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A Word of Advice

by

*Imam Muwaffaq ud-Din Ibn Qudamah,
(541-620 AH)*

translated by

Abu Ja`far al-Hanbali

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I pray that some of the reward goes to that great leader, preacher and man of letters, the intelligent Muhammad ibn Humaid an-Najd; (1236-1295).

His writings taught me the value of perseverance, straight talk and fearlessness.

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The Subject Matter of the Book

The text in your possession deals with the very penetrating and precious subject of Ihsān. The word Ihsān was explained by the Prophet Muhammad, peace and blessings be upon him, to mean, ‘...to worship Allah is if you see Him, and if you do not, then know that He sees you’.¹ In this same discussion, the prophet, peace and blessings be upon him, described and defined Islam, faith and also Ihsān. The believer, being in possession of Ihsān, in whatever calibre, has been stressed by Allah and mentioned more than once in His Word.

Those who believe and do righteous deeds, we will never bring to nothing the reward of what deeds they did with Ihsān.²

NOTES

¹ Collected by Imām Muslim ibn al-Hajjāj in his *Jāmi` us-Sahīh*, *Book of Faith*, under the chapter, *Explanation of Islam, Iman and Ihsan, the Necessity of Faith in what Allah, Glorified and Exalted has destined and Decisive Evidence on Rebuking Whoever Does not Believe it*, and the statement is classified by him as authentic.

² Sūrat ul-Kahf (18), āyah 3

Allah also said:

Whoever submits himself to Allah fully, while possessing Ihsān, then he has taken hold of the most trustworthy and firm word.³

Allah has said further:

There is no harm on those who believe and do righteous deeds in what they had consumed before. This is so long as they fear Allah and believe, do righteous deeds. Then they fear Allah, believe they indeed fear Allah, possess Ihsān. Indeed, Allah loves those who are possessors of Ihsān.⁴

The Prophet Muhammad, peace and blessings be upon him, also gave examples of those who were righteous and possessed Ihsān, and what they could expect from Allah in that regard.

³ Sūrah Luqmān (31), āyah 22

⁴ Sūrat ul-Mā'idah (5), āyah 93

‘Those who are possessors of Ihsān, they will have that and something additional.’⁵

The Prophet, peace and blessings be upon him, stated that the ‘something additional’ was to see Allah.⁶ The believers will indeed see Allah, as has been mentioned more than a few times in the Book of Allah, but possessing Ihsān, something given to the believer, is a foretaste of that. Thus, for the believer, Allah is not just ‘a god’, He is the Everlasting, Eternal and Near, and always answering the believer who speaks to Him.

It is this point that the author was continuously driving home. Among Muslims in the United Kingdom, United States, Ireland, Canada and other places, purity and closeness to Allah are being sought ever more frequently by people and organisations. It is my sincere hope

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⁵ Sūrah Yūnus (10), āyah 26

⁶ Collected by Imām at-Tirmidhī in his *Jāmi` us-Sunan*, *Book of the Commentary of the Qur’ān*, under the chapter, *Commentary on Sūrah Yūnus*, and classed by him as authentic.

that this book will perhaps aid Muslims in the aforementioned countries to move back towards the way of the first three generations for such a deep, meaningful and easily accessible matter.

A Note about Translation

Translation from one language to another is a labour that can be very fulfilling, but also very challenging. Whenever considering such a feat, the translator is presented with the question of how to translate. There are, in general, three ways to translate from which one can choose when considering how to convey certain meanings and meaningful phrases to an audience in another language, country and time period.

Dynamic

This is translating according to what the author intended, while using contemporary speech in the language of the audience being addressed. An example would be rather than translating a sentence word for word, which would render the work Arabish (a composite of Arabic and English that would read mechanically), I have brought the thoughts of the author into contemporary speech that would be understood by English readers.

In the chapter, In the Middle of the Night, I have resorted to a dynamic approach, translating the prose and phrases in the poetry, but keeping in mind the sense being conveyed and the message behind the words. Translating literally would have rendered the texts in question without meaning to an English-speaking audience, subjecting them to a linguistic pattern that they do not use. The moral of the couplets could never have been realised had they not been rendered dynamically.

Formal/Literal

This is using formal or literal translation when resorting to translating phrases a word at a time, independent of the whole phrase or sentence. I have favoured the use of this method when historical figures have been cited by name, such as prophets, angels, scholars and saints, or when certain phrases peculiar to the Revealed Law have been inserted by the author. Literal translation is at times necessary when an author uses a word or set of words with the supposition that the audience for whom he is writing understands the subject matter, ramifications and

flow of arguments being presented. These types of phrases could not be translated approximately or interpretatively. If this was done, much of the work would have been lost to the reader. The mention of personalities, no matter how august, would have borne little benefit to the reader who knew neither their significance, placement in history nor relevance at being cited in a certain place.

Idiomatic

This would be a statement or phrase used that is not meant literally, but the expression is carrying a figurative meaning. What is intended by the phrase cannot be found by the word order, its phraseology or under normal circumstances. The idiom is understood by the way it is used in conversation. This is usually understood by native speakers of the language, but those translating from that language into their own native tongue might understand it literally. This can lead to distortions in translation. In this case, one has to either translate the expression word for word and give an explanatory note or give an approximate

statement that sums up the general meaning of the phrase being used. One reading under the chapter, Responsibilities and Consequences, finds the phrase, ‘May your mother be bereaved of you’. If translated word for word into English without afterthought, it would seem the speaker in that dialogue was hoping for the death of the one spoken to; rather, this idiom was used to state surprise at someone not knowing the obvious fact of something. In these cases, the translator can either use a similar idiom or approximation in English or translate literally. I chose to use the latter and leave an explanatory note as I know of no approximate idiom in English that would fit the situation.

Many authors favour one of the three ways of translating mentioned above, but as can be seen, I use them in combination, always taking careful counsel beforehand. The reason is that the use of one in every circumstance will neglect the necessary use of another method in another. Very few texts translated are completely literal, solely idiom based or completely in need of dynamic equivalency. What occurs more often

than not is that translated texts are a tapestry with various currents and patterns of speech within them. It must be the translator's duty to bring forward the text in a responsible way, while conveying it to the audience in a fashion that ensures coherence and readability. Therefore, throughout the work, I have used those methods of translating after examining the author's context, wording and intent or that quoted by the author.

The text, *A Word of Advice*, is a translation of an Arabic work, *Wasīyah* by Imām [Muwaffaq ud-Dīn Ibn Qudāmah](#). Copies are held in libraries such as Maktabah az-Zāhiriyyah, [Princeton](#), Harvard and others on the West Coast of the United States. There are printed and manuscript forms of the work, all of which I have consulted for this endeavour. I have also referred to scholars who made reference to the work after the passing of the author; to be sure the words were indeed traceable to him.

Dealing with manuscripts is very difficult, as words can be smudged, pages wiped clean of words or

certain statements are illegible. I have come across all these difficulties, but have tried to labour through them. Any further findings will be incorporated, if Allah wills, into the second edition. At times the author quotes his own texts. I have sought to include the references for these in the notes, which can be accessed by the reader.

When quoting sources in this text, I have consulted the Harvard and Chicago Manuals of Style, but have not depended upon them. There are pressing reasons why I have not submitted to either style. Firstly, the Hadith collections were not numbered in the first three generations. This is a new system that has appeared fairly recently. When consulting a text such as *Jāmi` us-Sahīh* by Imām Muslim ibn al-Hajjāj in English, one will find different numbers for different publishing houses. The translator, therefore, decided that as these books have book and chapter titles, to make use of them instead, as in all translations they are uniform. There are other texts that do not have strict book or chapter titles, but are organised alphabetically or in other

loosely defined patterns. This would include books such as *Musnad* by Imām Ahmad ibn Hanbal, may Allah have mercy upon him. In this situation, I have used the volume and page numbers; for example, *Musnad* of Imām Ahmad ibn Hanbal, V. 3, pp. 90-95. I have attempted to refer to this standard whenever possible.

As for quotes from the Qur’ān, I have given the sūrah name, its number in brackets next to it, then the ayah number following; for example, Sūrat ul-Mā’idah (5), āyah 5. The translation of the Qur’ān most favoured (but not solely depended upon) by the translator has been the *Meaning of the Glorious Qur’ān: An Explanatory Translation, the New Modern English Edition* by Muhammad Marmaduke Pickthall. All other texts are quoted by their titles, volume number then page number. As part of my own style, I tend to quote a few pages before the relevant passage. Thus, if I am quoting a statement that appears in *Hilyat ul-Awliyā’*, V. 5, p. 223, I will render the quote *Hilyat ul-Awliyā’*, V. 5, pp. 221-223. This is to make sure that the quote I have given can be read in context by the researcher

and has not merely been quoted without bearing in mind the context that the author intended.

It is our hope that this work is faithful to the original, but also readable to those in the receptor language. We indeed do praise our Lord for the opportunity to present this text, seeking nothing but His face as the greatest reward.

The Author

The author of the text, *A Word of Advice*, is the Imām, Muwaffaq ud-Dīn Ibn Qudāmah. His name is `Abdullah, the son of Ahmad, the son of Muhammad, the son of Qudāmah, the son of Miqdām, the son of Nasr, the son of `Abdullah, the son of Hudhaifah, the son of Muhammad, the son of Ya`qūb, the son of al-Qāsim, the son of Ibrāhīm, the son of Ismā`īl, the son of Yahya, the son of Muhammad, the son of Sālim, the son of the companion `Umar ibn al-Khattāb, may Allah have mercy on and be pleased with all of the aforementioned.

He was born in the town of Jammā`īl, in the city of Nablus in today's Israel around the year 541 AH (AD 1146) into a family of Hanbalī judges and preachers. He grew up studying the Qur`ān with his father, Imām Ahmad ibn Qudāmah, who had been the chief judge, magistrate and Friday preacher in the town of Jammā`īl. All was going well until Christians from Europe invaded the area in the year 551 AH (AD 1156), laying waste to the entire area, sacking Jerusalem and

destroying any and all vestiges of Islam, Judaism and Eastern Christianity in Jerusalem, Nablus and beyond. The family became refugees after losing a hard fought battle, and travelled to Damascus in today's Syria. Soon after, the young `Abdullah moved to the Sālihīyyah district of Damascus, where he would finish memorising the Qur'ān in 553 AH (AD 1158) at 11 years of age.

Upon completion of the Book of Allah, he began to study commentaries on the text, statements of the Prophet Muhammad, peace and blessings be upon him, along with foundational works on the Hanbalī Legal School. He showed a natural aptitude towards learning and began to study larger and more detailed matters with regards to his faith. He benefited from the company of many great Imāms, such as his older brother `Abū `Umar ibn Qudāmah,⁷ and his first cousin, `Abdul Ghanī ibn `Abdul Wāhid.⁸ He studied from other scholars

NOTES

⁷ 528-607 AH/AD 1133-1210

⁸ 541-600 AH/AD 1146-1210

outside his family such as Imāms, `Abdul Wāhid al-Azdī.⁹

In the year 560 AH (AD 1165), at 20 years of age, `Abdullah set out to become a resident of Baghdad in Iraq. His time there would be extremely fruitful, as this was the home of the Hanbalī School and the companions who set down its principles on the cool landscapes of Basrah, which trickled to Baghdad. He would remain in the country for four long years. Scholars who gave him time and qualifications in various subjects include the following Hanbalī sages: `Abdul Qādir al-Jīlāni,¹⁰ chief judge and magistrate of the courts of Iraq; Ibn Futyān an-Nahrawānī,¹¹ as well as that giant in Hadith and memoriser of Hadith collections, Shuhdah bint Ahmad ad-Dinuri.¹² These are just some of the luminaries whom he was blessed to meet while on hand in the city of Baghdad.

NOTES

⁹ d. 565 AH/AD 1170

¹⁰ 470-561 AH/AD 1078-1166

¹¹ 504-583 AH/ AD 1111-1187

¹² 480-574 AH/ AD 1087-1178

When Imām `Abdullah returned after four years away, he was in the ranks of scholarship. He had already written more than ten large sized books, one of them being a ten-volume set on the Hanbalī Legal Code. Now a scholar, he was well versed in the school and began assisting in giving rulings and also was busy teaching the sciences to students. His students included nephews, cousins and strangers, all of whom were dedicated to studying Islam. At the end of his writing career, he had penned some 40 or more texts, many of them running into several volumes. Allah had benefited the Imām with wisdom and caused him to use it.

Another turning point also came in the later years of this noble scholar. The leader of the Muslim Army, Salāh ud-Dīn al-Ayyubī, in the year 583 AH (AD 1187), had prepared an army for battle and was taking recruits to recover Jerusalem and the surrounding areas from the Christians of Europe, who had converted Masjid al-Aqsa into a church, used the Dome of the Rock as a horse stable and expelled most

of the Jews and large numbers of Eastern Christians from the city. By this time, Imām Muwaffaq was 48 years old, his brother Abū `Umar ibn Qudāmah being fifty-six. They and thousands of other Hanbalīs in their black tents, gave their pledge to move forwards, and the area was taken away from Western Christendom and returned to the Muslims. Subsequently, the Muslim sanctuaries were purified, the Jews were allowed to return and the Holy Sepulchre and Bethlehem church compounds were reopened by the indigenous people.

Imām Muwaffaq ud-Dīn lived a long life, filled with teaching, preaching and fighting for truth. Although he and his wife had numerous children, none lived past infancy, but perhaps on a good note, those who act on what he wrote, take his knowledge to heart and stand for his principles are in some way the Imām's children. Imām Muwaffaq ud-Dīn Ibn Qudāmah died in the year 620 AH (AD 1223), was put to rest in the cemetery not far from his school and lies in the same location today. May Allah have mercy on all the scholars mentioned in this introduction. It is

with this closing that we invite the reader to his text, his beneficial advice; this being among the last texts he wrote before returning to his Lord.

Abū Ja`far Al-Hanbalī

Saturday 9 Dhul Hijjah 1427

30 December 2006

بِسْمِ اللّٰهِ
الرَّحْمٰنِ الرَّحِیْمِ

Praise be to Allah, the Possessor of the Generous Face, the Immense Bounty and the Everlasting Grace. Peace and blessings also be upon our master, Muhammad,¹ the Seal of the Prophets, as well as all his family.

To proceed...

I was asked by some of my righteous brothers to compile a text on beneficial advice, but what prevented me from that was my knowledge that I am not of those who really take heed or act according to what is necessary. It became clear to me that I should answer his request, in the hope that I might receive the reward of fulfilling the need of a Muslim and that he would pray for me. Hopefully I would receive some reward from the venture. I could use this to act on the good, even if I could not do it. By having some of his reward, it would be as if I was doing the action. Actions are of course by intention² and there is no success except in Allah. It is Him on whom I depend when undertaking this task.

I begin my speech by saying that we depend on Allah and He is the Best one to be a trustee over one's affairs.

The World is an Open Field, so
Take Advantage of it

May Allah have mercy on you! You should know that this life is a grazing pasture for the Hereafter, a storehouse of gains and a place where provisions can be taken as well as profitable gains; these gains have been taken advantage of and in this way the orthodox preceded us and the pious have been saved. Those who act have been victorious and those who have engaged in vanities have lost everything. This present life is just a hint of what is to come for the People of the Paradise or those who belong to the Fire.

Allah has already proclaimed of the People of the Fire:

And they will be crying for help therein, saying, ‘Our Lord! Release us so that we might return and do good deeds, other than that which we used to do’.³

The Glorified One has also said:

And if you could see when they are brought to the Fire! They will say, ‘Woe be to us! If only we could

return, we would not deny the signs of our Lord. And we would be believers’.⁴

The companion,⁵ `Abdullah ibn Mas`ud,⁶ may Allah be pleased with him, said regarding this issue:

“Indeed, the souls of the martyrs are like green birds, they take rest in the Paradise

where they will. Then they are brought to the lamps hanging from the Throne. So they may remain like that until the Lord speaks to them and He says, ‘My Slaves! Ask me what you will’. They say, ‘Our Lord! We ask to have our souls put back into our bodies, so we can go back into the world and then be killed for Your Sake again’. But He sees that they do not ask except for that, so they are left to their bliss.”⁷

May Allah have mercy upon you! My brother, Allah the Exalted, knew that they would ask for that and that they would not be returning to this life. He only intends to show the believers who are in this life that the martyrs in the Paradise desire to die in His Cause. He is showing them to

encourage those in this life to do that.

Imām Ibrāhīm at-Taymī,⁸ may Allah have mercy upon him, has said:

“I imagined myself in the Paradise eating from its fruits, enjoying the company of the maidens therein, enjoying its favours. Then I said to myself, ‘My Soul! What do you hope for?’ It answered, ‘To go back to the world and do more deeds that made me reach this enjoyment’. Then I imagined myself in the Fire. I was being burned by its searing heat and torn apart by the scorching hot water I was drinking.⁹ I was being fed from the wretched Zaqqūm tree.¹⁰ I said to myself, ‘My soul! What do you hope for?’ My soul said, ‘I want to go back into the world so that I might do a righteous act that I might be purified from this fate’. I said to my soul, ‘My soul, you are in a state of safety for the moment, so act’.”¹¹

One of the first generations dug a grave for himself after a break in his worship. When he had finished digging, he went down into it and lay on the shelf for the body to be interred.

He remarked:

“Oh, Myself! It would have been better for me if you had died and been placed on this shelf right now, so for which thing are you hoping?”

The self said:

“I want to come back to this life and do righteous deeds.”

So he would say to the soul:

“Your hope has been fulfilled. Get started and act righteously.”

May Allah have mercy upon you! You need to know that the people of the graves - any one of them - are hoping to do something that might raise them to levels of righteousness in the sight of Allah. This could be accomplished by increasing their good deeds by glorifying Allah, sincere repentance that remits sins or one rak`ah¹² of fervent prayer. We will mention what was narrated of a man who once did two rak`ah of prayer right next to a grave, then he leaned against it. He was overtaken

by sleep and saw the soul of the deceased in a dream.

The deceased said:

“Step away from me as you have caused me harm. By Allah, if you did these two rak`ah of prayer for me, then they are more beloved to me than this life and all that is in it. You are doing something while not knowing what you are doing, but we knew and we do not act!”

May Allah have mercy on you! Take stock of this story to make use of your precious life and endeavour to guard your time wisely. You should know that your life is short and your days are numbered while every breath that you take steals away some part of your life. Whatever remains of your time on Earth after that is paltry. Every aspect of your time alive is precious, there being no equal to time spent and no replacement for time lost. This life leads either to eternal bliss and favour or to eternal judgement and perdition.¹³

When you put things on a par between this life and the eternal life,

you will come to know that every soul would gladly trade one billion years or more of this life for a split second of eternal bliss, as there is no price for the eternal life. You should only spend the precious moments of your life engaged in some useful activity. Do not go through life without engaging in something that will render some return. Use the life that you have been given to strive in some action or form of obedience to Allah, and leave nothing to chance or left undone. If you had any precious gem from this life and it was taken from you, you would be saddened. You would be devastated at its loss. In fact, if any of you just lost a coin of wealth you would be vigilant. You would not rest until you found that lost coin. Why are you not just as sad and vigilant about the loss of your life when it is slipping away and you can never replace it?

Examples of this Life and its People

I compare this life and the people in it to the crew aboard a ship, blown along by the wind to an uncharted island in the ocean. At this location are precious jewels, stones such as rubies, emeralds, sapphires and everything else, including onyx and wormwood. There are other splendid things; priceless gems and stones everywhere, and the island's serene rivers and beautiful meadows. The king of the island has put down walls to surround his pastures, and his servants and children are within the walled compound of the city.

The ship's crew disembark, after which time they are told by someone on the island:

“You are to remain here for one day and one night, so make use of your short time here wisely by taking hold of what precious gems and jewels you can.”

The crew immediately split into two groups.

1. One group started working almost at once. They set about packing the jewels and gems, carrying them aboard the ship in turn and placing them in the treasure chests on-board. During the whole time of their work, whenever they became tired they remembered the value of the gems as well as the little time they had. They would soon be setting off from the island without being able to return. This made them decide not to rest. They also abandoned useless speech. Instead, this group focused themselves on the task at hand and worked hard to complete the job. When they were overtaken by sleep, they thought of their mission until the desire to sleep disappeared.

To keep themselves motivated, they said, “Those who work hard in the day can rest easy at night.”

Some people among them took some of the jewels and

gems, rested at certain times and even slept in the night.

2. This group did not move forward to take any gems or stones at all. They mostly slept, rested and wiled away the hours. There were three groups among them.
 - a. Some people who hurried about building seasonal cottages, castles and other properties.
 - b. Others set about gathering seashells, stones for quarrying and chinaware.
 - c. Still others spent their time in playing about, chit-chat, enjoyment and listening to frivolous stories and music. While enjoying themselves, they would sing, “The little bit of good now is better than the good promised.”

These people eventually made their way to the outer wall of the king’s city. They circled around it, trying to find some way to get inside. When

they were unable to find a door, they did everything they could to make cracks and rifts in the wall, demolishing the gates and plundering the king's treasures that were inside. They played with the children and neighbours of the king chanting, "We live forever!"

They continued doing this until the horn was blown, signalling the end of their time on the island.

The first group of people mentioned in the parable were delighted with their things and came to the meeting place with their gems and jewels. They had no regrets about their time on the island except that they would have preferred additional time to collect more items.

When they were brought before the king, he praised them and said, "You are my elite, my closest companions and beloved. You may take what you will from my generosity."

He in turn made them kings and gave them whatever they wanted. Whatever they asked for they were given. If they sought his counsel on a matter, it was granted.

If a time came when they desired something, they were told, “Take what you wish and seek judgement in whatever way you see fit.”

They took possession of the castles, cottages, maidens, meadows, towns and cities, as well as having the finest transportation. A procession of the army and the king’s children went in front of them when they travelled. They became neighbours to the king and they would sit with him, look at and visit him, seeking advice with him for what they willed. If they asked him for something, they were given it and even if they did not ask, it was still brought to them.

The second group lost out as they did not take advantage of their time to take goods. They had misused their time and not taken any goods. They had not done what they were told to do, which wasted their time and left them worried and without hope.

“Where are your goods you were supposed to collect?” the king asked.

“We collected nothing,” they said.

He said, “May mercy come upon you! You were in the same place to collect the gems and jewels weren’t you? Weren’t you and the people who were just now made kings in the same place collecting the gems and jewels?”

The second group responded by saying, “Yes, that is correct, but we were busy playing and sleeping.”

Some of the people with them said, “We were building houses and cottages.”

Some others said, “We were working hard collecting shells, stones and chinaware.”

The king then said to them, “You are to perish. Did you not know your time was short? Did you not see how precious the gems and jewels were with you? Did you not know that this was not forever and that it was not a place of rest? Did the trustworthy people not warn you? Did someone not try to correct you about this matter?”

“Yes, they did warn us. They did try to correct us. By Allah, we knew, we

just did not take any notice. We were warned, but allowed ourselves to be heedless. We heard what they said, but we just did not listen,” they replied.

It was said to them, “You are to perish until the end of time.”

They bit their hands in remorse, weeping and wailing at their loss. They stayed in this state, waiting and hoping that some of those who had been made kings would go to the king and try to help them or speak on their behalf.

The worst and most miserable of the second group were the people who broke into the king’s residence. It was said to them, “We will not release you until you bear the burden of the treasures you took from the king on your back.”

They set out, carrying all these things with great difficulty. Once they reached the city of the great king, they were called into the city and made to come forward with the gems and jewels they had taken. The people said to them, “Take your things to the king.” The people of the

city, the king and his army took hold of them and cursed them.

By the time they arrived, they were stumbling while carrying the things. They had no hope while they were humiliated and scandalised in front of the people. The king ordered them out of his presence, far from his neighbours and into prison. They were to stay at that place. Once they were put in jail, the people knew the punishment and they were certain they would have nothing coming to them but retribution.

Then if they bear the punishment, the Fire is still their home, and if they ask for favour, they are not those to whom favour can be shown.¹⁴

May Allah have mercy upon you! You should pay careful attention to the difference between the two groups. The first group was successful because they used their time on the island to work hard and be patient with the difficulty they had to face - this difficulty was only for a short period of time.

The example given above was a parable of this life, showing the difference between those who are obedient and those who waste time. May Allah have mercy upon you! You need to work hard and strive to be from the first group, who filled their time with actions of obedience and did not engage in frivolous things during their spare time. You should use your heart to reflect on the favours of Allah, so you might be grateful for them. You also need to reflect on your sins, so that you might seek forgiveness for them and your wasted time, so that you might feel remorse. You should contemplate on the creations of Allah and His Judgement, to come to know His Grandeur and His Wisdom. Whatever you possess you should consider using justly, so that you should prepare to go to Him with it. You should hasten to learn the ruling on something, so that you know what is to be done in different situations.

Use your tongue wisely for the remembrance of Allah, supplicating to Him, seeking His Forgiveness, reciting the Qur'ān, teaching, learning, ordering with goodness, forbidding from evil or rectifying

matters between people. You should be hard at work, using your limbs for acts of obedience, the most important being the compulsory actions in their times to come to perfect their states.¹⁵ Whatever is of benefit to the creation should be done. The best thing to do is what helps or benefits people, such as teaching them the faith and guiding them to the Straight Path and so forth.

Be careful with your actions so that you do not nullify any deed and lose that which you worked so hard to gain. You will neither receive the benefit of what others are doing nor the comfort of the time wasters, so do not let this lead to your failure in this life and the Hereafter.

Showing Off¹⁶

An example of showing off would be an action done for the praise of people. This is actually shirk.¹⁷

We relate from Allah the Exalted the following statement that He said.

*Whoever commits an action, making a partner with me in it, the action belongs to the one he associated with it and I am free of it.*¹⁸

Thus, the one who sought to be rewarded by others has achieved nothing, but he has completely nullified the action!

There was a man who used to do good deeds for the praise of people. He passed by some people who commented, “He only wants to be seen by the people.” This caused him to think to himself at one point, By Allah, I have achieved nothing. If only I had done my actions for Allah! After this, he made it a point to intend every good action sincerely from his heart. Thereafter, when he passed by the people, they said of him, “This is a righteous man.”

Arrogance and Vanity¹⁹

Another danger is vanity. It has been mentioned that the one living life by his arrogance and vanity,²⁰ no deed of his will be accepted.

Allah revealed to the Prophet Mūsā,²¹ peace be upon him:

*Mūsā! Tell those who are arrogant and vain while doing their deeds that they have lost. Their deeds have not been counted, but those sinners who are repentant should be told to rejoice that their sins have been forgiven.*²²

Imām Mutarrif ibn Abdullah ash-Shikhīr,²³ may be pleased with him said:

“As far as I am concerned, it is better for you to forsake sleep and repent until the morning than to forsake waking up in the night and begin your morning in arrogance.”^{24 25}

Humiliation of the Muslim

You should neither seek to declare any Muslim to be lowly, nor should you suspect for a moment that you are better than him. It could be in that moment that you nullify your actions by that being in your heart.

It was related that the Prophet `Īsā,²⁶ peace be upon him, went out into the desert and a disciple was with him. The Prophet `Īsā, peace be upon him, passed by a fortress while a thief was present.

When the thief saw both of them coming, he said to himself, This is `Īsā, the Prophet of Allah as well as his disciple, and you, your soul is so wretched. You are a robber, you terrorise people and commit murder.

The thief had in the past committed robbery, terrorised the people and committed murder. He made his way to the Messiah, peace be upon him, while his disciple was with him. The thief was full of remorse and repentant.

He desired to travel with them, but he said to himself, Who am I to go

with these two people? I will go behind them, just like the rotten sinner that I am. He travelled behind them and the disciple noticed him and turned around. He actually knew the thief and said to himself, Who is this dog to travel behind us?

Allah, the Exalted, knew what was in their hearts, so He revealed to the Messiah `Īsā, peace be upon him:

You should tell both the disciple and the thief that they should consider their actions. I have forgiven the thief and accepted his repentance, clothing him with purity. But the disciple, I have nullified his deeds, due to his feeling himself greater than the repentant thief, and that belief was due to his vanity.²⁷

One of the prophets of the Children of Israel²⁸ once said to his people, “Bring me the best from amongst you.”

They brought him a man, and the prophet told that man, “Bring me the worst from amongst you.”

The man left and came back alone.
He said to the prophet, “I could not
find anyone worse than me.”

The prophet said to him, “Then the
people did speak the truth after all.
You are the best of them.”

Opposing the Sunnah²⁹

Opposing the Sunnah in word, deed or creed is one of the dangers posed to the believer. The Messenger of Allah, peace and blessings be upon him, he *is* the evidence, the guidance to the straight path. Allah said of him:

You are to be the guider to the straight path.³⁰

Whoever should oppose *the* evidence and take other than his way has gone astray. You should follow the Sunnah! Travel where it takes you, stop where it ends. You are not to transgress it, which would cause you to exaggerate in your faith, for example, the whisperings that come into the purification and the prayer, and the excesses of using more water than needed in a bath³¹ or wudu³², according to the Revealed Law.³³ This exaggeration would also be considered as impure whatever the Prophet, peace be upon him, made use of or declared as pure.³⁴ Opposing the Sunnah would also include praying during forbidden times³⁵ and fasting at times when one has been forbidden.³⁶

Imām Abū Sulaimān ad-Dārrānī,³⁷ may Allah have mercy upon him, stated:

“When you intend to do an action that you believe to be obedience, consider carefully. Is this from the Sunnah? If something has been related about it, then proceed to it, but if not then abandon that act, for you might bring yourself into disobedience. Remember that, and the evil that will result from doing things not of the Sunnah.”³⁸

Reflection

Understand well that Allah the Exalted is watching you. You should always think to yourself, If there was someone righteous that I respected watching me, I would indeed feel shame at doing something sinful in front of him. Why do I not feel shame about sinning in front of my Lord, Blessed and Exalted, knowing that His Punishment could be hastened on and His Wrath revealed?

Let it be known that you will only be able to ever disobey Him by His Favour granted to you! How many of you have been favoured with the use of hands that you use to disobey Him? How many of you have the favour of eyes with sight? These are the same eyes with which He favoured you, those eyes that you utilise for looking at what He has forbidden! Think about the favour of your tongue, which you use to speak with at times, yet you use this favour to make mention of that which is not permissible for you. Anyone who is grateful for the favour that Allah has given Him will not seek to use the bounties Allah has given him for the sake of disobedience.³⁹

One of the first three generations said:

“Allah! I seek Your Forgiveness and Pardon from using the body that You gave me and its power for the sake of sin. I seek refuge in You from abusing the favour of my hands when I use them to seek Your Sustenance. I seek to be veiled from the people in this regard and encouraged by Your Beneficence to do better. I do depend on You being generous and pardoning me.”

If it was not for His Favour on you in covering your sin when you disobeyed, you would have been destroyed. If the people had come to know of your sin, you would have been ruined.

A man once came to Imām Ibrāhīm ibn Adham⁴⁰ and said, “Imām Ibrāhīm, I keep doing sinful actions. I have come to ask you for some advice on how to stop doing these things.”

The Imām said, “Yes, I will tell you five things, and if you are able to

carry them out, disobedience will not harm you.”

The man said, “Please tell me.”

The Imām said, “Whenever you think about disobeying Allah, then do not eat from His Sustenance.”

The man was incredulous.

“What on earth *can* I eat when all of it is from the Sustenance of Allah?”

The Imām then asked, “Is it then good that you should eat from His Sustenance and then proceed to disobey Him?”

The man submitted, “No, you are right. Please tell me the second thing.”

The Imām continued.

“When you want to disobey Him, then do not live in His Lands.”

The man was again stunned.

“This is more impossible than the first! When the skies, the Earth and

what was between them belong to Him, where will I possibly live?”

Imām Ibrāhīm ibn Adham, may Allah have mercy on him, said, “Look at the big picture. Is it then right that you eat from His Sustenance, live in His Lands and disobey Him while doing so?”

The man replied solemnly, “No, you are right. Please tell me the third point.”

The Imām carried on.

“Whenever you think you are about to disobey Him, then go somewhere He will not see you. When you are there then disobey Him.”

The man replied with surprise, “How can I do it when from all that is in the skies, the Earth, the mountains and oceans in totality, there is no place except that it is in submission to Him and under His supervision? He sees what is in the abyss of the oceans and under the layered rock of the mountains.”

The Imām again answered, “You are absolutely right, so how is it that you

eat His Sustenance, live in His Lands and openly disobey Him?”

The man replied, “Good point. Let me hear the fourth point.”

He stated, “When the angel of death comes to take your soul, tell him, ‘Leave me for awhile, so I can repent’.”

The man answered, “He would never accept that from me.”

The Imām stated, “This is a good answer. If you disobey Him, there is no guarantee from the pangs of death, nor will it be accepted that things be delayed, so you will die without repentance. How is your state then?”

The man answered, “I would like to hear the fifth point now.”

The Imām finally stated, “When the angels of wrath come to take you to the Fire, then do not go with them.”

The man replied, surprised, “They would never leave me to do that.”

The Imām said, “So if you are not able to refuse them, but carry on doing sinful actions, how can you hope for purification?”

The man said, “I trust in Allah.”

The man became a student of Imām Ibrāhīm ibn Adham, may Allah have mercy upon him, worshipping Allah obediently until he died.

When you are tested with disobedience then repent quickly, seeking forgiveness and showing remorse. Weep for your sins, for you do not know how severe they really are in relation to yourself.

Bilāl ibn Sa`d once said, “Do not look at the smallness of the sin, but look at the one who is disobeying.”⁴¹

One of the labourers of the khalīfah⁴² `Umar ibn `Abdul `Azīz,⁴³ may Allah be pleased with him, complained to him of his state. Then he wrote back to the man:

My brother

Remember the people in the Fire are there for eternity and those in the Paradise are there for eternity. Make sure that you do not let someone divert you from Allah to the everlasting Fire, for that is the end of the line. That cuts off all hope.

When the man read the letter, he travelled long and hard to different places until he found `Umar ibn `Abdul Azīz. When the labourer found him, `Umar ibn `Abdul `Azīz asked him:

“What brought you so far?”

The labourer answered, “Your letter touched my soul. I will neither work for you nor anyone else after you who might distract me from Allah!”

Responsibility and the Consequences

Brother! You should know that responsibility is a grave matter. This responsibility comes from free will, which the lofty mountains, this wide expanse of earth, the elevated sky and the vast bodies of water could not bear. This responsibility that humans possess could have torn the skies, the earth and all the mountains if we carefully reflect on the whole thing.

They declined to bear the responsibility, being afraid of it, but man took the responsibility. Indeed he is unjust and rebellious to himself.⁴⁴

The Fire, which has no equal to its punishment, has been created for us.⁴⁵ Allah has promised to fill it with us and with jinn. He has said:

I will certainly fill the Fire with jinn and human beings together.⁴⁶

What will it be like when someone feels the Fire in their entire body? The skin will be burned then replaced with another set of skin

layers thereafter? How will that be? He will be dragged over to the boiling hot water⁴⁷ and the heat will sear his body and face. It will be brought over his head then it will melt what is in his belly, pull away whatever is on his skin. Whatever is heated in the Fire will scorch his body, his flesh, his face. There is no limit to the punishment that will take place for the body. There is neither any abating of the punishment for them nor any hope of relief from it.

Allah the Exalted has said:

The criminals are in the pit of the Fire for all eternity and will not be given any respite while they are wading in it. We did not oppress them, but they oppressed themselves. They will call out, ‘O Mālik!’⁴⁸ Call on your Lord to bring an end to us.’ He will say, ‘Never is there any end. You are to remain therein.’⁴⁹

They will have neither mercy when they weaken nor excuse to give when they are weeping, nor will they be answered when they call out. If they should seek the pleasure of Allah, they will not have it.

Allah, the Exalted has said:

If they believe they can be patient with the Fire, then the Fire is the abiding place for them. If they should seek the pleasure of Allah, they will not receive it.⁵⁰

It is narrated that once the companion `Umar ibn al-Khattāb,⁵¹ may Allah be pleased with him, passed by a huge sand dune, when he said, “These poor People of the Fire! If they knew that they were to stay in the Great Fire according to the size of this sand dune then they were to be made to exit from it, they would still have risked their lives to avert going into it.”⁵² But for the others, there is no end for them.”⁵³

Whoever has a state such as this does not feel assured in himself that he is from its people. The reality is that there is no respite from his weeping, even though he will not abide there forever.⁵⁴

Brother, take warning from this. Do not believe yourself safe, and reject this thought from coming into your mind. There was one of the first

three generations who was weeping very much, so it was asked why he was doing so in this manner.

He said, “By Allah, if my Lord was to promise to imprison me in the bathhouse, which would have been my fitting right as there is no respite from weeping. So how is it that he has promised to imprison me in the Fire if I disobey him and I do not weep?”⁵⁵

Imām Abū Yazīd ar-Riqāshī,⁵⁶ may Allah have mercy upon him, used to weep whenever he went into his house. If he left his house he would weep and if he entered the masjid he would weep. If he sat with some of his brothers he would weep.

One of his children said to him, “Father, how many times are you weeping? It is as if you think that the Fire was not created for anyone but you and you have not ceased from that belief.”

The Imām wept and then said, “May your mother be bereaved of you, son.⁵⁷ Was not the Fire created for me and my brothers from amongst

the men and jinn? Son, haven't you recited the ayah:

Assembly of men and jinn. If you are able to pierce the boundaries of the skies and the earth, then do so, but you only do it with my permission. ⁵⁸

Haven't you read:

There will be sent upon you two blades of the Fire and clothes, so you will receive no help. ⁵⁹

Haven't you read:

When the sky is torn and it is like wool, which of the bounties of your Lord would you deny? That day no jinn or human being will be asked about his sin. Which of the favours of your Lord would you deny? The criminals will be known by name, that day being taken by the forelocks and feet, so which of the favours of your Lord would you deny? This is the Fire, which the criminals were denying. They are to go about it, between them and a fountain of scorching water. ⁶⁰

The Imām stood up, walked around the house and wept. He called out and then fell unconscious.

“What have you done to your father?” the boy’s mother came and said.

The boy said, “I only wanted to make my father feel better. I never wanted things to become so bad that he died because of it.”

Brother, you should know that we should be like those who are afraid of the Great Punishment to come. In fact, we have more right to be afraid than them. After them, what do we have to feel safe about?⁶¹

The Virtues of Deeds

May Allah have mercy upon you! You should know that good manners are the heaviest of what could be placed on the scales and that the one possessing that will reach the rank of the one fasting while standing all night in prayer.⁶²

Whoever keeps family relations, Allah keeps him, while whoever should cut family relations, Allah cuts him off.⁶³ The best of actions is prayer at the first of its' time. After that is goodness to parents, then jihad in the cause of Allah.⁶⁴ The fastening pin of the button of faith is that one loves for Allah and hates for Allah.⁶⁵ The importance of patience with regard to faith is like the importance of the head in relation to the rest of the body.⁶⁶

The foundation of the matter is supplication.⁶⁷ Indeed, the whole matter rests completely in the Hand of Allah. He guides whom He will and makes use of him and leads astray whom He will and leaves them in their state. It is necessary for you to seek to give all of yourself to Him and to place everything in His

Hand. You should also consign the whole of your affairs to Him.

Supplication with Humility⁶⁸

Let your supplication be with submission and humility, weeping and inner yearning. For indeed, some of them say, “I know that my Lord, Mighty and Majestic, will indeed answer me when my heart trembles, my skin shivers and my eyes well over with tears, so my supplication will be made a reality.”

Umm ud-Dardā',⁶⁹ may Allah be pleased with her, once posed the following question to Shahr ibn Hushab,⁷⁰ may Allah be pleased with him.

“Do you find that you shiver in your skin out of devotion when you supplicate?”

“Indeed that is the case,” he replied.

“Then supplicate and call on Him at that time, for indeed the supplication is answered at that time.”

It is also narrated from Abū Jald,⁷¹ may Allah be pleased with him, who said:

“Allah revealed to the Prophet Mūsā, peace be upon him, Mūsā! When you mention Me, then remember Me while your limbs shiver. When you call on Me, then make your tongue follow your heart. When you stand in front of Me, then stand in the place of humiliation and degradation. Reprove your self, for it is the thing that should be reprovved the most. The one who is saved speaks directly to Me with a heart that is trembling and a truthful, testifying tongue.”⁷²

Consign all your affairs to Allah. Put forward your desire in His Presence. Let your heart shiver, knowing that there is no way any good or sustenance can reach you except what Allah has written for you, and that if you strive hard with all the power of the skies and the Earth, there will not come upon you what you dislike except what Allah has written for you. This will happen even if all those is in the skies and the Earth should gather against you. If He has not willed it to strike you, it will not affect you, and whatever He has willed to afflict you it cannot miss you.⁷³

You should know that someone in the middle of the ocean holding onto a plank and about to drown is no more in need of Allah or His Tender Mercy than someone at home with his family and wealth, but in all truth, the means that are apparent to him are in the Hand of Allah. These means are the same as those available to the drowning man mentioned previously. All is in the Hand of Allah, so if you really consider this and examine your heart, then you will depend on Allah the same as a drowning man would. If you should depend on Allah the way the drowning man would, knowing there is no way of salvation other than Allah, then you will be successful.

You must have weariness of evil while avoiding the doubtful matters. Whoever should fall into doubtful matters, it may be that he grazes on the impermissible and that whoever grazes around the boundaries of the king, a time will come when he falls past those boundaries.⁷⁴ In the night, you should set aside some time in it for your Lord. You should seek your needs from Him, showing the utmost need and humility to Him. You

should be submissive in His Presence.

A man said, “Someone came to me with an issue and I said, ‘What happened to you?’ The man said, ‘There is an issue that I need rectifying.’ I asked what the issue was and he replied, ‘There is a man who has a large debt with no way to repay it.’ I answered that he should advise the man to stand in the night and ask for this matter to be resolved.

I then came to Imām Ahmad ibn Hanbal,⁷⁵ may Allah have mercy on him, and I asked him about the matter. He replied, ‘You should stand in the night in prayer and ask for this matter to be resolved.’ I went home and once I did that, the matter was resolved for him completely.”

When you ask Allah, then ask Him while being certain that He is aware of your affair, watching you, hearing your supplication, near to you, able to answer and grant your petition, not hindered by anything. If you should ask Him for any matter, then ask Him for the good in it, for you do not know what is in good or evil in that

matter. When Allah wills to give you something by your sincere desire and calms you in that affair, then He gathers for you the best between two matters.

If He should not speedily answer you in the supplication, then do not lose hope of an answer. Neither should you cease asking, for someone once said, “Allah loves for a slave in need to be sincere and constant in his asking”. You should know that when Allah the Exalted looks at you, He knows that you have made Him the one you depend on, the Source of Help. You have singled Him Alone out for your needs to the exclusion of His Creation. He indeed will give you better than that for which you have asked and give you more nobility than that which you had intended.

So, in consideration, if He should hasten to answer you, then He has brought together for you fulfilling the need and the best of this life and the Hereafter. If He does not answer you with haste then He suffices you with good from Him. Thus, you have good in any circumstance.⁷⁶

Speaking Directly to the Lord⁷⁷

You should go swiftly to His Direct relationship while tasting the sweetness of His Worship.

It has been related from Imām Abū Sulaimān ad-Darrānī, may Allah have mercy on him, that Imām Ahmad ibn Abi al-Hawārī⁷⁸ came into his presence while he was weeping.

Imām al-Hawārī said, “What is making you cry?”

Imām ad-Darrānī, may Allah have mercy upon him, said:

“Ahmad, why shouldn’t I cry? What if I had seen people in the night standing in the places of prayer, on their feet, speaking intimately to their Lord in humility, there standing in their place? The Majestic One already gave them nobility when he said:

Jibrīl, by My Eye, whoever should taste the sweetness of My Speech, seeking solace in my intimacy will be safe. So why don’t you call to them, Jibrīl,⁷⁹ so that they can explain their

*state to you? Is it not known that the beloved sometimes punishes his loved ones? Or how is it that they can have a people in front of me that cry and in their houses there is no food, but they still come to Me? By My Might, I will certainly make their reward be Myself. The reward is that I will lift the veil from My face, so that I look at them and they at Me.*⁸⁰”

Another example of the direct intimacy with the Lord is what has been related by Mansūr ibn Ammār.⁸¹

He said, “I heard a worshipper in the night speaking intimately with his Lord and he was saying, ‘By Your Might and Your Majesty! I do not desire that my disobedience should contradict or oppose you. I do not seek Your Wrath. I am not ignorant of Your Power, and I am not seeking Your Punishment. I do not take Your Accounting lightly, but I ask on behalf of myself that I be helped from the pit of Fire. Your veiling of my sins I have allowed to deceive me. I have disobeyed You with my ignorance, opposed You with my strength.

Now who can give me salvation from Your Punishment? Who can take hold of the rope if indeed You have severed it from me? Indeed, when I am exposed, standing in Your Presence on that day, when it will be said to those with a light accounting to pass on and those with a heavy accounting to hold their burden. Is there any way for those with a light to pass on or is there any way for those who are laden to be held up, my Lord? How terrible is my state. I may have many years, but my sins have also increased. How terrible is my state. My years are many, but my sins are magnified. How many times have I repented? How many times have I come back to ask for forgiveness? How I have wasted my youth, I have wasted it indeed!”⁸²

It is narrated from a man who said:

“I was climbing up one of the mountains of Shām,⁸³ when I came across someone who was weeping and wailing. I could hear him saying, ‘Do you see my weeping as beneficial for me in Your Sight and something that will save me from Your Wrath? My Lord! Have my words of deception to myself made

me eligible for Your Fire? Will I see Your Punishment even in my old age as I made myself worthy of it? Will I be brought to account in front of the creation because of my excess with regard to Your Right? Oh no! I am sure to be humiliated! Oh no! I am sure to be shamed! Oh no! Wait until my body at one point meets the Fire!’

Then the man began crying so hard, I never saw anyone cry like that. Then someone called him and asked that Allah have mercy on him and that He show him how to get back to his home, as he was lost. The man wept and said, ‘How can you and I stay established on the Way?’⁸⁴ How will you and I remain so? Allah! Take away their confusion and my confusion. Do not let us stumble from the Truth’.”

Al-Hasan ibn Ja`far, may Allah have mercy on him, related that his father proclaimed:

“I prayed the `Eid prayer in the desert, then I stayed by myself in a secluded area and I happened across an old woman who was making supplication. She was saying, ‘The

people have left my presence, but my heart does not shiver in devotion! Hope is lost! Possessor of all Goodness and Truth! I turn away from the truth, increase me in devotion and longing! Lord! Have mercy on me in my weakness and old age! I go out among the people, but I hope for You! Do not let my hope be lost according to what I am hoping for!” The man said, “If this is her state, what should I be doing right now?”

Imām Sufyān ath-Thawrī,⁸⁵ may Allah have mercy upon him, said:

“I heard a Bedouin at Mount Arafat in Makkah making supplication, saying ‘My God! Who has more right to slips and lowness than me while You created me weak? Who has the most right to pardon from You than me? Certainly Your Knowledge of this whole affair of Yours is All-Encompassing and Unhindered. My God! I could not have good until You made sin possible for me and I could not be made to sin until You Ordained it for me.

I have obeyed You by Your Favour and Bounty, which You Possess. I have disobeyed You with Your Knowledge and You have the evidence against me. I ask that You forgive me and allow me Mercy only due to Your Evidence against me, my not possessing anything as evidence in my favour and the fact that I need You and You do not need me.

My God! You are Noble to those who show nobility to Your Friends. The greatest and most noble friend is the one who depends on You Alone. You know their inner secrets. You have direct access to their hearts! Allah! My secrets are exposed to You and I long for Your Presence. When You leave me to my sins, I seek to mention You. When You gather against me all these worries, I flee to You for safety, with the knowledge that in Your Hands lies the answer to them. This is because the root of all this comes from what You have ordained and destined'.⁸⁶

Someone once said:

“Allah! I seek Your forgiveness while I continue to sin, as I am

blameworthy. If I was to abandon seeking forgiveness, to have Your Mercy would be impossible. How many times have You shown love to Me by great favour and You do not need me? How many times have You shown Your hatred of disobedience? I am poor and in need of You! My God! Will You punish us with the Fire while You have allowed Tawhid to live in our hearts? No one can stop what You Will. If You should do so, if any people should show some displeasure to it, we show enmity to them for Your Sake.”

Another one of the best things that could be said is what is related from the Prophet, peace and blessings be upon him, when he spoke upon returning from Tā'if after Thaqīf belied him and rejected his call. He said in supplication:

“Allah! I complain to You about the weakness of my strength, lack of power, humiliated status in front of the people. O Allah! You are the Lord of those who are weak and indigent. You are the Most Merciful of those to show mercy. You are My Lord and to whom have you left me? To

someone distant who receives me with hostility or to an enemy whom You have not granted authority over any of my matter? If Your Wrath is not against me, then I have no concern, but Your Pardon is most encompassing to me. I seek refuge in Your Noble Face, which illuminates the darkness and makes the affairs of this life and the Hereafter right, so that Your Wrath is taken from me or that it might come upon me. You have the final outcome so that you are pleased. There is no might or power except in You.”⁸⁷

Seeking a Need to be Fulfilled

When you have a need that you are seeking from Allah the Exalted, then you should make wudū', then make two rak`ah of prayer, hoping on Allah, Might and Majestic, sending peace and blessings on the Prophet, peace and blessings be upon him. After this you should say,

“There is no god but Allah, the Forebearing, the Generous. Glory be to Allah, Lord of the Sublime Throne. Praise be to Allah, Lord of all creation. Allah! I ask you by the necessary truth of your Mercy, the greatness of Your Forgiveness and Richness, from every righteousness and safety from every sin. Allah! Do not leave me either in sin, except that You forgive it, or any high aspiration, except that You grant it, nor any need that I have for You that is pleasing, except that You grant it. Most Merciful of those who show mercy! Make it so!”⁸⁸

And also say,

“Allah! I ask You and turn to You with Your Prophet, Muhammad,

peace and blessings be upon him, the prophet of mercy. Muhammad! I turn with you to my Lord, Mighty and Majestic, so that my need be fulfilled. O Allah! I make intercession with him, so let it be so with him.”⁸⁹

You should then mention your need. It is related that some of the early generations would seek to have their needs fulfilled by praying two rak`ah, then they would say:

“Allah! It is with You that I seek victory, and with You that I seek need. I come to You, turning to You with your Prophet Muhammad, peace and blessings be upon him. Allah! The difficulty of my matter has come upon me. Make the lifting of this difficulty easy and make for me more than that which I could hope for, and turn the evil from me more than that which I was fearing.”⁹⁰

Seeking Allah's Counsel in Matters

When someone has something about which they are seeking the advice of Allah the Exalted, they should pray two rak`ah of optional prayer, then say:

“Allah! I seek Your Counsel and Power by Your Knowledge and Power. I ask You according to Your Immense Favour, for You are able and I am not able. You know and I do not know, while You are the Knower of all unseen matters. Allah! If You know there to be any good for my faith, life and ending in this matter, then give me the ability to do it and make it easy for me. And bless me in this matter. If You know there to be any evil and harm for my faith, life and ending in this matter, then keep me from it and it from me. Make it possible for me to do the right thing, and to be satisfied with that.”⁹¹

It is after this supplication that they should name their need.

The Friends of Allah⁹²

Your highest aspiration in this life should be nearness to Your Lord, the Most Generous, as well as seeking His Immense Bounty. You should work hard to be in the presence of His Friends, whom He loves and they love Him. He is pleased with them and they are pleased with Him. They are those whom He has chosen with His Pleasure for Himself. He has ennobled them with His Friendship and Protection from falling away. He has brought them to His Door, brought them to work for Him, attached their hearts to His Love, their tongues working in His Remembrance, their limbs functioning only for His Obedience, these slaves not turning to whatever is besides Him, be it this life or any other thing.

We relate from the companion, Mu`ādh ibn Jabal,⁹³ may Allah be pleased with him, that he was near death, when the pangs of it came upon him and he lost consciousness.

He awoke and then said:

“Suffice me with Your Mercy! For by Your Might and Majesty, indeed You Know that my heart loves You and that I love You.” He then said, “Will I see the morning?”

Someone was brought to him and they said, “Yes.”

He said, “Allah! I seek refuge in You from being that companion in the night that is going to the Fire.” Then he said, “I welcome death, it will visit for awhile, a beloved friend that came for a time. Allah! Indeed You know that I did not like staying in this life to wile away the time, or to go about in the day, but I tasted the hardships of fasting in the summer and stood in the night during the winter as well as being around the scholars and going to them at the times of gatherings of remembrance.”⁹⁴

Imām Al-Hārith ibn `Amīrah,⁹⁵ may Allah be pleased with him, was weeping when his teacher, Mu`ādh ibn Jabal, may Allah be pleased with him, asked him what was wrong.

Imām Ibn `Amīrah answered, “By Allah, I neither weep due to how

close we are as friends nor for the worldly life with which I was tested because of you. I was tested by you with knowledge and I fear that the knowledge will be taken away from me.”

His teacher, may Allah be pleased with him, consoled him.

“Do not weep, for whoever Allah wants to have knowledge, He brings it to him just like it was brought to Ibrāhīm,⁹⁶ peace be upon him, and he was the Friend of the Most Merciful. Remember in his time there was neither any knowledge nor faith, but both were brought to him.”

In the Middle of the Night

May Allah have mercy upon you! You should know that this life is a market in which the righteous people go about and a field that it preceded to among the most noble and choice people. It is also a place to collect taqwa⁹⁷ for the Hereafter and a place of taking provision for the great journey without any equal. May Allah have mercy upon you! You should hasten on to deeds before the time is finished. You should enrich yourselves greatly and mightily. You should weep at what has preceded from your iniquities, for indeed the weeping takes place due to fear of Allah, the Exalted, which puts out the flames of the Fire from someone.

Be alert and worshipful in the early hours of the morning at the time of the descent of the Most Forceful. Let your heart be aware of the words of the Almighty, the All-Forgiving:

Our Lord, Mighty and Majestic, descends every night to the sky of this life when there remains a last third of the night. Then He says, ‘Who is there that is calling on Me, so that I might answer them? Who

is asking Me, so that I might give them that for which they are asking? Who is seeking My Forgiveness so that I might forgive them? ⁹⁸

You should answer this call by saying:

“Yes, Lord, I am the one asking, who is in need. I am the destitute one who is weak. I am the broken, dejected slave, the one who calls out and is hopeful, the one seeking forgiveness while being sinful, the one who admits sin. You are the possessor of all charity. Be merciful to me in my weakness and lengthen my years in worship of You. Have mercy on me in my destitute and depraved nature, my need, my neediness of You.

You have all good, always enjoining the righteous. You do not remove the good of what I know of You. You do not forbid us the encompassing nature of Your Righteousness. You do not turn me away from Your Door. You would not refuse me from Your Loved Ones. I ask You from Your Magnificent Bounty. Indeed, I say that Your words are the truth when You say:”

So ask Allah of His Bounty. ⁹⁹

“My God! You did not order me to ask You for anything You would not give. You only showed me signs, so that You could guide me to You. You only asked me to supplicate to You, so that You could answer me. I ask You from Your Grace and Bounty that You make me from those that You have favoured from the ranks of the prophets, the truthful ones, the martyrs and the righteous. I ask that You make me to be from the ranks of those whom You love and they love You.”

They are humble to the believers, harsh with those who are unbelievers. ¹⁰⁰

“Place me amongst the Imāms, whom You have guided by Your Order. Suffice us with the good of the righteous actions, establishing the prayer and giving the zakah. Make us to be of those who sincerely worship You, hastening to good actions while calling on You in fear and hope. Make us to be humble and fearful of You, obeying you, obeying Your Messenger and fearing and avoiding

that which you have laid down.
Make us from the saved.

My Lord, let me be thankful for the favour you have given to my parents and me, and let me do righteous actions that are pleasing to You. So admit me into Your Mercy among your righteous slaves.¹⁰¹

Allah has also said:

And deal righteously with me regarding my offspring. I turn to You in repentance and surrender to You.¹⁰²

“Lord! You make the righteous upright, favour the truthful ones and give precedence to those who are foremost with their righteousness. You give guidance to those seeking it and bring close those who desire You. You have favoured them, then established them on truth, bestowed on them goodness and helped them in honour and truth. If not for You, they could not have reached You. If not for Your Excellence, they would have never been saved in front of You.

We ask you by Your Noble Face, Your Eternal Glory, Your Bounteous Favour that You favour us with that which You have favoured them, and rectify us with that which You rectified them. Strengthen us just as You strengthened them, give us just as You have given them, be generous to us just as You have been generous to them.

Lord! You call us to Your Abode, the abode of the Everlasting Peace, so guide us to the Straight Path that we might answer Your Call. For indeed, we are not able to answer You unless You give us Your guidance. We cannot reach Your Call unless You have given Your Help.

I call on You, as You are my God!

You have made Your Call to everyone, but specifically to whom You Will with Your Guidance. Make us among those specified and favour us with success in answering Your Call. Admit us among the people who have Your Protection. Lord! We can only do what You have ordered us by Your Will. We can only abstain from what You have

forbidden us with Your Success. We can only have any hope in the Hereafter by Your Bounty. We can only take warning and be safe from what is evil by Your Nobility and Your Majesty.

Allah, keep us established on Your Order and make us avoid those things we should. Give us what You want for us from Your Pleasure and keep us away from those things that You have warned us from and want us to abandon. Allah! We cannot obey what You have asked us to do except by You. Allah! Take us to this matter and whatever is pleasing to You, bring it to us.

Allah, You possess our hearts and minds and no one has dominion over them, so when You have full power over these two things and You control their function, guide us to the Path of Truth.”¹⁰³

Imām Abū `Abdullah an-Nabbājī, may Allah have mercy upon him, said:

“I heard a sad voice at night calling, ‘Beloved! The very One who endears others to Him! He is the coolness of

the eye to whoever should stop all vanity and run to Him. My Master and My Lord! The kings have locked their doors and put their veils over them and every lover has abandoned whom they love. The hearts of those who know Allah avoid everything except Your Love and take joy in You. Indeed, I have come to you tonight neither depending on my deeds nor deserving to be given anything, but I ask that You favour me. Do not forbid me from the goodness of Your direct relationship tonight. Do not forbid me from the favour of Your Goodness’.

I later asked who was speaking and I was informed that this was the voice of a woman named Salāmah as-Sawdā’. She always worshipped Allah with such devotion and sincere conduct and longing.”

Imām Isma`il ibn Abū Khālid¹⁰⁴ has said:

“We were in Yemen while we had with us a young man named Sahl. He was very extravagant, very disobedient, although possessing much wealth and handsome looks. One night he was sleeping and saw

in a dream what appeared to be a woman who came to him wearing a beautiful robe of pearls and green silk. She sat down on her heels, and in her hand was a letter made of green silk, the writing being in gold. When she came to him she said, 'My brother. Read this letter for me if you will.' She turned the text over to him and the following words were inscribed:

*Is it not the Most Merciful
who made this pure maiden
for Sahl?*

*Has she not been prepared and kept
in the upper rooms, created
and formed from the purest
water?*

*She has been made for the one whose
heart has been obstructed
from love of the reality.
His heart has been engaged
in music and vanities of the
life.*

*Does not Sahl realise that he has left me
with nothing but sadness?
How much longer will I have
to endure being away from
you?*

*Would you not like to get away from
all this and be occupied with
reclining on carpets spread
out?*

*Would you not like to be keeping the
company of the pure, chaste
maidens of the Hereafter?"*

Imām Isma`il went on to say:

“So he woke up absolutely terrified and from that moment left off his wasteful, worldly ways and embraced sincere worship. He held himself in this regard until he died in that state, may Allah have mercy upon him.”

Imām al-Hasan ibn `Alī,¹⁰⁵ may Allah be pleased with him, said:

“I saw my father, may Allah be pleased with him, and there was a black cover on him in the night. He was holding onto his beard with his right hand and weeping while saying, ‘My God, my Lord, my Creator, my Sustainer, my Love, my Source of Repose, my Resurrector, my Inheritor! What am I? What ability do I have and what strength do I

have in Your Presence until You intend my state in Your command and bring about my end in Your Wrath? If You want my punishment, then by Your Might and Your Honour, Your Glory, Your Excellence, what You increase in Your Kingdom is my deed. You do not judge me by my sins. Your Reward neither decreases my wealth nor increases my poverty. Allah! Establish Your Longing in my heart until I do not long for anyone besides You. You are the one who is loved to us by Your Signs, the One who makes Himself known to us by His Favours. You are the one who makes me happy in the matters that I have. You are the Most Merciful on the Day of my coming to You’.”

Imām Buhaim al-`Ijlī,¹⁰⁶ may Allah have mercy on him, used to say in prostration when he used to pray in the last part of the night when finishing his tahajjud.¹⁰⁷

“My God! Your needy slave loves what is connected to Your obedience. Help me in that by Your success, Most Noble one indeed! My God! Your needy slave is in great longing for Your Good, so do not

keep me from that. My God! Your Needy Slave was cut away from the path when he came across a Bedouin woman at Mina who said, ‘My Lord, you take and you give. You bestow favour and You withhold. All that is justice and bounty.

I swear by You! You are the very One who magnified Your Order and Command over all the creations. I do not use my tongue to ask anyone except You. I do not place my hope in anyone but You. You are the Coolness of the Eye for the people who ask You in supplication. Help me with Your Noble Majesty. Assist me with the glories of the favour. Turn every beneficial thing that You have willed towards my way. Help me in my journey from this life to the Hereafter. Provide my needs and make the path of truth for me easy and safe from spears. Do not let the winds move against me. You hear all the supplications given to You’.”

It has also been said that Imām al-Junaid al-Baghdadī,¹⁰⁸ may Allah have mercy on him, while a young man on the night of `Eid, was weeping in prayer and said:

*“In respect of my exile, how
many times will I keep
transgressing?”*

*Aren't You always
compassionate to me? Don't
You always show generosity?
The joys and secrets of the
`Eid come from all directions.
My regret is only in that I
have increased in my
attachment to temporary
things of this world.*

*Whenever I commit an evil
sin, the excuse I give while in
the middle of my evil desire is
that I will not return.”*

Imām al-Hasan ibn Muhammad ibn
Ishāq stated:

“I saw Imām Yahya ibn Mu`ādh ar-Rāzī,¹⁰⁹ may Allah have mercy on him, on the day of `Eid in intimate conversation with his Lord and he was saying, ‘My God! I do not seek any leadership in Your Affair. I do not call on anyone besides You. My God! I do not truly hasten to righteousness and I do not even come close to the open road to travel it and take advantage of it. My God!

Had I not restrained myself from talking behind people's backs, I probably would have disrespected the prophets and the righteous by gloating and slander. My God! I never leave Your Door, because I do not speak to anyone but You. My God! I do not depart from Your Door, because I am not happy with anyone but You. My God! My deeds are like a mirage, while my heart is devoid of piety. There are more of my sins than there is dust. You are the One who possesses and gives pardon and forgiveness, so forgive me and have mercy on me according to Your Goodness and Grace! The Possessor of Majesty and Honour! .”

In closing, there is the supplication of the man who said:

“O Allah! Indeed, you know my sin, my oppression, my shortcomings, but also that I do not declare You as having a son, rival, consort or equal. If You should choose to punish, it is by Your Justice. If You choose to pardon, then You are the Almighty, the All-Wise. O help me, You are the One who is not distracted by those who call upon You, whoever they may be and whoever they may be.”

*

Praise be to Allah Alone, and the peace and blessings of Allah be upon our master, Muhammad, his family and companions.

NOTES

¹ 51 BH-11 AH/AD 570-632. Primordial prophet before the ages, shepherd, rectifier of good, merchant and constant preacher, he was the final prophet sent to all humanity before the end of the age. He had been prophesied and expected by all the prophets and messengers, peace be upon them, from the beginning. He lived the first 40 years of his life in Makkah, but 13 years into his prophetic mission, due to persecution, he was commanded by Allah to leave for the city of Madīnah, and continued preaching his message. Eventually, the whole of Arabia and indeed all domains that would listen heard his message. His message of salvation has inspired 12 civilisations, three empires, seminaries, hospitals and the bedrock that most mathematics, science and

other schools of higher learning depend on today.

² This statement is based on a hadith narrated by the companion, `Umar ibn al-Khattāb, where the Prophet, peace and blessings be upon him, said, “*Indeed, actions are only by intentions.*” Collected by Imāms Muhammad al-Bukhārī in his *Jāmi` us-Sahīh, Book of the Beginning of Revelation*, chapter, *Beginning of Revelation to the Messenger of Allah*, peace and blessings be upon him; Muslim ibn al-Hajjāj in his *Jāmi` us-Sahīh, Book of Leadership*, under the chapter of his statement, ‘*Actions are by Intentions*’; Abū Dāwūd Sunan, *Book of Divorce*, under the chapter, *What is Meant by Divorce and Intentions*; at-Tirmidhī in *Jāmi` us-Sunan, Book of Jihad*, under the chapter, *What Has Been Mentioned About Fighting for the Sake of Showing Off and For Worldly Reasons*; an-Nisā`ī in his Sunan, *Book of Purification*, under the chapter, *Intention for Wudu*, and classed by them as authentic.

³ Sūrah Fātir (35), āyah 37

⁴ Sūrat ul-An`ām (6), āyah 27

⁵ Ar. *Ṣahābī* (SAW-HOBBY). According to the first three generations, this is someone who met, knew the Prophet Muhammad, peace and blessings be upon him, and died upon Islam. There were some 124,000 companions, a large number of them being women.

⁶ d. 32/3 AH/AD 652. One of the closest companions of the Prophet Muhammad, peace and blessings be upon him. He began his career as a shepherd, but upon embracing Islam went to live with the Prophet, peace and blessings be upon him. Not only was he a great companion, he shared the designation as being the sixth one to embrace Islam in Makkah during the times of persecution. He became one of the outstanding teachers of Islam, witnessing the revelations being given, angels coming, as well as being one of the 3,000 companions depended upon as a source of fiqh for those who later came to be known as the Hanafī madhhab.

⁷ Collected in Jāmi` us-Sahīh by Imām Muslim, *Book of Leadership* under the chapter, *Souls of the Martyrs are in the Paradise and they are Alive in the Sight of their Lord being Sustained*, and classed by him as authentic.

⁸ 53-92 AH/AD 672-710. He was a famous Imām in Kūfah and was known for his knowledge of fiqh and good manners. His father preceded him as a scholar of high standing. He soon fell out of favour with the provincial governor, Al-Hajjāj ibn Yūsuf, who had him killed for contesting his rule. He was just under 40 years of age.

⁹ The reference is being made to what is mentioned in [Sūrat ur-Rahmān](#) (55), āyāt 37-44.

¹⁰ This is an allusion to where Allah has proclaimed in the Qur'ān about the Zaqqūm tree,

And we said to you that your Lord encompasses humanity. We only showed you the vision of the cursed tree mentioned in the Qur'ān to be as a test to the people. We strike terror in them, but they only increase in wrong and rebellion. Sūrat ul-Isrā' (17), āyah 60

He also says,

Is that better or do they prefer the tree of Zaqqūm? We have made it a tribulation for those who are oppressors. It is a tree that is rooted in and springs from the bottom of the Great Fire, its leaves come out like the heads of devils. They will eat of it and their bellies will be filled with its contents. Sūrat us-Sāffāt (37), āyāt 62-66

He has further revealed,

Indeed the tree of Zaqqūm will be the mainstay of the people of sin. Sūrat ud-Dukhān (44), āyāt 43-44

He has said,

So eat from the tree of Zaqqūm. Sūrat ul-Wāqī'ah (56), āyah 52

¹¹ Hilyat ul-Awliyā', V. 4, pp.210-212

¹² A rak`ah is composed of standing, then bowing, rising from bowing, going into prostration, sitting, then prostrating again and coming up from that second prostration. This represents one rak`ah or unit of prayer.

¹³ This is where we would direct some advice to the reader. There is no changing the reality that the choices you make in this life have eternal consequences. We all know that we should be serving our Lord, but some of us choose not to do so. Idolatry has taken root in most of humanity. Those who take part in idolatry may be resting their hopes on false gods in the form of statues, false religions, cults or personal inclinations, which also become ‘gods’ for that person. This is the result of the first idolatry that took place in the time of the Prophet Nuh, peace be upon him.

And they said, “**And do not abandon your gods, whether it is Wadd, Suwā’, Yaghūth, Ya`ūq or Nasr.**” Sūrah Nūh (71), āyah 24

It is this very idolatry that led to a flood that destroyed that rebellious people, but Allah always had a clear plan for His Creation. Never once did He abandon them. With the advent of idolatry, people began to construct their own realities based upon how they had deceived themselves. Some had and do place their salvation or goodness in sacrifices, animal or human. Do they not realise that Allah rejects this as a way to salvation?

Neither the meat nor blood of the sacrifices will ever reach Allah, but it is the piety from you that reaches Allah. Sūrat ul-Hajj (22), āyah 37

There are those who believe they can somehow merit righteousness, salvation or

truth through other people's deeds - a sort of 'goodness by association.'

No one may bear the burden of another, but the human being only has what he has put forth. Sūrat un-Najm (53), āyāt 37-39

No one may bear another's sin, or save or declare another righteous and saved. How could we hide behind someone else's goodness when we know in ourselves that the same idolatry, selfishness and evil desires that we might accept in ourselves also exist in others? We most certainly cannot depend on ourselves for righteousness or salvation.

Those who do not believe, their deeds are like a mirage in a sandy desert. Those taking part in it think they will find refreshment and water, until when they come to it, they find nothing but Allah waiting to give them their account - and Allah is swift in taking account. Sūrat un-Nūr (24), āyah 39

We know how we really are, what we are really like when we look in the mirror. The original righteous state that Allah gave us when we were born; many of us have chosen to corrupt. We made the conscious decision to head towards the darkness. How could we hope to merit our own goodness and salvation when we know (especially when we really look at ourselves truthfully in the mirror of sober reality) that we could never erase our sins? Even terrible deeds that we

committed and now seek to forget, hang on doggedly in our minds, flashing back. This need not be a surprise, as rectification, sanctification and forgiveness could never be realised by ourselves.

And who forgives sins other than Allah?
Sūrah Āli Imrān (3), āyah 135

We go on saying, “I am a good person. I haven’t done anything to anybody. I do not murder. I do not steal. I am better than a lot of people out there.” But are you? The looks of envy, contempt, hate and rage you have given others are just as deadly, or more deadly than you stretching out your hand to physically harm them. The desire to ‘get ahead’, stepping on others in the process; how you are hurting them being the farthest thing from your mind as you are number one. All the earthly trinkets with which you try to clothe yourself are of no use. Being good never saved anyone, built any civilisation or even saved the human race. Human beings have their actions guided by the beliefs they hold. Your actions, whatever good there might be in them, are driven by ulterior motives such as, impressing the opposite sex, humiliating opponents or making yourself appear in the best possible light when, in reality, you acted treacherously. Did not the Prophet Muhammad, peace and blessings be upon him, warn:

No one of you will be saved because of his deeds... No one is entering Paradise because of his deeds. Collected by Imām Muslim ibn al-Hajjāj in his Jāmi` us-Sahīh,

Book of the Description of the Day of Resurrection, the Paradise and the Fire, chapter, No One is Entering Paradise Because of His Deeds but by the Mercy of Allah, and classed by him as authentic.

How does one become saved? How do they reconcile to their Lord? There must be some way. If you have asked this question, you are already on the way to the truth. The Prophet Muhammad, peace and blessings be upon him, witnessed his uncle die, a man who lived by his own righteousness and played life by his own rules. He was asked, "What is salvation?" His answer was important.

Salvation is accepting the word that my uncle today rejected. Collected by Imām Ahmad ibn Hanbal in his Musnad, hadith #21 and classified by him as authentic.

But what is this word? What does this word entail? Again, Allah has told us,

You should know there is no god but Allah. Then ask forgiveness for your sin. Sūrah Muhammad (47), āyah 19

The Prophet Muhammad, peace and blessings be upon him, stated,

Whoever testified that there is no god but Allah and that Muhammad is the Messenger of Allah, will enter the Paradise. Collected by Imām Muslim ibn al-Hajjāj in his Jāmi` us-Sahīh, *Book of Faith*, under the chapter, *Whoever dies on*

Tawhid Entered the Paradise, and classed by him as authentic.

This is the salvation that has always been offered by Allah, from the first to the last prophets. The choice comes down to you. Allah speaks the truth when He says,

And Allah gives salvation to those that have faith and no evil will touch them, nor will they grieve. Sūrat uz-Zumar (39), āyah 61

My people! How strange I find it that I call you to salvation and you call me to the Fire. You call me to associate partners with Him that I have no knowledge of and to disbelieve, while I am calling you to the Forgiving, the Almighty. Sūrah Ghāfir (40), āyah 41

The fruits of salvation are many, but all of them fall under general headings. The fruits of salvation is how you benefit, what you get out of it.

Safety from Eternal Judgement

O you who believe, fear Allah as is His Right to be feared and do not die except as Muslims. Hold fast to the rope of Allah and do not become divided. Remember the favour of Allah upon you when you were enemies and then by His Favour he put love between your hearts and made you brothers. You were on the very edge of the pit of the Fire and He gave you salvation from it. Sūrah Āli Imrān (3), āyāt 102-103

Allah never rejects anyone who comes to Him. He has saved you from Eternal Judgement. As long as you believe in Him, you will be saved, but if you reject faith, then you go back into the world as you were.

Direct Relationship

When My slaves ask you about Me, indeed I am Near. Sūrat ul-Baqarah (2), āyah 186

Indeed He is the All Hearing, the Near. Sūrah Saba (34), āyah 50

There is no need to go to anyone else for your salvation, you go straight to your Lord. You always have direct access to Him, no matter in what situation you find yourself at any time in your life. He hears your sincere hopes and is never unmindful of His Slaves.

Seeing Allah

Faces that day will be radiant, looking at their Lord. Sūrat ul-Qiyāmah (75), āyāt 22-23

In the Paradise, the believers have been promised that they will see Allah. Indeed, to 'meet one's maker' is the greatest gift someone could ever be given! Allah has made this promise more than once in the Qur'ān.

Allah in turn takes your deeds that you do after faith and blesses them.

Allah will exalt those among you who believe who have knowledge in ranks. Allah knows everything you do. Sūrat ul-Mujādilah (58), ayah 11

After salvation, you will obviously make mistakes, intentionally or unintentionally. You will feel repentant and want to change. Allah uses righteous deeds to continually purify you in your journey back to Him.

Righteous deeds wipe out evil deeds. Sūrah Hūd (11), ayah 114

Further, as a believer, you will want to obey Allah and do things pleasing to Him. Believers do good deeds because Allah saved them, not to become saved. Your obedience shows that you are in a committed relationship,

Say, “If you love Allah, then follow me. Allah will love you and forgive your sins. Allah is Forgiving, Merciful.” Say, “Obey Allah and Obey the Messenger. Allah does not love the unbelievers.” Sūrah Āli Imrān (3), āyāt 31-32

But again, this invitation is only if you desire it. You could follow the rest of humanity if you choose.

Indeed most of humanity does not believe in the meeting with their Lord. Sūrat ur-Rūm (30), āyah 8

Assuredly, you do not want to die in this state. You may be an unbeliever. Perhaps you are in a cult, false religion or are a wayward Muslim who has lost his faith or backslid. Will you not fall in prostration to Allah, forsake your false religion or cult and come home to faith? Salvation awaits those who ask Him. Indeed, He accepts all those who come to Him.

¹⁴ Sūrah Fussilat (41), āyah 24

¹⁵ There are certain actions that Allah has commanded to be within specific times, such as the five daily prayers when he invites a believer into His Presence. These are fajr (daybreak), zuhr (midday), `asr (late afternoon), maghrib (sunset) and `isha (early evening) prayers. Zakāh, or the charity for the poor, is to be distributed after the fasting month of Ramadan, before the prayer of `Eid al-Fitr. Hajj is to be made within a certain time; that being the twelfth month of the Muslim calendar, Dhul Hijjah. These and other details can be found in any of the hadith books extant in English or other languages.

¹⁶ Ar. *Riyā'* (REE-YAAH). This word denotes someone showing off with their deeds to impress others or to show themselves better than others. The Prophet, peace and blessings be upon him, said of this, **“I do indeed fear for you minor shirk.”** The companions said, “What is

minor shirk, Messenger of Allah?” He replied, **“Ar-Riyā.’ On the Day of Resurrection, Allah, Mighty and Majestic, will say the people who sought reward from others by their deeds, ‘Go to those who you were showing off for in the worldly life. Go and see if you will find any reward with them’.”** Collected by Imām Ahmad in his Musnad, hadith #27742 and classed as authentic.

¹⁷ Ar. *Shirk* (SHEARK). The word shirk has two connotations:

Minor Shirk: this has to do with doing deeds so that others might notice one and think favourably. This has been mentioned where the Messenger of Allah asked,

“Shall I tell you what I fear for you more than the False Messiah?” The companions said, “Yes, Messenger of Allah.” He said, **“It is the hidden shirk. This is where a man stands up to pray, then beautifies his prayer when he notices someone watching him.”** Collected by Imām Ahmad in his Musnad, āhādith 23119-27743 and classed as authentic.

Major Shirk: this is idolatry, where someone worships someone besides/with Allah as their Creator, Sustainer, Saviour, the One who punishes sin or the One who gives admission into the Paradise. Allah has said of this,

Those who say, ‘Allah is the Messiah, son of Maryam’, have rejected faith. But the Messiah said, ‘Children of Israel! Worship Allah, my Lord and your Lord. Indeed whoever associates partners with Allah, Allah has forbidden the Paradise for such a person and made their home the Great Fire. The oppressors have no help.’ Those who say, ‘Allah is of Three’, have rejected faith. There is no god but One Unique God. If they do not abstain from what they say, those who disbelieve among them will be touched by a terrible punishment.

Will they turn to Allah and seek forgiveness for their sin? Allah is indeed Forgiving, the Compassionate. The Messiah, son of Maryam, was only a messenger. Messengers before him passed away. His mother was a righteous woman. They both ate food, so look at how we have made clear to them the signs and then consider how they go away from the truth. Tell them, ‘How are you worshipping something besides Allah, when they bring you neither help nor harm while Allah is the All-Hearing, the All-Knowing?’ Sūrat ul-Mā'idah (5), āyāt 72-76

Those who die committing idolatry and disbelieving, Allah says of them,

Allah does not forgive that partners should be associated with Him. He forgives whatever He wills other than that. Whoever should associate partners

with Allah, then they have gone far astray indeed. Sūrat un-Nisā' (4), āyah 116

¹⁸ Related by Imām Ahmad in his Musnad, V. 2, p. 301

¹⁹ Ar. *Ujab* or *Kibr*

²⁰ Allah has stated about arrogance and vanity,

Those who behave arrogantly in the Earth without right, I will turn them away from My Signs. Even if they should see all of the signs, they will not believe in them. If they see the way of righteousness, they shall not follow it. If they see the way of falsehood, they will take it. This is because they rejected Our Signs and did not heed them. Sūrat ul-A`rāf (7) āyah 146

The Prophet, peace and blessings be upon him, said of arrogance,

“No one with an atom’s weight of arrogance in his heart will enter the Paradise.” A man said, “But people like to have nice clothes and sandals.” The Messenger of Allah, peace and blessings be upon him, answered, **“Indeed Allah is beautiful and He loves beauty. Arrogance is rejecting the truth and devaluing people.”** Collected by Imām Muslim in his *Jāmi` us-Sahīh, Book of Faith* under the chapter, *Impermissibility of Arrogance and the Explanation of Arrogance*, and classed by him as authentic.

Therefore, in light of this statement, no one should understand from this that our Lord rejects someone taking care of their appearance, taking care in their work or other things. This is not vanity/arrogance, but has been praised by Allah.

²¹ 1250-1050 BC. Prophet, shepherd, preacher, Mūsā ibn Imrān (Hebrew Moshe ben Amrān) was the son of Yuhkābid and Imrān, from one of the 12 tribes of Israel. He received his first prophecy while in the land of Midian and with his older brother Hārūn (also a prophet) and sister Miriam, began preaching to the Children of Israel and also the Egyptian people. He was given nine signs that brought the Egyptian government to a standstill and humiliated the then Pharaoh. Allah brought about the Israelite freedom when he caused these and other signs to lead Pharaoh to demand the people leave his country. This departure, known as ‘the Exodus’, led the Israelite people into the desert, where after 40 days and nights of conversing with Allah on Mount Sinai, Mūsā, peace be [upon him](#), was given the tablets of law, known as the Tawrah (Hebrew: Torah) to take to his people, who in his absence had again engaged in idolatry. One of the great law-bringing prophets, he and his brother Hārūn are mentioned in the Qur’ān numerous times.

²² Imām Abū Nu’aim al-Asbahānī in his *Hilyat ul-Awliyā’*, V. 6, pp. 4-10

²³ d. 87 AH/AD 705. A student of the companions, who was a man of piety and wisdom. He taught knowledge extensively

and travelled from place to place teaching believers.

²⁴ What is being referred to in this passage is praying in the night is better than not praying in the night and getting up in the morning and being arrogant. There is also a warning within this statement about missing the daybreak prayer as one must forsake one's sleep to make the daybreak. In this case, the Imām is stating that it is better to forsake sleep and wait up until the daybreak prayer if one thinks they will miss it than to sleep through and wake up.

²⁵ Imām Abū Nu`aim al-Asbahānī in his *Hilyat ul-Awliyā*, V. 2, p. 299-201

²⁶ b. 2 BC. Preacher, shepherd, Messiah, King of the Jews and final prophet sent to the Children of Israel, `Īsā ibn Maryam (Aramaic: Yeshū`a Ben Maryam), peace be upon him, is the son of Maryam, a Hebrew noble woman whose parents were Hannah and Imrān. While a young lady, angels came to a chaste and faithful Maryam, peace be upon her, declaring that she would give birth to the Messiah of her people, but without any father and solely through a divine act of the Command of Allah. She gave birth to her son as prophesied and as commanded, he preached from birth until his ascension in the year AD 33. Allah will send him for his Second Advent at the end of time when he will rule an earthly kingdom. His first cousin, the Prophet Yahyā (Aramaic: Yochanan), son of the Prophet Zakarīyyah, peace be upon both of them, was murdered around the year AD 30, after preaching

against the sin and avarice of the Herodian overloads in Judea.

²⁷ Imām Muwaffaq ud-Dīn has mentioned this in his text, *Kitāb ut-Tawwābīn*, p. 88

²⁸ The Children of Israel take their name from the Prophet Ya`qūb (Eng. Jacob), also named Israel, who was the son of another Prophet Ishāq (Eng. Isaac), who in turn was the son of the Prophet Ibrāhīm (Eng. Abraham), peace be upon all of them. These august figures lived roughly between 2000 and 1500 BC. Ya`qūb had some 12 sons, thus they came to be known as the Children of Israel. When the Prophet Mūsā, peace be upon him, departed with them to Shām, they set up a Kingdom that was short-lived. The Babylonian invasion removed them from the land and into exile for some time. They returned during the rule of Cyrus the Great, but the Assyrians invaded and took away ten of the 12 tribes and dispersed them. This only left the tribe Yudah (Eng. Judah) from which the English word 'Jew' is derived. In the year AD 70, the Romans destroyed the last Kingdom of Yudah and dispersed the Israelites globally, where they remained until the year AD 1948, when they gathered back to the land and built the state of Israel. They are alternatively known today as the Jews.

²⁹ The use of this word 'sunnah' has both a linguistic and theological use. Linguistically the word 'sunnah' refers to a path, a road that is taken. Our concern is with the theological impact. Imām Ahmad ibn Hanbal, may Allah have mercy upon him,

defined sunnah as, "...the ways and words of the Messenger of Allah, peace and blessings be upon him. The Sunnah explains the Qur'ān; it has indicators on how to practise the Qur'ān. There is no analogy in the Sunnah, nor should one make likenesses to it. The Sunnah is not encompassed by intellects or vain desires. It is only for us to follow the Sunnah and abandon evil desires." Principles of the Sunnah, point #2.

³⁰ Sūrat ush-Shūrā (42), [āyah 52](#)

³¹ Ar. *ghusl*. The word is defined by Shaikh ul-Islam Mansūr al-Bahūtī, may Allah have mercy upon him, as, 'the action of pouring water over the entire body and passing the hands over all the areas to be sure that the water has reached them'. [ar-Rawd ul-Murbi` pp. 40-41]. Ghusl was mentioned by Allah, when he said:

And if you are in a state of junub, then purify yourselves. Sūrat ul-Mā'idah (5), āyah 6

One is obligated to make ghusl when they have the greater hadath. Greater hadath is the release of semen by men, ejaculation by women, the head of the penis entering the vagina or anus, rejecting salvation, the menstruation of women, the bleeding that takes place after a woman has given birth.

³² In Revealed Law, wudū' carries a specific meaning, which Shaikh ul-Islam Mansūr al-Bahūtī, may Allah have mercy upon him, defined as, 'the act of passing water over the four limbs according to a specific

description that has been given in Revealed Law'. (ar-Rawd ul-Murbi`, pp. 29-30). The Lord has described wudū' in the following manner,

You who believe! When you stand to make prayer, wash your faces and your hands up to and including the elbows, rub your heads and wash your feet up to and including the ankles. Sūrat ul-Mā'idah (5), āyah 6

The Messenger of Allah, peace and blessings be upon him, has also been given further description to clarify to the believers the matter of wudū' whenever [there are](#) unclear issues or times when questions arise. Wudū' becomes obligatory when one has a lesser hadath. Points of lesser hadath that make wudū' obligatory for someone include when something comes out of the anus or penis, vomiting, insanity, sleeping lying down, touching the private parts of a human being, a man touching a woman with desire or the opposite (the same would include touching children or members of the same sex with homosexual lust), eating camel meat, rejecting salvation.

Note It should not be understood by the reader that because one is in a state of greater or lesser hadath that they are somehow impure. The hadath is just in reference to what one may or may not do, not to their state as a believer. For example, one who has greater hadath (which is called junub) that requires ghusl, is not in a suitable state to touch the Qur'ān, make salāh or the like until they have had the ghusl. Someone

who had lesser hadath would not be in a suitable state to make *salāh* or touch the *Qur'ān* unless they had *wudū'*. The matter of hadath is connected with the actions a believer may or may not do, not to his salvation or spiritual state. The following hadīth is a case in point,

Abū Huraira, may Allah be pleased with him, The Prophet, peace and blessings be upon him, came across me in one of the streets in *Madīnah* and at the time I was in a state of *junub*, so I avoided him and went to take a bath. When I returned, the Prophet, peace and blessings be upon him, said, '**Abū Hurairah! Where have you been?**' I replied, 'I was *junub*, so I disliked to sit in your company. The Prophet, peace and blessings be upon him, said, '**Glory be to Allah! The believer never becomes impure (najis)**'. Collected by Imām Muḥammad al-Bukhārī in his *al-Jāmi' us-Sahīh*, *Book of Ghusl*, under the chapter, *The Junub Going out of the House and Going into the Market and other Places*, and classed by him as authentic.

This statement and others should show that someone in a state of *junub* is not forbidden from sitting with people, visiting the market, talking on the phone or other mundane activities. There should be no superstition attached to this state, for the *junub* and lesser hadath are again, to stress the point, connected with certain actions of worship that one may or may not do, not their relationship with Allah or other believers. The believer is never *najis*. Thus, one who is in either state may supplicate Allah, make

dhikr, read certain beneficial books of Islamic knowledge and prepare, cook and serve food. There is further discussion on this in the main body of the work and other notes.

³³ Ar. *Shar`*, sometimes the word *Sharī`a* is also used. The first form of the word appears in Sūrat ul-Mā'idah (5), āyah 48 where the Lord says,

And We have made for every prophet from among you a law (Shar`) and a way.

The second form of the word occurs in Sūrat ul-Jāthiyah (45), āyah 18, in which Allah has revealed,

And We have kept you upon a Law (Sharī`a) from the Order sent before.

According to Shaikh ul-Islam Ibn al-Jawzī, may Allah have mercy upon him, both words mentioned above in the Arabic language carry the meaning of, 'True faith, the way to be followed, the path that leads to fresh water, sustenance'. [Zād ul-Masīr Fī-Ilm it-Tafsīr, pp. 1294-1294]

In addition to this, it is important to understand that when knowing the ruling for something in the Revealed Law that involves technical knowledge, the language of Revelation, indeed Islamic scholarship is Arabic, not Urdu, English, Danish or Afrikaans. While one certainly may give or find a beneficial lecture or topic in their mother tongue, in discussing matters that bear serious consequences or where the

Arabic term must be known, one may not take recourse to another language, but make use of the term that is extant in the Revealed Law, which was given in Arabic. To coin an example, in Revealed Law there are two main words for purity, those being *Tāhir* and *Tuhūr*. The first means a body of water that is pure in itself, but cannot be used for wudū' or ḡhusl, while the second refers to water that is pure for itself and can be used for wudū' (ḡhusl) and removing impurities. When teaching, if someone were to substitute the Urdu word, *pāk*, for either of these, it would not only be wrong, but misleading as neither the Urdu language nor its technical terminology contains the shade of meaning that these two words convey in Revealed Law. The same can be said of the word *darūrah* in Arabic and *darūrah* in Urdu. The word will carry a different meaning, so the proper understanding in Revealed Law will have to be learned to avoid corruption of understanding by using one's language as a measuring stick for legal rulings.

This would not mean that one would have to become a master of Arabic or constantly pepper one's speech with Arabic phrases to become a believer or be an upright one. Rather, one must take care in certain matters that have technical usage, when use of language outside that of the Revealed Law could cause confusion. In our present age, there are large selections of books that offer translation, transliteration and even side-by-side readings to facilitate better understanding of Arabic word usage in

issues such as these. This work also includes a section to assist in such needs.

³⁴ An example would be when the companion `Abdullah Bin Salām, may Allah be pleased with him, and some other Jewish people became Muslims. They still had some vestiges of Judaism that had to be purified from their hearts. They initially still venerated the Sabbath and also avoided the eating of camel meat along with other laws, which the Prophet, peace and blessings be upon him, declared as non-binding, as the original covenant of the prophets superseded that temporary covenant. It was the Prophet Muhammad, peace and blessings be upon him, who was the primordial prophet they were watching for since the beginning of the ages. When they still had these Jewish religious leftovers, Allah sent down a verse regarding it.

You who have believed! Enter into Islam fully and do not follow in the footsteps of Shaitan. He is a clear and open enemy to you. If you should slip after the clear signs have come to you, then you should know that Allah is Mighty, Wise. Sūrat ul-Baqarah (2), āyāt 208-209

³⁵ These forbidden times are the times that Allah is not pleased for us to pray in, including sunrise, zenith and while the sun is setting. This is based on the statement of the Prophet, peace and blessings be upon him, when he forbade prayer after the daybreak prayer until the sun had fully risen, after the late afternoon prayer until the sun had fully set. Collected by Imāms Ahmad in his

Musnad, V. 1, p. 21; Abū Dāwūd in his Sunan, *Book of Optional Prayers*, under the chapter, *Dispensation on Praying at Forbidden Times When the Sun has Risen*; Muhammad al-Bukhārī in his Jāmi` us-Sahīh, *Book of the Times of Prayer*, under the chapter, *Prayer After Daybreak Until the Sun has Risen*; Muslim ibn al-Hajjāj in his Jāmi` us-Sahīh, *Book of the Traveller's Prayer*, under the chapter, *Times When the Prayer has Been Forbidden*, and classed by them as authentic.

The Messenger of Allah, peace and blessings be upon him, also said:

“There is no prayer to be made after the daybreak prayer until the sun has risen fully and there is no prayer to be made after the late afternoon prayer until the sun has set.” Collected by Imāms Ahmad, V. 3, p. 90-95; Muhammad al-Bukhārī in his Jāmi` us-Sahīh, *Book of Times of Prayer*, under the chapter, *Not Making Prayers Before the Setting of the Sun*; Muslim ibn al-Hajjaj in his Jāmi` us-Sahīh, *Book of Traveller's Prayer*, under the chapter, *Times When Prayer Has Been Forbidden*, and classed by them as authentic.

This injunction refers to making optional prayers at these times. If someone is making up compulsory prayers that they have slept through or missed, then they could pray during these or at any other time. This is based on the statement of the Prophet, peace and blessings be upon him, **“Whoever should sleep through a prayer or forget to perform it, then let him make that prayer**

when he remembers.” Collected by Imāms Ahmad, V. 3, pp. 98-100; Abū Dāwūd in his Sunan, *Book of Prayer*, under the chapter, *One Who Slept Through Prayer or Forgot to Pray*; Muhammad al-Bukhārī in his Jāmi` us-Sahīh, *Book of the Times of Prayer*, under the chapter, *Whoever Forgets a Prayer, Then Let Him Pray When he Remembers and Not Repeat Except That Prayer*; Muslim ibn al-Hajjāj in his Jāmi` us-Sahīh, *Book of the Masjids*, under the chapter, *Making Up Compulsory Prayers and Hastening To Do So Being Praiseworthy*, and classed by them as authentic.

³⁶ The Messenger of Allah, peace and blessings be upon him, forbade the Muslims fasting on the two `Eids, `Eid ul-Fitr, which falls on the 1st of Shawwāl, and `Eid ul-Adha, which falls on the 10th of Dhul Hijjah.

Collected by Imāms Ahmad, V. 1, pp. 23-24; Abū Dāwūd in his Sunan, *Book of Fasting*, under the chapter, *Fasting on the Two `Eids*; Muslim ibn al-Hajjāj in his Jāmi` us-Sahīh, *Book of Fasting*, under the chapter, *The Prohibition of Fasting on the Two `Eids*; Muhammad al-Bukhārī in his Jāmi` us-Sahīh, *Book of Fasting*, under the chapter, *Fasting on `Eid ul-Fitr*, and classified by them as authentic.

³⁷ d. 205 AH/AD 820. Scholar and worshipper, and one of the great men of piety from the town of Dariya near Damascus. He spent most of his life preaching repentance and the need for people to worship Allah as if they saw Him.

³⁸ Imām Ibn al-Jawzī in his work, *Safat us-Safwah*, V. 4, pp. 220-223

³⁹ Allah has spoken the truth when He said, **“Have We not made for him two eyes? Have We not made for him a tongue and two lips to speak? Have We not guided him to the two paths?”** Sūrat ul-Balad (90), āyāt 8-10. No one can then claim that they never had an opportunity to know Truth from Falsehood.

⁴⁰ d. 162 AH/AD 778. One of the grand Imāms of the third age. He travelled as far as Makkah, Syria, Jordan, Lebanon and Palestine, sitting with noble scholars and Imāms such as Sufyān ath-Thawrī, al-Fudail ibn `Īyad and others. Those in his time knew him to be a tireless preacher and constant in his worship.

⁴¹ Imām Abū Nu`aim al-Asbahānī in his *Hilyat ul-Awliyā`*, V. 5, pp. 221-223

⁴² Eng. Successor. This position is also referred to as ‘the Grand Imām’ or the ‘General Imām’. Imām Ibn Balbānī, may Allah have mercy on him, defined this position saying, “The Imām is the one who stands in the place of the Prophet, peace and blessings be upon him, is from the lineage of the Quraish. He establishes the canon of Revealed Law and in doing so establishes the Truth and debases Falsehood. He establishes Hajj, offensive wars and the rest of the actions of worship, judicial punishments, protecting the oppressed, ordering with righteous, forbidding the wrong, guarding the Ummah, safeguarding

the Revealed Law, gathering peoples under one banner so they can know the rulings on things, righteous in assessing matters and distribution of wealth, commanding obedience, taking the land taxes, money seized in war, zakāh and other charities due to the poor, dispersing wealth towards necessary causes and other matters connected to the position.” Mukhtasar al-Ifādāt fī Rub` il-Ibādāti wal-Ādābi wa Ziyādāt, pp. 510-511.

Shaikh ul-Islam Mansūr al-Bahūtī, may Allah have mercy on him, said before someone can fill this position they must possess the characteristics of being, “...from the Quraish tribe, sane and having reached at least the age of 15 years, possessing the faculties of speech, hearing and sight that are unimpaired by disability, free and not a prisoner or slave, knowledgeable of the principles of Revealed Law, male, just in personal and public conduct, able to discharge the duties of the office...” (text truncated from Kash-shāf ul-Qinā` `An Matn il-Iqnā`, V. 5, [pp. 137-138](#))

Shaikh ul-Islam Mansūr al-Bahūtī, may Allah have mercy on him, also stated that there are three ways a khalīfah can be brought about:

- 1) By a meeting of the most senior scholars who make consensus on the person they deem most suitable.
- 2) A living khalīfah openly appoints a successor in his will or during his

reign in the presence of the senior scholars.

- 3) A khalīfah takes hold of power, possessing most of the characteristics, but has not been chosen, ruling by the Revealed Law, but without a consensus.

(text truncated from *Kash-shāf ul-Qinā` `An Matn il-Iqnā`*, V. 5, pp. 137-138)

Who brings about this office? Shaikh ul-Islam Mansūr al-Bahūtī and Imām Ibn Balbānī, may Allah have mercy on them, both state that it is the most senior scholars that bring about the position and choose the most eligible based upon the conditions mentioned above.

(cf. *Mukhtasar al-Ifādāt fī Rub` il-Ibādāti wal-Ādābi wa Ziyādāt*, pp. 510-511 and *Kash-shāf ul-Qinā` `An Matn il-Iqnā`*, V. 5, pp. 137-144 for further details)

⁴³ 60/1-100AH/AD 682-720. He was considered one of the righteous Muslim rulers from the Ummayyad age (AD 662-750). A long-standing opponent to some of the excesses that came out of that rule, Umar ibn `Abdul `Aziz took complaints from Muslim and kāfir (unbeliever) citizens seriously, logging and investigating them. Both Muslim and unbelievers have high regard for him in the books of history. Although his reign only lasted some three years or less, his reforms had a long lasting impact on Muslim governing policies thereafter.

⁴⁴ Sūrat ul-Ahzāb (33), āyah 72

⁴⁵ By examining the context, it should be understood that the Imam is referring to those who die without salvation from the human race. Believers have been promised safety from eternal judgement when Allah has proclaimed:

Indeed those who have believed and do righteous deeds, they are the best of creation. The reward with their Lord is Paradise, underneath which rivers flow. They will remain there forever. Allah is pleased with them and they with Him. This is for the one who fears his Lord. Sūrat ul-Bayyīnah, āyāt 7-8.

⁴⁶ Sūrat us-Sajdah (32), āyah 13

⁴⁷ This is referring to a particular aspect of the Fire, where Allah has mentioned it in Sūrat ur-Rahmān (55), āyāt 37-44.

⁴⁸ This is one of the angels that stand guard over the Fire and was created for that purpose. He is one of those whom Allah mentioned, when He said,

We will burn him in the Fire, the Saqar. What will cause you to know what the Saqar is? There will neither be any abating nor any escape from it. It scorches the human being. It has nineteen over it. These companions are only angels and their number is only a trial for those who are unbelievers... Sūrat ul-Muddath-thir (74), āyāt 26-31

⁴⁹ Sūrat uz-Zukhruf (43), āyāt 74-77

⁵⁰ Sūrah Fussilat (41), āyah 24

⁵¹ 42 BH-24 AH/AD 581-644. Merchant, companion and ruler of the Muslim world, he was the second khalīfah (13/4-24 AH/AD 634-644) and brought in such inventions as street lights, hanging lamps and four month campaigns and pensions for soldiers. He was assassinated by a lone man while leading the Muslims in the daybreak prayer in the masjid.

⁵² The companion `Umar, may Allah have mercy on him, is referring to those Muslims who do not repent of whatever sins they might do before death. These may be punished by Allah in the Fire for a period of time, due to their sins and not repenting of them. The Prophet Muhammad, peace and blessings be upon him, stated:

“My intercession is for the people who commit major sins from my Ummah.”

Collected by Imām Abū Dāwūd in his Sunan, *Book of the Sunnah*, under the chapter, *Intercession*, and classed by him as authentic.

⁵³ This is in reference to those without salvation, who are not Muslim. Allah has said about these people who die without salvation,

Those who are unbelievers from the Jews, Christians and idol worshippers, then they are in the Fire for all eternity. They

are the worst of creation. Sūrat ul-Bayyinah (98), āyah 6

⁵⁴ The point made is that even though you have been given salvation from eternal judgement, this is no reason to go and try to indulge in as much sin as possible. Allah is still the Most Just, the Truth and the Judge. One should obviously repent from whatever sins they might commit, inadvertently or with purposeful intent.

⁵⁵ Imām Muwaffaq ud-Din Ibn Qudāmah in his work, ar-Riqqah wal-Bukā', point #247

⁵⁶ One of the great worshippers of Allah from the first three generations, who spent long nights in worship and in solitude, praising Allah. He was considered one of the greatest figures of Basrah (a city in modern day Iraq) in his time.

⁵⁷ An Arabic expression that sometimes is used to denote surprise when someone does not understand the fullness of something being conveyed.

⁵⁸ Sūrat ur-Rahmān (55), āyah 33

⁵⁹ Sūrat ur-Rahmān (55), āyah 35

⁶⁰ Sūrat ur-Rahmān (55), āyāt 37-44

⁶¹ This is due to the fact that the first three generations, of which this Imām was a part, are the blessed ones. Even though they were the best of generations, they did not trust themselves for salvation, but relied on Allah. The Prophet, peace and blessings be upon

him, said about these three generations, “The best generation is my generation, then those who come next, then those who come next.” (Collected by Imāms al-Bukhārī, Muslim and classified as sahih.) These generations included the companions, the students of the companions (known as tabi`un or tabi`īn) and the students of the students (tabi` tabi`īn). These three generations are the normative standard used to judge everything concerning the faith of Islam and what is correct practice.

⁶² This is based on what has been narrated by the companion, Abū Huraira, may Allah be pleased with him, who narrated a statement of the Prophet, peace and blessings be upon him, when he said:

“There are two statements, light on the tongue, but heavy on the scales and beloved to the Most Merciful. They are, ‘Glory be to Allah with Praise. Glory be to Allah, the Most Grand.’ Collected by Imām Ahmad ibn Hanbal in his Musnad, and classed by him as authentic.

The companions Abūd-Dardā’ and Abū Hurairah, may Allah be pleased with them, narrated that the Prophet, peace and blessings be upon him, revealed:

“Nothing is heavier on the scales than a good character.” Collected by Imāms Ahmad, Ibn Hibbān and al-Baihaqi, and classed by them as authentic.

⁶³ This is an allusion to what was narrated by the companion, Abū Hurairah, may Allah be

pleased with him, where the Prophet, peace and blessings be upon him, said:

“Indeed, Allah the Exalted created all of creation until, when He finished, the womb stood and questioned Him. He (Allah) said, ‘Explain yourself.’ The womb said, ‘I am seeking refuge in you from what happens when the people cut relations that were connected by me!’ He (Allah) replied, ‘Will you be pleased if I declare that whoever keeps relations, I keep him and whoever should cut relations, then I cut him off?’ The womb answered, ‘Yes, Lord. That is sufficient.’ Allah then said, ‘Then that is My Decree now.’” Collected by Imām Muslim ibn al-Hajjāj in his *Jāmi` us-Sahīh, Book of Righteousness, Keeping Good Relations and Etiquettes*, under the chapter, *Keeping Relations and the Impermissibility of Cutting Them*, and classed by him as authentic.

⁶⁴ The two companions, Anas ibn Mālik and `Abdullah ibn Mas`ud, may Allah be pleased with them, stated that the Messenger of Allah, peace and blessings upon him, proclaimed:

“The most virtuous of actions are prayer right on its time, showing righteousness to parents and striving in the cause of Allah.” Collected by Imām al-Khatīb al-Baghdadī, and classed by him as authentic.

⁶⁵ The Prophet, peace and blessings be upon him, stated:

“The fastening pin for the button hole of faith is loving for the sake of Allah and hating for the sake of Allah.” Collected by Imāms Ahmad, Ibn Abi Shaibah, al-Baihaqī and at-Tabarānī in his Mu`jam al-Kabīr, and classed by them as authentic.

⁶⁶ Imām Muwaffaq ud-Dīn, may Allah have mercy upon him, is quoting a similar statement of the Prophet, peace and blessings be upon him, when he says:

“The best faith is patience and magnanimity.” Collected by Imām al-Bukhārī in his Tarīkh.

⁶⁷ The wording given is close to a hadith narrated by the companions Ibn `Abbās, Abū Hurairah and an-Nu`mān ibn Bashīr, may Allah be pleased with them, in which the Prophet, peace and blessings be upon him, enjoined:

“The best of worship is supplication.” Collected by Imāms al-Hākim, Ibn `Adī and Ibn Sa`d, and classed by them as authentic.

⁶⁸ Ar. *du`ā*. Supplication has been described by the Prophet, peace and blessings be upon him, when he instructed (as narrated by the companion, Mālik ibn Yasār, may Allah be pleased with him):

“When you ask Allah for something, supplicate with your palms facing upwards, not with the back of your hands.”

The companion, Anas ibn Mālik, may Allah be pleased with him, said, “I saw the Prophet, peace and blessings be upon him, supplicating with his hands raised, the palms turned upwards and not the other way around.”

The companion, Ibn `Abbās, may Allah be pleased with him, said, “When making supplication, you raise the hands near shoulder level or close to that. If you intend asking forgiveness, the thumbs should be faced outwards while a supplication of great importance is done with the hands spread wide.”

All this is collected by Imām Abū Dāwūd in his Sunan, *Book of Witr Prayer*, under the chapter, *Supplication*, and classed by him as authentic.

⁶⁹ 81AH/AD 700. Hujaimah bint Huyay was an orphan brought up by the companion, Abud-Dardā. She studied creed, fiqh and many different sciences and was considered among the best female scholars after Hafsa bint Sirīn as well as `Amra bint `Abdur-Rahmān. She was considered by some to have been greater than Imāms al-Hasan al-Basrī and Muhammad ibn Sirīn, the great students of the companions.

⁷⁰ 100AH/AD 719. He was a student of the companion Ibn `Abbas, may Allah be pleased with him, and was a scholar in many different fields of knowledge, particularly hadith.

⁷¹ He is Jīlān ibn Farwah al-Basrī, a known preacher from the third age who used to tell the people about the prophets, peace be upon them, and specialised in the knowledge of prophecy. He was widely quoted as saying once, “I find that procrastination is part of the army of Iblis. Many of the creation were destroyed in this way.” (cf. *Hilyat ul-Awliyā’*, V. 6, pp. 50-54)

⁷² Imām Abū Nu`aim al-Asbahānī in his *Hilyat ul-Awliyā’*, V. 6, pp. 50-55

⁷³ This statement is from where the Prophet, peace and blessings be upon him, said to his cousin Ibn `Abbās, may Allah be pleased with him:

“Young man! I will teach you some words. Remember Allah and He will be mindful of you. Remember Allah and you will find Him in front of you. When you ask for something, ask Allah. When you seek help in something, seek help in Allah. You should know that if the whole Ummah gathered together to help you, they could not. Not unless Allah had already written that for you. If the whole Ummah gathered together to do harm to you, they could not. Not unless Allah had already written that for you. The pens have been lifted and the pages are dry.” Collected by Imām at-Tirmidhī in his *Jāmi` us-Sunan, Book of the Description of the Day of Judgement*, chapter, *The Hadith of Hanzalah*, and classed by him as authentic.

⁷⁴ This is taken verbatim from a statement of the Prophet, peace and blessings be upon him, when he proclaimed:

“The permissible is clear. The impermissible is clear. And between these two are doubtful matters, which many people do not know. Whoever guards himself from falling into these doubtful matters has protected religion and his honour, but whoever falls into these matters, falls into the impermissible. This is like the shepherd who grazes his sheep near the borders of another shepherd’s pasture. A time will come when he will go into that pasture. Every king has a pasture that is forbidden for grazing. The Pasture of Allah is what He has made forbidden. There is a lump of flesh in the body that if it should remain sound, the rest of the body is sound, but if it should become corrupted, the entire body will become corrupted. And that lump of flesh is the heart.” Collected by Imām Muslim ibn al-Hajjāj in his *Jāmi` us-Sahīh*, *Book of Transactions*, under the chapter, *Taking What is Permissible and Leaving What is Doubtful*, and classed by him as authentic.

⁷⁵ 164-241 AH/AD 780-855. The Imam of the Hanbalī School. He learned from some of the premier students of the companions and their students such as Imāms Sufyān ibn `Uyainah, Abū Yūsuf ibn Ibrāhīm, Muhammad ibn Idrīs ash-Shāfi`ī and Muhammad ibn al-Hasan ash-Shaibānī. One who memorised one million ahadith, he was a tireless campaigner for the Orthodox faith,

suffering torture as well as incarceration for preaching against the cults.

⁷⁶ Let someone consider the words of Allah.

And when My Slaves ask about Me, indeed I am near. I answer the one who calls upon Me. So let them seek an answer from Me and believe in Me, so that they will be guided. Sūrat ul-Baqarah (2), āyah 186

⁷⁷ The reader may take solace in the same advice given in endnote #74.

⁷⁸ He is Ahmad ibn `Abdullah ibn Maimūn ibn Abī al-Hawārī, originally from Kūfah, and one of the great scholars to come to Sham. He was one of the most outstanding students of Imām Abū Sulaimān and studied from his father, Abū al-Hawārī, while excelling in the sciences of transactions, *ihsān* and teaching it to others. He is a contemporary of the great Imām al-Junaid al-Baghdādī.

⁷⁹ One of the most well known angels, he has been called ‘Holy Spirit’, ‘Trustworthy Spirit’ and numerous other titles. He has been referred to in the *Book of Allah* numerous times. He is the angel who brings the revelations to the different prophets, peace be upon him, as Allah said of him:

Indeed it is revelation sent down by the Lord of all creation. It is brought down by the Trustworthy Spirit. Sūrat ush-Shu`arā (26), āyāt 192-193

⁸⁰ Imām Muwaffaq ud-Din Ibn Qudāmah in his *ar-Riqqah wal-Bukā'*, pp. 50-52

⁸¹ 200 AH/AD 1003. Pious scholar and travelling teacher who taught in such locations as Iraq, Syria, Jordan, Palestine and Lebanon, he always enjoined people to fervent prayer and thanksgiving for the gifts of Allah.

⁸² Imām Ibn al-Jawzī in his work, *Safat us-Safwah*, V. 4, pp. 180-184

⁸³ This is referring to the countries of today; Syria, Jordan, Lebanon and today's Israel.

⁸⁴ So when the man said he was lost, the weeping man made a play on words. Although he was referring to being lost directionally, the weeping man stressed the fact that he could be lost in terms of salvation. He then prayed for him not to slip or go astray, which obviously counted for salvation, but could also be taken as a prayer that the man would find his way back to his home successfully.

⁸⁵ 161 AH/AD 778. Possessor of his own school, poet, scholar and student of the companions, he was born and lived most of his life in Kūfah. He was considered one of the greatest scholars of his time.

⁸⁶ *Safat us-Safwah*, V. 4, pp. 405-409

⁸⁷ *Sīrah Ibn Hishām*, V. 1, p. 420. the Arabic and transliteration of the supplication are as follows:

اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي وَ قَلَّةَ حِيلَتِي
 وَ هَوَانِي عَلَى النَّاسِ. اللَّهُمَّ أَنْتَ رَبُّ
 الْمُسْتَضْعَفِينَ وَ أَنْتَ أَرْحَمَ الرَّاحِمِينَ. أَنْتَ
 رَبِّي إِلَى مَنْ تَكَلِّمَنِي؟ إِلَى بَعِيدٍ يَتَجَهَّمُنِي؟ أَوْ
 إِلَى عَدُوٍّ مَلَكَتُهُ أَمْرِي؟ إِنْ لَمْ يَكُنْ بِكَ
 غَضَبٌ عَلَيَّ فَلَا أُبَالِي وَ لَكِنْ عَافَيْتُكَ هِيَ
 أَوْسَعُ لِي. أَعُوذُ بِوَجْهِكَ الْكَرِيمِ الَّذِي
 أَضَاءَتْ لَهُ الظُّلُمَاتُ وَ صَلَّحَ عَلَيْهِ أَمْرُ الدُّنْيَا
 وَ الآخِرَةِ أَنْ يَحِلَّ بِي سَخَطُكَ أَوْ يَنْزِلَ عَلَيَّ
 غَضَبُكَ. لَكَ الْعُتْبَى حَتَّى تَرْضَى وَ لَا حَوْلَ وَ
 لَا قُوَّةَ إِلَّا بِكَ.

Allaahumma Ilaika Ashkoo Da`fa Quwwati
 wa Qillata Hailatee wa Hawaanee al an-
 Naas. Allaahumma Anta Rabb ul-
 Mustada`feen wa Anta Arham ar-
 Raahimeen. Anta Rabbee ila man takilnee?
 Ilaa ba`eed yatajahhamunee? Aw ilaa
 `Aduwwin Mallaktahu Amree? In lam yakun
 bika ghadabun alayya falaa ubaalee wa
 laakin `aafiyatuka hiya awsa`u lee. A`udhu
 bi waj hil-kareem illadhee adaa`ata la huz-
 zulumaatu wa saluha alaihi amr ud-dunyaa
 wal akheerati an yahilla bi sakhtuka aw
 yanzilu alayya ghadabuka. Lak al `utbaa
 hattaa tardaa wa laa hawla wa laa quwwata
 illaa bika.

⁸⁸ Collected by Imāms at-Tirmidhī in his Sunan, *Book of Prayer* under the chapter, *The Prayer of Need*, and Ibn Mājah in his Sunan, *Book of Prayer* under the chapter, *The Prayer of Need*, classed by them as authentic. The Arabic and transliteration of the supplication are as follows:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ
 الْعَرْشِ الْعَظِيمِ. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.
 اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمِ
 مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ. وَالسَّلَامَةَ مِنْ
 كُلِّ إِثْمٍ. اللَّهُمَّ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَ
 لَا هَمًّا إِلَّا فَرَجْتَهُ. وَلَا حَاجَةَ هِيَ لَكَ فِيهَا
 رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ.

Laa ilaaha illallaah ul-Haleem ul-Kareem.
 Subhaanallahi Rabb il-Arsh il-Azeem. Al-
 Hamdu lillaahi Rabb il-Aalaameen.
 Allaahumma Inni As'aluka Mu'jibaati
 Rahmatika wa `Azaa`imi Maghfiratika wal
 Ghaneemata min Kulli Birrin. Was-
 Salaamata min Kull Ithmin. Allaahumma laa
 tada`a lee dhanban Illaa ghafartahu wa laa
 hamman illaa farrajtahu. Wa laa haajatan
 hiya laka fihaa ridan illaa qadaitahaa yaa
 arham ar-Raahimeen.

⁸⁹ Collected by Imāms at-Tirmidhī in his Sunan, *Book of Supplications*; Ibn Mājah in

his Sunan, *Book of Establishing the Prayer* under the chapter, *Prayer of Need*; Ibn Khuzaimah, al-Hākīm and Jalāl ud-Dīn as-Suyuti in al-Jāmi` us-Saghir #1279, and classed as authentic by them. Also Imāms `Alawī al-Haddād (Misbāh ul-Anām, pp. 140-147); Jamīl Al-Afandī (al-Fajr as-Sādiq, pp. 40-46); Zaynī Dahlān (ad-Durar as-Sannīyyah, pp. 8-11); Mustafā ash-Shattī al-Hanbalī (an-Nūqul ash-Shar`īyyah, pp. 100-102). The Arabic and transliteration of the supplication are as follows:

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَآتُوجِّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ
إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّ فِي حَاجَتِي هَذِهِ
لِتُقْضَى لِي. اللَّهُمَّ فَشَفِّعْهُ فِيَّ.

Allaahumma inni as'aluka wa atawajjahu ilaika bi nabeeyeeaka muhammadin sallallaahu alaihi wa sallama nabeey irrahmah. Ya Muhammad. Inni tawajjahtu bika ilaa rabb fee haajati hadhihee li-tuqdaalee. Allaahumma Fa Shaffi` hu fee.

⁹⁰ Supplications like this and similar to it were made by such grand Imāms of the first three generations as Ahmad ibn Hanbal in his Mansik (Kash-shāf ul-Qinā`, V. 2, pp. 70-73); Abū Bakr al-Marwadhī (275 AH/888 AD al-Mubdi, V.2, pp. 203-204) and other giants of those three generations.

⁹¹ Collected by Imāms al-Bukhārī, *Book of Night Prayer* under the chapter, *Doing*

Voluntary Prayers Two at a Time; at Tirmidhī in his *Sunan*, *Book of Witr*, under the chapter, *The Prayer of Seeking Counsel*, and classed by them as authentic. The Arabic and transliteration of the supplication are as follows:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَ أَسْتَقْدِرُكَ
بِقُدْرَتِكَ وَ أَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ. فَإِنَّكَ
تَقْدِرُ وَ لَا أَقْدِرُ وَ تَعْلَمُ وَ لَا أَعْلَمُ وَ أَنْتَ
عَلَامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا
الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَ مَعَاشِي وَ عَاقِبَةِ
أَمْرِي فَأَقْدِرْهُ لِي وَ يَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ.

وَ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي
دِينِي وَ مَعَاشِي وَ عَاقِبَةِ أَمْرِي فَاصْرِفْهُ عَنِّي
وَ اصْرِفْني عَنْهُ وَ أَقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ
ثُمَّ أَرْضِنِي بِهِ.

Allaahumma Innee Astakheeruka bi Ilmika
wa Astaqdiruka bi Qudratika wa As'aluka
min fadlik al-Azeem. Fa Innaka taqdiru wa
la aqdiru wa ta'lamu wa laa a'lamu wa anta
'allam ul-Ghuyoob. Allaahumma in kunta
ta'lamu anna hadh al-amr khairun lee fee
deenee wa ma'aashee wa aaqibatee amree
faqduri lee wa yassirhu lee thumma baarik
lee feehee.

Wa in kunta ta`lamu anna hadh al-amr sharrun lee fee deenee wa ma`ashee wa aqibatee amree fasrifhu `annee was-rifnee `anhu waq-dur lee al-khaira haithoo kaana thumma ardini bihi.

⁹² It should be kept in mind that this issue is also a theological one. Imām at-Tahāwī, may Allah have mercy him, said, “All the believers are friends of the Most Merciful.” Bayān us-Sunnah, pp. 5-6.

Allah says about this:

His friends are only the pious. Sūrat ul-Anfāl (8), āyah 34

And He befriends the pious. Sūrat ul-A`rāf (7), āyah 196

The only difference among these Friends of Allah is that the most pious are the most righteous.

Allah has said:

The most noble of you in the sight of Allah is the most pious of you. Sūrat ul-Hujurāt (48), āyah 13

⁹³ 17/8 AH/AD 637. A great companion, he was one of the chief theologians sent to Yemen from Madinah to preach the faith. He also travelled to Syria, preaching Islam to Christian and Jewish scholars and made some of the most important lectures about comparative religion.

⁹⁴ This quote can be found in the texts of Imāms Ahmad ibn Hanbal in *Kitāb uz-Zuhd*, V. 2, pp. 110-116 and Ibn al-Jawzī in *Safat us-Safwah*, V. 1, pp. 499-501.

⁹⁵ Yazīd ibn Amīrah al-Humsī was one of the most scholarly of the students of the companions. He studied with such outstanding companions as Mu`ādh ibn Jabal, Abū Bakr as-Siddīq and many others.

⁹⁶ c. 2000 BC. Messenger, patriarch, shepherd and preacher against idolatry, he was the father of the prophets Ismā`īl (Aram. Yishmā`īl) and Ishāq (Hebrew: Yitzhāq), Ishmael and Isaac respectively, peace be upon both of them. This Prophet of the Bronze Age preached against the idolatry of his people at the Command of Allah. Upon revelation, he departed from the land with his first wife, Sarah, leaving one of the greatest empires the world had ever known, the Chaldean Empire, to collapse after a brief recession. He would later live in Egypt, where he married another wife, Hājirah (Hebrew: Hagar). He moved throughout the Middle East as a merchant, making his home in Palestine, Syria, Jordan, Lebanon, Arabia and Sinai. He died after reaching over 100 years and is buried in Hebron with his first wife, his son Ishāq, his wives and grandsons, and their children.

⁹⁷ Engl. Piety. This word signifies the righteousness of doing what Allah has commanded of obedience and leaving what Allah has forbidden. Allah has used this expression in His Word, when He said:

His friends are only the pious. Sūrat ul-Anfāl (8), āyah 34

⁹⁸ Collected by Imām Muslim in the *Book of the Traveller's Prayer*, under the chapter, *Encouraging of Supplication and Remembrance of Allah in the Last of the Night and its Being Answered*, and classified by him as authentic.

⁹⁹ Sūrat un-Nisā' (4), āyah 32

¹⁰⁰ Sūrat ul-Mā'idah (5), āyah 54

¹⁰¹ Sūrat un-Naml (27), āyah 19

¹⁰² Sūrat ul-Ahqāf (46), āyah 15

¹⁰³ This supplication was left by the author, who thought it might be of some fruit to the reader. May Allah give benefit for whoever chooses to make use of it.

¹⁰⁴ 145 AH/AD 762. One of the great hadith scholars of Kūfah from the first three generations, he was known for his righteousness, piety and honesty. He was known for his repentant nature and endearing nature towards both believers and kuffar.

¹⁰⁵ 3-50 AH/AD 624-669. Scholar of high regard, righteous preacher and former khalīfah of the Muslims, he taught fiqh and creed in Iraq and also Arabia. He prevented a civil war among the Muslims by arbitration, but subsequently was poisoned, later dying and being buried in Madinah in Arabia where his grave now lies.

¹⁰⁶ This Imām was from the third age, known as a sincere worshipper. He was known to spend days in worship when he was not working, and to spend so much time that he slept little.

¹⁰⁷ This is an optional prayer that can be made between the middle and the last third of the night, just before daybreak.

¹⁰⁸ 215-298 AH/AD 830-910. Scholar of high regard and one of the key scholars of Iraq, he was a known preacher of salvation and also insisted on holding leadership accountable, whether they were rulers or scholars. He was famously known to have passed a ruling in favour of the death penalty being exercised against his former student, Mansūr al-Hallāj (AD 858-922), who called himself ‘The Truth,’ a title that Allah describes Himself with in His Word.

¹⁰⁹ 215-258 AH/AD 830-871. One of the premier students of Imām Ishāq ibn Ibrāhīm, may Allah have mercy on him, who moved from his native city of Rayy to his new home of Balkh. He eventually settled in Naisabūr. He frequently preached on salvation and enjoined humanity to accept the gift that Allah has offered. He fortunately had many takers, some of them becoming students.

*

As the end of this text has come, we praise Allah, send peace and blessings upon the Prophet, his wives, his companions and his family.

HANBALI TEXT SOCIETY

Publications

The Hanbali Text Society (HTS) was established and is dedicated to:

- striving to proclaim the word of Allah and present the creedal belief of Muslim Orthodoxy as known from the generations before from the *Qur'an* and the Sunna, as well as the agreed upon texts transmitted through the centuries;
- translating classical Islamic texts from Arabic into English for those Muslims in the West to benefit from in their daily life;
- proclaiming the blessings of the Muslim Ummah (Community) and its rich heritage from the four legal schools;
- endeavouring to adhere to the way of the first three generations and those who trod their path by following an unbroken chain of transmission for the last 1,300 years, encompassing the overwhelming

majority of the Muslims and their scholars;

- endeavouring to support and foster the scholarship of Muslim Orthodoxy;
- providing spiritual advice to the unsaved;
- doing outreach programmes for Muslims trapped in cults;
- supplying an alternative to rigid legalism by striving to give balanced, Orthodox Islamic spiritual principles passed down by the Muslims through the millennia;
- encouraging other Muslims to renewal and positive action based on the above points.

What is HTS?

HTS Publications is a group of affiliates, comprised of brothers and sisters from the United States, United Kingdom, Persian Gulf and Canada. They are organised as a loose network of affiliates with a chief co-ordinator who organises articles,

lectures and activities, enabling the organisation to spread awareness of itself as well as the cults that are in the world.

HTS Publications believes in passing out and dividing responsibilities equally according to the ability of the participants. This means that someone who is a typist should have the same responsibility and workload as a programmer or someone who makes leaflets. At the organisation, everyone has a contribution to make, based on their own expertise and professional expertise. All involved are able to do so.

Is HTS a Sect or Ideological Movement?

HTS is not an ideological movement. It is a publishing group that translates classical Islamic works, particularly from Hanbali scholars, into the English language with modern idiom, so that contemporary English speakers can understand the texts as well as benefit from the knowledge therein. SOCSS, the subdivision is also not a movement either, but an outreach group to cults.

The mission of that organisation is to reach out and provide information to those lost in cults and other movements that Shaitan has used to dominate the human soul. The SOCSS subdivision aims to publish books through HTS that mainly focus on cult outreach, salvation, miracles, the spiritual gifts given by Allah and the sanctity of righteousness and correct faith.

We ask all those who are interested in the organisation as well as the cult outreach that they pray for us, as supplication is always the best form of assistance and gives the most long lasting effect, in this life and the Hereafter.

HTS Chief Co-ordinator

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