

ENGLISH

FREE
BOOK

Al -Uluhiyyah

ONENESS OF WORSHIP OF ALLAH



Bismillah!

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

{Allah is He, than Whom there is no other god; – Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. Allah is He, than Whom there is no other god;– the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners, they attribute to Him. He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colors). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises, Glory, and He is the Exalted in Might, the Wise.}

(59:22-24)

Let us recognize some indications of the previous Qur'anic Verses.
naked eye unless it is enlarged so many times.

This big quantum of cells is well distributed in the parts of the human body: the cells of skin, blood cells, so body parts are made of cells. Such cells are the smallest creatures of this universe. Thus, what to say about mountains, galaxies, and the heavens that are so great in creation. Does not such tiny creature (i.e. the Cell) invite us to make *Tasbih* (Glory be to Allah) to the well-acquainted Creator!?

It is needless to say that "*Al-Rabb*: The Lord" Who is the Creator should not and never be like His creatures. He is beyond the human imagination and understanding.

{There is nothing whatever like unto Him, and He is the One that hears and sees (all things).} (42:11)

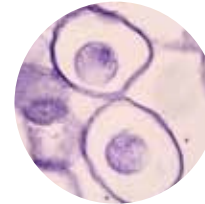
The human mind is so limited and unable to understand the Truth of *Al-Rabb* without the Divine help via Prophets and Messengers. Hence, the human beings are in need to whom guide them in order to know the Creator, i.e. to prophets and Messengers like Noah, Abraham, Moses, Jesus and Muhammad (Blessings and peace be upon them all). Having been guided to Allah via thinking in the creation and the universe, as Allah says in the Holy Qur'an (meanings):

{On the earth are signs for those of assured Faith. And in yourselves. Then will you not see?}, the human beings have to spare no effort in worshipping the Creator; the Only One Who deserves the worship.

Allah says in the Holy Qur'an (meanings):

{Worship Allah: You have no other god but Him.} (11: 84)

At present, so many people still worship the sun, moon, animals, trees, the dead, spirits, stones and leave behind them their Creator,



who provides them with sustenance, protect and satisfy their needs. According to Islam, we – Muslims – believe in Allah, glory be to Him, The One and Only God, Creator, with no partner nor son, He has no a peer. Allah says in the Holy Qur'an (meanings):

{Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begets not, nor was He begotten; and there is none like unto Him.} (112:1-4)

He is the One and Only Lord Who deserves to be worshipped. The humanity's need to religion and belief in *Al-Rabb* is deeply –rooted in the human nature since a human being came to this world as Allah, the Exalted, says in the Holy Qur'an (meanings):

{And (remember) when your Lord drew forth from the Children of Adam – from their backs (loins) – their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?" – They said: "Yes! We do testify!" (This), lest you should say on the Day of Judgment: "Of this we were never mindful"} (7:172).

In the sound Hadith (Prophet's sayings), Allah's Messenger said:

"No child is born but upon *Al-Fitra* (nature, disposition). He then said: recite {the nature made by Allah in which He created man, there is no altering of Allah's nature; that is the right religion.}" (30:30)

Shari'ah scholars believe that the human being's need to *Al-Rabb* and religion exceeds all requirements for life on earth. The human being's feeling of weakness while facing natural phenomena such as a violent wind, stormy sea, earthquakes and volcanoes produces an important evidence that religiousness is a human necessity, whatever cleverness or strength he/she demonstrates. In other words, the human being is not capable to endure such phenomena without the help of Allah. That is why the human being resorts to the Divine Confidence to depend on.

No philosophy of life can give a genuine reason that explains the aim of the human being's existence on earth or the goal of his creation except: Religion.

The human being has not been created aimless or to be left to roam at will. For sure, Allah, the Exalted, has only created Jinns and men that they may serve Him and put His legislation that sent down via Messengers into practice.

Only the religion satisfies the human being's important needs such as tranquility, since all human beings are in a dire need of the Divine Help while facing ordeals, catastrophes and straits. The religious creed grants us strength, hope and patience while facing fear, adversity and mental or physical suffering.

Belief in the existence of *Al-Rabb* centralizes deeply in the pure human nature, so it becomes necessary for each and every creature on earth to glorify someone else, but those whom Allah grants them the ability to achieve success in life worship Allah alone; they usually pray: 'My Lord is so GREAT; He will relieve me'. The whole universe regarded as an orderly, harmonious system, its beautiful constituents, innovative diversity and precise creation demonstrates that it is impossible to a sound mind to think, "The Universe is self-created", i.e. without a Creator. High Exalted be Allah from all that they claim falsely, since modern sciences demonstrate more and more pieces of evidence that Allah is Creator. Creation is not a form of absurdism! Allah says in the Holy Qur'an (meanings):

{Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that your Lord does witness all things?}. (41:53).

Here are more pieces of evidence. Allah says in the Holy Qur'an (meanings):

{Say: Is it that you deny Him Who created the earth in two Days? And

do ye join equals with Him? He is the Lord of (all) the Worlds. He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance). Then He rose over towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly." So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge.} (41: 9-12)

{And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if you (really) worship Him. But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired. And among His Signs in this: you see the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things.} (41: 37-39)

We, Muslims, believe in the Oneness of Allah, the Exalted. We do believe that Allah Who grants life and puts to death, gives provision, restores to health; He is the Creator of the Universe and has endowed us with ability to get benefit from it; He is the Provider of all favors and blessings. This, in fact, means *Tawhid-Al-Rububiyah* (Oneness of Allah's Lordship)!

Belief in the Oneness of Allah means that we, Muslims, do each and every deed for Allah only. Our living and dying are for Allah alone, our Prayers, all our acts and forms of devotion and worship, our hope, fear, repentance, acts of hearts and limbs are for Allah alone and even our disputes are to be solved by Allah, the Lord of the worlds. This is called: *Tawhid Al-Uluhiyyah*: Oneness of Worship of Allah.

Furthermore, we believe that all attributes of Ultimate beauty and majesty, grandeur and perfection are Allah's - Alone and Only. All forms of goodness comes from Allah and He has power over all things. Among His Ultimate attributes are: Mercy, kindness, uninterrupted giving, goodness, blessings, favor and sustenance. He is The Ever-Forgiving, The Grateful, The Gentle, The Forgiver, The One Who Accepts the repentance, The Compassionate, The Ever Near, The Responsive, The Beautiful, The Gentle, The Pure One, The Modest, The Helper, The Subtle & Kind and The embodiment of Peace.

Allah, the Exalted (the Rabb), has created the human being and made him highly respected as He says (meanings in the Holy Qur'an:

{verily we have honored the Children of Adam.} (17:70).

Here are some forms of honoring the human being:

- Allah, the Exalted, has created the human being with His noble hands.
- He has made the angels prostrate to him (the human being.)
- He has granted him mind.
- He has provided him with basic knowledge to administer his life.
- He has made life smooth and comfortable for him.
- He has designated the human being's enemy and told him how to face him.
- Allah has granted the human being the free will.

Allah, the Exalted has created the human being Free; no one can enslave him by any means.

Prophet Muhammad (Blessings and peace of Allah be upon him) said:

"Allah, the Exalted, says: 'I will contend on the Day of Resurrection against three (types of) people: 'One who makes a covenant in My Name and then breaks it. One who sells a free man as a slave and devours his price. And one who hires a workman and having taken full work from him, does not pay him his wages.'" [Al-Bukhari]

Allah, the Exalted, has made all human beings equal while holding them accountable based on piety and commitment to the Divine legislation, regardless of color, gender or nationality. Allah, the Exalted, says in the Holy Qur'an (meanings):

{O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other. Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you.} (49: 13)

Allah, the Exalted, has granted the human being a free will that enables him to worship Him as per his own choice. However, the human being should know and learn, consider carefully and ponder over pieces of evidence and proofs that state: Only Allah, the Creator, who deserves to be worshipped.

Allah, the Exalted, has decreed that establishing justice is an Islamic obligation as He says in the Holy Qur'an (meanings):

{Whenever you speak, speak justly, even if a near relative is concerned} (6:152)

{And let not the hatred of others to you make you swerve to wrong and depart from justice.} (5:8)

{Allah commands justice, the doing of good.} (16:90)

Allah, the Exalted, has ordered to deliver dues back to their owners, without delay or hurt, and He has enjoined a punishment on those who do not return back rights to their owners. Prophet Muhammad (Blessings and peace of Allah be upon him) said:

“May that nation not be cleansed (of sin) among whom the weak cannot get their rights without trouble.” (Ibn Majah).

“Give the hired worker his wage before his sweat dries.” (Ibn Majah).

“Allah shall neither speak nor look at nor absolve three types of people One who employs a laborer and takes full work from him but does not pay him for his labor.” (Al-Bukhari)

Allah, the Exalted, has not created man and the universe in vain; rather our existence in the present world is administered by the Divine wisdom and purposes, among which are:

To separate the wicked from the good.

Allah, the Exalted, says in the Holy Qur’an (meanings):

{He Who created Death and Life, that He may try which of you is best in deed.} (67:2)

To recompense each and every person for his/her deeds/bad or good.

Worship itself represents servant’s endearment to *Al-Rabb* (one’s Lord). Prophet Muhammad (Blessings and peace of Allah be upon him) said:

“Allah, the Exalted, has said: ‘And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with supererogatory deeds until I Love him. When I Love him,

I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.’ ” [Al-Bukhari]

Faithfull worship of *Al-Rabb* (The Lord) results in truthfulness, sincerity, honesty, performance of good deeds, hurrying in doing good deeds and helping others to get benefit for the Sake of Allah. This ,in turn, leads to spreading good in society, among groups and individuals, and even, a doer himself. Thus, people will race toward doing good.

{So strive as in a race in good deeds} (2: 148).

Good deed leads to bringing down the Divine goodness and blessings as Allah, the Exalted, says in the Holy Qur’an (meanings): {And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they belied [the messengers], so We seized them for what they were earning.”} (7:96)

So we, Muslims, worship Allah since He has ordered us to do so; and He, Only and Alone, who deserves the worship that which brings us closer to Him; eases hearts and souls and helps us win and be glad Here in the Present Life and in the Hereafter.

How to Worship *Al-Rabb*, the Most High, in a Correct Manner

Al-Rabb, Our Lord the Great, deserves to be worshipped in a faithful manner, i.e. as He Enjoined. So, we have to instill in our hearts and ourselves that He, the Exalted, looks into ourselves and knows everything, since He is a well-acquainted Lord. He knows the secret and what is more hidden, even before we think of doing something or having an intention.

Allah, the Exalted, says in the Holy Qur’an (meanings):

{Do you not see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them whosoever they are; then He will inform them of what they did on the Day of Resurrection. For Allah has full knowledge of all things.} (58:7)

Consequently, we are to do the following at least:

To worship Allah faithfully, since He accepts only to be worshipped alone and only; He refuses any form of worship if it is afflicted with polytheism, dissimulation or cheating. Allah, the Exalted, says in the Holy Qur’an (meanings):

{And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith)} (98:5)

We are to do all acts of devotion pleasantly and agreeably, since Allah, the Exalted is free from need of the worlds. Allah, the Exalted, says in the Holy Qur’an (meanings):

{and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.} (4:65).

We have to perform all acts of worship as enjoined by Allah and to practice them as practiced and done by His Messenger (Blessings and peace of Allah be upon him).

Allah, the Exalted, says in the Holy Qur’an (meanings):

{Say: “If you do love Allah, follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful.” } (3:31).

One has to know that worship is not limited to remain at Mosque and to perform the five pillars of Islam. For sure, the whole of our life: prayers, rites of sacrifice, breathing and sighing, deeds and words, notions and motions, living and my dying are for Allah, Lord of the worlds. They are forms of worship as long as we intend to do such things for Allah’s Sake; otherwise, they might be forms of wickedness if we direct them towards evil.

According Muslim scholars, the term “Worship” means a comprehensive concept of all inner and outer deeds and words that which Allah, the Exalted, loves. Among which are the following: every deed or word, inner and outer actions that Allah, the Exalted, loves, performing the five daily prayers, paying *Zakah*, fast, performing *Hajj* to Makkah, telling the truth, sincerity, parents dutifulness, keeping good relation with kith and kin, fulfilling one’s covenant, enjoining good and forbidding evil, being kind to neighbors, orphans, widows and taking care of animals. Other actions included under the concept of “Worship” are : seeking

Allah's help, different supplications, mentioning Allah, sparing no effort in helping others to satisfy their needs, reading, loving Allah and His Messenger, fearing Allah, repentance, patience, thanking Allah for His blessings and favors, being content with destiny, placing trust in Allah, seeking Allah's mercy, fearing His punishment and so on.

Furthermore, making love with wife is a form of worship as long as done for satisfying one's desire according to Islam. In the sound Hadith, Allah's Messenger (blessings and peace of Allah be upon him) said:

"and in one's sexual intercourse (with his wife) there is a Sadaqah (charity). They (the Companions) said: 'Messenger of Allah! Is there reward for him who satisfies his sexual passion among us?' He said: 'Tell me, if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward.'" (Muslim).

In the same context, taking food is a form of worship as long as gained through legal means and taken for the purpose of practicing our lawful daily work. In the sound Hadith, Allah's Messenger (blessings and peace of Allah be upon him) said:

"Whatever you spend will be considered a Sadaqah for you, even the mouthful of food you put in the mouth of your wife." (Al-Bukhari).

As a rule, one's intention converts any deed into worship. In the sound Hadith, Allah's Messenger (blessings and peace of Allah be upon him) said:

"Actions are but by intention. One will be rewarded only for what he intends." (Al-Bukhari).

Here is an explanation of the above-mentioned rule:

- Putting on your clothes is a habit, and it becomes a form of worship if you intend to cover your loins and for beautification, since Allah's Messenger (blessings and peace of Allah be upon him) said: "Allah is Beautiful and loves beauty." (Muslim). Thus, one will be rewarded for this habit since it becomes a form of worship.
- Taking food due to hunger is a habit, while taking food with the intention of enabling you to perform your duties, worldly and religious ones, is a form of worship.

Allah, the Exalted, says in the Holy Qur'an (meanings):

{and eat and drink, but be not excessive.} (7:31)

- Taking a shower just to cool off hotness is a habit, while taking it with the intention of refreshing yourself to perform your duties, worldly and religious ones, is a form of worship.

- Having sex with wife becomes a form of worship if one intends to keep himself chaste, to avoid what is illegal and to beget good offspring.

- Sleeping is a habit, but it becomes a form of worship in case of one intends to be well healthy to do all actions in the next day: religious and mundane actions.

- Seeking knowledge for the purpose of getting a good position is a habit, but seeking knowledge as an act of complying with Allah's guidance: { Recite in the name of your Lord who created } so as to make people get benefit from your knowledge is : a form of worship. Sporting activity for better life is a good habit, but sporting activity with the intention of "A strong believer is better than a weak believer" is a form of worship.

- Travelling just for enjoyment is a habit, while travelling with the intention of enjoyment,

getting beneficial knowledge, thinking over the universe constitutes a form of worship.

- Publishing a book for gaining money is a good habit, but it becomes a form of worship if you intend to help people get benefit and spread useful knowledge.

Thus, all daily activities in the Present Life could be transferred into forms of worship, i.e. will be recorded in the account of our good deeds.

All acts of devotion are feasible and bearable. In some cases such as travelling, sickness or disability, we are allowed to shorten some of them, delay or even cancel others. This is an alleviation from *Al-Rabb* (our Lord) and a mercy.

- Al-Rabb (our Lord) is the Most Loving Lord: loves His creatures and comes near to them, rewards and grants them. Allah, the Exalted, says in the Holy Qur'an (meanings):

{But ask forgiveness of your Lord, and turn unto Him (in repentance): For my Lord is indeed full of mercy and loving-kindness.} (11:90)

{And He is the Forgiving, Full of Loving-Kindness.} (85:14).

He is close to them, answers their invocation and forgive those who repent.

{When My servants ask you concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calls on Me} (2:186).

Furthermore, here are more forms of the Divine alleviation granted to His servants:

- Allah, the Exalted, eases worship and enjoins what is within the human capacity.

{Allah burdens not a person beyond his/her scope} (2:286).

- He grants His servants a good reward for a little action and the remembrance of His Names expiates their misdeeds. Allah's Messenger (blessings and peace of Allah be upon him) said:

"(The performance of) 'Umrah is an expiation for the sins committed between it and the previous 'Umrah; and the reward of Hajj Mabrur (i.e., one accepted) is nothing but paradise." (Al-Bukhari and Muslim)

"The five daily Salah (prescribed prayers), and Friday (prayer) to the next Friday (prayer), and the fasting of Ramadan to the next Ramadan, is expiation of the sins committed in between them, so long as major sins are avoided." (Muslim)

"Whoever says: Glorified is Allah and praised is He. One hundred times a day, will have his sins forgiven even if they are like the foam of the sea." (Al-Bukhari)

- The most beloved of Allah's servants to Him are the righteous; He saves them from ordeals and guides them to do good deeds and to avoid disobedience. The Messenger of Allah (blessings and peace of Allah be upon him) said:

"Verily Allah, the Exalted, has said: 'Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with supererogatory deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and

his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.' " (Al-Bukhari)

The Divine love of servants is also demonstrated by giving them good news in the Present Life. Allah's Messenger (blessings and peace of Allah be upon him) said:

"If Allah loves a person, He calls Gabriel, saying, 'Allah loves so and so. O Gabriel love him' So Gabriel would love him and then would make an announcement in the Heavens: 'Allah has loved so and-so therefore you should love him also.' So all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth." (Al-Bukhari)

Allah, the Exalted, is characterized by modesty and concealment and loves modesty and concealment. He hates bad words and deeds. He knows his servants' bad deeds and conceals them. When a servant repents, Allah, the Exalted, conceals his deeds and grants him period of grace so that he may repent, then, Allah changes his bad deeds with good deeds. He conceals his servants' misdeeds in the Present Life. In the Hereafter, Allah, the Exalted, also conceals his servant's misdeeds. Allah's Messenger (blessings and peace of Allah be upon him) said:

"Allah will bring a believer near Him and shelter him with His Screen and ask him: Did you commit such-and-such sins? He will say: Yes, my Lord. Allah will keep on asking him till he will confess all his sins and will think that he is ruined. Allah will say: 'I did screen your sins in the world and I forgive them for you today',

and then he will be given the book of his good deeds." (Al-Bukhari).

In the same context, Allah screens those who screen others' faults. Allah's Messenger (blessings and peace of Allah be upon him) said:

"He who conceals a Muslim's fault, Allah will conceal his fault on the Day of resurrection." (Al-Bukhari and Muslim).

Allah, the Exalted, has definitely prohibited looking closely at the people to find faults and shortcomings or hurting them. Allah's Messenger (blessings and peace of Allah be upon him) said:

"If you search for the faults of the people, you will corrupt them, or will nearly corrupt them." (Abu Dawood).

"Do not back-bite Muslims, and do not search for their faults, for if anyone searches for their faults, Allah will search for his fault, and if Allah searches for the fault of anyone, He disgraces him in his house." (Abu Dawood).

Allah, the Exalted, loves His servants to be strong and honorable. Allah, the Exalted, says in the Holy Qur'an (meanings):

{and you will be superior if you are [true] believers.} (3:139).

{And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.} (63:8).

Allah's Messenger (blessings and peace of Allah be upon him) said: "Allah, the Exalted, loves noble things and hates trivial matters."

Allah (*Al-Rabb*) is Beautiful and loves beauty. He loves to see the traces of His bounty on His servants. Allah's Messenger (blessings and peace of Allah be upon him) said:

"Allah is Beautiful and loves beauty." (Muslim).

"Verily, when Allah Almighty bestows bounties upon a servant, He loves to see the traces of His bounties upon him."

Allah, the Most High and Great, loves those who do their best in worship and dealings, sayings and doings, matters and issues. Allah, the Exalted, says in the Holy Qur'an (meanings):

{And do good; for Allah loves those who do good.} (2:195)

Allah, the Exalted, loves those who repent and those who purify their hearts, bodies, homes and courtyards. Allah, the Exalted, says in the Holy Qur'an (meanings):

{For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.} (2:222)

Allah, the Exalted, loves the just and those who refuse injustice, since Allah has forbidden injustice for Himself and made it forbidden among people. Allah, the Exalted, says in the Holy Qur'an (meanings):

{if you judge, judge in equity between them; for Allah loves those who judge in equity.} (5:42)

Allah, the Exalted, says in the Holy Qur'an (meanings):

{so judge thou between men in truth (and justice): Nor follow you the lusts (of your heart), for they will mislead you from the Path of Allah} (38:26).

Allah, the Exalted, loves other groups of His servants; among them are: those who fear Him, the *Hafizes* (memorizers) of the Holy Qur'an, the faithful obedient and those who love and visit one another.

Allah, the Exalted, is the Most Merciful, the Most Forgiving; His Mercy has preceded His Anger as related in the sound Hadith (sayings of Prophet Muhammad) "Before Allah created the creations, He wrote a Book (wherein He has

written): 'My Mercy has preceded my Anger.' And that is written with Him over *Al-'Arsh* (the Throne.)"

Allah has commanded us to trust in His pardon. He says in the Holy Qur'an (meanings):

{O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah} (39:53).

He has also considered despair a major sin. The Prophet Muhammad (blessings and peace of Allah be upon him) said:

"Verily, Allah created, on the same very day when He created the heavens and the earth, one hundred parts of mercy. Every part of mercy is coextensive with the space between the heavens. and the earth and He out of this mercy endowed one part to the earth and it is because of this that the mother shows affection to her child and even the beasts and birds show kindness to one another and when there would be the Day of Resurrection, Allah would make full (use of Mercy)." (Muslim)

The Prophet (blessings and peace of Allah be upon him) mentioned a man from the previous generation or from the people proceeding your age whom Allah had given both wealth and children. The Prophet (blessings and peace of Allah be upon him) said:

"When the time of his death approached, he asked his children, 'What type of father have I been to you?' They replied: 'You have been a good father.' He said, 'But he (i.e. your father) has not stored any good deeds with Allah (for the Hereafter): if he should face Allah, Allah will punish him. So listen, (O my children), when I die, burn my body till I become mere coal and then grind it into powder, and when there is a stormy wind, throw me (my ashes) in it.' So he

took a firm promise from his children (to follow his instructions). And by Allah they (his sons) did accordingly (fulfilled their promise.) Then Allah said, “Be” and behold! That man was standing there! Allah then said. “O my slave! What made you do what you did?” That man said, “Fear of You.” So Allah forgave him.” (Al-Bukhari)

The Divine Mercy is so comprehensive. He, the Exalted, says in the Holy Qur’an (meanings):

{and My mercy embraces all things, and I shall prescribe it for those who are god-fearing and give *Zakah*, and those who indeed believe in Our signs.} (7:156).

Allah’s Messenger (blessings and peace of Allah be upon him) stood up for the prayer and we too stood up along with him. Then a Bedouin shouted while offering prayer. “O Allah! Bestow Your Mercy on me and Muhammad only and do not bestow it on anybody else along with us.” When the Prophet (blessings and peace of Allah be upon him) had finished his prayer with *Salaam* (salutation), he said to the Bedouin, “You have limited (narrowed) a very vast (thing),” meaning Allah’s Mercy.

Allah, the Exalted, has commanded those with upright disposition and sound heart to consider the traces of Allah’s Mercy, His signs, beauty and grants. Allah says in the Holy Qur’an (meanings):

{Look at the traces of the mercy of Allah, how He has revived the dead earth. Allah revives the dead; He has power over all things.} (26:89)

Allah, the Exalted, shows us some signs of His omnipotence in the following Qur’anic verses:

{Therefore glory be to Allah when you enter upon the time of the evening and when you enter upon the time of the morning. And to Him belongs

praise in the heavens and the earth, and at nightfall and when you are at midday. It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall you be brought out (from the dead). Among His Signs in this, that He created you from dust; and then,- behold, you are men scattered (far and wide)! And among His Signs is this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect. And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colors: verily in that are Signs for those who know. And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen. And among His Signs, He shows you the lightning, by way both of fear and of hope, and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise. And among His Signs is this, that heaven and earth stand by His Command: then when He calls you, by a single call, from the earth, behold, you (straightway) come forth. To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him. It is He Who begins (the process of) creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude (we can think of) in the heavens and the earth: for He is Exalted in Might, full of wisdom.} (30:17-27).

Islam means submission and total surrender to the Will of Allah: to His ordinances and prohibitions, rulings and judgements, without a bit of objection.

To be a true Muslim, I have to know the meaning of faith so that I live with sure knowledge and insight as stated in the Holy Qur’an:

{Know, therefore, that there is no god but Allah} (47:19).

{Say, “This is my way; I invite to Allah with insight, I and those who follow me.} (12:108).

I have to put the *Shahadah* (La Ilaha Illa Allah Muhammad Rasul Allah: There is no god but Allah, Muhammad is the Messenger of Allah) into practice, i.e. to obey Allah and His Messenger and follow the teachings of Islam, word and deed, wholly and in details. Allah says in the Holy Qur’an (meanings):

{The Messenger believes in what has been revealed to him from his Lord, as do the men of faith. Each one (of them) believes in Allah, His angels, His books, and His messengers. “We make no distinction (they say) between one and another of His messengers.” And they say: “We hear, and we obey: (We seek) Your forgiveness, our Lord, and to You is the end of all journeys.} (2:285).

In the same vein, the Prophet’s sound Hadith reads:

‘Umar bin Al-Khattab told me: ‘While we were with the Messenger of Allah (blessings and peace of Allah be upon him) one day, a man appeared before us whose clothes were exceedingly white and whose hair was exceedingly black. We could see no signs of travel on him, but none of us knew him. He came and sat before the Messenger of Allah (blessings and peace of Allah be

upon him), putting his knees against his, and placing his hands on his thighs, then he said: “O Muhammad, tell me about Islam.” He said: “It is to bear witness that there is none worthy of worship except Allah, the Exalted, and that Muhammad (blessings and peace of Allah be upon him) is the Messenger of Allah, to establish the *Salah*, to give *Zakah*, to fast Ramadan, and to perform Hajj to the House if you are able to bear the journey.” He said: “You have spoken the truth.” And we were amazed by his asking him, and then saying, “You have spoken the truth”. Then he said: “Tell me about Faith.” He said: “It is to believe in Allah, the Exalted, His Angels, His Books, His Messengers, the Last Day, and in the Divine Decree, good and bad.” He said: “You have spoken the truth.” He said: “Tell me about Al-Ihsan.” He said: “It is to worship Allah, the Exalted, as if you can see Him, for although you cannot see Him, He can see you.”

I have to sincerely and completely believe in the Unseen, since it is part and parcel of the Islamic creed. Allah says in the Holy Qur’an (meanings):

{Alif-Lam-Mim. [These letters are one of the miracles of the Qur’an and none but Allah (Alone) knows their meanings]. This is the Book; in it is guidance sure, without doubt, to those who fear Allah; Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them; And who believe in the Revelation sent to you, and sent before your time, and (in their hearts) have the assurance of the Hereafter. They are on (true) guidance, from their Lord, and it is these who will prosper. } (2:1-5)

I have to believe that the Present World is just a test so that Allah may distinguish the wicked from the good and that we will be held accountable in the Hereafter. Allah says in the Holy Qur'an (meanings) :

{so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best.} (53:31).

I have to believe that Allah will reward the obedient and good-doers in the Present Life, and grant them in Paradise that which have never been seen by an eye, or heard by an ear, or imagined by a human being.

In the Hereafter, Inshaa Allah (God-willing) the believers will see their Lord (*Al-Rabb*: Allah) messengers and Prophets, the pious and righteous families in a true perpetual lodge: Paradise, wherein all believers will live a good pious life, with no death, good health and full enjoyment, mutual love. O Allah! By Your Kindness, Prevent not Your Favors and blessings due to our misdeeds.

I have to follow and abide by the Sunnah of the Prophet (Way of Life) in word and in deed, creed and worship, morals and dealings, character and conduct, so that I gain Allah's Acceptance and Love. Allah says in the Holy Qur'an (meanings):

{Say: "If you do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful."} (3:31).

It is a duty on all Muslims to defend Islam and support Muslims and to invite others to know Islam well with wisdom and beautiful preaching. Allah says in the Holy Qur'an (meanings):

{Invite (all) to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for your Lord knows

best, who have strayed from His Path, and who receive guidance.} (16:125).

It is also a duty on each and every Muslim to refine and better his/her own conduct and character, since the most beloved ones to Allah's Messenger are those who have fine morals. Allah's Messenger (blessings and peace of Allah be upon him) said:

"Shall I tell you about who is most beloved to me and the one who will be seated closest to me on the Day of Judgment?" the people said, 'Yes, O Messenger of Allah.' He said: "The one among you with the best character." (Ahmad)

Another Hadith (Prophet's saying) reads:

"I guarantee a house in Paradise for one who gives up arguing, even if he is in the right; and I guarantee a home in the middle of Paradise for one who abandons lying even for the sake of fun; and I guarantee a house in the highest part of Paradise for one who has good manners." (Abu Dawood).

I have to do what is *Halal* (legal) in Islam and avoid what is *Haram* (Illegal), since Allah, the Exalted, says in the Holy Qur'an (meanings):

{So fear Allah as much as you can; listen and obey and spend in charity for the benefit of your own soul and those saved from the covetousness of their own souls, - they are the ones that achieve prosperity.} (64:16).

Another Qur'anic passage reads:

{On the Day that the enemies of Allah will be gathered together to the Fire, they will be marched in ranks. At length, when they reach the (Fire), their hearing, their sight, and their skins will bear witness against them, as to

(all) their deeds. They will say to their skins: "Why bear you witness against us?" They will say: "Allah has given us speech, - (He) Who gives speech to everything: He created you for the first time, and unto Him were you to return. You did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But you did think that Allah knew not many of the things that you used to do! But this thought of yours which you did entertain concerning your Lord, has brought you to destruction, and (now) have you become of those utterly lost!"} (41:19-23).

It is a duty upon all Muslims to be positive and active in all cases, i.e. to share in each and every good activity that helps in human settlement on earth. Allah, the Exalted, says in the Holy Qur'an (meanings):

{It is He Who has produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance).} (11:61).

The Prophet (blessings and peace of Allah be upon him) said:

"If the Final Hour comes while you have a shoot of a plant in your hands and it is possible to plant it before the Hour comes, you should plant it."

"None of you believes until he loves for his brother what he loves for himself."

Another Hadith reads:

"The most beloved people to Allah are those who are most beneficial to people. The most beloved deed to Allah is to make a Muslim happy, or to remove one of his troubles, or to forgive his debt, or to feed his hunger. That I walk with a brother regarding

a need is more beloved to me than that I seclude myself in this mosque in Medina for a month. Whoever swallows his anger, then Allah will conceal his faults. Whoever suppresses his rage, even though he could fulfill his anger if he wished, then Allah will secure his heart on the Day of Resurrection. Whoever walks with his brother regarding a need until he secures it for him, then Allah Almighty will make his footing firm across the bridge (of the Hell-fire) on the day when the footings are shaken and that bad morals spoil deeds as vinegar spoils honey."

One should not scorn others, should give others their rights, avoid misconduct in case of anger, and tell the truth as proved in the Prophet's deeds and words.

I have to earn what is *Halal* (legal) only and spend my money in *Halal* matters, since Allah will hold me accountable in this concern as proven in the Prophet's Sunnah (way of life, sayings, actions and approvals).

The Messenger of Allah (blessings and peace of Allah be upon him) said:

"Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it; his knowledge, what did he do with it; his wealth, how did he earn it and how did he dispose of it; and about his body, how did he wear it out."

What do we earn from the above-mentioned?

Al-Rabb, Allah our Lord, has clearly mentioned that those who believe in Allah and His Messenger, followed the Prophet's Sunnah in an honorable manner, will be rewarded with a set of advantages in the Present Life and the Hereafter.

In the Present Life, their reward will be: happiness and bliss, blessing and boon, and calmness and tranquility. Allah says in the Holy Qur'an (meanings):

{And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth} (7:96).

Another Divine promise is:

{Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me. 'If any do reject Faith after this, they are rebellious and wicked.} (24:55).

{“Saying, ‘Ask forgiveness from your Lord; for He is Oft-Forgiving; “He will send rain to you in abundance; ‘Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water).} (71:10-12).

In the Hereafter, the reward of the Righteous will be Paradise, while the reward of disbelievers is the Fire. As for those who keep their duty and fear Him, Allah, the Exalted, says (meanings):

{But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and (blissful) Joy. And because they were patient and constant, He will reward them with a Garden and (garments of) silk. Reclining in the (Garden) on raised thrones, they will see there neither the sun's (excessive heat) nor (the

moon's) excessive cold. And the shades of the (Garden) will come low over them, and the bunches (of fruit), there, will hang low in humility. And amongst them will be passed round vessels of silver and goblets of crystal, - Crystal-clear, made of silver: they will determine the measure thereof (according to their wishes). And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil, - A fountain there, called Salsabil. And round about them will (serve) youths of perpetual (freshness): If you see them, you would think them scattered Pearls. And when you look, it is there you will see a Bliss and a Realm Magnificent. Upon them will be green Garments of fine silk and heavy brocade, and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy. “Verily this is a Reward for you, and your Endeavour is accepted and recognised.”} (76:11-22).

The final destination of the disbelievers will be the Fire. Allah, the Exalted, says (meanings):

{But those whose balance is light, will be those who have lost their souls, in Hell will they abide. The Fire will burn their faces, and they will therein grin, with their lips displaced. Were not My Signs rehearsed to you, and ye did but treat them as falsehood?”} (23:103-105).

Our Last Call is:

**All Praises and Thanks are Due to Allah
the Lord of the Worlds.**

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