



Discussion of Six Qualities

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DRAFT Edition

TimeStamp: 5 Jul 2022 4:21 p.m.

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In The Name of Allah, the Most Beneficent, the Most Merciful.

Introduction

Allāh ﷻ kept our success of this world and hereafter in complete deen, which is following His commands as shown by prophet Muhammad ﷺ. Through effort, deen comes in the lives of individuals, communities, and nations. This is the effort done by all the prophets. Practising deen becomes easy if we nurture certain qualities and all of these qualities are found in every single sahaba ﷺ.

Looking at the six qualities from another angle, these address a number of social ills (cures written in brackets):

1. Kufr (La ilaha illallah); Bid'at (Muhammadur Rasulullah)
2. Wickedness (Salat)
3. Ignorance (Ilm); Negligence (Dhikr)
4. Jealousy/Arrogance (Ikraam)
5. Pride (Ikhlaas)
6. Being Astray (Da'wat & Tabligh)

When people go in jamat, learning and developing these qualities in the person is a priority. We need to understand the objectives, virtues, and the necessary effort to bring each of these qualities in our lives. Further, keeping our discussion strictly within the six qualities is a must in tabligh jamat tours. For all these reasons this booklet could serve as a basic introduction - suitable for beginners.

Certainty (Yaqin) in "La ilaha illallahu Muhammadur Rasulullah"

The meaning of the kalima, **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ** is:
"There is nothing worthy of worship but Allāh, and Muhammad ﷺ is the Messenger of Allāh."

Allāh ﷻ says in the Qur'an:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ
وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ
الْعَظِيمُ

Allāh - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the Earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His throne extends over the heavens and the Earth, and their preservation tires Him not. And He is the Most High, the Most Great. [2:255]

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Indeed, I am Allāh. There is no deity except Me, so worship Me and establish salat for My remembrance. [20:14]

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allāh. Verily, Allāh is severe in punishment. [59:7]

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

Say (O Muhammad ﷺ): "If you (really) love Allāh then follow me, Allāh will love you and forgive you of your sins. And Allāh is Oft-Forgiving, Most Merciful." [3:31]

Collectively, Allāh's help is conditional upon correct yaqin and deeds. Musa (عليه السلام) made effort on the Children of Israel as well as the Pharaoh and his people. Allāh's help came to the Children of Israel once their yaqin and deeds were rectified.

In the battle of Uhud Allāh raised His support when attention of some sahaba (رضي الله عنهم) went to materials:

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَارَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ مَا أَرَاكُمْ مَا تُحِبُّونَ ۚ مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۚ وَلَقَدْ عَفَا عَنْكُمْ ۚ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ *

And Allah did indeed fulfil His Promise to you when you were killing them with His Permission; until you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers. [3:152]

Similarly, in the battle of Hunayn Allāh delayed His support for the believers due to incorrect yaqin of a couple of sahaba ﷺ - as a consequence, a large number of Muslims were ambushed:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۖ وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ

Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth, vast as it is, was straitened for you, then you turned back in flight. [9:25]

The above kalima demands a change of our faith, temperament, and ways. Our yaqin should change from creation to Creator, means to a'mals, temporary (dunya) to permanent (akhira), from observation (nazar) to revelation (khobar).

For the sake of deen Rasulullah ﷺ, who grew up as an orphan, went through the most difficult tests in life: ridicule, hunger, fear, social & economic boycott, war, betrayal, attempts at his life, stoning by street urchins, persecution of his companions & divorce of his daughters etc. He was tempted with wealth, women, and power by the Quraish. Eventually, he had to emigrate to Madina as a fugitive.

Just upon changing the yaqin, Allāh has promised a Jannah many times the size of this world. If we mould our lives according to that correct yaqin then Allāh will subdue all those things from which we have changed our yaqin.

Objective

- To remove the incorrect beliefs in the heart by negating creations and affirming the greatness of Allāh.
- To develop certainty that Allāh doesn't need support from anybody to do anything. He is totally independent of creation. Creation, on the other hand, is totally dependent on Him to do anything.

Allāh is the creator of everything that ever existed, exists now, and will exist in the future. Allāh created us for His

worship - we worship Him alone and seek His help. He created the universe, the stars, the galaxies, and everything within them with His own power. To bring something into existence, He just commands, "Be" and - it is. He is guiding them and sustaining them.

Allāh is all-seeing & all-hearing. He is fully aware and in full control of everything. He bestows, changes, and evolves the qualities of creation: structure, ability, condition & outcome. How He grows plants, flowers, and fruits? How our bodies are continuously evolving during one lifetime?

Nothing can benefit or harm without His permission. For example, without Allāh's permission fire cannot burn & a knife cannot cut the same way a gun cannot provide protection and medicine cannot cure without His permission. He can bring about destruction from the means of creation and He can show creation from the means of destruction.

Allāh hasn't subjected our internal conditions (e.g. success/failure, honour/disgrace, health/sickness, tranquillity/anxiety, happiness/sadness) on external means and structures. Rather, He subjected these conditions upon two internal treasures, namely certainty (yaqin) and deeds.

Allāh can bring disgrace even in the presence of wealth & power, and He can bring honour even in the state of dire poverty. If a person's inner actions are good then Allāh will create a state of inner success, even if material possession is totally exhausted.

- The only means to succeed in this life or the next life is in obeying the commands of Allāh in the way shown by Rasullah ﷺ. Every other way will lead to disgrace & failure.

If we do any action, even mundane actions such as eating & sleeping, according to sunnah then it will be considered worship, that action will bring us close to Allāh. We shall gain His pleasure, reward & forgiveness.

Rasullah ﷺ brought many means through which we can derive benefit directly from the power of Allāh. If we adopt these means in our life then Allāh will grant us success, whatever the structure and condition.

- Narrated from 'Ubada ibn al-Samit ؓ, Rasulullah ﷺ said: *Whoever witnesses that there is no god but Allāh and that Muhammad is Allāh's Messenger, Allāh forbids the Fire from touching him* ¹.
- Narrated By Anas ؓ: I heard Rasulullah ﷺ saying: *On the Day of Resurrection I will intercede and say, "O my Lord! Admit into Jannah (even) those who have faith equal to a mustard seed in their hearts." Such people will enter Jannah, and then I will say, "O (Allāh) admit into Jannah (even) those who have the least amount of faith in their hearts."*

Anas ؓ then said: As if I were just now looking at the fingers of Allāh's Apostle ².

- Narrated by Anas ؓ, Rasulullah ﷺ said: *None of you will have faith till he loves me more than his father, his children and all mankind* ³.
- Abu Huraira ؓ narrates:

Rasulullah ﷺ said: *All of my ummah will enter into Jannah, except he who refused.*

The sahabah ؓ said: O Rasulullah! And who would refuse? He replied: *He who obeyed me entered Jannah, and who disobeyed me, refused!* ⁴

- 'Anas ؓ has narrated:

A man came to Rasulullah ﷺ and asked: O Rasulullah ﷺ, when is Qiyamah?

He replied: *What have you prepared for Qiyamah?*

The man answered: The love of Allāh and His messenger.

Rasulullah ﷺ said: *Then you will most certainly be with the ones that you love.*

Anas ؓ said: We have never experienced a joy after Islam more elating than the statement of Rasulullah ﷺ *"Then you will most certainly be with the ones that you love."*

Anas ؓ added: I love Allāh, His messenger, Abu Bakr and 'Umar. Thus, I hope to be with them even though I have not done the same actions as them ⁵.

Effort

- The effort of the yaqin is two-fold: take out yaqin of other than Allāh or materials from the heart and bring yaqin of Allāh into the heart. The former automatically gathers in the heart - so effort is needed for its removal - its effort is to sacrifice those things regularly by going in the path of Allāh. The latter, certainty in Allāh, is initially absent from the heart - so effort must be made to achieve it - its effort is to give da'wah upon the greatness of Allāh, listen about the greatness of Allāh, witnessing the greatness of Allāh, pondering over the greatness of Allāh are the means for it. All of these involve different aspects of Allāh's names and attributes.

We should reflect upon the stories of the Qur'an and the seerah which contradict the apparent beliefs and experiences of the time. In this vein, we should also recount the divine help afforded to sahaba ﷺ.

- We should adapt sunnah as soon as we become aware of it - regardless of how small or big, the matter is. Following sunnah of Muhammad ﷺ in performing any kind of worship is a precondition for its acceptance by Allāh. We should implement sunnah in every aspect of our lives:
 - Sunnah in appearance and habits,
 - Sunnah in the manner of dealing with others,
 - Sunnah in worship,
 - Sunnah in fikr & methodology of da'wah, the purpose for which he was sent.
- The reality of this kalima will not come without sacrifice, da'wah & du'a - so this struggle should be done regularly. Make du'a to Allāh to give us the reality of eman.



Concentration & Devotion in Salat

Salat is the first and foremost command of Allāh ﷻ after iman. This is compulsory on all sane adults, male and female, five times a day.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ * الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ *

Successful indeed are the believers, who are humble in their prayers. [23:1-2]

وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ

...and establish salat. Indeed salat prevents immoral behaviour and evil deeds, and the remembrance of Allāh is surely greater. [29:45]

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنَ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ

The masjids of Allāh shall be maintained ⁶ only by those who believe in Allāh and the Last Day; perform salat, and give zakat and fear none but Allāh. It is they who are expected to be on true guidance. [9:18]

Rasulullah ﷺ said:

Whoever guards salat, they will be his/her light, proof and salvation on the Day of Judgment. Whoever does not guard them will have neither light, nor proof, nor

salvation, and on the Day of Judgment he/she will be with Qarun, Haman, Pharaoh and Ubayy ibn Khalaf⁷.

We should perform nawafil salat as well as fardh salat. Narrated Abu Huraira رضي الله عنه, Rasulullah ﷺ said:

Verily Allāh said, 'Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more beloved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with nawafil deeds until I Love him. When I Love him, I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge'⁸.

Objective

- To perform salat with full concentration & devotion like Rasulullah ﷺ and sahaba رضي الله عنهم.
- To develop our twenty-four hours daily life outside salat in the pattern of salat.
- To take directly from the treasures of Allāh, to solve all our needs through salat.

Virtue

- Uthman ibn 'Affan رضي الله عنه reported, Rasulullah ﷺ said:
He who performed ablution well, his sins would come out from his body, even coming out from under his nails⁹.
- Narrated Abu Huraira رضي الله عنه:
I heard Rasulullah ﷺ saying, "If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?"
They said, "Not a trace of dirt would be left."
Rasulullah ﷺ added, "That is the example of the five salat with which Allāh blots out evil deeds¹⁰."

- Abu Huraira رضي الله عنه narrated, Rasulullah ﷺ said:
Sadaqa is due on every joint of a person, every day the sun rises. Administering of justice between two men is also a sadaqa. And assisting a man to ride upon his beast, or helping him load his luggage upon it, is a sadaqa; and a good word is a sadaqa; and every step that you take towards prayer is a sadaqa, and removing of harmful things from the pathway is a sadaqa ¹¹.
- Praying in congregation is twenty five to twenty seven times better than praying alone ¹².
- Narrated Abu Huraira رضي الله عنه, Rasulullah ﷺ said:
No prayer is more burdensome to the munafiqs than dawn and evening prayer. If they knew the blessing in them, they would come even if they had to crawl ¹³.
- Ibn Mas'ood رضي الله عنه said:
Whoever would be happy to meet Allāh tomorrow as a Muslim, then let him pray the five salat from the place where they are called (i.e. masjids), for verily, Allāh has legislated for His Prophet ﷺ the ways of guidance. And indeed these (five salat in the masjid) are from the ways of guidance. And if you start to pray your salat in your home, then you would be abandoning the sunnah of your prophet. And if you were to abandon the sunnah of your prophet you would go astray. There is not a man that performs the ablution and does it well, then sets out to go to one of these masjids except that Allāh records a good deed for him for every step he takes and raises him up one level and erases one evil deed due to it. You have certainly seen us, and no one would refrain from the salat (in the masjid) except the munafiq whose hypocrisy was well known. And indeed a man would be brought supported by two men until he was made to stand in the row (for salat) ¹⁴.

Effort

- Perform wudhu diligently and pray five daily salat with the congregation in the masjid with the first takbir.
- Practice increasing concentration and devotion through nawafil salat. Rectify outward aspect of salat by ensuring

standing up fully after ruku, resting the body while fully upright between the sajdah and by keeping in mind shariah status of the movement being performed such as fardh, wajib, sunnah, mustahab etc.

- In order to infuse soul, so to speak, into salat (or for that matter any other a'mal), it should be performed:

- 1) with correct yaqin,
- 2) in the way shown by Rasulallah ﷺ,
- 3) with the awareness of Allāh,
- 4) only for the pleasure of Allāh,
- 5) with virtues in mind, creating a desire to do it,
- 6) with mujahada, by suppressing our nafs (desires).

- Invite others towards proper performance of salat.
- Resort to salat in any difficulty or calamity as Allāh ﷻ says:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

And seek help through patience and salat ...[2:45]

- Supplicate to Allāh for the reality of salat.



Ilm & Dhikr

Allāh the Exalted has said:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know. [2:151]

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

It is only those who have knowledge among His slaves that fear Allāh. [35:28]

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Verily, in the remembrance of Allāh do hearts find rest. [13:28]

فَاذْكُرُونِي أَذْكُرْكُمْ

So remember Me; I will remember you. [2:152]

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ

And whosoever turns away from the remembrance of the Most Beneficent, We appoint for him a devil to be an intimate companion to him. [43:36]

Objective of Ilm

- To learn what Allāh wants us to do at each time & condition and act accordingly. Learning the basics of deen is compulsory for every adult male and female.
- To be able to differentiate between halal and haram; between ritually clean and unclean; between legitimate and illegitimate etc.

Virtue of Ilm

- Abu Huraira رضي الله عنه reported, Rasulullah ﷺ said:
Whoever travels a path in search of knowledge, Allāh will make the road to Jannah easy for him because of it ¹⁵.
- Uthman ibn 'Affan رضي الله عنه reported, Rasulullah ﷺ said:
The best among you are those who learn the Qur'an and teach it ¹⁶.
- Abu Umamah رضي الله عنه narrated, Rasulullah ﷺ said:
Whoever leaves for the masjid in the morning, for no reason but to learn goodness or teach others, he will have a reward as if he has completed the Hajj pilgrimage ¹⁷.
- Narrated Kathir ibn Qays: I was sitting with Abu Darda' in the masjid of Damascus. A man came to him and said: Abu Darda, I have come to you from the city of Rasulullah ﷺ for a hadith that I have heard you relate from Rasulullah ﷺ. I have come for no other purpose.

He said: I heard Rasulullah ﷺ say:

If anyone travels on a road in search of knowledge, Allāh will cause him to travel on one of the roads of Jannah. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the prophets, and the prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion ¹⁸.

- Abu Huraira رضي الله عنه reported, Rasulullah ﷺ said:
*When a human dies, his actions come to an end except from three ways: an on-going charity, beneficial knowledge, or a pious child who makes du'a for him*¹⁹.

Effort of Ilm

- We should learn the virtues of a'mal from the halqa of taalim and by reading such books as Fadail A'mal & Muntakhab Hadith. Knowing virtues will create zeal to perform a'mal.
- Sit with ulama to learn the masail (fiqhi rules & regulations) and make a habit of frequenting their gatherings.
- Make du'a to Allāh to grant us beneficial knowledge.
- Learn to recite Qur'an with tajweed.

Objective of Dhikr

- To be conscious of Allāh at all times and not be neglectful.
- To fulfil the commands of Allāh in every circumstance and in every action.

Virtue of Dhikr

- Abu Musa al-Ash'ari رضي الله عنه reported, Rasulullah ﷺ said:
*The similitude of one who remembers his Robb and one who does not remember Him, is like that of the living and the dead*²⁰.
- Abu Huraira رضي الله عنه reported, Rasulullah ﷺ said:
*Our Lord Almighty descends to the lowest heaven in the last third of every night, saying: Who is calling upon Me that I may answer him? Who is asking from Me that I may give him? Who is seeking My forgiveness that I may forgive him?*²¹
- Abu Huraira رضي الله عنه reported, Rasulullah ﷺ said:
*No people gather to remember Allāh Almighty but that the angels surround them, cover them with mercy, send tranquility upon them, and mention them to Allāh among those near to Him*²².

- Allāh's dhikr is a fortress for protection from shaytan. Abu Huraira رضي الله عنه reported: I heard Rasulullah ﷺ saying:
*Do not turn your houses into graveyards. Shaytan runs away from the house in which Surat al-Baqarah is recited*²³.
- Narrated Abu Huraira رضي الله عنه, Rasulullah ﷺ said:
*Allāh says: 'I am just as My slave thinks I am, and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running*²⁴.
- Anas bin Malik al-Ansari رضي الله عنه narrates that Rasulullah ﷺ said:
*Verily, Allāh is more pleased with the repentance of His slave than a person who has his camel in a waterless desert carrying his provision of food and drink and it is lost. He, having lost all hopes, lies down in shade and is disappointed about his camel; when all of a sudden he finds that camel standing before him. He takes hold of its reins and then out of boundless joy blurts out: 'O Allāh, You are my slave and I am Your Robb'. He makes this mistake out of extreme joy*²⁵.
- Abu Huraira رضي الله عنه reported, Rasulullah ﷺ said:
There are seven types of people whom Allāh will give protection with His Shade on a Day when there will be no shade except His Shade.
 1. A just ruler;
 2. a young person who grew up worshipping Allāh;
 3. a person whose heart is attached to the masjid;
 4. two persons who love, meet and depart from each other for the sake of Allāh;
 5. a man whom a beautiful and high ranking woman seduces, but he rejects it by saying: 'I fear Allāh';
 6. a person who gives a charity and conceals it to such an extent that the left hand might not know what the right has given;
 7. and a person who remembers Allāh in privacy and his eyes weep²⁶.

- Allāh ﷻ & His angels confer blessings upon Rasulullah ﷺ and He enjoins believers to do as well:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Verily, Allāh and His angels confer blessings on the prophet: O you who believe! Confer blessings on him, and greet him with a goodly salutation. [33:56]

Abu Huraira رضى الله عنه reported, Rasulullah ﷺ said:
Whoever confers one blessing upon me, Allāh confers ten blessings upon him ²⁷.

Effort of Dhikr

- Recite one juz of Qur'an every day.
- Recite morning & evening adhkars.
 As a minimum complete the three tasbihath:
 100 times third kalima
 سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
 100 times durud
 (اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ),
 100 times istighfar
 (أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ).
- Learn and practice masnun du'as for various acts & occasions.
- Allocate times for du'a.
- Invite others to these a'mals with their virtues.



Ikram of Muslims

Allāh, the Exalted has said:

وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

...and lower thy wing (in tenderness) for the believers. [15:88]

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا

And the [true] servants of the Compassionate One are those who walk upon the Earth modestly, and who, when the ignorant address them, say [words of] peace ... [25:63]

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِنَّمَا يُبَلِّغَنَّ عَنْكَ
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا
قَوْلًا كَرِيمًا * وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ
ارْحَمْهُمَا كَمَا رَبَّيَّانِي صَغِيرًا

Your Lord has decreed that you worship none save Him, and kindness to parents. If one or both of them reach old age with you, never say to them 'Fie' nor repulse them, but speak to them gracious words. And lower to them the wing of humility out of mercy and say: 'My Lord, have mercy on them, just as they reared me when I was young.' [17:23-24]

Objective

- To realise the value of a Muslim, then honour and treat him/her according to their status.
- To subdue own needs to fulfil the needs of others.

Virtue

- Abu Malik al-Ash'ari رضي الله عنه narrated that Rasulullah ﷺ said ²⁸: *There are people from the worshippers of Allāh who are neither prophets nor martyrs, yet they will be the envy of the prophets and martyrs on the Day of Resurrection due to their rank in the sight of Allāh.*

Sahaba asked, "O Messenger of Allāh, inform us as to who they are."

He replied, "*They are a people who love one another for the sake of Allāh, without having any blood relationship between them, nor any exchange of wealth between them. By Allāh, their faces will be light, and they will be seated upon pulpits of light. They shall not fear when the people are afraid, and they shall not grieve when the people grieve.*"

Then he recited this verse, "**Behold, indeed for the allies of Allāh there is no fear, nor shall they grieve.**"

- Narrated by Abu Hurayrah رضي الله عنه, Rasulullah ﷺ said: *Whoever removes a worldly hardship from a believer, Allāh will remove one of the hardships of the Day of Resurrection from him. Whoever grants respite to (a debtor) who is in difficulty, Allāh will grant him relief in this world and in the hereafter. Whoever conceals (the fault of) a Muslim in this world, Allāh will conceal him (his faults) in this world and in the hereafter. Allāh will help a person so long as he is helping his brother* ²⁹.
- 'Abdullah bin 'Amr bin al-'As رضي الله عنه reported, Rasulullah ﷺ said: *A Muslim is the one from whose tongue and hands the Muslims are safe; and a muhajir is the one who refrains from what Allāh has forbidden* ³⁰.
- Mu'adh ibn Jabal رضي الله عنه reported: The last advice Rasulullah ﷺ gave to me when I put my foot in the stirrup was: *Beautify your conduct for the people, O Mu'adh ibn Jabal* ³¹.

- Malik رضي الله عنه reported, Rasulallah ﷺ said:
*I have been sent to perfect good character*³².
- On the authority of Abu Hamzah Anas bin Malik رضي الله عنه — the servant of Rasulallah ﷺ — that he ﷺ said:
*None of you [truly] believes until he loves for his brother that which he loves for himself*³³.
- Nu'man ibn Bashir reported Rasulallah ﷺ as saying:
*The likeness of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever*³⁴.
- 'Ubadah ibn Samit رضي الله عنه narrates that Rasulallah ﷺ said:
*He who does not respect our elders, and does not have mercy on our children, and does not acknowledge the rights our scholars, is not of my ummah*³⁵.

Effort

- We need to value all Muslims because they have the kalima, La Ilaha Illallah Muhammadur Rasulallah, the most precious blessing in the world.
- We have to fulfil the right of everybody and suppress our own rights.
- We need to respect elders and show mercy to youngsters.
- We should serve our parents and revere the ulama.





Rectify Intention

Allāh ﷻ informs us in the Qur'an:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ^ج

In fact, whoever submits himself to Allāh, and is a doer of good, will have his reward with his Lord — they have nothing to fear, nor shall they grieve. [2:112]

وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ^ج

...and call upon Him, sincere to Him in deen. [7:29]

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ * وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ^ط فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ

Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars. [29:2-3]

Even a small action with intention to please Allāh will attract great rewards and with the wrong intention even great actions will be a reason for punishment.

'Adi ibn Hatim reported, Rasulullah ﷺ said:

*Guard yourself from the Hellfire, even with half of a date in charity. If one cannot find it, then with a kind word*³⁶.

Here the a'mal of giving a part of a date is powerful enough to put out the fire of Jahannam because of the intention which is only for the sake of Allāh.

In doing the effort of deen the intention must only be to please Allah. Rasulullah ﷺ declined the offer from Allāh ﷻ to turn mountains of Makkah into gold & silver - had he accepted that offer then people would have done the effort of deen for gold & silver. The deen arising from effort due to gold & silver or for any other worldly interest, would never have had the strength to face Pharaoh, Qarun, Haman; Qaisar & Kisra; or face Dajjal and Yajuj Majuj in future. This is because Allāh ﷻ only supports the effort of deen which is done purely for His sake. Those who will do the effort of deen purely for Allah, they will have full support of Allah and they will be able to take direct benefit from His power.

Objective

To develop the quality of doing everything for the sake of Allāh.

Virtue

- Narrated by Umar ibn al-Khattaab رضي الله عنه:
I heard Rasulullah ﷺ saying, "Actions are according to intentions, and everyone will get what was intended. Whoever migrates with an intention for Allāh and His Messenger, the migration will be for the sake of Allāh and His Messenger. And whoever migrates for worldly gain or to marry a woman, then his migration will be for the sake of whatever he migrated for"³⁷.
- Abu Huraira رضي الله عنه reported Rasulullah ﷺ as saying:
Verily Allāh does not look to your faces and your wealth but He looks to your heart and to your deeds"³⁸.
- Narrated Sa'd bin Abi Waqqas رضي الله عنه, Rasulullah ﷺ said:
You will be rewarded for whatever you spend for Allāh's sake even if it were a morsel which you put in your wife's mouth"³⁹.
- Zaid bin Thabit رضي الله عنه narrates:
I heard Rasulullah ﷺ say, "For the ones whose concern is this world, Allāh will scatter his affair, and place poverty be-

tween his two eyes. He will not get from the world except what is written for him. For the one whose intention is the hereafter, Allāh will gather for him his affair and place contentment in his heart, and the world will come to him willingly⁴⁰."

- Aisha ؓ reported:

Rasulullah ﷺ said: *An army will raid the Ka'bah but when they reach a desert land, all of them will be swallowed by the Earth.*

I asked, "O Rasulallah, how will all of them be swallowed by the Earth while among them are their markets and unrelated people?"

Rasulullah ﷺ said, "*They will all be swallowed up, then they will be resurrected for judgment upon their intentions*⁴¹."

Effort

- Check the intention before, during and after an action to ensure it is being done only for the pleasure of Allāh. If not then repent for any ulterior motive & renew the intention correctly.
- Give da'wah for correct intention, raise people's interest & concern for it.
- Make du'a to Allāh for correct intention.



Striving for Da'wah & Tabligh

Allāh ﷻ enjoins striving in the Qur'an:

يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنْذِرْ * وَرَبَّكَ فَكَبِّرْ * وَثِيَابَكَ فَطَهِّرْ * وَالرُّجْزَ
فَاهْجُرْ * وَلَا تَمْنُنْ تَسْتَكْثِرُ * وَلِرَبِّكَ فَاصْبِرْ *

O you (Muhammad ﷺ) enveloped in garments! Arise and warn! And magnify your Lord! And purify your garments! And keep away from the idols! And do not confer favour to acquire more. And be patient for the sake of your Lord!

[74:1-7]

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ ﷻ

You are the best ummah ever raised up for mankind; You enjoin what is right and forbid what is wrong and you believe in Allāh.

[3:110]

وَالْعَصْرِ * إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ * إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ *

By time, Verily! Man is in loss, except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience ⁴².

[103:1-3]

فَاسْتَبِقُوا الْخَيْرَاتِ ج

So race to all that is good.

[2:148]

There is a severe warning from Allāh ﷻ against those who neglect striving in His path:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اقتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ
مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). [9:24]

Abu Sa'id al-Khudri رضى الله عنه reported, Rasulallah ﷺ said:
*Whoever among you sees evil, let him change it with his hand.
If he is unable to do so, then with his tongue.
If he is unable to do so, then with his heart, and that is the weakest level of faith* ⁴³.

Narrated An-Nu'man bin Bashir رضى الله عنه, Rasulallah ﷺ said:
The example of the person abiding by Allāh's orders and limits in comparison to the one who do wrong and violate Allāh's limits and orders is like the example of people drawing lots for seats in a boat. Some of them got seats in the upper part while the others in the lower part; those in the lower part have to pass by those in the upper one to get water, and that troubled the latter.

One of them (in the lower part) took an ax and started making a hole in the bottom of the boat. The people of the upper part came and asked him, (saying), 'What is wrong with you?' He replied, "You have been troubled much by my (coming up to you), and I have to get water.'

Now if they prevent him from doing that they will save him and themselves, but if they leave him, they will destroy him and themselves ⁴⁴.

Abdullah ibn Amr رضى الله عنه reported Rasulallah ﷺ said:
Convey to the people even if it were a single sentence, and tell others the stories of Bani Israel, for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the Hellfire ⁴⁵.

Objective

- To bring the six qualities to oneself. Correct yaqin lead to correct deeds, and correct deeds lead to favourable decisions & conditions from Allāh.
- Struggle to revive the effort of da'wah in the way of Rasul-ullah ﷺ so that yaqin and deeds are corrected everywhere. This is the responsibility of the entire ummah - not just for a selected few. Allāh ﷻ commands:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ط

Say, "This is my way; I invite to Allāh with insight,
I and those who follow me ..." [12:108]

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ

And remind, for the reminder benefits the be-
lievers. [51:55]

- To understand that our health, wealth & time are trusts - we need to learn how to utilize these according to deen.

Allāh granted these blessings to everybody and we will have to give a full account of their use. Our health, wealth & time should be spent for the sake of Allāh in every condition like the sahaba رضى الله عنهم, such as at the time of nikah, at the time of birth or death in the house, in the heat or cold, in affluence and in poverty, in good health or in illness, whether strong or weak, whether young or old.

Virtue

- He, who shows mercy upon the creation, is shown mercy by the Creator. He who makes effort to bring people closer to Allāh by promoting iman and good actions, Allāh will grant them the reality of iman and good actions and this creates closeness to Allāh.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ *

As for those who strive hard in Our cause, We
will surely guide them to Our paths. And verily,
Allāh is with the muhsins. [29:69]

- Abu 'Abs ('Abdur-Rahman bin Jabir) who heard while going to Jumu'ah salat that Rasulullah ﷺ said:
Anyone whose feet are covered with dust in the path of Allāh, shall be saved by Allāh from the Hellfire ⁴⁶.
- Narrated by Abu Huraira ؓ, Rasulullah ﷺ said:
If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow misguidance, the sin, will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect ⁴⁷.
- Narrated by Abdullah ibn Umar ؓ, "Rasulullah ﷺ took hold of my shoulder and said:
Be in this world as if you were a stranger or a traveller ⁴⁸."
- Anas ؓ narrates that Rasulullah ﷺ said:
A morning or an evening spent in the path of Allāh is better than the world and all it contains ⁴⁹.
- Khuraym ibn Fatik ؓ reports that Rasulullah ﷺ said:
Whoever spends for the cause of Allāh, will be rewarded seven hundred fold ⁵⁰.
- Aa'isha ؓ reported, "Once Rasulullah ﷺ entered the house and I guessed from his face that something of great importance had happened to him. He did not talk to anyone, and after making wudhu he entered the masjid. I stood behind the wall to hear what he said. He sat at the pulpit and after praising Allāh, he said:
O Muslims! Allāh has commanded you to call people to good deeds, and prevent them from committing sins; otherwise a time will come when you will pray to Him, but He will not listen to you; you will ask your needs of Him, but He will not grant them; you will demand His help against your enemies, but He will not help you.

After saying this, he came down from the pulpit ⁵¹."

- Narrated by Hudhaifa' ؓ, Rasulullah ﷺ said:
The affliction of a man in his family, his property, his children and his neighbours are expiated by his salat, zakat (and alms) and enjoining good and forbidding evil ... ⁵²

- Abu Umayyah ash-Sha'bani said:
I asked Abu Tha'labah al-Khushani: What is your opinion about the verse "...upon you is [responsibility for] yourselves ...[5:105]".
He said: I swear by Allāh, I asked the one who was well informed about it; I asked Rasulullah ﷺ about it.

He ﷺ said:

No, enjoin one another to do what is good and forbid one another to do what is evil. But when you see niggardliness being obeyed, passion being followed, worldly interests being preferred, everyone being charmed with his opinion, then care for yourself, and leave alone what people in general are doing; for ahead of you are days which will require endurance, in which showing endurance will be like grasping live coals. The one who acts rightly during that period will have the reward of fifty men who act as he does.

(The version of Ibn Majah has:)

He was asked: Messenger of Allāh, the reward of fifty of them?

He replied: *The reward of fifty of you* ⁵³.

- Abu Umāmah رضي الله عنه reported:
A man said: "O Messenger of Allah, allow me to travel."
Rasulullah ﷺ said: *The tourism of my ummah is striving in the path of Allah, the Exalted* ⁵⁴.
- Helping the deen of Allah will draw His help upon us. It will prevent punishment from descending. Allāh ﻋَﻠَﻴْﻬِﻲﺍ ﺳَﻠَﻢ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ

O you who believe! Be helpers (in the cause) of Allāh... [61:14]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ *

O you who believe! If you support (in the cause of) Allāh, He will help you, and make your foothold firm. [47:7]

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ *

And your Lord would not have destroyed the cities unjustly while their people were reformers. [11:117]

- Al-Hasan al-Basri رحمته الله who recited the ayat:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي
مِنَ الْمُسْلِمِينَ *

And who is better in speech than he who invites to Allāh, and does righteous deeds, and says: "I am one of the Muslims." [41:33]

and said, "This is the beloved of Allāh, this is the close friend of Allāh, this is the chosen one of Allāh, this is the most beloved of the all the people of Earth to Allāh. He responded to the call of Allāh and called mankind to that to which he had responded. He did righteous deeds in response and said, 'I am one of the Muslims.' This is Allāh's vicegerent ⁵⁵."

Effort

- Spend four months to learn the effort of da'wah & tabligh. Then as a minimum regularly spend forty days a year and three days a month in the path of Allāh.

Narrated by Abu Huraira رضي الله عنه, Rasulullah ﷺ said:

Verily, you are in a time when one who leaves a tenth of what he has been commanded is ruined. Then, there will be a time when one who practices a tenth of what he has been commanded is saved ⁵⁶.

- While at home perform weekly two umumui gasts (own & neighbouring locality), daily two mashwara (one in the masjid & one home) and two taleem (one in the masjid & at home) and two & half hours in local gast.

Anas ibn Malik رضي الله عنه reported, Rasulullah ﷺ said:

Make things easy and do not make things difficult. Give glad tidings and do not frighten them away ⁵⁷.

- Make D'ua for tawfiq & guidance for ourselves, our family, for the ummah & the whole humanity.



Chapter Notes

1. Bukhari and Muslim.
2. Bukhari.
3. Bukhari.
4. Bukhari.
5. Bukhari and Muslim.
6. The maintenance of a masjid implies that all the actions of the Masjid of Rasulullah ﷺ are done in it. This includes da'wah of eman gatherings in which belief in the unseen is developed, study circles on the virtues of a'mal, acquiring knowledge nad dhikr, the religious education and training of those coming from outside, worship and services of guests. Another important aspect of the Masjid of Rasulullah ﷺ was the sending of the Jama'ats for da'wah work, both within the country and to foreign countries. Similarly receiving and being host to Jama'ats from within the country and abroad. This is generally expressed as "Hijrat and Nusrat". (Bayan-ul-Qur'an)
7. Sahih Ibn Hibban 1467 - Sahih according to Al-Arna'ut.
Also Musnad Ahmad, 2/169; Darimi, ar-Riqaq, 13, 2/390. Haythami also mentioned the hadith is authentic - Majma az-Zawa'id, 4/20, no: 1634.
8. Bukhari.
9. Muslim.
10. Bukhari.
11. Muslim.
12. Bukhari 619 and Muslim 650. Imamm Nawawi رحمه الله reconciled these two hadiths in three ways.
13. Bukhari and Muslim.
14. Muslim and Abu Dawud.
15. Muslim 2699.
16. Sahih al-Bukhari 5027.
17. al-Mu'jam al-Kabir 7346, Sahih according to Al-Albani.
18. Sunan Abi Dawud 3641, Sahih according to Al-Albani.
19. Muslim 1631.

20. Bukhari and Muslim.
21. Bukhari 1145 and Muslim 758.
22. Muslim 2700.
23. Muslim.
24. Sahih al-Bukhari 7405.
25. Muslim.
26. Bukhari and Muslim.
27. Muslim.
28. Abu Dawud, no. 3527. Hadith declared saheeh by al-Albani.
29. Muslim 2699.
30. Bukhari and Muslim.
31. Muwatta 1671.
32. Al-Muwatta 1614. Sahih according to Ibn Abdul Barr.
33. Bukhari and Muslim
34. Muslim 2586.
35. Recorded by Imam Ahmad and others. Hafiz Haythami has declared the narration as sound (hasan). (Musnad Ahmad, vol. 5 pg. 323. Majma'uz Zawaid, vol. 1 pg. 127)
36. Bukhari 6540 and Muslim 1016.
37. Bukhari and Muslim.
38. Muslim 2564c.
39. Bukhari 56.
40. Ibn Majah, Sahih Al-Jami' no. 6386.
41. Bukhari 2012 and Muslim 2884.
42. For the sufferings, harms, and injuries which one may encounter in Allāh's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.
43. Muslim.
44. Bukhari and Tirmidhi.
45. Bukhari.
46. Bukhari. Imam Bukhari رحمته الله has mentioned this hadith of going out in the path of Allāh in the chapter of walking to Jumu'ah salat, clearly indicating that

فِي سَبِيلِ اللَّهِ

is not restricted to simply going in fighting for the sake of Allāh.

The word Jihad means striving, and kitaal means fighting - both words are mentioned in the Qur'an. The following verse was revealed in Makkah though uses the word jihad it does not command Rasullullah ﷺ to fight:

فَلَا تُطِيعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

So do not obey the disbelievers, but strive against them with it, a
mighty struggle.. [25:52]

- 47. Muslim.
- 48. Bukhari.
- 49. Bukhari.
- 50. Sunan Tirmidhi, Hadith: 1625. Imam Tirmidhi has graded this hadith as hasan.
- 51. Ibn Majah and Ibn Hibban.
- 52. Bukhari.
- 53. Abu Dawud 4341. Ibn Majah 4014.
- 54. Abu Dawud.
- 55. Tafsir ibn Kathir.
- 56. Sunan al-Tirmidhi 2267. Sahih according to al-Albani.
- 57. Bukhari 69, Muslim 1734.



Glossary

A

Akhira: Hereafter. Period after people have been brought back to life, in body and soul, on the Day of Qiyamah.

'Abd: Slave, servant, worshipper.

Abu (or Abi):

A prefix meaning "father of".

Adab:

Courtesy, etiquette, manners.

Adhan: (or Azan) The public call made before every fardh salat.

'Alamin: Mankind, jinns and all that exists.

'Alim: (pl. 'Ulama) A religious scholar possessing deep knowledge which is also matched by truthfulness and practice.

Allah: Allah is the Creator and Sustainer of all creation and controls everything in the universe. He is the One and Only being worthy of worship Who has no partners or children and is unlike anything we know.

Allahu Akbar: This expression is referred to as the "Takbeer" and commonly translated as "Allah is the Greatest".

A'mal: Act/deed or practice.

Ameer: Leader.

Ansar: Helpers. Muslims during the time of Rasulullah ﷺ who were native inhabitants of Madinah and who helped the muhajirs who migrated. Singular is ansari.

'Aqeedah: The faith, creed and beliefs of the Muslims.

Asbab: Means of accomplishing something. It could be either apparent or worldly, eg. factories, skill, job, food, medicine iron and gold; or it could be deeni or hidden, eg. support of Allāh ﷻ, salat, patience, taqwa, dua.

As-Salamu 'Alaikum: Muslim greeting meaning "Peace be upon you."

Auliya': Friends of Allah.

Ayah: (pl Ayat) A verse of the Qur'an or the natural signs in the universe that inform one about the existence and Oneness of Allah or miracles of the prophets. In many verses, all three meanings can be assumed.

B

Bani Isra'el: The children of Isra'el. Isra'el was the title of Ya'qoob ﷺ, who was the son of Is'haq ﷺ and the grandson of Ibrahim ﷺ. The Bani Isra'el are therefore the descendants of Ya'qoob ﷺ, commonly known as the Jews.

Barakah: Blessings.

-bin-: This word appearing between two names means "the son of".

-bint-: This word appearing between two names means "the daughter of".

D

Da'wah: An invitation or call. It describes the act of inviting people towards Islam.

Day of Qiyamah: Last Day. The day this world will come to an end and everything besides Allah will die.

Deen: It means "way of life" - so even people who do not proclaim any religious belonging will have a way of life. It is often used synonymously for the religion of Islam.

Deeni: Related to the deen.

Dhikr: (pl. Adhkar) Remembrance of Allah to remain conscious of Him in all actions. However, it is often used for the formal repetition of words by which Allah is remembered, such as repeating the words "La ilaaha il-lallah", or "Allahu Akbar", etc.

Du'a: A supplication or prayer to Allah.

Dunya: World. Also means temporary, tempting worldly possessions.

Durood: Also referred to as a salat on Rasulallah ﷺ. Sending salutations to Rasulallah ﷺ by reciting certain formulations, which all invoke Allah to shower his choicest mercies on him.

E

Ehsan: Goodness, Favour.

Eman: Belief. Eman means believing in tawheed and the prophethood of Rasulallah ﷺ together with everything else that he ﷺ taught.

F

Fikr: Worry, concern.

Fiqh: Islamic jurisprudence.

Fitna: (pl. Fitan) Literally, it means to find out the purity or impurity of precious metals like gold or silver by melting it on fire. Melting the metal on fire reveals the reality. In general, it is used very broadly to refer to temptation, test, trial, chaos and dissension depending on context.

G

Ghayb: The Unseen, those matters beyond our senses.

Gast: Visit.

H

Hadith: The words or actions of Rasulallah ﷺ, which are narrated by his sahabaؓ.

Hadith Qudsi: A hadeeth in which Rasulallah ﷺ narrates from Allah.

Hajj: The pilgrimage of Muslims that occurs during the month of Dhul Hijjah.

Halal: Something that is lawful in the shari'ah.

Halat: Trial & tribulation.

Haram: Something that the shari'ah clearly declares unlawful and prohibited.

Hasan: A hadeeth that has met the criteria of authenticity to a sufficient level as would allow it to be used as legal proof.

Hidaya: Guidance, especially the guidance Allah gives people to do good.

Hijrah: To migrate from one place to another for the pleasure of Allah. Hijrah is compulsory when it is difficult or impossible for a Muslim to practice Islam in the place where he lives. It also refers to the migration of Rasulullah ﷺ from Makkah to Madinah.

I

Ibada: An act of worship e.g. salat, hajj, charity, etc.

Ibn: Literally 'the son of'.

Ihtisab: Sincere hope of gaining promised reward.

Ijtihad: Applying one's mind to the source references of the shari'ah to deduce rulings. Its restricted to qualified individuals.

Ijma': Consensus of opinion.

Ikhlas: Sincerity.

Ikram: Respect for others.

Ilah: (pl. Aaliha) Deity. The Being whom one worships.

'Ilm: Knowledge.

Imam: Model, exemplar. In the shari'ah it means religious leader, one who leads the salat in jama'ah or leads a community.

Insha-Allah:
"God willing" or "If Allah wills".

Islam: Peace, surrender. Islam teaches one to surrender or submit himself to Allah's commands.

J

Jahannam: Hell or Hellfire. This is a physical place where people will be punished after the Day of Qiyamah.

Jahiliyya: Pre-Islamic ignorance. Condition of a people before the guidance of Allah reaches them, or the state of a people that prevents them from accepting the guidance of Allah.

Jama'ah: Congregation. Congregational salat.

Jannah: (pl. Jannat) Paradise. It is a physical place of happiness where people with iman will live forever after the Day of Qiyamah.

Jibrael: The archangel Gabriel. He is the leader of all the angels and was responsible for bringing revelation to prophets.

Jihad: Literally "to make an effort" or "to exert oneself". Therefore, although a physical battle between the Muslims and the kafirs is called Jihad, any other effort that a Muslim makes for the promotion of the deen is called Jihad.

Jinn: A creation of Allah very much like human beings, except that their origin is from fire. They can assume any form, have amazing powers and are invisible to the human eye. Since they have free-will, there are Muslim and non-Muslim jinns.

Jumu'a:
Friday congregational prayer.

K

Kafir: (pl. Kaafiroon or Kuffar) Disbeliever or rejecter of faith. This term refers to any person who does not have iman. Therefore, Jews and Christians may be referred to as Kaafiroon. Although all mushriks may be called Kaafiroon, all Kaafiroon cannot be called mushriks.

Ka'bah: Also referred to as "Bait-ullah" ("Allah's house"), the Ka'bah is a cube-shaped building situated in the Masjid-ul-Haram in the city of

Makkah. It is towards the Kabah that Muslims face when performing salat.

Kalima: The testimony of belief that Muslims recite to confirm their iman. The words of the kalimah are "La Ilaaha Illal Lahu Muhammadur Rasulullah" (There is none worthy of worship but Allah and Muhammad ﷺ is the Messenger of Allah).

Khalifa: (pl. Khulafa) A title used for the Muslim ruler. Alternative spelling 'Caliph'.

Khilaafa: Term of serving as khalifa.

Khulafa Rashideen: "The rightly guided Khulafa". According to consensus of the ummah, the "Khulafa Rashideen" refers to Abu Bakr, 'Umar, Uthman and Ali ؓ.

Kisra: A title used for the emperors of the Persian Empire.

Kufr: Disbelief. Kufr is the opposite of iman so when it is stated that a person commits kufr, it means that he either disbelieves in Allah, the prophet of the time (prophet Muhammad ﷺ in our times) or whatever brought by him.

L

La Ilaaha Illallah: The first part of the kalimah, translated as "There is none worthy of worship but Allah".

M

Madinah: A city in Arabia. Rasulallah ﷺ migrated to Madinah after he was compelled to leave Makkah and he lived there until his demise. He is buried in Madinah.

Makkah: A city in Arabia where Rasulallah ﷺ was born. It is also referred to as Bakkah. The Kabah is situated in this city.

Manhaj: Methodology.

Mashwara: Consultation.

Masjid: (pl. Masajid) Mosque. Masjid is a place where Muslims perform their salat in congregation.

Masjidul Haraam: The Masjid surrounding the Kabah.

Masjidun Nabawi: Translated as the "Masjid of Rasulallah ﷺ" is the Masjid in Madinah that was built during the time of Rasulallah ﷺ and where his grave is today.

Mudhakira: Discussion.

Muhajir: (pl. Muhajireen) This term refers to a person who makes hijrah i.e, who migrates for the pleasure of Allah. The term Muhajir is generally used to refer to the first Muslims who migrated from Makkah to Madinah.

Muhammad ﷺ: The last prophet whom Allah sent to mankind. He was born in Makkah in 570ce and passed away in Madinah in 632ce. All Muslims must follow his teachings.

Muhaddith: Scholar of hadeeth.

Mujahid: (pl. Mujahidoon) Anyone who engages in the various forms of jihad including fighting for the sake of Allah.

Mujahada: Striving in the path of Allah.

Mu'min: (pl. Mu'mineen) A person who has firm iman.

Munafiq: Hypocrite - A kafir who feigns faith.

Munkar: Disbelief, polytheism, and every kind of evil wicked deed, etc.

Mushrik: A person who commits shirk. Polytheists, pagans, idolaters, disbelievers in the Oneness of Allah.

Muslim: Literally means "one who has surrendered his will to Allah". A

Muslim then follows the deen of Islam.

Muttaqi: The pious believers who fear Allah much (abstains from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).

N

Nabi: (pl. Ambiya) A prophet whom Allah sends to guide people. They were sinless (free from many slanders by the Christians and Jews) and fulfilled their duties.

Nafs: Soul. The term more specifically refers to the evil dimension of the soul. It is also translated as 'carnal passions'.

Nawafil: Supererogatory.

Nubuwwah: Prophethood. Synonym of risalah.

P

Pordah: (or Purdah) Veil or curtain.

Q

Qabr: Grave.

Qadar: Allah's decree of all matters in accordance with His prior knowledge and as dictated by His wisdom.

Qiyamah: Literally means rising. The day when we shall all be raised - be resurrected.

Qudrah: Literally means power, ability, capacity.

Qur'an: The final divine scripture which Allah revealed to Rasulullah ﷺ in the Arabic language in 114 chapters. It is also commonly referred to as Kitabullah ("The Book of Allah").

Quraysh: The Arab tribe that dominated Makkah during the time of Rasulullah ﷺ. Other Arab tribes held them in high regard. Rasulullah ﷺ belonged to this tribe.

R

Robb: Although normally translated as "Lord", this translation falls far short of explaining the meaning of the word Robb. The word Robb refers to the Being Who creates, nurtures, sustains, controls and owns the entire creation. There is therefore no English word that can adequately translate it.

Rahmah: Allah's mercy.

Raka'a: A unit of salat. The salat of a Muslim usually comprises of several raka'as.

Rasool: (pl. Rusul) Messenger. Messengers receive their own shari'ah and are commanded to convey them whereas Prophets receive revelation but not commanded to convey.

Rasulullah: The messenger of Allah. This term is widely used exclusively to refer to Rasulullah ﷺ in the context of Islam.

Rizq: Provisions, sustenance.

S

Sabr: Patience, steadfastness.

Sadaqa: Charity given for the pleasure of Allah. Zakat is compulsory.

Sahabi (pl. Sahaba) A companion of Rasulullah ﷺ. The term refers to any person who saw Rasulullah ﷺ and who lived and died as a Muslim.

Saheeh: Healthy, sound, authentic, correct. A hadeeth that has met the criteria of authenticity and can be used as a legal proof.

Sakeenah: Tranquillity.

Salaf: Predecessors, commonly employed to refer to the first three generations of Muslims.

Salah: (pl. salat) The second pillar of Islam. It involves a set routine of recitation, supplication & utterance while standing, bowing, prostration and sitting.

Salam: 1 - The greetings that a Muslims give to another Muslim.
2 - The final movement of salat.
3 - The act of sending salutation upon Muhammad ﷺ.

Seerah: Literally biography. Seerah al-Nabawiyya (or just seerah now) refers to the study of the life of Muhammad ﷺ.

Shaam: Modern-day Syria, Palestine, Israel, Jordan and Lebanon.

Shahada: A testimony of belief. The words of the Shahada are: "Ash Hadu Alla Ilaaha Illallahu wa Ash Hadu Anna Muhammadan Abduhu wa Rasooluh" ("I testify that there is none worthy of worship but Allah and I testify that Muhammad ﷺ is His servant and messenger).

Shaheed: A martyr.

Shari'ah: The code of law that governs the lives of Muslims. The term may also be used for past nations which followed other prophets.

Shaykh: Literally old man. Stands for learned person, scholar.

Shaitan: This term refers specifically to the devil shaitan, Iblees, who is a jinn. However, it is also used generally for all other individuals from jinn and mankind who create mischief.

Shirk: Polytheism. "Shirk" is the opposite of tawheed. Shirk refers to worshipping several deities, whether Allah is included among these or not. It also includes attributing such qualities to others,

which belong to Allah alone. For example, it will be said that a person is committing "Shirk" if s/he believes that a being besides Allah can see and hear everything.

Siddeeq: (pl. Siddeeqeen) Literally translated as "one who is extremely truthful". People closest to the am-biya ﷺ who accepted their message without hesitation.

Subhanallah: Glory be to Allah. Usually said to express that Allah is totally without any partners, free of imperfections. It is generally referred to as "Tasbeeh" and may also be used to express astonishment.

Sunnah: (pl. Sunan) The word literally means "a practice" and refers to a practice of Rasulullah ﷺ. The term "Sunnah" may also be used as a collective noun to refer to all the practices and teachings of rasulullah ﷺ. It may also be used for the practices of other people such as the sahaba ﷺ. However, in such cases it will not be used by itself e.g. it will be said "the Sunnah of the sahaba ﷺ" or "the Sunnah of our predecessors".

Surah: A chapter of the Qur'an. There are 114 surahs in the Qur'an.

T

Tabligh: This term refers to propagating Islam.

Tafsir: Elucidation, clarification, explanation of the Qur'an.

Tahajjud: Non-obligatory salat performed between the Isha and Fajr salat, preferably just before dawn.

Taqdeer: Predestination. Everything good and bad has been predestined by Allah. While Allah has given man a choice to do good or bad, the outcome is known to Him.

Taqwa: Fear for Allah. Piety. Taqwa refers to such consciousness of Allah or piety that drives a person to

carry out all Allah's commands and to stay away from everything that Allah has prohibited.

Tarbiya: The process of educating, nurturing, and developing individuals and societies at large.

Targheeb: Gentle encouragement.

Tarheeb: Warning, terrify.

Tasbeeh: (pl. Tasbeehat) Glorifying Allah using words like "Subhanallah", "Subhana Rabbiyal A'la" ("Glory be to my Rabb, the Most High") and other similar words.

Tawfiq: Ability to do good.

Tawakkul: The term refers to placing one's trust in Allah and to rely only on Allah under all circumstances.

Tawheed: Usually translated as "Oneness of Allah" or "Islamic monotheism". Tawheed refers to worshipping Allah Only and firmly believing that the qualities of a deity belong only to Him.

U

Umm:
A prefix meaning "mother of".

Ummah: The word literally means "nation". The Ummah of Rasulallah ﷺ refers to his followers.

Umrah: A 'minor' pilgrimage to Makkah. It can be done at any time during the year.

W

Wahi: This refers to the revelation that Allah sent to His prophets.

Wali: Patron, friend.

Y

Yaqin: Conviction or certainty at the core of the heart. In Arabic, a water inside a cave unaffected by external environment. Three levels of yaqin are:

- (1) Yaqin of knowledge
- (2) Yaqin of observation
- (3) Yaqin of truth.

Z

Zakat: Normally referred to as a "poor due". The zakat amount is calculated at 2.5% of their surplus wealth.

