i>	الْإِثْنَيْنِ
5	Tuesday	<i>Ath-Thulāthā'</i>	الْمُلَادَةُ
6	Wednesday	<i>Al-Arbu 'ā'</i>	الْأَرْبَعَةُ
7	Thursday	<i>Al-Khamīs</i>	الْخَمْسَةُ

Islāmic *Hijrī* Months

	Lunar Month	الشَّهْرُ		Lunar Month	الشَّهْرُ	
1	<i>Al-Muḥarram</i>	مُحَرَّمٌ		7	<i>Rajab</i>	رَجَبٌ
2	<i>Safar</i>	صَفَرٌ		8	<i>Sha 'bān</i>	شَعْبَانُ
3	<i>Rabi 'ul-Awwal</i>	رَبِيعُ الْأَوَّلِ		9	<i>Ramadān</i>	رَمَضَانُ
4	<i>Rabi ' al-Ākhir</i> (or <i>ath-Thānī</i>)	رَبِيعُ الْآخِرِ		10	<i>Shawwāl</i>	شَوَّالٌ
5	<i>Jumāda al-Ūlā</i>	जुमादा الْأُولَى		11	<i>Thul-Qa 'dah</i>	ذُلِّقَدَةُ
6	<i>Jumāda al-Ākhirah</i> (or <i>ath-Thāniyah</i>)	जुमादा الْآخِرَةُ		12	<i>Thul-Hijjah</i>	ذُلِّحجَةُ

Important Places

The following is a brief list of important places and locations for Muslims.

Makkah	The holiest town in Islām. It is in western central Arabia, and was the Prophet's (ﷺ) birthplace.
Al-Madīnah	The town in Arabia to which the Prophet (ﷺ) migrated, built his <i>Masjid</i> , and lived the last ten years of his life. Its old name was Yathrib, but he changed it to Taybah.
Al-Quds	The holy town of Jerusalem. It contains the third most sacred <i>masjid</i> in Islām.
Al-Ka'bah	The house of worship in Makkah that all Muslims face in their prayers.
Al-Masjid-ul-Ḥarām	The Sanctified Mosque; the grand <i>masjid</i> in Makkah that contains al-Ka'bah at its center.

Transliteration

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

Symbol	Stands for	English Equivalent Sounds
ā, Ā	(ا) <i>Alif</i> (long vowel a)	Mostly: <u>M</u> an, <u>s</u> ad. At times: <u>F</u> ather, <u>h</u> ard, <u>g</u> od.
ū, Ū	(و) <i>Wāw</i> (long vowel u)	<u>R</u> oot, <u>s</u> oup, <u>f</u> lute.
ī, ī	(ي) <i>Yā'</i> (long vowel i)	<u>S</u> eed, <u>l</u> ean, <u>p</u> iece, <u>r</u> eceive.
'	(ء) <i>Hamzah</i>	The first consonant vocal sound uttered when saying: <u>a</u> t, <u>i</u> t, <u>o</u> h.

Symbol	Stands for	English Equivalent Sounds
th, Th	(ث) <i>Thā'</i>	<u>Three</u> , <u>moth</u> .
h, H	(ح) <i>Hā'</i>	No equivalent. Produced in the lower throat, below "h". It somewhat resembles the "h" in "ahem".
kh, Kh	(خ) <i>Khā'</i>	No equivalent. Produced in the back of the mouth and top of the throat.
th, Th	(ث) <i>Thāl</i>	<u>There</u> , <u>mother</u> .
š, Š	(ش) <i>Šād</i>	A deeper "s" sound. Somewhat close to the "sc" in "mus <u>cle</u> ".
d, D	(ض) <i>Dād</i>	Sounds deeper than a "d". Produced by touching the tongue to the mouth's roof, with the sides of the tongue pressed against the top molars.
t, T	(ط) <i>Tah</i>	Similar but deeper than a "t".
z, Z	(ظ) <i>Zah</i>	A deeper <i>thāl</i> , produced by touching the backside of the tongue to the tip of the upper front teeth.
'	(ع) <i>Ayn</i>	Produced in the bottom of the throat, underneath the <i>hā'</i> .
gh, Gh	(غ) <i>Ghayn</i>	A gurgling sound produced in the back of the mouth, just above the <i>khā'</i> . Similar to the "R" in some French accents.
q, Q	(ق) <i>Qāf</i>	Somewhat similar to the "c" in "co <u>ffe</u> e".

Veneration Symbols

Out of love, appreciation, and gratitude, a Muslim is urged to utter the following phrases at the mention of Allāh, His mes-

sengers, or other righteous individuals.

Phrase & Transliteration	Meaning	Uttered with
<i>Subhānāhu wa ta 'ālā;</i> <i>Jalla jalāluh;</i> <i>'Azza wajal</i>	   He is exalted above weakness and indignity; exalted is His glory; He is exalted and glorified.	Allāh
<i>Šallallāhu 'alayhi wasallam</i>	 May Allāh's peace and praise be on him.	Muhammad or other prophets
<i>'Alayhi-ssalām;</i> <i>'Alayha-ssalām;</i> <i>'Alayhima-ssalām;</i> <i>'Alayhimu-ssalām</i>	    Peace be on him, her, both of them, or all of them.	Remarkably righteous individuals (prophets, angels, etc.)
<i>Rađiy-allāhu 'anhu;</i> <i>Rađiy-allāhu 'anhā;</i> <i>Rađiy-allāhu 'anhumā;</i> <i>Rađiy-allāhu 'anhūm</i>	    May Allāh be pleased with him, her, both of them, or all of them.	Šahābah
<i>Raḥimahullā;</i> <i>Raḥimahallāh;</i> <i>Raḥimahumallāh;</i> <i>Raḥimahumullāh</i>	    May Allāh have mercy on him, her, both of them, or all of them.	Past 'ulamā' or righteous Muslims

Index of Arabic Terms

Ādam	43
Ad-Dajjāl	6
‘Arsh	59
Iblīs	43
<i>Iḥsān</i>	4
Jibrīl	6
Kursī	57
Mūsā	47
Nūh	42
<i>Taḥrīf</i>	28
<i>Takyīf</i>	28
<i>Tamthīl</i>	28
<i>Ta’til</i>	28
<i>Tawakkul</i>	77

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