

تَعْلِيمُ الْأَبْنَاءِ

عِبَادَةُ السَّلْفِ الصَّالِحِ

The
Islamic
Creed

FOR CHILDREN

SHAYKH KHAALID 'UTHMAAN

The Islamic Creed for Children
Shaykh Khaalid 'Uthmaan
Translated by Raha ibn Donald Batts

It is upon us to know that the foremost shield from the punishment of Allaah is *tawheed*. Based upon this, teaching the books of *'aqeedah* to our children is not (something) optional. It is a binding individual obligation (*fard 'ayn*).

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كل الحقوق
محفوظة

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Translator's Preface

In the Name of Allaah, the Most-Gracious, the Ever-Merciful.

All Praise is for Allaah who has facilitated the publication of the translation of this book, *The Islamic Creed for Children* by Shaykh Abu 'Abdul-A'laa Khaalid 'Uthmaan al-Misree. The original title of the book is: *Teaching Children the 'Aqeedah of the Salafus-Saalih in Tawheed and the Names and Attributes of the Lord of the Earth and the Heavens* (تَعْلِيمُ الْأَبْنَاءِ عَقِيَّدَةِ السَّلَفِ الصَّالِحِ فِي تَوْحِيدِ وَ صِفَاتِ وَ أَسْمَاءِ رَبِّ الْأَرْضِ وَ السَّمَاوَاءِ).

The title has been simplified to appeal to a wider audience of parents who wish to introduce the Islamic creed to their children or who wish to solidify their children's comprehension of this important aspect of the religion.

The book is divided into eighteen chapters, each chapter explaining, in simple language, an aspect of the Muslim Creed. After each chapter is a series of related questions which were added to reinforce each lesson learnt.

Besides the translator, a number of people were instrumental in putting this book together, by the Permission of Allaah. Thanks are due to Umm Zakee for her role in typesetting, editing and proofreading the translated version of the book; 'Umar Abu Zakee, of TROID in Toronto, Canada for assisting in proofreading the English translation and the Arabic Qur'an and *Ahaadeeth*, as well as overseeing the printing of the publication; and Ahmad Abu Sakeenah, also of TROID, for his additional review. May Allaah bless all of them for their valuable contributions, and may He reward them well.

Raha ibn Donald Batts
Translator

Translator's Preface



Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Indeed all praise is for Allaah. We praise Him; we seek His Help, and we seek His Forgiveness. We seek refuge with Allaah from the evil of our souls and the consequences of our evil actions. He whom Allaah guides, there is none to misguide, and he whom Allaah misguides, there is none to guide. I testify that none has the right to be worshipped except Allaah alone, having no partners, and I testify that Muhammad is His slave and Messenger.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقًّا وَلَا تَمُوتُنَ إِلَّا وَأَنْتُم مُسْلِمُونَ

O you who believe! Fear Allaah [by doing all that He has ordered and by abstaining from all that He has forbidden] as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam [as Muslims] with complete submission to Allaah.

[Soorah Aali 'Imraan, 3:102]

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نُطْفَةٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءلُونَ بِهِ وَالْأَرْزَاقَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O mankind! Be dutiful to your Lord, Who created you from a single person [Adam], and from him [Adam] He created his wife [Hawwa (Eve)], and from them both He created many men and women. And fear Allaah through Whom you demand your mutual [rights], and [do not cut the relations of] the wombs

Introduction

[kinship]. Surely, Allaah is Ever an All-Watcher over you.

[Soorah an-Nisaa', 4:1]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا أَقُولًا سَدِيدًا ﴿٧﴾ يُصْلِحُ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرُ
لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٨﴾

O you who believe! Keep your duty to Allaah and fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) he has indeed achieved a great achievement [i.e. he will be saved from the Hell-fire and made to enter Paradise].

[Soorah al-Ahzaab, 33:70-71]

Indeed the best speech is the Book of Allaah. The best guidance is the guidance of Muhammad (*sallallaahu 'alayhi wa sallam*). The worst of all matters are the newly invented. Every newly invented matter is an innovation, and every innovation is deviation.

This small treatise is the first in an upcoming series acquainting the Muslim boys and girls with the '*aqeedah* of the *Salaf as-Saalihi*. I have formulated this book like a curriculum to be taught to children from age five to around twelve years old, within the *Salafee* schools. These *Salafee* schools are no more than bricks; however, I hope that Allaah, the Glorified, causes them to bear ripe fruits in order that a righteous generation is brought up upon the Book and the *Sunnah*, with the understanding of the *Salaf* of the *Ummah*.

Perhaps someone may ask: Are not the centres of Qur'an memorization widespread within the towns, villages and cities?

I say: Yes; however, none of these centres concentrates on bringing up the children upon the creed and *manhaj* of the pious predecessors. For this lofty objective, I have formulated this small treatise to be an introduction and a starting point in the

path of truth and guidance.

The Believer who has *taqwaa* knows the magnitude of this trust, and that which enters into the generality of the statement of Allaah, the Mighty and Majestic:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

Verily! Allaah commands that you should render back the trusts to those to whom they are due.

[Soorah an-Nisaa', 4:58]

Likewise, in the statement of Allaah, Glorified be He:

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

Those who are faithfully true to their *Amanaat* [all the duties which Allaah has ordained, honesty, moral responsibility and trusts etc.] and to their covenants.

[Soorah al-Mu'minoon, 23:8]

Those who establish this great action must know the magnitude of this trust and anticipate the great reward from this action. For it is as the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) has said:

((فَوَاللَّهِ لَأَنْ يَهْدِي اللَّهُ بِكَ رَجُلٌ وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرٌ النَّعْمٌ))

"By Allaah, that Allaah guides through you, one man, is better for you than if you were to have red camels."¹

It is upon the fathers to ponder over the statement of Allaah, the Mighty and Majestic:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوَّا أَنفُسَكُمْ وَأَهْلِكُمْ نَارًا وَقُوَّدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا

¹ Reported by *al-Bukhaaree* (no. 3009) and *Muslim* (no. 2046).

Introduction

مَلَّا يَكُونُ لِكَوْنَةٍ إِلَّا يَعْصُمُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمِنُونَ

O you who believe! Ward off from yourselves and your families a Fire [Hell] whose fuel is men and stones, over which are [appointed] angels stern [and] severe, who disobey not [from executing] the Commands they receive from Allaah, but do that which they are commanded.

[Soorah at-Tahreem, 66:6]

In this verse is a binding command from the All-Wise, the One, the Self-Sufficient, whom we worship, to protect ourselves and those whom He, Glorified be He, has placed in our charge—our wives and our children—from the fire of Hell. Then He, Glorified be He, illustrated a glimpse into the severity of the punishment of the Fire and the sternness of those who mete out this punishment—from the angels of the All-Mighty—in hopes that this will compel us to establish this important obligation and to take it seriously

Once what we have mentioned is affirmed, then it is upon us to know that the foremost shield from the punishment of Allaah is *tawheed*. Based upon this, teaching the books of '*aqeedah* to our children is not (something) optional. It is a binding individual obligation (*fard 'ayn*).

وَالَّذِينَ يَقُولُونَ رَبَّنَا هُبَّ لَنَا مِنْ أَرْزَاقِنَا فُرِّجْنَا قُرْبَةً أَعْيُنٌ وَاجْعَلْنَا الْمُتَّقِينَ إِمَاماً

And those who say: "Our Lord! Bestow on us from our wives and our offspring those who will be the comfort of our eyes, and make us leaders for the *muttaqoon* [pious]."

[Soorah al-Furqaan, 25:74]

May abundant prayers and peace be upon Muhammad, his family, and his companions.

Abu 'Abdul-A'laa Khaalid ibn Muhammad ibn 'Uthmaan al-Misree
29 Dhul-Hijjah 1433 (14th November, 2012)



What is the Meaning of *Tawheed*?

The *tawheed* of Allaah, the Mighty and Majestic, is: Singling out Allaah, Glorified be He, in His Lordship, Divinity, and His Names and Attributes. Based on this, *tawheed* has three categories:

The First Category:

Oneness of Lordship (*Tawheed ar-Rubboobiyah*) — تَوْحِيدُ الرُّبُوبِيَّةِ

This means: You believe that Allaah, Glorified be He, is alone in:

- ❖ Creating (*al-Khalq*) — الْخَلْقُ
- ❖ Providing for His creation (*ar-Rizq*) — الرِّزْقُ
- ❖ Owning the universe and all that is in it (*al-Mulk*) — الْمُلْكُ
- ❖ Taking care of the universe and all that is in it (*at-Tadbeer*) — التَّدْبِيرُ
- ❖ Giving life and causing death

The Second Category:

Oneness of Worship (*Tawheed al-Ilaahiyyah*) — تَوْحِيدُ الإِلَهِيَّةِ

This means: You believe that Allaah alone, Glorified be He, is the true object of worship. He has no partners in worship.

The Third Category:

Oneness of Names and Attributes (*Tawheed al-Asmaa' was-Sifaat*) —

تَوْحِيدُ الْأَسْمَاءِ وَالصَّفَاتِ

This means: You believe that Allaah, Glorified be He, has Names and Attributes which suit His Majesty and Perfection, without:

- ✿ Changing their meanings (*Tahreef*) — التَّحْرِيفُ or (*Ta'weel*) — التَّوْيِيلُ
- ✿ Likening them to the attributes of the creation (*Tamtheel*) — التَّمْثِيلُ
- ✿ Denying them (*Ta'teel*) — التَّعْطِيلُ

Test Yourself. What Did You Learn?

1. What is *tawheed*?

- (a) Singling out Allaah alone in His Lordship, Divinity and His Names and Attributes
- (b) Praying
- (c) Making *du'aa* to other than Allaah
- (d) Asking for help from other than Allaah

2. How many categories of *tawheed* are there?

- (a) 2
- (b) 3
- (c) 4
- (d) 5

3. Explain each category of *tawheed*.



The Meaning of Islam, Eemaan and Ihsaan

The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said:

((اِلْسَّلَامُ اَنْ تَشْهَدَ اَنْ لَا إِلَهَ اِلَّا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَتُؤْكِمَ الصَّلَاةُ، وَتُؤْتَى الزَّكَاةُ، وَتَصُومَ رَمَضَانَ، وَتَحْجُجُ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا))

Islam is that you:

1. Testify that none has the right to be worshipped except Allaah, and that Muhammad is the Messenger of Allaah.
2. Establish the *Salaah* (Prayer).
3. Pay the *Zakaat* (Charity).
4. Fast in *Ramadhaan*.
5. Perform *Hajj* (Pilgrimage) to the House if you have the ability to.

The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said about the meaning of *eemaan*:

((اَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ حَيْثُ وَشَرِّ))

Eemaan is that you believe in:

1. Allaah
2. His Angels
3. His Books

4. His Messengers
5. The Last Day
6. *Qadr* (Divine Decree); its good and its evil.

He (*sallallaahu 'alayhi wa sallam*) said about the meaning of *Ihsaan*:

((أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ))

“*Ihsaan* is that you: Worship Allaah as though you see Him. And even if you cannot see him, surely he sees you.”¹

¹ From the *Hadeeth* of Jibreel found in *Saheeh Muslim*, on the authority of 'Umar ibn al-Khattaab.

Test Yourself. What Did You Learn?

1. What is the meaning of Islam?
2. What is the meaning of *eemaan*?
3. What is the meaning of *ihzaan*?



The Meaning of the Testimony: None Has the Right To Be Worshipped Except Allaah, and Muhammad Is the Messenger of Allaah

O youth of Islam, what is the meaning of: *Ash'hadu An Laa Ilaaha Ill-Allaah* (أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ) — I testify that none has the right to be worshipped except Allaah?

The meaning is: I testify that there is no true object of worship except Allaah.

What is the meaning of: *Ash'hadu Anna Muhammadan Rasool Allaah* (أَشْهُدُ أَنَّ مُحَمَّداً رَسُولَ اللَّهِ) — I testify that Muhammad is the Messenger of Allaah?

The meaning is: I testify that there is none, in truth, who is to be followed other than Muhammad (*sallallaahu 'alayhi wa sallam*).

My child, you say: "I love our Lord, Allaah."

I ask you: "Why do you love our Lord?" "Do you know who Allaah is?"

Allaah, our Lord, is: The One who has created you and created your mother, your father, your grandfather, your grandmother, your brothers, and your friends. He, Glorified be He, is the One who has created milk, eggs and sweets.

He, Glorified be He, is the One who created the heavens and the earth, the clouds and the stars, the sun and the moon, the animals and everything you see in the earth or in the heavens. The One who created it is Allaah.

ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ

That is Allaah, your Lord, the Creator of all things.

[Soorah al-Ghaafir, 40:62]

Allaah, Glorified be He, said about the *mushrikeen* (polytheists), those who believed that Allaah alone is the creator, but they joined partners in worship with Allaah:

وَلَئِن سَأَلْتُهُم مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ

And if you [O Muhammad (*sallallaahu 'alayhi wa sallam*)] ask them: "Who has created the heavens and the earth," they will certainly say: "Allaah."

[Soorah Luqmaan, 31:25]

The Jews, the Christians, and the polytheists all believe that Allaah is the One who created them and created the heavens and the earth. They believe that Allaah is the One who provides for them, with blessings that they cannot count. They believe that Allaah is the One who gives life and causes death. However, they make *du'aa* (supplication) to other than Allaah; they ask for help from other than Allaah; and they sacrifice (animals) for other than Allaah.

As for you, who is growing up as a believer, you make *du'aa* to Allaah alone; you bow to Allaah alone; you pray to Allaah alone; you sacrifice for Allaah alone; and you ask Allaah alone to protect you from harm.

Test Yourself. What Did You Learn?

- 1. Although the Jews, the Christians and the polytheists all believe that Allaah is the Creator. What makes them disbelievers?**
 - (a) They sacrifice for other than Allaah
 - (b) They make *du'aa* to other than Allaah
 - (c) They ask for help from other than Allaah
 - (d) All of the above
- 2. What are some of the things that Allaah created?**
 - (a) Your parents
 - (b) The heavens and the earth
 - (c) The stars and the moon
 - (d) All of the above
- 3. What is the meaning of: "I testify that none has the right to be worshipped except Allaah?"**
- 4. What is the meaning of: "I testify that Muhammad is the Messenger of Allaah."**

3

**The Meaning of the Testimony: None Has the Right To Be Worshipped
Except Allaah and Muhammad Is the Messenger of Allaah**



Do not Swear Except by Allaah Alone

O youth of Islam, do not swear (make a pledge or oath) except by Allaah. Do not swear by your father or by your mother.

Do not say: "By my father's life," or "By my mother's life."

This is a mistake.

Do not say: "By the Prophet," or "By the *Ka'bah*."

This is a mistake.

What is correct is to say: "By the Lord of the Prophet" or "By the Lord of the *Ka'bah*."

This is correct.

Or you can say: "By Allaah." This is also correct.

Or you can swear by any Attribute from the Attributes of Allaah, such as saying: "By Allaah's Life," or "By Allaah's Mercy."

Or you can swear by any Name from the Beautiful Names of Allaah, such as:

✿ "I swear by the Sublime One (*al-Lateef* — اللَّطِيفُ)." "

✿ "I swear by the Most High (*al-'Alee* — الْعَالِيُّ)." "

4

Do not Swear Except by Allaah Alone

- ❖ “I swear by the Ever-Capable (*al-Qadeer* — الْقَدِيرُ).”
- ❖ “I swear by the All-Hearing (*as-Samee'* — السَّمِيعُ).”
- ❖ “I swear by the All-Merciful (*ar-Rahmaan* — الرَّحْمَنُ).”

However, do not swear except to emphasize important matters. Do not swear while playing. Meaning, do not play by swearing by Allaah. (The issue of) swearing by Allaah is very serious my child. Whoever swears by Allaah while lying has committed a great sin which will bring about the Anger of Allaah, and perhaps Allaah will punish him if he does not repent and take an oath with Allaah that he will never swear by Him while lying again.

Test Yourself. What Did You Learn?

1. How should a person swear?

- (a) By saying, "By my mother's life."
- (b) By saying, "By my father's life."
- (c) By saying, "By Allaah" or by swearing by any of Allaah's Names and Attributes.
- (d) By saying, "By the Prophet."

2. When should a person swear?

- (a) For any reason
- (b) For important reasons only
- (c) While playing
- (d) None of the above

3. List some of the Names of Allaah that are mentioned.

4. Is it okay for a person to lie as long as they do not swear by Allaah?

4

Do not Swear Except by Allaah Alone



Who are the Jews and the Christians?

The Jews and the Christians are disbelievers and people who worship others along with Allaah, the Magnificent.

The Jews worship their prophets and scholars.

Why do the Muslims dislike the Jews?

We—the believers—dislike the Jews because:

- ✿ They curse Allaah, the Mighty and Majestic.
- ✿ They describe Allaah, the Magnificent, with bad descriptions.
- ✿ They lie about Allaah.
- ✿ They kill Allaah's prophets.
- ✿ They change Allaah's books.
- ✿ They hide the truth while knowing it.

The Christians worship the Messiah ('Eesa/Jesus), peace be upon him. They say: "The Messiah is the son of Allaah."

Allaah does not have a wife or a child!

Allaah, the Mighty and Majestic, says:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمٍ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُو اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكُ بِاللَّهِ فَقَدْ حَرَمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَاوَاهُ الْنَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Surely, they have disbelieved who say: "Allaah is the Messiah [’Eesaa (Jesus)], son of Maryam [Mary]." But the Messiah [’Eesaa (Jesus)] said: "O Children of Israel! Worship Allaah, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his abode. And for the *dhaalimoon* [polytheists and wrongdoers] there are no helpers.

[Soorah al-Maa’idah, 5:72]

The Jews and the Christians build places of worship on top of the graves of their prophets, their rabbis, their preachers, and the righteous from amongst them. They make *du’aa* in these places of worship, to other than Allaah, and they offer sacrifice [to other than Allaah].

The mother of the Believers, ‘Aa’ishah, said that when the Prophet (*sallallaahu ’alayhi wa sallam*) was suffering from the sickness that he died from, he said:

((لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى أَنْ تَخْدُوا قُبُورَ أَئِيَّاَهُمْ مَسَاجِدَ))

"May Allaah’s curse be on the Jews and the Christians because they took the graves of their prophets as places of worship."

She said: "He was warning against what they had done."¹

For this reason, building places of worship on graves is *haraam* in Islam.

¹ Agreed upon by al-Bukhaaree and Muslim; It is also in the *Sunan* of at-Tirmidhee and others, on the authority of ‘Aa’ishah (may Allaah be pleased with her).

Test Yourself. What Did You Learn?

- 1. Why did the Prophet (*sallallaahu 'alayhi wa sallam*) curse the Jews?**
 - (a) Because they use the graves of their prophets as places of worship
 - (b) Because they like to curse
 - (c) Because they like to pray
 - (d) None of the above
- 2. In what ways do the Jews and Christians worship others along with Allaah?**
 - (a) They make *du'aa* to their prophets
 - (b) They offer sacrifice for other than Allaah
 - (c) They make *du'aa* to the righteous people
 - (d) All of the above
- 3. Name three things about the Jews that are displeasing to Allaah?**
- 4. In the Qur'an, what did Prophet 'Eesaa say in response to the Children of Israel?**
- 5. Why is it *haraam* to build mosques on top of graves?**

5

Who are the Jews and the Christians?



Allaah is One in His Essence and in His Attributes; He Does Not Have a Wife or a Son

Allaah, the Mighty and Majestic, said in Soorah al-Ikhlaas:

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ إِلَهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُوْلَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ ﴿٤﴾

Say [O Muhammad (Peace be upon him)]: "He is Allaah, [the] One. *Allaahus-Samad* [The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks]. "He begets not, nor was He begotten; "And there is none co-equal or comparable unto Him."

[Soorah al-Ikhlaas, 112:1-4]

This great *Soorah* is from the shortest *Soorahs* in the Qur'an. However, it is equal to one-third of the Qur'an, as the Prophet (*sallallaahu 'alayhi wa sallam*) has told us.

From this great *Soorah*, we can learn the following:

- ✿ That Allaah is One in His Essence. In the same way, He is One in His Lordship, Worship, and in His Names and Attributes.
- ✿ Allaah has lofty Attributes which do not resemble the attributes of the creation.

Allaah, the Glorified, has told us about these Attributes with meanings that we understand and that our minds can comprehend. However, Allaah, the Glorified and High, did not teach us how these Attributes are. So He made their description to be from the **Unseen**, things we are not allowed to ask about or try to find out about. This is because no matter how hard we try to know how the Attributes of Allaah are, we will not be able to.

For this reason, O children of *tawheed*, we must memorize the statement of Allaah, the Exalted:

لَيْسَ كَمِثْلَهُ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Soorah Ash-Shoora, 42:11]

We should be mindful of this whenever we read any verse or *Hadeeth* which mentions a quality from the Attributes of Allaah.

We also learn from Soorah al-Ikhlaas:

- ✿ Allaah is the First; there was nothing before Him. So there was not, before Allaah, the Mighty and Majestic, a father and a mother which He was born from like a human being. He, Glorified be He, is not like a human being, as we have learned from the verse above. Also, Allaah, the Mighty and Majestic, does not have a wife or a child because He, Glorified be He, is **Unique** and **Self-Sufficient** (has no needs). He does not need a wife nor does He need a child.

اللَّهُ الصَّمَدُ

- ✿ **Allaahus-Samad** [The Self-Sufficient Master, Whom all creatures need; He neither eats nor drinks]. [Soorah al-Ikhlaas, 112:2]

This means: He, Glorified be He, is the One that all of the creation turn to to have their needs taken care of.

- ✿ The meaning of the statement of the Most High:

وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ

And there is none co-equal or comparable unto Him.

[Soorah al-Ikhlaas, 112:4]

This means: Allaah does not have anyone equal to Him. He does not have a partner. He does not have a rival. He does not have anyone that is like Him or is similar to Him. Do you understand?

لَيْسَ لِلَّهِ مُكَافِئٌ لَيْسَ لِلَّهِ نَظِيرٌ

Allaah does not have anyone equal to Him. Allaah does not have a partner.

لَيْسَ لِلَّهِ نِدٌ لَيْسَ لِلَّهِ شَبِيهٌ

Allaah does not have a rival. Allaah does not have a likeness.

لَيْسَ لِلَّهِ مَثِيلٌ

Allaah does not have anyone similar to Him.

Test Yourself. What Did You Learn?

1. This *Soorah* is one of the shortest in the Qur'an, yet it is equal to one-third of the Qur'an. Which is it?
 - (a) *Soorah al-Falaq*
 - (b) *Soorah ash-Shoora*
 - (c) *Soorah an-Naas*
 - (d) *Soorah al-Ikhlaas*
2. What is the Unseen?
 - (a) Things that are invisible
 - (b) Things that only Allaah knows that we should not try to find out about
 - (c) Things that Allaah knows that we need to know
 - (d) All of the above
3. Allaah is unique and self-sufficient. What does that mean?
 - (a) Allaah does not have or need a wife or a child
 - (b) Allaah is not like human beings
 - (c) Allaah does not have a father or a mother
 - (d) All of the above
4. Allaah tells us in *Soorah al-Ikhlaas* that He is "The Self-Sufficient Master that all creatures need; He neither eats nor drinks." What does that mean?
5. Allaah also tells us in the same *Soorah*, "There is non co-equal to Him." What does that mean?
6. Memorize the part of *Soorah ash-Shoora*, verse 11, in this chapter.



Allaah Loves the Pious; He Loves the Good-Doers; He Loves the Patient

All of us, O youth of Islam, love Allaah. Isn't this true? Likewise, Allaah loves us if we have *taqwaa*. Do you know what *taqwaa* is?

***Taqwaa* is to obey Allaah in what He commanded and to stay away from what He prohibited.**

Allaah loves us if we are people of *ihsaan* (good-doers). However, what is the *ihsaan* for which Allaah loves us?

The angel of revelation, Jibreel (peace be upon him) asked our Prophet Muhammad (*sallallaahu 'alayhi wa sallam*) about *ihsaan* and he said:

((الإِحْسَانُ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ))

*"Ihsaan is that you worship Allaah as though you see Him, and even if you do not see Him, surely He sees you."*¹

What does this statement mean?

It means: Whenever you do any action of obedience to Allaah, whether it is praying, fasting, making *du'aa*, being kind to your parents, slaughtering for 'Eed al-Adhaa, asking for forgiveness, memorizing the Qur'an and *Hadeeth*, and other things from actions of obedience that will bring you closer to Allaah, then you

¹ Taken from the *Hadeeth* of Jibreel, in *Saheeh Muslim* on the authority of 'Umar ibn al-Khattaab.

must do it while knowing and being sure that Allaah sees you when you do these righteous actions.

So you must do well in performing them by intending (to please) Allaah alone. You do not do them so that your friends will say about you: "You are a righteous young man; you are obedient to Allaah!" Nor should you do them only to please your parents or to get close to your teacher so that he can give you higher grades on a test or help you in your studies. **You must do it because you love Allaah, and you hope for Him to love you for these righteous actions.**

Also, from *taqwaa* and the perfection of *Ihsaan* is that you do these acts of obedience in the way that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) has taught us. So we are to pray like the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) prayed, as he (upon him be prayers and peace) said:

((صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّ))

"Pray as you have seen me praying."²

You must also fast in the way that he has taught us. And it is the same for the rest of the acts of worship. So it is not permissible, my dear son and my dear daughter, for us to worship Allaah in our own way. Rather, it is a must that we worship in the way that Muhammad, the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) has taught us. If you do this, my child, then you have *taqwaa* of Allaah and you have done well in your action. By doing this, Allaah will love you. And if Allaah loves you then you have achieved the greatest thing possible to achieve in the world.

The quality of love, my dear children, is a very great quality from the Noble Attributes of Allaah. Allaah, the Exalted, has displayed evidence that truly loving

² Reported by al-Bukhaaree in his *Saheeh*, on the authority of Maalik ibn al-Huwayrith.

Him is in following the commands of the Prophet (*sallallaahu 'alayhi wa sallam*). Allaah has said in Soorah Aali 'Imraan:

فُلْ إِنْ كُنْتُمْ تَحْبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّكُمُ اللَّهُ

Say [O Muhammad (*sallallaahu 'alayhi wa sallam*) to mankind]: "If you [really] love Allaah then follow me [i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah]. Allaah will love you."

[Soorah Aali 'Imraan, 3:31]

Allaah also loves those who are patient, and He is with them. He supports and helps them. Patience is one of the most important characteristics that Allaah gives to His servant, as the Prophet (*sallallaahu 'alayhi wa sallam*) said:

((مَا أُعْطِيَ أَحَدٌ عَطَاءً أَوْسَعَ مِنَ الصَّابْرِ))

"No one has been given a gift more plentiful than patience."³

So if something happens to you that you do not like, then you have to be patient and say:

قَدَرَ اللَّهُ وَمَا شَاءَ فَعَلَ

"Allaah has decreed, and what He willed He has done."

And you must say:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"To Allaah we belong, and to Him we shall return."

Do not say statements which Allaah dislikes, for example, if you are injured, in pain or are sick, you must, my child, be patient and say what the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) has taught us. And know that whatever

³ Reported in the *Saheeh* of Imaam Muslim from the *Hadeeth* of Aboo Sa'eed al-Khudree (may Allaah be pleased with him).

happens to you is by Allaah's decree, in order to test your patience. So if you are from the patient then Allaah will love you.

اللَّهُمَّ ارْزُقْنَا حُبَكَ وَحُبًّا مَنْ يُحِبُّكَ وَحُبًّا كُلِّ عَمَلٍ يُقَرِّبُنَا إِلَيْكَ حُبًّا

"O Allaah, give us love of You, and love of those who love You, and the love of every action which will bring us near to Your Love."

Test Yourself. What Did You learn?

1. Why should a person obey Allaah?
 - (a) To please their parents
 - (b) To please their friends
 - (c) To please their teachers
 - (d) To please Allaah
2. What is *taqwaa*?
3. What is *Ihsaan*? Explain in detail what this means.
4. Can we pray and do other acts of obedience such as fasting and giving charity, any way that we want? Explain why or why not.
5. What is one of the most important characteristics that Allaah has given to his slaves?
6. What should a person say if something bad happens to him or her?
7. Memorize the *du'aas* in this chapter.



Allaah Is above the Magnificent Throne

My dear child, do you know where Allaah the Glorified is?

Our Lord, Allaah, the Exalted and High, is over the seven heavens, above the Magnificent Throne. Allaah, the Exalted has said:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

The Most Beneficent [Allaah] Istawaa [rose over] the [Mighty] Throne [in a manner that suits His Majesty].

[Soorah Taa Haa, 20:5]

The Rising of Allaah above the Throne means that Allaah is Exalted **above His Throne, above all of the creation, above the seven heavens.** He is with them (his creation).¹ He sees them in every place they may go. He knows their situations and He hears them wherever they are.

Because of this, when we raise our hands in *du'aa*, we raise them upward and when we bow in prayer we say:

سُبْحَانَ رَبِّيِ الْأَعَلَىٰ

“Glory be to my Lord, the Most High.”

So if someone asks you: “Where is Allaah? Where is our Lord?”

Then your answer should be: “**Allaah is above the Throne.**”

¹ Allaah is with them by His Knowledge, which encompasses everything. However, He is above His Throne, as He has said about Himself and His Messenger (*sallallaahu 'alayhi wa sallam*) has told us about Him.

This is the correct answer.

Do not say: "Allaah is everywhere." That is the wrong answer.

Our Prophet (*sallallaahu 'alayhi wa sallam*) asked a little girl this question:

أَنَّ اللَّهُ

"Where is Allaah?"

She answered him saying:

"Above the heavens."

This is the story.



The Story of the Girl and the Sheep

The companion, Mu'aawiyah ibn al-Hakam as-Sulamee (may Allaah be pleased with him), had a slave girl, and he would send her out to look after his sheep. One day, this girl went out as she normally did, to look after the sheep. Allaah decreed that a wolf would come and attack one of the sheep while the girl was not looking. So when Mu'aawiyah (may Allaah be pleased with him) found out what had happened he became very angry, and he slapped her on her face.

After that, he felt bad for hitting her because slapping or hitting on the face is *haraam*. He wanted to repent to Allaah, so he decided to set the slave girl free. So, he went to the Prophet (*sallallaahu 'alayhi wa sallam*) and told him what had happened. The Prophet (*sallallaahu 'alayhi wa sallam*) commanded him to bring the slave girl, and he tested her by asking her:

أَنَّ اللَّهُ

“Where is Allaah?”

The slave girl said:

“Above the heavens.”

Then he said to her:

مَنْ أَنَا

“Who am I?”

She said:

“You are the Messenger of Allaah.”

So the Prophet (*sallallaahu 'alayhi wa sallam*) was sure of the faith of this girl, because she believed that **Allaah is above the heavens**. Meaning, **over the heavens above the Throne**, as we have mentioned. Also, she believed that the Messenger (*sallallaahu 'alayhi wa sallam*) was the Messenger of Allaah. So he said to Mu'aawiyah:

أَعْتَقْهَا فَإِنَّهَا مُؤْمِنَةٌ

“Set her free for she is a believer.”²

² Reported by Muslim on the authority of Mu'aawiyah ibn al-Hakam (may Allaah be pleased with him).

Test Yourself. What Did You Learn?

1. Where is Allaah?
 - (a) Everywhere
 - (b) In the earth only
 - (c) Over the seven heavens, above His Throne
 - (d) None of the above
2. Why do we raise our hands in *du'aa*?
 - (a) Because that is the only way that Allaah can see us
 - (b) Because Allaah is up, above the seven heavens
 - (c) Because that is the only way Allaah can hear us
 - (d) All of the above
3. Why did the Prophet (*sallallaahu 'alayhi wa sallam*) tell his companion to free the slave girl?



Allaah, the Exalted and High, Descends at the End of the Night to the Lowest Heaven and Calls Out to His Slaves

This is a great matter, O young men and young women of Islam. Indeed our God, the Exalted, the Great, the King of the heavens and the earth, descends, Glorified be He, at the end of every night before *Fajr* (the last third of the night) to the lowest heaven and calls out to his slaves.

Our God, the Ever-Merciful, the Loving, the Kind, says:

((أَنَا الْمَلِكُ مَنِ الَّذِي يَسْأَلُنِي فَأَعْطِيهِ مَنِ الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرْ لَهُ))

“I am the King. Who is he that asks of Me so that I may give him? Who is he that seeks My forgiveness, so that I may forgive him?”¹

Glorified be Allaah, the Magnificent! Allaah does not need our *du'aa*. He, Glorified be He, is the One who is calling out to us at this quiet time so that we may make *du'aa* to Him. This time, in which most of the people are sleeping, and one is barely able to hear a sound.

This is the time that we eat *Sahoor* during the month of *Ramadhaan*. How beautiful is this time in which our Magnificent God descends to the lowest heaven. So hurry, O youth of Islam, to take advantage of this great opportunity, and let each of us get used to getting up from our sleep, before *Fajr*, the early morning time. (Let us) make *wudhoo'*, pray to Allaah, make *du'aa* to Him, ask His forgiveness, and ask Him for the good in this world and the Hereafter. Let us ask Him for Paradise and seek protection in Him from the Hellfire.

¹ Reported by Ibn Khuzaymah, on the authority of Abu Hurayrah (may Allaah be pleased with him).

Our noble Messenger (*sallallaahu 'alayhi wa sallam*) said:

((يَنْزُلْ رَبَّنَا تَبَارَكَ وَتَعَالَى كُلُّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَنْقُنُ ثُلُثُ اللَّيلِ الْآخِرَ فَيَقُولُ : مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ ؟ مَنْ يَسْأَلُنِي فَأُعْطِيهُ ؟ مَنْ يَسْتَغْفِرِنِي فَأَغْفِرَ لَهُ))

"Our Lord, the Blessed and High, descends to the lowest heaven every night when there remains the last third of the night, and He says: 'Who is making *du'aa* to Me so that I may answer him?' 'Who is asking of Me so that I may give him?' 'Who is seeking My forgiveness so that I may forgive him?'"²

² Reported by al-Bukhaaree in *The book of at-Tahajjud*, Chapter: "Du'aa and Prayer in the Last Part of the Night," on the authority of Abu Hurayrah.

Test Yourself. What Did You Learn?

1. When does Allaah descend?

- (a) In the afternoon
- (b) In the first quarter of the night
- (c) In the last third of the night
- (d) Allaah does not descend

2. Where does Allaah descend to ?

- (a) the highest heaven
- (b) the earth
- (c) the lowest heaven
- (d) None of the above

3. How should we take advantage of Allaah's descending?

4. What does Allaah say when he descends every night before *Fajr*?

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Allaah, the Exalted and High, Descends at the End of the Night to the Lowest Heaven and Calls Out to His Slaves



Allaah, the Mighty and Majestic, Has Two Noble and Magnificent Hands

Me, you, your father, your mother, the mountains, the earth, the stars, the sun, the moon, the planes that fly in the sky, the ships that sail on the sea, the planets, the people, this entire huge and far-reaching universe; we are not equal to the size of an atom in the Hand of Allaah, the Magnificent.

Allaah says:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Blessed is He in Whose Hand is the dominion, and He is Able to do all things.

[Soorah al-Mulk, 67:1]

Indeed Allaah, the Mighty and Majestic, has two Noble and Magnificent Hands. They are not like our hands because nothing is like Allaah. Allaah, Glorified be He, grips and He extends. He, Glorified be He, extends His Hand by day so that the one who commits sins at night may repent, and He extends His Hand at night so that the one who commits sins during the day may repent.

The filthy Jews said that Allaah's Hands are tied up, and the refuge is with Allaah. They have lied, may the curse of Allaah be on them. Who is the one that can tie up Allaah's Hands?! Allaah informed us about them (the Jews) in the Qur'an:

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلْتُ أَيْدِيهِمْ
وَلُعِنُوا بِمَا قَالُوا إِبْلٌ يَدَاهُ مَبْسُوٰ طَانٌ يُنِفِّقُ كَيْفَ يَشَاءُ

The Jews say: "Allaah's Hand is tied up [i.e. He does not give and spend of His Bounty]." Be their hands tied up and be they accursed for what they uttered.

Nay, both His Hands are widely outstretched. He spends [of His Bounty] as He wills.

[Soorah al-Maa'idah, 5:64]

However, this is the affair of the criminal Jews; they make up things about Allaah. Rather, they curse Allaah. Allaah, the King, the Truth, is High above their evil statements.



The Story of the Creation of Adam

Allaah, the Mighty and Majestic, made Aadam (upon him be peace) special by creating him with His two Noble Hands. As Allaah, Glorified be He, said to Iblees (Shaytaan) the accursed:

مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا حَلَقْتُ بِيَدِي

What prevents you from prostrating yourself to one whom
I have created with Both My Hands?

[Soorah Saad, 38:75]

Shaytaan, the accursed—we ask Allaah to keep us safe from him—was arrogant. He refused to obey Allaah's command that he should prostrate to Aadam, because he thought that he was better than Aadam. Because of this, he became a disbeliever.

Test Yourself. What Did You Learn?

1. What do we know about Allaah's hands?

- (a) They are the same as our hands
- (b) They are not like our hands
- (c) They are bigger than our hands
- (d) None of the above

2. What do the Jews say about Allaah's Hands?

- (a) They can grip
- (b) They can extend
- (c) They are tied up
- (d) None of the above

3. Why did Allaah curse Shaytaan?

- (a) Because he refused to bow to Aadam
- (b) Because he was rude
- (c) Because he was lazy
- (d) All of the above

4. When and why does Allaah extend His Hands? Explain.

5. How do we know that Allaah has hands? Write the proofs that are given in this chapter.

10

**Allaah, the Mighty and Majestic, Has
Two Noble and Magnificent Hands**



Allaah Is the All-Hearing; He Hears All Sounds

O believing youth, do you not know that if you whisper something in the ear of your little brother without your father or mother hearing you, Allaah (still) hears you? Allaah says:

إِنَّمَا أَشْمَعُ وَأَرَى

Verily! I am with you both, hearing and seeing.

[Soorah Taa-Haa, 20:46]

Do you know that if you are in a very crowded place with people yelling, but you are speaking softly and no one can hear you, that Allaah will (still) hear you?

Allaah is:

سَامِعٌ لِلْجَهْرِ وَالْأَخْفَاتِ بِسَمْعِهِ الْوَاسِعِ لِلأَصْوَاتِ

All-Hearing of that which is open and that which is hidden;

With His Hearing that is encompassing of all sounds

You speak the Arabic language. Likewise, your Muslim brothers in the rest of the Arab world also speak Arabic. You also have other brothers from the believing Muslims, the believers, who live in the lands of disbelief, such as Europe and America—they speak English, French, or other languages—the languages are many.

Allaah is the All-Hearing and All-Encompassing of everything. He hears the voices of every one of these people, the Muslims as well as the disbelievers. Rather, He hears the sounds of the animals and the birds. Not one sound is hidden from

Him, even if they all were to speak at the same time, and each sound is different from the other. Allaah is not hindered by the sounds being mixed together nor by the different languages.

Imagine, my child, if you were to say right now, in a low voice: "*Laa Ilaaha Ill-Allaah* (None has the right to be worshipped except Allaah)," and at the very same moment there is another Muslim child like you, in America, saying in a low voice: "*Laa Ilaaha Ill-Allaah* (None has the right to be worshipped except Allaah)," **Allaah, the All-Hearing, hears you and him, while He is above His Magnificent Throne, over the seven heavens.**

There is a story of something that happened to the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) where Allaah teaches us that He, Glorified be He, heard from above His Throne, what the disbelievers from the people of Taa'if said to Muhammad, His Messenger (*sallallaahu 'alayhi wa sallam*). This was when the Noble Messenger (*sallallaahu 'alayhi wa sallam*) asked them to protect him so that he could call the people to *tawheed* (worshipping Allaah alone), conveying Allaah's Message to them. So Allaah sent a cloud that shaded him (*sallallaahu 'alayhi wa sallam*). In this cloud was the trustworthy angel, Jibreel (upon him be peace). In the story, the trustworthy angel, Jibreel (upon him be peace), who is the angel who would descend with the Qur'an by the command of Allaah, to the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), called out to him (*sallallaahu 'alayhi wa sallam*) saying: "Indeed Allaah has heard the statement of your people and how they responded to you."¹

The mighty angel, Jibreel (upon him be peace) offered the Prophet (*sallallaahu 'alayhi wa sallam*) the opportunity for him to get revenge on his behalf upon these people who had opposed and harmed him. But, the Prophet (*sallallaahu 'alayhi wa sallam*), who was merciful and kind to the people, refused. He hoped that these

¹ Reported by an-Nasaa'ee in *As-Sunan al-Kubraa*, on the authority of 'Aa'ishah (may Allaah be pleased with her).

people would have children who would enter into Islam and worship Allaah alone.

Test Yourself. What Did You Learn?

1. Allaah hears us
 - (a) Only when it is quiet
 - (b) Even if everyone is speaking different languages and at the same time
 - (c) Only after *Fajr*
 - (d) Only after *Dhuhr*
2. How do we know that Allaah hears us? Write one proof from the Qu'ran, found in this chapter, and one proof from the story.
3. What can we learn from the story about the character of the Prophet (*sallallaahu 'alayhi wa sallam*)?



Allaah Is the All-Seeing, Glorified Be He; He Sees Everything in the Light or in the Dark

My child, if you enter your room and you close the door and the windows, and you turn off the lights, and you believe that you are alone in the room, in the dark, such that no one can see you, you must know that **Allaah, the Glorified and High, is the All-Seeing**. He sees you from above His Throne. So do not think that you can disobey Him or commit a sin (and He will not see you).

Indeed, Allaah, the Magnificent, the All-Seeing, has two Eyes which He sees all of His creation with while He, the Mighty and Majestic, is above His Throne. As Allaah, Glorified be He, has informed us in the Qur'an:

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا

So wait patiently [O Muhammad (*sallallaahu 'alayhi wa sallam*)] for the Decision of your Lord, for verily, you are under Our Eyes.

[Soorah at-Toor, 52:48]

Allaah said to His Messenger, Moosaa (upon him be peace):

وَلِتُصْنَعَ عَلَى عَيْنِي

In order that you may be brought up under My Eye.
[Soorah Taa-Haa, 20:39]

The Eyes of Allaah, the Mighty and Majestic, are not like our eyes. The Attributes of Allaah are not like our attributes because nothing is like Allaah and nothing from His creation will ever be like Him. Rather, Allaah has two Eyes that suit His

Majesty and Perfection. We believe in them, and we are afraid of Allaah seeing us being disobedient.

وَهُوَ الَّذِي يَرَى دَبِيبَ الدَّرَّ فِي الظُّلُمَاتِ فَوْقَ صَمَّ الصَّخْرِ

He is the One who sees the crawling ant,

In the dark upon the black rock

Test Yourself. What Did You Learn?

1. When does Allaah see?

- (a) In the dark only
- (b) In the light only
- (c) In the mornings
- (d) Allaah sees everything

2. Allaah's two eyes are

- (a) Just like ours
- (b) Similar, but different than ours
- (c) Nothing like ours
- (d) None of the above

3. If someone says, "You say Allaah has Eyes, so you have made Allaah like us!" How should we respond to this?

4. How do we know that Allaah has eyes? Give two proofs from the Qur'an.

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Allaah Is the All-Seeing, Glorified Be He;
He Sees Everything in the Light or in the Dark



Allaah Is the All-Knowing; He Knows What You Will Do Tomorrow

If you think to yourself that tomorrow, *in shaa' Allaah*, you will visit your sick neighbour, and you have decided to take him a book as a gift to teach him the pillars of *eemaan*, which you have learned, but you did not tell anyone about that, Allaah knows what you were thinking about (even) before you thought about it!

Allaah, Glorified be He, said:

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Verily, Allaah is the All-Knower of everything.

[Soorah al-'Ankaboot 29:62]

Allaah also said:

وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

And Allaah is the All-Knower of what is in the breasts [of men].

[Soorah at-Taghaabun, 64:4]

Allaah, Glorified be He, will reward you with good for your intention even if something prevents you from going.

Allaah, the Glorified, has said:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْضِ وَمَا تَدْرِي نَفْسٌ مَّا دَاتَ كَسِيرٌ

عَدَاوَ مَا تُرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلَيْمٌ حَبِيرٌ

Verily, Allaah! With Him [Alone] is the knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allaah is All-Knower, All-Aware [of things].

[Soorah Luqmaan, 31:34]

In this noble verse, there are specific things mentioned that Allaah has knowledge of. They are called:

The Keys of the Unseen

The First Key:

Allaah, the All-Knowing, knows when the Day of Judgement will be; the day where the people will stand up from the graves that they were buried in after they died. When the people die, they are buried under the ground in a place called the grave. After the end of the world, at the appointed time that Allaah knows, all the dead will rise from these graves so that Allaah will recompense each person for his actions (which he did) in this world. Because of this, it is upon you, O youth, to do righteous actions that Allaah loves and is pleased with so that you may be safe from the punishment of the grave; the terrors of the Day of Judgment; and the punishment of the Hellfire, and that you may enter Paradise with those whom you love from the Believers.

The Second Key:

Allaah, the All-Knowing, knows when it will rain—this is *al-Ghayth* (rain)—and where it will come down.

The Third Key:

Allaah, the All-Knowing, knows the gender of the child that a mother carries in her womb—if it will be male or female—before its mother gives birth to him/her.

The Fourth Key:

Allaah, the All-Knowing, knows what you will do before you do it.

The Fifth Key:

Allaah, the All-Knowing, knows where you will die and when you will die.

Test Yourself. What Did You Learn?

1. Allaah is the All-Knower means:

- (a) Allaah knows what you will do tomorrow
- (b) Allaah knows when it will rain
- (c) Allaah knows what we are thinking
- (d) All of the above

1. What are the Keys of the Unseen?

- (a) Specific things that Allaah knows about
- (b) Things that the angels decide
- (c) Special keys
- (d) All of the above

2. List all the Keys of the Unseen and explain each one.

3. Is there a reward for intending to do something good even if you were not able to do it?



Allaah Is the Noble Provider, the One Who Gives and Withholds

The candy and fruits that you love are from the provisions of **Allaah, the Generous**. **Allaah, the Provider**, Glorified be He, is the One who provided your father with the money to buy you what you love.

For this reason, O youth of Islam, you must say:

“Al-Hamdulillaah — الحَمْدُ لِلّٰهِ (All the praise and thanks are for Allaah)” for what He has provided you with, such as food, cool water, good juice, and new clothes that you are happy to receive on ‘Eed. Then you must thank your father because he is the one who bought these things for you, by the bounty of **Allaah, the Provider**.

My dear child, if you see that your friend has a new bike and you would like to have a bike like it, then raise your hands and make *du’aa* to Allaah, saying:

اللّٰهُمَّ يَا رَزَّاقُ يَا گَرِيْمُ، أُرْزُقْنِي دَرَاجَةً جَدِيدَةً مِثْلَ دَرَاجَةِ صَدِيقِي

“O Allaah, the Provider, the Generous, provide me with a new bike like my friend’s.”

Then go to your father and say: “My father, my friend has bought a new bike; could you buy me a new bike like it?”

And you must, my child, pray to Allaah. Make *du’aa* to Allaah a second and third time, and do not become bored with making a lot of *du’aa*. And if Allaah does not answer you, then you must be pleased with the decree of Allaah and His predetermination, and say:

الْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ

"All the praise and thanks are for Allaah in every situation."

If your father does not have the money to buy you the bike, then do not be sad my child. Remember that Allaah has given you many other blessings. Allaah has given you eyes that you see everything around you with. You have brothers your age that Allaah has not given the blessing of eyesight to.

Similarly, Allaah has given you two healthy feet that you walk, run and jump with. There are people who are not able to move from their place except with a wheelchair or a cane.

Allaah has given you two ears that you hear with and a nose that you breathe and smell with.

The favours of Allaah and what he has given us are very many, and it is not possible for us to count them. Allaah, the Glorified, has said:

وَإِن تَعْدُوا نِعْمَةَ اللّٰهِ لَا تُحْصُوهَا

**And if you could count the graces of Allaah,
never would you be able to count them.**

[Soorah an-Nahl, 16:18]

So it is upon you, O believing youth, to always be thankful to Allaah in your heart, on your tongue, and in your actions.

How are you thankful to Allaah with you heart?

This is by you believing in your heart that all of these blessings are from Allaah, and that for Him, Glorified be He, is all the praise and thanks for what He has

given you and favoured you with.

How are you thankful to Allaah with your tongue?

By saying: “*Al-Hamdulillaah* (الْحَمْدُ لِلّٰهِ) (All the praise is for Allaah)” when Allaah provides you with any blessing.

How are you thankful to Allaah in your actions?

By doing righteous actions, meaning, that you thank Allaah by doing good things. This shows that you really are truthful when you say in your heart and with your words that you are grateful to Allaah. For example, (you can show that you are grateful to Allaah) by loving your little brother or sister and teaching them what you have learned about the religion. Another way to show that you are grateful to Allaah is by praying in the *masjid* and asking your father to take you with him for the *Fajr* prayer.

Similarly, you can thank Allaah by saving part of your allowance to buy a book or a cassette (audio) about the *tawheed* of Allaah or about the description of the Prophet’s prayer, or anything else about the religion, and by giving it as a gift to a Muslim who does not know about his or her religion.

Test Yourself. What Did You Learn?

1. Write some ways in which Allaah is generous and provides for us.
2. If you see someone with something that you would also like, what should you do?
3. What should you do if Allaah does not give you something that you asked Him for?
4. What does it mean to be thankful to Allaah with your heart, your tongue, and your actions?
5. What are some ways that you can show thankfulness to Allaah?



Allaah is Beautiful and He Loves Beauty, but He Does Not Like Arrogance

When the companions of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) heard him saying:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِّنْ كَبْرٍ

"He who has within his heart an atom's weight of arrogance will not enter into Paradise."

They became afraid that liking to wear nice clothes and nice shoes was from the arrogance that Allaah had prohibited. So they asked the Messenger (*sallallaahu 'alayhi wa sallam*) about that, and he taught them a quality from the Attributes of Allaah, the Mighty and Majestic. He said to them:

إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ بَطْرُ الْحَقِّ وَغَمْطُ النَّاسِ

"Indeed Allaah is Beautiful and He loves beauty. Arrogance is to hate the truth and look down upon the people."¹

The meaning of this *Hadeeth*, my beloved children, is that Allaah, the Mighty and Majestic, likes you to have new, clean and beautiful clothes because He is beautiful and He loves beauty. However, He does not like for you to brag about these new clothes or for you to become amazed at yourself and be from those who are deceived.² Self-amazement, self-deception, and arrogance are evil qualities

¹ Reported by Muslim in his *Saheeh*; Chapter: "The Prohibition of Arrogance and the Clarification of It" on the authority of Ibn Mas'ood (may Allaah be pleased with him).

² Translator's note: Meaning: Those who think that whatever bounty that Allaah has given them—such as health, beauty, strength, intelligence, and nice clothing—is by virtue of their own achievements and that the praise for that belongs to them instead of Allaah.

which Allaah, the Mighty and Majestic, hates. Arrogance means: you oppress others and do not accept the truth. It is not from arrogance that you wear new clothes or new shoes.

If you go, O servant of Allaah, to a garden with beautiful flowers of every colour: yellow, red, blue—and you like how these flowers look, then do not say:

"Allaah."

But say:

"*Subhaan-Allaah* — سُبْحَانَ اللَّهِ (Glorified be Allaah)" because the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) taught us, when we see something remarkable or unusual, to say:

"*Subhaan-Allaah* — سُبْحَانَ اللَّهِ (Glorified be Allaah)."

Test Yourself. What Did You Learn?

- 1. Allaah is beautiful and He loves beauty. What does that mean?**
 - (a) Allaah loves for us to have new, clean and beautiful things
 - (b) Allaah loves for us to boast about our beautiful things
 - (c) Allaah loves for us to take other people's beautiful things
 - (d) Allaah loves that we hate beautiful things
- 2. What are some things that Allaah hates?**
 - (a) That we be amazed with ourselves
 - (b) That we are arrogant
 - (c) That we lie to ourselves
 - (d) All of the above
- 3. The Prophet (*sallallaahu 'alayhi wa sallam*) told us in the *Hadeeth* that "Arrogance is to hate the truth and look down on the people." What does this mean?**
- 4. What should we say when we see something remarkable? Write it in Arabic and English, if you can, or write it in English only. Memorize it and say it when you see something that amazes you.**



Allaah Says Whatever He Wants, Whenever He Wants

From the Attributes of Perfection that Allaah is described with is that He, Glorified be He, speaks with a voice that is heard and understood by whoever hears him. However, as Allaah has taught us, there is nothing similar to Him. **So Allaah's speech is not like our speech.**

Allaah specified some of His Messengers by Speaking to them, and they heard His Speech, Glorified be He, in His Voice, without an intermediary. As for regular human beings, it is not possible for them to hear the speech of Allaah, with His voice, in this world. This will only take place on the Day of Judgement, as our Prophet Muhammad (*sallallaahu 'alayhi wa sallam*) has taught us, when he said:

((يَقُولُ اللَّهُ: يَا آدُمْ فَيَقُولُ لَبَيْنَكَ وَسَعْدِيْكَ. فَيُأْدِي بِصَوْتٍ))

"Allaah will say: 'O Aadam!' He will respond: 'I am here at Your service.' So He [i.e. Allaah] will call out with a voice."

The Prophet (*sallallaahu 'alayhi wa sallam*) went on to say:

((إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَخْرُجَ مِنْ ذُرْرِنَكَ بَعْثًا إِلَى النَّارِ))

"Indeed Allaah commands you to take out from your offspring the group for the fire."¹

There is another authentic *Hadeeth* that says:

((يَحْشُرُ اللَّهُ عَزَّ وَ جَلَّ الْعِبَادَ فَيُنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعْدَ، كَمَا يَسْمَعُهُ مَنْ قَرْبَ: أَنَا الْمَلِكُ أَنَا الدَّيَانُ))

¹ Reported in *Saheeh al-Bukhaaree* (no. 7483)

"Allaah will gather the servants and proclaim with a voice that the one who is far will hear as if he were near: 'I am the King; I am the Judge.'²

Allaah, Glorified be He, spoke with the Qur'an. So the Qur'an is Allaah's Speech. Because of this, it is permissible for us to swear by the Qur'an, and to say, for example:

"I swear by the Qur'an that I will do such and such."

So, just as we have learned that it is not permissible to swear except by Allaah, or a Name from His Names, or a Quality from His Attributes, since the Qur'an is Allaah's Speech and Speech is a Quality from the Attributes of His Perfection, then it is permissible for us to swear by it. Because of this, Allaah said in *Soorah at-Tawbah*:

وَإِنَّ أَحَدًا مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَاجْرِهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَةً

And if anyone of the *mushrikoon* [polytheists] seeks your protection then grant him protection, so that he may hear the Speech of Allaah [the Qur'an].

[Soorah at-Tawbah, 9:6]

In this verse, Allaah commanded the believers that if one of the polytheist disbelievers seeks protection with them then they are to shelter him so that he may hear Allaah's Speech, which is the Qur'an.

From the messengers are those whom Allaah spoke to directly such as Moosaa (upon him be prayers and peace). For this reason, he is called: *Kaleem Allaah* (the one to whom Allaah spoke), because Allaah favoured him by speaking to him without someone else in the middle (an intermediary). Other prophets and messengers, Allaah spoke to them by sending His Revelations through an intermediary, Jibreel (upon him be peace). For this reason, Allaah drew attention to this virtue that Moosaa had and placed it in the Qur'an to be recited until the Day of Judgement.

² *Al-Muwatta'*, on the authority of Jaabir ibn 'Abdullaah.

Allaah said:

وَ كَلَمُ اللَّهِ مُوسَى تَكْلِيمًا

And to Moosaa [Moses] Allaah spoke directly.

[Soorah an-Nisaa', 4:164]

Allaah, Glorified be He, also said in Soorah al-'A'raaf:

وَ لَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَ كَلَمُهُ رُبُّهُ

And [remember] when Moosaa [Moses] came at the time and place appointed by Us, and his Lord spoke to him.

[Soorah al-'A'raaf, 7:143]

Test Yourself. What Did You Learn?

- 1. Allaah's speech is:**
 - (a) Just like ours
 - (b) Similar to ours
 - (c) Not at all like ours
 - (d) None of the above
- 2. Which prophet mentioned in the chapter did Allaah speak to directly**
 - (a) Muhammad (*sallallaahu 'alayhi wa sallam*)
 - (b) Moosaa (*'alayhis-salaam*)
 - (c) Ibraaheem (*'alayhis-salaam*)
 - (d) Daawood (*'alayhis-salaam*)
- 3. When will we hear Allaah's voice?**
 - (a) When he chooses one of us to be a prophet
 - (b) When we memorize a lot of Qur'an
 - (c) On the Day of Judgement
 - (d) On the Day of 'Eed al-Fitr
- 4. The Qur'an is:**
 - (a) Allaah's speech
 - (b) Prophet Muhammad (*sallallaahu 'alayhi wa sallam*) speech
 - (c) Just a book to read
 - (d) None of the above
- 5. Can we swear by the Qur'an. Why or why not?**
- 6. What are the proofs in this chapter that Allaah speaks?**



Allaah, the Oft-Forgiving, Forgives the Sins and Accepts the Repentance of Whom He Wills

If you do something that Allaah has prohibited then it is upon you, my dear child, to ask for Allaah's forgiveness and repent to Him. However, do you know, O youth of Islam, what sins and disobedience that Allaah has disallowed, and do you know that anyone who does any of those (sins and acts of disobedience), then Allaah will be angry with him, and that he will deserve a punishment from Allaah?

We must know, O youth, that the greatest and largest of sins is associating partners with Allaah, the Magnificent.

Do you know the meaning of associating partners with Allaah?

Associating partners with Allaah is to make a rival or equal along with Allaah.

There are some of the ignorant people who claim that Allaah, the Mighty and Majestic, has partners from the creation; that they help Him in organizing the affairs of the universe. These ignorant people have made these partners to be rivals with Allaah in His Lordship. This is from the tricks of Shaytaan.

There are other ignorant people who make *du'aa* to other than Allaah, such as the prophets and the righteous who have died and left the world. These ignorant people believe that the dead can hear their *du'aa* and that they (the dead people) are a way for them to (get close) to Allaah for Him to answer their *du'aa*. This is great ignorance and a huge sin. These dead people, O children of *tawheed*, are unable to hear the *du'aa* of the living. If they could hear, then they are (still) unable to take this *du'aa* to Allaah. They do not have the ability to answer the *du'aa* of

these poor ignorant people. Rather, these dead people, my beloved children, need someone to make *du'aa* for them.

Anyone who makes *du'aa* to other than Allaah; or asks for help from other than Allaah in things that none is able to do except Allaah; or slaughters for other than Allaah, then he has made this thing a rival with Allaah in worship, and he has associated partners with Allaah, the Magnificent. He who does this great sin must rush to repent to **the Oft-Forgiving, the Acceptor of Repentance (Allaah)**, and he must turn to Allaah alone, in worship.

It is upon every one of us to make *du'aa* to Allaah to make us die upon *tawheed*, because whoever dies while associating something as a partner with Allaah, if Allaah makes him enter the Fire he will never come out. And Allaah's protection is sought.

From the acts of disobedience which Allaah has prohibited, as well, O children of *tawheed*, is the sin called *ar-Riyaa'* (showing off). *Ar-Riyaa'* means that you do an act of worship, my child, or an action so people will praise you, and not because you hope for the reward from Allaah. Many of the Muslims fall into this act of disobedience, even some of the righteous people, without realizing it. For this reason, our Prophet Muhammad (*sallallaahu 'alayhi wa sallam*) taught us this important *du'aa*:

((اللَّهُمَّ أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ))

"O Allaah, I seek refuge in You from associating partners with You knowingly, and I seek Your forgiveness for what I do not know."¹

So let us memorize this excellent *du'aa* and teach it to our friends and strive to get used to (making) all of our actions be for Allaah alone and not so that the people can thank us or like us. Rather, Allaah's love for us is most important to us and the

¹ Reported by al-Bukhaaree in *Al-Adab al-Mufrad* on the authority of Ma'qil ibn Yassaar (may Allaah be pleased with him).

greatest goal for us.

From the major sins is disobeying parents. Obedience to one's parents and treating them well is from the greatest duties that Allaah has made obligatory on us, after the *tawheed* of Allaah, Glorified be He. It is obligatory on every believing child to respect his father and his mother and to speak to them with a lowered voice and to have good manners with them. If they call him, he should say:

"Yes Abee?" Or "Yes Ummee?"

He should never raise his voice over theirs nor oppose their command unless they command him with disobedience to Allaah, in which case he is not to obey their command in disobedience to Allaah.

Anyone from amongst us, my beloved children, who falls into disobedience to his parents, should ask Allaah for forgiveness and make an oath with Allaah to treat his father and mother well as long as Allaah allows him to live in this world. He must remember the severe Punishment of Allaah for the one who harms his parents and is not good to them.

There is another very great sin; it is abandoning the prayer. As you know, O you who are being raised Muslim, the second pillar that Islam is built on is the establishment of the prayer. The Messenger (*sallallaahu 'alayhi wa sallam*) has said:

((العَهْدُ الَّذِي بَيَّنَتَا وَبَيَّنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ))

"The covenant that is between us and them is the prayer; he who abandons it has disbelieved."²

It is proper for every Muslim to preserve the prayer at the beginning of its time and to pray along with the congregation in the *masjid*, if he is from the boys. As for

² Reported in the *Sunan* of Ibn Maajah, on the authority of Buraydah (may Allaah be pleased with him), and it is *saheeh*.

the girls, then prayer at home is preferred.

Test Yourself. What Did You Learn?

- 1. What is the greatest sin?**
 - (a) Lying to your parents
 - (b) Joining partners with Allaah
 - (c) Stealing from your friends
 - (d) None of the above

- 2. What does it mean to have a rival with Allaah?**
 - (a) Asking for help from other than Allaah
 - (b) Making *du'aa* to other than Allaah
 - (c) Slaughtering for other than Allaah
 - (d) All of the above

- 3. What are three sins discussed in the chapter.**

- 4. What should a person do if they commit any of these sins?**

- 5. Memorize the *du'aa* in this chapter that the Prophet (*sallallaahu 'alayhi wa sallam*) taught us.**



The Believers Will See Allaah in Paradise

Naturally, O youth of Islam, all of us would love to see Allaah, and we long to look at His Noble Face. **As for in this *dunyaa* (this world), we are unable to see Allaah.** The Messenger (*sallallaahu 'alayhi wa sallam*) said:

((إِنَّكُمْ لَنْ تَرَوْا رَبَّكُمْ حَتَّىٰ قَوْتُوا))

“Indeed you will not see your Lord until you die.”¹

Our small weak bodies cannot handle seeing Allaah in this *dunyaa*, so Allaah’s Veil is Light. If He were to remove it then the Splendour of His Face would incinerate all that His Vision reaches from His creation, as the most knowledgeable of us regarding Allaah, our Prophet (*sallallaahu 'alayhi wa sallam*), has taught us.

Because of this, it is not permissible to believe that we can see Allaah when He descends to the lowest heaven in the last part of every night. It is not proper for one of you to say: “I want to see Allaah in the *dunyaa*.”

O youth of Islam, whoever wishes to see Allaah then he should worship Allaah alone and not associate anything in worship with Him, and he should follow the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*) in all of his statements and actions.

- ❖ He must believe that Allaah alone is the Lord who creates, provides, gives life, and causes death, and controls all of the affairs of the creation by Himself.

¹ Reported by Muslim. Also reported by ad-Daarimee in *Ar-Radd 'Alaa al-Jahmiyah*, on the authority of 'Ubaadah ibn as-Saamit (may Allaah be pleased with him).

- ✿ He must believe in all of the Attributes of Allaah, some of which you have learned in this book.
- ✿ He must believe that there is no true object of worship except Allaah.
- ✿ He must believe that Allaah has noble angels, and He created them from light. They never disobey Him, and they do what they are commanded.
- ✿ He must believe in the Qur'an and in all of Allaah's Books which He has revealed to His Messengers, such as the *Injeel*, the *Tawrah* and the *Zaboor*.
- ✿ He must believe in all of the Messengers, and he must believe that the best of them and the last of them is our Messenger, Muhammad (*sallallaahu 'alayhi wa sallam*).
- ✿ He must believe that everything that happens in this universe is by the Decree of Allaah and His Preordainment.
- ✿ He must believe in the Day of Judgement, and that the believers will be questioned in their graves about their death, about their Lord, their religion and their prophet, and that Allaah will gather all of the creation on the Day of Judgement and ask each of them about their actions in the life of this world. He will weigh each person's actions with the scale. The person whose good deeds are more will enter Paradise. There, he shall see Allaah, the Magnificent, the Forbearing.

Whoever believes in all of what we have mentioned and dies upon correct *eemaan*, will see Allaah, *in shaa' Allaah*, in Paradise even if he enters the Fire for a limited time, as a punishment for some of his sins that Allaah did not forgive him for.

We seek refuge with Allaah from the punishment of the Fire, and we ask Allaah to make us enter Paradise without punishment in the grave or punishment in the Fire.

How beautiful will be the faces of the believers who are looking at Allaah, the

Glorified, as our Lord has said in His Book when informing about the state of those believers:

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَى رَبِّهَا نَاطِرَةٌ

Some faces that Day shall be Nadirah [shining and radiant]. Looking at their Lord [Allaah]

[Soorah al-Qiyaamah, 75:22-23]

Glorified be Allaah, the Magnificent!! How beautiful is this magnificent moment in which the believers will see the King of Kings, Glorified be He, and the praise is His. It is a happiness that cannot be described.

Whoever truly wants to see Allaah in the Hereafter, then let him memorize this *du'aa* that the Messenger (*sallallaahu 'alayhi wa sallam*) has taught us, and repeat it abundantly with truthfulness and sincerity; let him call upon Allaah and be humble before Him:

)) اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّظَرَ إِلَى وَجْهِكَ فِي غَيْرِ ضَرَّاءِ مُضَرَّةٍ وَلَا فِتْنَةَ مُضَلَّةٍ ())

"O Allaah, I ask You for the pleasure of looking at Your Face, not in a state of hardship which is harmful nor is a state of *fitnah* which leads astray."²

We must believe, O children of *eemaan* and the flowers of Islam, that even if we see Allaah, the Mighty and Majestic, in the Hereafter, we cannot fully encompass and surround Him (meaning Allaah is over and above anything we can imagine). For Allaah is too Great and too Majestic to be fully encompassed in sight by the creation. Allaah said:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ

No vision can grasp Him, but His Grasp is over all vision.

[Soorah al-An'aam, 6:103]

² Reported by ad-Daarimee, on the authority of 'Ammaar ibn Yaasir (may Allaah be pleased with him).



The Story of the Expansive Heavens

After the *Fajr* prayer one day, when you are returning from the *masjid* to your house, and you are repeating the morning supplications and from them is:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

“Glory be to Allaah, and the Praise is His.” (100 times)

As you count them on your fingers, and you look up to the heavens, contemplating the clear blue sky without any clouds therein; marvelling at the marvellous structure of Allaah, of the sky; (at that time) then ask yourself: Is it not amazing that you are unable to see the entire sky with your two eyes?! Tilt your head back to see the sky that is over you, from behind your back, and know that it is impossible for the one who looks at the sky to observe all of it, to grasp all of its angles with his vision, because it is so far-reaching. And for Allaah is the highest example (meaning: Allaah is over and above anything we can ever imagine).

So if we are unable to fully encompass, with our two eyes, this lowest heaven that we see above us, and it is a creation from the creations of Allaah, then why would we think that we can fully encompass Allaah, Glorified be He, with our sight when we look at Him, my dear child, in the Hereafter?! Will you not be humbled?

سُبْحَانَ اللَّهِ الْعَظِيمِ

“Glory be to Allaah, the Magnificent.”

Test Yourself. What Did You Learn?

1. Can we see Allaah in this world?

- (a) Yes
- (b) No
- (c) Sometimes
- (d) Only on special days

2. What is Allaah's Veil?

- (a) Light
- (b) Darkness
- (c) Heat
- (d) Fog

3. Can we see Allaah when he descends to the lowest heaven in the last part of the night? Why or why not?

4. What are some of the things listed in the chapter that if we believe in them and die with correct *eemaan*, we will see Allaah in Paradise, *in shaa' Allaah*?

5. Memorize the *du'aa* asking Allaah to give you the pleasure of looking at His Noble Face in the Hereafter.