



The Essentials for Every Muslim

Four Weeks Foundation Course – Day 3

Date: 04 July 2018 / 20 Shawwal 1439

Week 1: Faith (الإيمان)

1. Pillars of Islam (أركان الاسلام)
2. Pillars of Faith (أركان الإيمان)

The main impact from all the Pillars of Faith is 'we listen and we obey'

Pillars of Faith (أركان الايمان)

1. **Belief in Allah (تؤمن بالله)**
2. **Belief in His Angels (ملائكته)**
3. **Belief in His Books (كتبه)**
4. **Belief in His Messengers (رسله)**

- There is belief in the pillars which is called (مجمّل) / collective. This is to believe in everything whether you know everything about it or not and (مفصل) / detailed is to believe in the details which Allah (ﷻ) is telling us. For example, there is belief in the books which is (مجمّل) / collective. This this means we believe in all the books, whether we know them or not. And belief in the books which is (مفصل) / detailed is to know the names of the books, such as the Quran, Tawrat, etc.
- Number of messengers: We need to believe in all the messengers (مجمّل), even the ones we don't know. And there is belief in the messengers which is (مفصل) / detailed, there are 25 names of prophets mentioned in the Quran, but there are more. **Surah Ghafir 78: (وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَن لَّمْ نَقْصُصْ عَلَيْكَ (And, indeed We have sent Messengers before you (O Muhammad صلى الله عليه وسلم): of some of them We have related to you their story. And of some We have not related to you their story)**
- Among the 25 messengers, there are details mentioned about one more than the other. For example many details are mentioned about Musa (عليه السلام) but no details are mentioned about Ilyas (عليه السلام).
- Conveying the message: We need to believe collectively that all of the messengers conveyed the message assigned to them by Allah (ﷻ) and there's nothing good which they didn't command the people and there's nothing bad which they didn't forbid the



people. Anyone who believed in them will be successful and anyone who disbelieved in them will fail.

- Allah (ﷻ) favored some messengers over others: this means they were not all on the same level. Among the 25 which we know, there are 5 who are the 'messengers of determination' (أولي العزم من الرسل), they are: Mohammed (ﷺ), Ibrahim (عليه السلام), Musa (عليه السلام), Eisa (عليه السلام), Nuh (عليه السلام). And among the five, Allah (ﷻ) favored Mohammed (ﷺ), the final messenger.
- Difference between prophets and messengers: all of the messengers are prophets, but not all prophets are messengers, so a prophet is general. The prophets all have news from Allah. A messenger is more than a prophet which is to convey the message. Some prophets have the message of the previous messenger. For example, there are many prophets between Musa (عليه السلام) and Eisa (عليه السلام), so they are just reviving the message.
- About Mohammed (ﷺ): he's the best of the prophets and messengers and the seal of all of them, so no one will come after him.

5. Belief in the Last Day (اليوم الآخر)

- The Day of Judgement is the Last Day because after the judgement is paradise and hellfire which is an abode. When we speak of the Last Day, we can't despair and lose hope. We need fear to abstain from the sins but anything more is exaggeration. The mercy of Allah (ﷻ) is vast and His wrath is limited.
- We need to believe collectively and specifically that the Last Day begins the moment we die until paradise and hellfire. When we die then our qiyamah has started and belief in paradise and hellfire is included in belief in the Last Day. Thus belief in the Last Day is not only paradise and hellfire, but from the time of death, the grave, and everything leading up to the paradise/hellfire.

Stations of the hereafter:

- Death
- Grave: questions of the grave, squeeze of the grave, punishment/pleasure of the grave.
- Day of Judgement:
 - Blowing of the trumpet: with the first blow, all will die except for whomever Allah wills. With the second blowing of trumpet, all souls will be reunited with their bodies.
 - There are people who will see the horrors of Day of Judgement and some who will be granted security, some will be under the Shade and some will not. May Allah (ﷻ) grant us security on that Day. Ameen.
 - The people will ask the prophets to begin the Day of Judgment, they will go to the messengers until they reach Mohammed (ﷺ). He will invoke Allah (ﷻ), Allah the judgement will begin. There 70000 who will enter paradise with no account or torment. May Allah (ﷻ) make us among them. Ameen. (Note: knowing this information should make us act and not despair. This includes making dua)



- Account between the people: Allah (ﷻ) will ask the messengers first, 'did you convey the message?'. Allah will ask the people, 'did he come to you?'. They will say 'no'. So Allah (ﷻ) will ask the messenger, 'they say you didn't convey the message?'. Then the Ummah of Mohammed (ﷺ) will bear witness for the messengers that they conveyed the message to the people. That's why your belief in the pillars of faith is greatly important because you will bear witness, subhan Allah.
- Account individually: some account will be private and some will be exposed to all. The believers will be concealed and the disbelievers and hypocrites will be exposed to all. Imagine your test paper being marked for everyone to see. May Allah (ﷻ) protect us and not expose us. Ameen.
- Book of records will be distributed: some will receive it with their right hand and some with their left hand.
- Scale: all deeds will be weighed, each good deed and sin has a weight, the heaviest on the scale is (لا اله الا الله), and alhamdulillah fills the scale, and good manners are heavy on the scale. And among the heaviest sins are shirk and kufr, and the heaviest is hypocrisy. May Allah (ﷻ) protect us from hypocrisy. Ameen. We need to account ourselves before we're accounted.
- The first to be eliminated are those who are showing off with their good deeds because they used the worship for themselves.
- Then those who worshipped anything besides Allah (ﷻ) will be thrown into the hellfire.
- Then those 'apparent' Muslims will remain, believers and hypocrites. There will be two tests: to prostrate when seeing the Shin of Allah, and the hypocrites can't prostrate. And the distribution of lights when crossing the Sirat, the hypocrites light will be put off and a wall will come down. Faith is light, may Allah (ﷻ) give us light. Ameen.
- Crossing the Sirat: it's sharper than a sword and thinner than a hair. Sins slow down a person and cause him to fall, so it's important to seek forgiveness in this life and do good deeds to expiate sins. There are those who will cross like lighting, rider, running, walking, crawling, scratched, and falling. What causes the scratching and falling? The fitnas. May Allah (ﷻ) make us cross safely. Ameen.
- Qantara: settling the scores between the people, the one who's bankrupt is the one who backbited others, wronged them, didn't give them their rights. It's important to have taqwa when dealing with the people. A person can have good deeds and it's all taken away because of his bad treatment of people. May Allah (ﷻ) grant us taqwa. Ameen.
- For those remaining, they will stand before the doors of paradise and then it's gates will be opened.
- After all the intercessions and everyone is in their final abode, the people of paradise and hellfire will be called and they will see a ram, it will be asked, 'do you know what this is?'. They will say 'it's death' and it will be slaughtered. There will be



eternity for the people of paradise and eternity for the people of hellfire.
HOMEWORK: What should be our actions after each station?

- Belief in the Last Day is two degrees:
 - Belief that's affirmed (إيمان جازم): a person needs to confirm all Allah (ﷻ) has told us, any doubt in the Last Day is not belief.
 - Belief that's deeply rooted (إيمان راسخ): the one who's belief is deeply rooted will always be reminded of the Day of Judgement. How? He sees food and drink and he remembers on the Day of Judgement not everyone will have food and drink. When he's waiting in line, he'll remember there's waiting on the Day of Judgement. Such a person is balanced. **Surah Saad 46:** (إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذُكِّرَىٰ) (النَّارِ) (Verily, We did choose them by granting them (a good thing, - i.e.) the remembrance of the Home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allah and to do good deeds for the Hereafter].)
- Details of faith can be found in the Quran.

Surah Az Zumar 71-75:

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتُحْتَت أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۖ قَالُوا بَلَىٰ ۗ وَلَكِن حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ

And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes, but the Word of torment has been justified against the disbelievers!"

قِيلَ انْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبُئْسَ مَثْوَى الْمُتَكَبِّرِينَ

It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

And those who kept their duty to their Lord (Al-Muttaqun) will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salamun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein."

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۖ فَنِعْمَ أَجْرُ الْعَامِلِينَ

And they will say: "All the praises and thanks be to Allah Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!"

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And you will see the angels surrounding the Throne (of Allah) from all round, glorifying the praises of their Lord (Allah). And they (all the creatures) will be judged with truth. And it will



be said, "All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinn and all that exists)."

- What reforms our behavior? Belief in Allah (ﷻ) and the Last Day. What shows the truthfulness of a person? Belief in Allah (ﷻ) and the Messengers. **Surah Al Hadid 19: (وَالَّذِينَ) وَأَمَّنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ (And those who believe in (the Oneness of) Allah and His Messengers - they are the Siddiqun)**
- Signs of the Day of Judgment: are also inclusive of belief in the Day of Judgement. There are both major and minor signs.

6. Belief in the Decree – good and evil (القدر خيره شره)

- (قضاء): means already decided
- (قدر): measured and decreed
- Faith will not be complete without belief in the decree because we're living in the decree. As if it's the last 'brick' to see if we understand the lesson. Faith is not only affirming, but also actions. Where are the actions taking place? In life with decrees.
- All that's happening is already pre-ordained but we have the will to choose right or wrong, and this includes our behavior.

Types of decrees:

- Decreed done upon you (عليك): such as falling sick, someone gifts you, says salam to you. What should you do if it's good or bad? Gratitude if it's good and patience if it's bad. If we fall sick and say it's all because of her then it doesn't show belief in the decree.
- Decree in you (فيك): such as where you're born, how you look, who are your parents. A person needs to accept and be grateful if good and patient if bad.
- Decree from you (منك): such as your behavior, good and bad deeds. Allah (ﷻ) knows what you'll do, but you have a choice. We're responsible for anything that comes out from us. For example, someone has bad behavior and is doing bad to others, he will be accountable. He cannot say 'I'm an angry person and I shout at everyone'. A person needs to change, how? Changing the inside first. A person should admit and ask Allah (ﷻ) truthfully that he wants to change for the better. And if he's truthful then Allah (ﷻ) will decree for him to change, subhan Allah. When someone is sinning, he can't say 'Allah decreed for me to sin'.

Surah Al Layl 5-10:

فَأَمَّا مَنْ أَعْطَى وَاتَّقَىٰ

As for him who gives (in charity) and keeps his duty to Allah and fears Him,

وَصَدَّقَ بِالْحُسْنَىٰ



And believes in Al-Husna (reward).

فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ

We will make smooth for him the path of ease (goodness).

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ

But he who is greedy miser and thinks himself self-sufficient.

وَكَذَّبَ بِالْحُسْنَىٰ

And belies Al-Husna (reward)

فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ

We will make smooth for him the path for evil.

Levels of the decree (مراتب القدر):

1. Knowledge (علم): all the decrees were already in the knowledge of Allah (ﷻ) and there's no beginning to Allah's knowledge. For example, where we're sitting, what we're wearing, how we're feeling, Allah (ﷻ) already knew about it from before. And His knowledge is detailed.
2. Writing (الكتابة): Allah (ﷻ) commanded the pen to write everything until the Day of Judgement in the Preserved Tablet from more than 50,000 years ago. Believing in the decree is believing in Allah's ability and power. We need to submit and always want good and Allah (ﷻ) will decree good for us. We don't know what's written for us but we need to focus on our actions.

Up to this point it is already pre-ordained. Everything will happen as written. And the two remaining points happen on the spot.
3. Will (المشيئة): nothing can happen without the permission of Allah (ﷻ). For every decree, it can only happen by Allah's will. He wills for it to happen or not happen. For example, on the Night of Decree, the angels are given what will happen for the year, but even that can't happen without Allah's permission. Sometimes we want something to happen and it doesn't happen; Allah (ﷻ) wills what's best for us.
4. Creation (الخلق): when Allah (ﷻ) wills, He will create for it to happen. For example, Allah (ﷻ) wills for a leaf to fall, so He will create the means to make it fall whether through wind, someone pulling at it, etc. Everything Allah (ﷻ) wills is based on His perfect knowledge and wisdom.



3. Tawheed and its types / Shirk and its types (أقسام التوحيد وأقسام الشرك)

- Meaning of tawheed (جعلته واحداً): to make Allah (ﷻ) One. The opposite of tawheed is shirk which is to have others with Allah (ﷻ).

Types of Tawheed (أقسام التوحيد): to make Allah (ﷻ) One is two parts:

1. Knowledge (التوحيد العلمي): to have knowledge of Allah (ﷻ) (this is input). This includes:
 - Oneness of Lordship (توحيد الربوبية)
 - Oneness of Names and Attributes (توحيد الأسماء والصفات)
 2. Actions (التوحيد العملي): all of our actions are directed to Him (this is output). This includes:
 - Oneness of Divinity (توحيد الألوهية)
- Tawheed makes us to be one for Allah (ﷻ). There might be people around but everything comes from Him and everything we do goes to Him. People are not a goal. Tawheed makes one less sensitive to the tangible.
 - It's important we increase our knowledge of Allah (ﷻ) from His names, actions and attributes because we can't see Him.
 - Tawheed is the purpose of our creation. **Allah (ﷻ) created us to know Him and worship Him alone.** Before worshipping we need to have knowledge. Our purpose is not to collection information about people because then we will be attached to them.
 - Example of Surah Al Fatiha: it contains all types of tawheed.

May Allah (ﷻ) help us to fulfill the purpose of our creation. Ameen.