

The Daily Modules From The Knowledgeable Sources



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Introduction

In the Name of Allah – the Most Merciful, the Bestower of Mercy

All praise is due to Allah, the Lord of all creation, and may Allah’s ṣalāh and abundant salām be upon the noblest of the Prophets and Messengers, our Prophet Muḥammad, and upon his family and all his companions.

To proceed: The importance of Islamic knowledge—learning it, teaching it, seeking it, and sharing it—is not hidden. The revealed texts have continually emphasized its virtue and effect, as well as the merit of spreading and conveying it to people through all available means and methods. This is due to the profound impact it has on purifying souls, correcting beliefs, rectifying acts of worship, instilling sound values in hearts, and nurturing proper manners in conduct.

Among the most effective means of conveying knowledge is the public reading of beneficial books in gatherings, whether in mosques, homes, or other assemblies.

By Allah’s grace, we were guided to begin compiling a book that serves this purpose: concise in content, diverse in subjects, arranged according to the days of the week, and extending across fifty-two weeks. By Allah’s bounty and success, the book emerged under the title:

“The Daily Modules From The Knowledgeable Sources”

This was designed to be a readily accessible Module of knowledge for the Muslim in his solitude, for the imām in his mosque, for the family in its home, and for companions in their gatherings.

The arrangement of lessons in the book is as follows:

- **Sunday:** Tafsīr Module.
- **Monday:** Ḥadīth Module.
- **Tuesday:** ‘Aqīdah Module.
- **Wednesday:** Fiqh Module.
- **Thursday:** Sirah Module.
- **Saturday:** Ṣaḥābah Module.

As for Friday, we did not assign a subject to it, sufficing with the Friday khuṭbah.

To complete the benefit of the book and reinforce its lessons, each week is concluded with a set of questions and answers covering all of its Modules, enabling the reader to review his knowledge and compete with his family and companions. Indeed, scholars have mentioned that scholarly competition and mutual discussion are among the most effective methods of acquiring and strengthening knowledge.



Furthermore, to make this book more accessible and to diversify the means of delivering its content, all of its lessons were recorded in audio form. They came to a total of 312 short audio segments, which were uploaded to platforms such as YouTube, Telegram, and SoundCloud. An electronic barcode linking to these lessons has also been attached at the beginning of each week.

We ask Allah, the Most Generous, to make this work sincerely for His Noble Face and to grant benefit through it. Indeed, He is the All-Hearing, the Responsive.

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Week one

To access the audio version:
On the *Daily Modules* channel from *al-Mawārid al-‘Ilmiyyah*:

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Sunday: Tafsīr Module – Sūrat al-Fātiḥah

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

[All praise is due to Allah – Lord of all creation. * The Most Merciful, the Bestower of Mercy. * Master of the Day of Judgement. * You alone we worship, and You alone we ask for help. * Guide us to the straight path – * the path of those upon whom You have bestowed favour, not of those who earned [Your] anger, nor of those who are astray.]

❖ Virtue of the Sūrah:

It is narrated from Abū Sa‘īd al-Mu‘allā (may Allah be pleased with him) that the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: “**I will surely teach you a sūrah which is the greatest sūrah in the Qur’ān before you leave the masjid.**” Then he took hold of my hand, and when he intended to leave, I said to him, “Did you not say: ‘I will surely teach you a sūrah which is the greatest sūrah in the Qur’ān?’” He replied: “[**Al-ḥamdu lillāhi Rabbi-l-‘ālamīn**] – **it is the seven oft-repeated [verses], and the Grand Qur’ān which I have been given.**”¹

❖ Theme of the Sūrah:

The establishment of sincere servitude to Allah the Exalted.

❖ Difficult Words Explained:

Arabic Term	Transliteration	Meaning
بِسْمِ اللَّهِ	Bismi-llāh	I begin my recitation seeking help through the Name of Allah.
الرَّحْمَنِ	al-Raḥmān	The One whose mercy encompasses all of creation.
الرَّحِيمِ	al-Raḥīm	The One who shows mercy to the believers.
رَبِّ الْعَالَمِينَ	Rabb al-‘ālamīn	The One who nurtures and sustains all of creation with His blessings.
إِيَّاكَ نَسْتَعِينُ	Iyyāka nasta‘īn	We single You out in seeking help – relying upon You to bring benefit and repel harm.
الصِّرَاطِ الْمُسْتَقِيمِ	al-Ṣirāṭ al-Mustaḳīm	The clear and upright path that leads to Allah and His Paradise.
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ	ghayr al-maghḍūbi ‘alayhim	Those who knew the truth but abandoned it, such as the Jews and those like them.
الضَّالِّينَ	al-ḍāllīn	Those who strayed from the truth out of ignorance and misguidance, such as the Christians and those like them.

¹ Narrated by al-Bukhārī (4474).

❖ Overall Meaning:

Al-Fātiḥah is a Makkan sūrah consisting of seven verses. It opens with the praise of Allah the Exalted and glorification of Him, followed by mention of some of His majestic attributes: He is the Lord of all things; the Most Merciful, whose absolute mercy encompasses everything; the Bestower of Mercy, who grants mercy to whomever He wills; and the Master of the Day when all people will be judged for their deeds – both good and bad. The sūrah then affirms the believers' declaration of tawḥīd – that they worship Allah alone, seek His help exclusively, request His guidance, and seek refuge from the paths of misguidance.

❖ Benefits from the Sūrah:

1. Beginning the sūrahs with the basmalah is a reminder to the Muslim to begin all statements and actions with the Name of Allah, seeking His help and success.
2. Among the etiquettes and guidance of the Noble Qur'ān in supplication is to start with glorifying and praising Allah, followed by presenting one's requests.
3. It is obligatory to thank Allah:
 - with the tongue by praising Him,
 - with the limbs by obeying Him,
 - and with the heart by acknowledging His favours.
4. The Muslim must single out Allah alone for worship and seeking assistance, for He alone is the Lord deserving of that – none besides Him.
5. It is essential for a Muslim to ask his Lord for guidance to the truth, assistance upon it, protection from tribulations, and safety from their causes.



Monday: Ḥadīth Module – The Virtue of the Pillars of Islam

It is narrated from Abū Hurayrah (may Allah be pleased with him) that a Bedouin came to the Prophet (may Allah’s ṣalāh and abundant salām be upon him) and said: “Guide me to a deed which, if I do it, I will enter Paradise.” He replied: **“Worship Allah and do not associate anything with Him, establish the prayer, give the obligatory zakāh, and fast in Ramaḍān.”** The man said, “By the One in whose Hand is my soul, I will not add anything to this.” When the man left, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“Whoever is pleased to look at a man from the people of Paradise, let him look at this one.”**¹

❖ Explanation:

In this ḥadīth, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) informs us that whoever fulfills the obligations of Allah and avoids His prohibitions is described with the characteristics of Islam and īmān. He becomes among the righteous who succeed, deserving of Paradise and protection from the Fire.

The first and most important matter the Prophet (may Allah’s ṣalāh and abundant salām be upon him) mentioned is tawḥīd (affirming the oneness of Allah in worship), because it is the first condition for the acceptance of deeds and the validity of all acts of worship. Through it, one enters Islam, and without it, a person remains upon disbelief. After this, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) mentioned the rest of the pillars of Islam – the major acts of worship.

❖ Benefits from the Ḥadīth:

1. The virtue of returning to the people of knowledge and asking them questions.
2. That tawḥīd – singling out Allah in worship – is the first matter to begin with in calling to Allah.
3. The importance of the five pillars of Islam, as they are the foundational acts of worship by which the Muslim draws near to his Lord, and his religion is not complete without them.
4. Whoever fulfills the five pillars of Islam has earned Paradise.

¹ Narrated by al-Bukhārī (1397) and Muslim (6).

Tuesday: ‘Aqīdah Module – The Emergence of Deviation in Human Belief

Allah created the human soul upon the natural disposition of Islam, acknowledging Allah through tawḥīd, loving Him, worshipping Him, and not associating anything with Him. Allah the Exalted said: **{So direct your face toward the religion, inclining to truth – the fiṭrah of Allah upon which He has created the people. No change should there be in the creation of Allah.}**¹ And He (may Allah’s ṣalāh and abundant salām be upon him) said: **“There is no newborn except that he is born upon the fiṭrah, then his parents make him a Jew, or a Christian, or a Magian.”**²

The origin of the children of Ādam is tawḥīd, and their religion is Islam since the time of Ādam (peace be upon him) and those of his descendants who came after him for many generations. Shirk was a new and foreign occurrence that entered upon them, as Allah the Exalted said: **{And mankind was not but one nation, then they differed.}**³

The first occurrence of differing and deviation in creed was among the people of Nūḥ. Ibn ‘Abbās (may Allah be pleased with them both) said: “Between Ādam and Nūḥ were ten generations, all of them upon Islam.”⁴ So Nūḥ (peace be upon him) was the first messenger, as Allah the Exalted said: **{Indeed, We have revealed to you as We revealed to Nūḥ and the prophets after him.}**⁵

And He said: **{Mankind was one nation, then Allah sent the prophets as bringers of glad tidings and as warners.}**⁶

So the reason for the sending of prophets was the differing from the correct religion and the upright natural disposition. And the reason for the deviation in the people of Nūḥ was their excessive veneration of the righteous. When those righteous individuals died, the devil inspired their people to erect monuments at the places where they used to sit, and to name them after them. So, they did so, and they were not worshipped – until those people passed away and knowledge was forgotten, then they were worshipped.⁷

Likewise, deviation emerged among the Arabs. They were initially upon the religion of Ibrāhīm (peace be upon him), until ‘Amr ibn Luḥayy al-Khuzā‘ī came and changed the religion of Ibrāhīm, bringing idols into the land of the Arabs, so they were worshipped besides Allah and shirk became widespread – until Allah sent His Prophet Muḥammad (may Allah’s ṣalāh and abundant salām be upon him), who called the people to tawḥīd and to return to the religion of Ibrāhīm. Thus, the creed of tawḥīd returned in its pure and pristine form, and the preferred generations from the early part of this ummah and those who followed in their footsteps remained upon it.

¹ [Al-Rūm: 30]

² Narrated by al-Bukhārī (1358), Muslim (2658)

³ [Yūnus: 19]

⁴ Narrated by al-Ḥākim (3654)

⁵ [Al-Nisā’: 163]

⁶ [Al-Baqarah: 213]

⁷ Narrated by al-Bukhārī (4920)



Then, little by little, ignorance crept in among the masses of the Muslims, and shirk became widespread in the later generations – in the same way it initially began among the people of Nūḥ: in the form of venerating the righteous and the saints, claiming love for them, building domes over their graves, and taking them as idols to be worshipped besides Allah – through supplication, seeking help, slaughtering, and making vows. They named their shirk “seeking closeness through the righteous,” but they forgot that this is the same claim made by the earlier polytheists, as Allah said: **{We only worship them so that they may bring us closer to Allah in position.}**¹

¹ [Al-Zumar: 3]

Wednesday: Fiqh Module – Ṭahārah (Purification)

The religion of Islam is a great religion. It contains a complete system of legislation, includes the best of manners and noblest character, and encompasses all that benefits and rectifies mankind. It has not left anything needed by people in their religion or worldly life except that it has clarified it – and from that is the rulings of purification. Purification is the key to prayer and the most emphasized of its conditions. For this reason, it is discussed before the discussion of prayer.

This is nothing but a sign of the greatness of the prayer, as it is not valid to enter into it without two forms of purification: the **spiritual purification** through tawhīd and sincere worship of Allah, and the **physical purification** from minor and major impurities – so that the person enters into intimate conversation with his Lord in the best state, and with complete reverence and veneration for the Lord of all creation.

Thus, the body is pure, the heart is pure, the clothing is pure, and the place is pure. From this perspective, purification is half of faith, as the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **“Purification is half of faith, and ‘al-ḥamdu lillāhi’ fills the scale.”**¹

❖ Definition of Ṭahārah:

Ṭahārah (purification) is: the removal of ritual impurity (ḥadath), and the removal of physical impurity (najāsa).

What is meant by removing ritual impurity is: its removal by wuḍū' (ablution) if it is minor, and by ghusl (ritual bathing) if it is major; and if water is unavailable, then tayammum is performed for either.

What is meant by removing physical impurity is: cleaning the body, clothing, and place of prayer from it.

❖ With what is purification achieved?:

The legislated method for wuḍū' and ghusl is the use of water. Purification is not valid with any other liquid besides water – such as vinegar, gasoline, juice, and the like – due to His saying the Exalted: **{Then you do not find water – so perform tayammum with clean earth.}**² If purification were valid with another liquid besides water, the command would have been to use that instead of transferring to soil, and yet the command was to use soil.

¹ Narrated by Muslim (223)

² [Al-Mā'idah: 6]



Thursday: Sīrah Module – The Name and Birth of the Prophet (may Allah’s ṣalāh and abundant salām be upon him)

❖ His Name and Lineage:

He is: Muḥammad, ibn ‘Abdullāh, ibn ‘Abd al-Muṭṭalib, ibn Hāshim, ibn ‘Abd Manāf, ibn Quṣayy, ibn Kilāb, ibn Murrah, ibn Ka‘b, ibn Lu‘ayy, ibn Ghālib, ibn Fihri, ibn Mālik, ibn al-Naḍr, ibn Kinānah, ibn Khuzaymah, ibn Mudrikah, ibn Ilyās, ibn Muḍar, ibn Nizār, ibn Ma‘d, ibn ‘Adnān – from the descendants of Ismā‘īl, ibn Ibrāhīm – may peace be upon them both, and upon our Prophet the best blessings and peace.

He (may Allah’s ṣalāh and abundant salām be upon him) belonged to the family of Banū Hāshim – the most noble household of the tribe of Quraysh. Thus, he is the most noble in lineage on the earth, the most honorable in tribe and people, and the purest and most virtuous in family. He said: **“Indeed, Allah chose Kinānah from the children of Ismā‘īl, and He chose Quraysh from Kinānah, and He chose Banū Hāshim from Quraysh, and He chose me from Banū Hāshim.”**¹

❖ His Mother:

She was Āminah bint Wahb ibn ‘Abd Manāf. His father ‘Abdullāh married her when he was twenty-four years old, then he left Makkah for al-Shām for trade and died in al-Madīnah on his return journey.

❖ His Birth:

He was born in Makkah, on a Monday, in the month of Rabī‘ al-Awwal, in the Year of the Elephant, which corresponds to the year 571 CE, a few months after the death of his father ‘Abdullāh. His grandfather ‘Abd al-Muṭṭalib named him (Muḥammad). It is established in the ḥadīth that when she gave birth to him, she saw a light emerge from her that illuminated the palaces of al-Shām.²

¹ Narrated by Muslim (2276)

² Narrated by Aḥmad (16700)

Saturday: Ṣaḥābah Module – Abū Bakr al-Ṣiddīq (may Allah be pleased with him)

❖ Name and Birth:

He is ‘Abdullāh ibn Abī Quḥāfah al-Taymī al-Qurashī. His lineage meets with that of our Prophet Muḥammad (may Allah’s ṣalāh and abundant salām be upon him) at the sixth ancestor, “Murrah ibn Ka‘b.”

He was born in Makkah two years and six months after the Year of the Elephant.

❖ His Life and Virtues:

He (may Allah be pleased with him) was fair-skinned, thin in body, with slender legs and deep-set eyes. He was among the most ascetic and God-fearing of people, generous and noble, spending all of his wealth in the way of Allah. Abu Bakr al-Ṣiddīq (may Allah be pleased with him) began his life in Islam with da‘wah to Allah the Exalted. He called his people and relatives to Islam, and many accepted Islam at his hands: al-Zubayr ibn al-‘Awwām, ‘Uthmān ibn ‘Affān, Ṭalḥah ibn ‘Ubaydillāh, Sa‘d ibn Abī Waqqāṣ, and ‘Abd al-Raḥmān ibn ‘Awf. He was also known for supporting the weak and needy; he freed Bilāl ibn Rabāḥ, ‘Āmir ibn Fuhairah, Umm ‘Ubays, Zīrah, and others. He participated in every battle alongside the Prophet (may Allah’s ṣalāh and abundant salām be upon him) and was distinguished with many special qualities and characteristics: he was the Prophet’s minister, his close consultant, and his companion in the Hijrah. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) appointed him to lead the prayer during his final illness.

He was granted several titles as an honor, among them:

– **al-Ṣiddīq** – due to his abundant belief in the Prophet (may Allah’s ṣalāh and abundant salām be upon him). The Prophet (may Allah’s ṣalāh and abundant salām be upon him) gave him this title on Mount Uḥud, when he was there with Abū Bakr, ‘Umar ibn al-Khaṭṭāb, and ‘Uthmān ibn ‘Affān. The mountain quaked beneath them, and the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said ((Remain firm, O Uḥud, for upon you is a Prophet, a Ṣiddīq, and two martyrs.))¹

When the event of al-Isrā’ occurred and many people rejected it, some came to Abū Bakr to hear his response. He said: “If he said it, then it is true. Indeed, I believe him in matters greater than that – I believe him regarding the news from the heavens.”²

– The Prophet (may Allah’s ṣalāh and abundant salām be upon him) also called him **al-‘Atīq**, saying: “**You are Allah’s freed one from the Fire.**”³

– He was called **the Companion (al-Ṣāḥib)**, as Allah said: {When he said to his companion, **‘Do not grieve; indeed, Allah is with us.’}**⁴

– And he was also called **al-Ataqā (the most pious)**, as Allah said: {**But the most pious one will be spared from it.**}⁵

¹ Narrated by al-Bukhārī (3675)

² Dalā’il al-Nubuwwah by al-Bayhaqī (2/361)

³ Narrated by al-Tirmidhī (3679)

⁴ [Al-Tawbah: 40]

⁵ [Al-Layl: 17]



After the death of the Prophet (may Allah's ṣalāh and abundant salām be upon him), he (may Allah be pleased with him) was given the pledge of allegiance in the Saqīfah of Banū Sā'idah, and he remained caliph over the Muslims for two years and three months. He began his caliphate with the Wars of Apostasy, sending eleven battalions across various regions of the Arabian Peninsula. After that, he dispatched armies to conquer the lands of Shām and 'Irāq. During his caliphate, he also compiled the Qur'ān into a single muṣḥaf.

❖ **His Death:**

He (may Allah be pleased with him) passed away on the night of Tuesday, the 22nd of Jumādā al-Ākhirah, in the year 13 AH, after falling ill. He was buried next to the Prophet (may Allah's ṣalāh and abundant salām be upon him) in the room of 'Ā'ishah – united with his Companion in death, just as he was with him in life. May Allah reward him for his service to this ummah and be pleased with him.

Knowledge Test – Week One

Module	Question	Options	Correct Answer
Tafsīr Module	Who are those who incurred Allah's wrath?	[a] Those who knew the truth and abandoned it, like the Jews and those similar to them [b] Those who abandoned the truth out of ignorance, like the Christians [c] The atheists	a
Ḥadīth Module	What is the first matter to begin with in calling to Allah the Exalted?	[a] Good character [b] Tawḥīd of Allah in worship [c] Prayer	b
‘Aqīdah Module	The first deviation in creed occurred among the people of:	[a] Lūṭ [b] Nūḥ [c] Hūd	b
Fiqh Module	The states of ritual impurity (ḥadath) are divided into:	[a] Original and secondary [b] Accidental and ancient [c] Major and minor	c
Sīrah Module	The Prophet (may Allah's ṣalāh and abundant salām be upon him) belonged to the noblest household of the Quraysh tribe, which was:	[a] Banū al-‘Abbās [b] Banū Hāshim [c] Banū Umayyah	b
Ṣaḥābah Module	Which of the following was one of the titles of Abū Bakr (may Allah be pleased with him)?	[a] al-Karīm (The Generous) [b] al-Safīr (The Ambassador) [c] al-‘Atīq (The Freed One)	c



Week two

To access the audio version:
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Sunday: Tafsīr Module – Sūrat al-Ikhlāṣ

In the Name of Allah, the Most Merciful, the Bestower of Mercy

{Say: He is Allah, the One. * Allah, the Self-Sufficient Master. * He neither begets nor is born. * And there is none comparable to Him.}

❖ Virtue of the Sūrah:

On the authority of Abū al-Dardā' (may Allah be pleased with him), he said: The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Is any one of you incapable of reciting a third of the Qur'ān in a night?"** They said: "And how could he recite a third of the Qur'ān?" He said: **{Say: He is Allah, the One} is equivalent to a third of the Qur'ān."**¹

And on the authority of 'Abdullāh ibn Ḥabīb (may Allah be pleased with him), he said: The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"{Say: He is Allah, the One}, and the two protecting sūrahs, recite them in the evening and in the morning three times, and they will suffice you from everything."**²

❖ Reason for Revelation:

It is mentioned regarding the reason for the revelation of this sūrah that the polytheists said to the Prophet (may Allah's ṣalāh and abundant salām be upon him): "Describe to us your Lord." So, Allah revealed this sūrah.³

❖ Topic of the Sūrah:

Allah's uniqueness in divinity and perfection, and His being far removed from having a child, a parent, or any equal.

❖ Difficult Words Explained:

Arabic Word	Transliteration	Meaning
الصَّمَدُ	al-Ṣamad	The Master who is perfect in His mastery and richness; the One who is turned to for the fulfillment of needs.
كُفُوًا	kufuwan	Equal, similar, or comparable.

¹ Narrated by Muslim (811)

² Narrated by al-Tirmidhī (3575)

³ Narrated by al-Tirmidhī (3364)



❖ **Overall Meaning:**

Al-Ikhlāṣ is a Makkan sūrah with great virtue. The Prophet (may Allah's ṣalāh and abundant salām be upon him) was once asked about the attributes of his Lord, and in response, this sūrah was revealed. It commands him to say that Allah is the One, the Unique in His essence, attributes, and actions. He is perfect in His attributes, the only One referred to for all needs, self-sufficient from His creation, while all creation is in need of Him. He has no equal or rival, no parent or child. Therefore, divinity belongs only to Him, and worship is rightfully directed only to Him.

❖ **Benefits from the Sūrah:**

1. Knowing Allah through His Names and Attributes.
2. Affirming Allah's attributes of perfection, such as His oneness and self-sufficiency.
3. Denying any deficient attributes from Allah, such as having a child, a partner, or an equal.
4. Realizing that all beings in the heavens and the earth are in utter need of Allah, seeking their needs from Him, and turning to Him in all affairs.

Monday: Ḥadīth Module – The Obligation of Faith and the Virtue of Steadfastness

On the authority of Sufyān ibn ‘Abdillāh al-Thaqafī (may Allah be pleased with him) who said: I said, “O Messenger of Allah, tell me something about Islam which I will not need to ask anyone after you.” He said: “**Say: I believe in Allah, then remain steadfast.**”¹

❖ Explanation:

Sufyān (may Allah be pleased with him) asked the Prophet (may Allah’s ṣalāh and abundant salām be upon him) for a comprehensive statement of advice that would bring about goodness and lead to success. So, he (may Allah’s ṣalāh and abundant salām be upon him) instructed him with two matters:

- The first: To have faith in Allah – which includes everything one must believe in regarding the fundamentals and pillars of faith, as well as the accompanying acts of the heart, submission to Allah, and obedience to Him through righteous actions.
- The second: To remain firm and consistent upon this faith until death.

These two matters are the foundation of success and salvation – just as Allah the Exalted said: **{Indeed, those who have said, “Our Lord is Allah,” and then remained steadfast – no fear will there be concerning them, nor will they grieve. * Those are the companions of Paradise, abiding eternally therein – as a reward for what they used to do.}**²

❖ Benefits from the Ḥadīth:

1. This ḥadīth is from the comprehensive sayings of the Prophet (may Allah’s ṣalāh and abundant salām be upon him); the statement: “**Say: I believe in Allah, then remain steadfast**” includes the entirety of religion – both creed and law.
2. It shows the necessity of knowing the reality of faith – and according to Ahl al-Sunnah wa al-Jamā‘ah, it is: belief in the heart, speech with the tongue, and action with the limbs. It increases with obedience and decreases with sin.
3. The virtue of steadfastness and consistency upon the religion, and that its reward is Paradise.

¹ Narrated by Muslim (38)

² [Al-Aḥqāf: 13–14]



Tuesday: ‘Aqīdah Module – The Short-Sighted View of Life

A short-sighted view of life: is when a person’s thinking is limited to the pleasures of this worldly life, and his efforts are confined to pursuing them. Such a person gives no weight to the Hereafter, shows no concern for it, and does not act for its sake. Allah the Exalted has threatened those whose perspective is confined to worldly enjoyment. He said: **{Indeed, those who do not expect to meet Us, and are pleased with the life of this world and feel secure therein, and those who are heedless of Our signs – * For those, their refuge will be the Fire, because of what they used to earn.}** ¹

And He said: **{Whoever desires the life of this world and its adornment – We fully repay them for their deeds therein, and they will not be deprived therein. * It is they for whom there will be nothing in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do.}** ²

And He also said: **{The promise of Allah – Allah does not fail in His promise, but most of the people do not know. * They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.}** ³

Even if they possess expertise in the worldly domain and its gains, they are ignorant and do not deserve to be called people of knowledge – because their knowledge does not extend beyond the superficial aspects of worldly life. Their view of life is no different than that of cattle – rather, they are even more astray. Allah said: **{Or do you think that most of them hear or reason? They are not but like cattle. Rather, they are even more astray in their way.}** ⁴

This is because they expend their energies and time in that which neither remains for them nor do they remain for it. They did not prepare for their inevitable end and the return that awaits them. Allah said: **{Did you think that We created you aimlessly and that you would not be returned to Us?}** ⁵

The correct outlook on life: is for a person to regard wealth, strength, children, and time as means to assist him in attaining enduring righteous deeds. This worldly life is a passage and a bridge to the Hereafter, a field for racing toward goodness, and a source of provision for Paradise. It is the farmland of the Hereafter.

¹ [Yūnus: 7–8]

² [Hūd: 15–16]

³ [Al-Rūm: 6–7]

⁴ [Al-Furqān: 44]

⁵ [Al-Mu’minūn: 115]

The best of eternal lives attained by the people of Paradise was earned through what they offered in this world—through prayer, fasting, and charity. Allah the Exalted will say to the people of Paradise: **{Eat and drink in satisfaction for what you put forth in days past.}** ¹

So it is in this world that the sincerity of a servant in pursuing the Hereafter is tested, and his effort toward it is examined. Allah said: **{Indeed, We have made that which is on the earth as adornment for it, that We may test them [as to] which of them is best in deed.}** ²

¹ [Al-Hāqqah: 24]

² [Al-Kahf: 7]



Wednesday: Fiqh Module – Rulings of Water

❖ Types of Water:

All the water found on the face of the earth is divided into two categories:

- **Ṭahūr (purifying):** This is pure in and of itself and purifies other things. It remains upon the state in which Allah created it—whether descending from the sky like rain, melted snow, and hail, or running on the earth like the water of rivers, springs, wells, and seas.

Allah the Exalted said: {**And We sent down from the sky pure water.**}¹

The Messenger (may Allah’s ṣalāh and abundant salām be upon him) said about the sea: **“Its water is pure and its dead (i.e., sea creatures) are lawful.”**²

- **Najis (impure):** This is water which its color, taste, or smell has changed due to the presence of impurity.

This type of water is not permissible to use for lifting ritual impurity or removing filth, because it becomes harmful and soils the body rather than purifying it.

So, it is understood from the above that the original ruling on water is that it was created pure and purifying, and it is not judged as impure unless it is definitively changed by impurity.

❖ Ruling on Water in Which Impurity Fell but No Change Occurred:

If impurity falls into water and it does not change any of its three qualities (smell, taste, or color), then it is not considered impure—because it remains upon the state in which it was created.

The proof is the statement of the Messenger (may Allah’s ṣalāh and abundant salām be upon him): **“Water is pure; nothing renders it impure.”**³

And his statement: **“If the water reaches two qullahs, it does not carry impurity.”**⁴

¹ [Al-Furqān: 48]

² Narrated by Abū Dāwūd (83), and al-Tirmidhī (69)

³ Narrated by Aḥmad (3/15) Abū Dāwūd (61)

⁴ Narrated by Aḥmad (2/27), Abū Dāwūd (63)

❖ Ruling on Water in Which Something Pure Fell:

It does not harm the water if something pure falls into it or mixes with it, such as tree leaves, soap, lotus, or similar things—even if it causes a slight change—as long as it does not overpower the water or change its name into another liquid's name. In this case, it remains pure and purifying and falls under the name "water."

It is authentically reported that the Prophet (may Allah's ṣalāh and abundant salām be upon him) commanded the use of lotus and camphor when washing the deceased. ¹

¹ Narrated by al-Bukhārī (1253), Muslim (939)



Thursday: Sīrah Module – His Nursing and Upbringing (may Allah’s ṣalāh and abundant salām be upon him)

❖ His Nursing:

It was the custom of the noble families of Quraysh to send their children to be nursed in the desert, so that they would acquire eloquence in speech and purity in language, and to protect them from illnesses and epidemics. So Āminah, the mother of the Prophet (may Allah’s ṣalāh and abundant salām be upon him), wished to do the same. She waited for the arrival of the nursing women from Banū Sa’d to entrust her son to one of them. Among them was a woman named Ḥalīmah al-Sa’diyyah, who took him, and he became a source of blessing for her and her household. He remained with her until he reached the age of four. It was during this time that Jibrīl (peace be upon him) split open his chest, extracted his heart, and cleansed it from the portion of Shayṭān.¹

❖ The Death of His Mother:

He returned from the land of Banū Sa’d to his mother Āminah in Makkah. After two years, she took him to Madīnah to visit his maternal relatives. On the return journey, she fell ill and passed away in a place called al-Abwā’. At that time, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) was six years old, thus becoming an orphan—having lost both his father and mother.

❖ The Care of His Grandfather:

After his mother’s death, his grandfather ‘Abd al-Muṭṭalib took care of him. He showered him with love and compassion, gave him special attention and tenderness. However, this warmth did not last long, for his grandfather ‘Abd al-Muṭṭalib passed away two years after the Prophet’s parents had died.

❖ The Care of His Uncle:

‘Abd al-Muṭṭalib was aware of the noble character traits possessed by his son Abū Ṭālib, and sensing that his end was near, he entrusted him with the care of his grandson. Abū Ṭālib fulfilled this responsibility excellently, despite being of limited means and having many children. He loved his nephew intensely and would favor him over his own children in food and drink. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) became a source of blessing for them. Indeed, when Abū Ṭālib’s children would eat without him, they would not be satisfied due to their large number. But when the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) ate with them, they would all feel full. So Abū Ṭālib would say: “Indeed, you are blessed.”²

¹ Narrated by Muslim (162).

² Dalā’il al-Nubuwwah by al-Bayhaqī (2/20).

Saturday: Ṣaḥābah Module – ‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him)

❖ His Name and Birth:

He is ‘Umar ibn al-Khaṭṭāb ibn Nufayl ibn ‘Abd al-‘Uzzā ibn Riyāh, and his kunyah is Abū Ḥaḥṣ. His lineage meets that of our Prophet Muḥammad (may Allah’s ṣalāh and abundant salām be upon him) at the ninth ancestor, Ka‘b ibn Lu‘ayy ibn Ghālib.

He was born in Makkah, thirteen years after the Year of the Elephant.

❖ His Life and Virtues:

‘Umar (may Allah be pleased with him) was strong in body and stature, known for his courage and firmness. His face would become red when angry.

He was nicknamed al-Fārūq (the one who distinguishes between truth and falsehood) because Allah distinguished truth from falsehood through him. Allah supported Islam through him in response to the supplication of His Prophet (may Allah’s ṣalāh and abundant salām be upon him): **“O Allah, give strength to Islam through the more beloved of the two ‘Umars to You.”**¹

He accepted Islam at the age of twenty-six, and his Islam was a source of strength for the Muslims. Ibn Mas‘ūd (may Allah be pleased with him) said: “‘Umar’s acceptance of Islam was a conquest, his migration was a victory, and his leadership was a mercy. By Allah, we could not pray at the Ka‘bah openly until ‘Umar accepted Islam. He fought them until they left us to pray.”²

‘Umar (may Allah be pleased with him) participated in all the battles alongside the Prophet (may Allah’s ṣalāh and abundant salām be upon him). After the death of Abū Bakr al-Ṣiddīq (may Allah be pleased with him), he became the second rightly guided caliph. During his caliphate, he was just, merciful to the weak and poor, and very generous in giving to those in need. He lived a life of humility and abstinence, to the extent that the companions felt pity for the harshness of his life and the little provisions he had.

He was the first to establish the Bayt al-Māl (public treasury) for Muslims. He also initiated administrative systems like the dīwān (registers), the standing army, and the Hijrī calendar. Under his rule, many regions were conquered, including Damascus, Bayt al-Maqdis (Jerusalem), the rest of Greater Syria, Iraq, Egypt, and Libya.

¹ Narrated by al-Tirmidhī (3681).

² Al-Bidāyah wa al-Nihāyah (3/79).



❖ **His Death:**

He was martyred (may Allah be pleased with him) on Wednesday, the 26th of Dhū al-Ḥijjah in the year 23 AH. This occurred after he had returned from Ḥajj. While leading the Muslims in the Fajr prayer, he was stabbed six times with a poisoned double-edged dagger by Abū Lu'lu'ah the Magian. He was carried to his home with blood pouring from his wounds.

When he felt his end approaching, he said to his son 'Abdullāh: "Go to 'Ā'ishah and ask her if she would permit me to be buried with the Prophet (may Allah's ṣalāh and abundant salām be upon him) and Abū Bakr." ¹

She gave permission, and after three days 'Umar passed away. Ṣuhayb (may Allah be pleased with him) led his funeral prayer, and he was buried beside the Prophet (may Allah's ṣalāh and abundant salām be upon him) and his companion.

¹ Narrated by al-Bukhārī (1392).

Weekly Knowledge Test – Week 2

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of 'al-Ṣamad'?	[a] The master who is perfect in his mastery and richness, and to whom needs are directed. [b] The One who is subtle and hidden in His kindness. [c] The One who knows the greatest and smallest matters.	a
Ḥadīth Module	What is the foundation of success and salvation in this life and the hereafter?	[a] Wealth and social status. [b] Serious effort and striving. [c] Belief in Allah and steadfastness until death.	c
‘Aqīdah Module	What is the short-sighted view of life?	[a] That a person balances working for his worldly life and preparing for the hereafter. [b] That one's thinking is confined to worldly pleasures and actions focused on acquiring them. [c] That he prioritizes his personal affairs first.	b
Fiqh Module	If impurity falls into water and it does not change any of its three characteristics, then:	[a] It becomes impure. [b] It does not become impure. [c] It is used only in necessity.	b
Sīrah Module	Who took care of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) during his childhood?	[a] His uncle al-‘Abbās. [b] His uncle Ḥamzah. [c] His uncle Abū Ṭālib.	c
Ṣaḥābah Module	At what age did ‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him) accept Islam?	[a] 20 years old. [b] 24 years old. [c] 26 years old.	c



Week three

To access the audio version:
On the *Daily Modules channel* from *al-Mawārid al-‘Ilmiyyah*:

YouTube

Telegram

SoundCloud

Sunday: Tafsīr Module – Sūrat al-Falaq

In the Name of Allah – the Most Merciful, the Bestower of Mercy

{Say: I seek refuge in the Lord of daybreak * From the evil of what He has created * And from the evil of the darkening night when it settles * And from the evil of the blowers in knots * And from the evil of an envier when he envies.}

❖ Virtue of the Sūrah:

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: “Verses have been revealed to me the like of which I have never seen before: {Say: I seek refuge in the Lord of daybreak} and {Say: I seek refuge in the Lord of mankind}.”¹

❖ Theme of the Sūrah:

Encouragement to seek refuge in Allah from all types of evil.

❖ Difficult Words Explained:

Arabic Term	Transliteration	Meaning
أَعُوذُ	A‘ūdhu	I seek refuge and protection
الْفَلَقُ	al-Falaq	Daybreak
غَاسِقِي	Ghāsiq	Deep night / intense darkness
إِذَا وَقَبُ	Idhā Waqab	When its darkness spreads and intensifies
النَّفَّاثَاتِ فِي الْعُقَدِ	al-Naffāthāti fī al-‘Uqad	The sorceresses who blow without saliva into knots for the purpose of sorcery
حَاسِدٍ	Hāsid	An envier who wishes the removal of blessings from others

❖ Overall Meaning:

Al-Falaq is a Makkan sūrah and one of the two chapters known as al-Mu‘awwidhatān (the two protectors). It guides the believer to sincerely seek protection and refuge in Allah from all harms and calamities. The sūrah instructs us to seek refuge from four types of evil:

1. The evil of all created things that can cause harm.
2. The evil that descends and spreads in the darkness, such as wild creatures, thieves, and devils.
3. The evil of witches who blow into knots as part of their sorcery.
4. The evil of those who envy and wish harm upon others.

These four categories encompass all feared sources of harm.



❖ **Benefits from the Sūrah:**

1. The obligation to seek refuge in Allah alone; for He alone can protect.
2. Guidance to the best means of protection from sorcery, envy, and all evils—namely through prescribed supplications and divine remembrances.
3. The prohibition of sorcery and the declaration of disbelief upon its practitioner or one who believes in it.
4. Envy must be guarded against with constant du‘ā’ and protection; it is among the most harmful ailments and lies at the root of animosity between both humans and jinn.

Monday: Ḥadīth Module – The Obligation of Guarding the Tongue and Hand

On the authority of ‘Abdullāh ibn ‘Amr (may Allah be pleased with them both), the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **“The Muslim is the one from whose tongue and hand the Muslims are safe, and the muhājir (emigrant) is the one who abandons what Allah has forbidden.”** (Agreed upon) ¹

❖ Explanation:

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) clarified that true Islam requires loving for one’s fellow Muslims what one loves for oneself. This love manifests through safeguarding others from harm—whether by the tongue (insults, backbiting, slander) or by the hand (assault or theft).

He further emphasized that the true muhājir is not merely one who migrates geographically, but the one who completely abandons sin. This internal migration from disobedience to righteousness is obligatory for every believer, and it marks the sincerity and completeness of one’s submission to Allah.

❖ Benefits from the Ḥadīth:

1. The obligation to guard one’s tongue and hand from harming other Muslims.
2. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) specifically mentioned the tongue and hand due to their frequency in causing harm.
3. The tongue was mentioned first, as its harm is more common, easier to commit, and can reach both the living and the dead.
4. Every Muslim is obligated to strive against the self in abandoning prohibited actions.
5. The best Muslim is one who fulfills the rights of Allah and the rights of fellow Muslims.

¹ Narrated by al-Bukhārī (10) and Muslim (40).



Tuesday: ‘Aqīdah Module – The Distinct Qualities of Islam

Islam: is the religion that Allah sent His Prophet Muḥammad (may Allah’s ṣalāh and abundant salām be upon him) with. Allah perfected it, completed His favour through it, and chose it for His servants as their religion. Allah the Exalted said: **{This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as your religion.}** ¹

Islam is the universal religion Allah has commanded all of humanity to follow. He said to His Prophet (may Allah’s ṣalāh and abundant salām be upon him): **{Say, "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So, believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His words, and follow him that you may be guided.}** ²

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“By Him in Whose Hand is the soul of Muḥammad, there is no one from this nation, Jew or Christian, who hears about me, then dies without believing in that with which I was sent, except that he will be from the people of the Hellfire.”** ³

Islam is the only true religion accepted by Allah. He said: **{Indeed, the religion in the sight of Allah is Islam.}** ⁴ And He said: **{And whoever desires a religion other than Islam – it will never be accepted from him, and in the Hereafter, he will be among the losers.}** ⁵

¹ [Al-Zumar: 3]

² [Al-A’rāf: 158]

³ Narrated by Muslim (384)

⁴ [Āl ‘Imrān: 19]

⁵ [Āl ‘Imrān: 85]

Islam: is the true religion, guaranteed by Allah to be preserved and supported. As He says: **{It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, even if the polytheists dislike it.}** ¹

Islam is the complete religion that encompasses every good and benefit in its creed and legislation. It commands the oneness of Allah and prohibits shirk; it commands truthfulness and forbids lying; it commands justice and prohibits oppression; it commands trustworthiness and prohibits betrayal; it commands loyalty and prohibits treachery; it commands kindness to parents and forbids disobedience toward them; it commands maintaining ties of kinship and forbids severing them; it commands good treatment of neighbors and forbids harming them. Allah says: **{Indeed, Allah commands justice, good conduct, and giving to relatives and forbids immorality, bad conduct, and oppression. He admonishes you that perhaps you will be reminded.}** ²

¹ [Al-Tawbah: 33]

² [Al-Nahl: 90]



Wednesday: Fiqh Module – Etiquettes of Relieving Oneself

Our religion is a religion of purity, modesty, and etiquette. It has legislated specific manners for relieving oneself—manners that distinguish the human being, whom Allah has honored, from animals. Among these etiquettes are:

❖ Sunnah Acts When Entering the Lavatory:

1. It is sunnah to enter with the **left foot** and say: "**Bismillah. Allāhumma innī a‘ūdhu bika min al-khubthi wal-khabā’ith (O Allah, I seek refuge with You from the male and female devils).**"
If relieving oneself in the open, this supplication is said **before sitting down**.
The Prophet (may Allah’s ṣalāh and abundant salām be upon him) used to say:
"**Allāhumma innī a‘ūdhu bika min al-khubthi wal-khabā’ith (O Allah, I seek refuge with You from the male and female devils).**"¹
He also said: "**The screen between the jinn and the private parts of the children of Ādam when entering the toilet is to say: 'Bismillah'.**"²
2. It is sunnah to exit with the **right foot** and say: "**Ghufrānaka (I seek Your forgiveness).**"
In the ḥadīth: "**Whenever the Prophet (may Allah’s ṣalāh and abundant salām be upon him) exited the lavatory, he would say: 'Ghufrānaka'.**"³
The general principle is: the right side is used for honorable actions, while the left is used for removing harm.
3. If in an open area (desert or wilderness), it is sunnah to go far away and conceal oneself behind a wall, tree, or similar cover.
The narration says: "When the Prophet (may Allah’s ṣalāh and abundant salām be upon him) intended to relieve himself, he would go far away so that no one could see him."⁴

¹ Narrated by al-Bukhārī (142) and Muslim (375).

² Narrated by al-Tirmidhī (606).

³ Narrated by al-Bukhārī (148) and Muslim (266).

⁴ Narrated by Abū Dāwūd (2).

❖ **Istinjā' and Istijmār (Purification after Relieving Oneself):**

It is obligatory for a Muslim to purify themselves after relieving the call of nature—whether through istinjā' or istijmār—and it is prohibited to be negligent in this matter. The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said:

"Keep yourselves clean from urine, for most of the punishment of the grave is because of it." ¹

- **Istinjā'**: Removing the traces of excretion using water.
- **Istijmār**: Removing the traces of excretion with something other than water, such as stones, tissues, or similar items.

It is permissible to use stones or their equivalents alone, even if water is available. The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"When one of you goes to the toilet, let him clean himself with three stones, for they will suffice him."** ² However, using water is better, and combining both methods is more complete.

❖ **Rulings Related to Istijmār:**

1. One must use no fewer than three wipes. If three are not sufficient to purify the area, one must continue until it is clean.
2. It is sunnah to end the wiping on an odd number—like three, five, etc.
3. It is prohibited to use dung, bones, food, or anything considered sacred or respected—such as paper with Allah's name on it—for istijmār.

Salman (may Allah be pleased with him) said: "The Prophet (may Allah's ṣalāh and abundant salām be upon him) forbade us from cleaning ourselves with the right hand, or with fewer than three stones, or with dung or bones." ³ The term rajī' (dung) refers to dried animal droppings.

¹ Narrated by al-Dāraqtunī (1/128).

² Narrated by Aḥmad (6/108) and al-Dāraqtunī (144).

³ Narrated by Muslim (262).



Thursday: Sīrah Module – His Youth (may Allah’s ṣalāh and abundant salām be upon him)

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) worked as a shepherd during his youth to help relieve his uncle Abū Ṭālib of the financial burden of caring for him. When he reached the age of twelve, his uncle took him on a trade journey to the lands of al-Shām (Greater Syria). This was an act of compassion, as there was no one to care for him if he had been left behind. During this trip, he gained experience with people and insight into the ways of commerce. His uncle observed several signs about him during this journey that only increased his concern and care for him—such as a cloud shading him, a tree leaning to provide him shade, and a monk giving glad tidings about him and warning Abū Ṭālib to return to Makkah, fearing harm from the Jews.¹

When he reached the age of fifteen, he witnessed Ḥarb al-Fijār (the Sacrilegious War), and participated alongside his uncles on some of its days in defense of the sanctities.

Then, at the age of twenty, he witnessed the Ḥilf al-Fuḍūl, a pact in which the leaders of Quraysh agreed to support every oppressed person in Makkah and restore their rights. He later said: “I witnessed in the house of ‘Abdullāh ibn Jud‘ān a pact which, if I were invited to uphold it in Islam, I would accept it. They agreed to return rights to their owners and that no oppressor would overpower the oppressed.”²

Allah nurtured His Prophet with the best upbringing and fashioned him with the most complete character. He was the most handsome among his peers, the purest in manners, the most intelligent, the most truthful in speech, and the most trustworthy—earning the title “al-Amīn” (the Trustworthy).

Allah protected him from all immoralities—he never worshiped idols, never drank alcohol, nor committed any act that would dishonor his reputation or dignity.

¹ Reported by al-Tirmidhī (3620).

² Reported by al-Bayhaqī (6366), and Ibn Hishām (1/133).

Saturday: Ṣaḥābah Module – ‘Uthmān ibn ‘Affān (may Allah be pleased with him)

❖ His Name and Birth:

He is ‘Uthmān ibn ‘Affān ibn Abī al-‘Āṣ ibn Umayyah. His lineage joins with that of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) at the third grandfather, ‘Abd Manāf. He was born in al-Ṭā’if six years after the Year of the Elephant.

❖ His Life and Virtues:

‘Uthmān (may Allah be pleased with him) was handsome—neither short nor tall—with a dark complexion, soft skin, a thick beard, and abundant hair. He was among the most modest and shy of people. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“Shall I not show modesty toward one whom even the angels are shy of?”**¹

He was given the title “Dhū al-Nūrayn” (The Possessor of Two Lights) because he married two daughters of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him): Ruqayyah and then Umm Kulthūm.

He (may Allah be pleased with him) was among the most devout of the Companions, frequently narrating ḥadīth and reciting the Qur’ān. He would say: “If our hearts were pure, they would never tire of Allah’s words.”²

‘Uthmān was a wealthy merchant and spent generously for the sake of Allah. When the Prophet (may Allah’s ṣalāh and abundant salām be upon him) arrived in Madīnah, there was little fresh water available. He said: **“Who will buy the well of Rūmah to share its water with the Muslims, and he will have better than it in Paradise?”**³ ‘Uthmān purchased it from a Jew for twenty thousand dirhams and made it available to both rich and poor.

When the Prophet (may Allah’s ṣalāh and abundant salām be upon him) built the mosque and it became crowded, he said: **“Who will buy the courtyard of so-and-so’s family and add it to the mosque, and he will have better than it in Paradise?”**⁴

‘Uthmān (may Allah be pleased with him) bought the well with his own wealth for twenty-five thousand dirhams.

¹ Reported by Aḥmad (26466).

² Al-Bidāyah wa al-Nihāyah (7/214).

³ Reported by al-Tirmidhī (3703).

⁴ Reported by al-Tirmidhī (3703).



During the Battle of Tabūk, he equipped the army of hardship (Jaysh al-‘Ushrah) by providing one thousand camels and one hundred horses, supplying them completely, such that nothing was lacking—not even a rope or strap. He then brought ten thousand gold dinars and placed them in the lap of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him). The Prophet said: **“Nothing ‘Uthmān does after this day will harm him.”**¹

‘Uthmān ibn ‘Affān (may Allah be pleased with him) assumed the caliphate after ‘Umar (may Allah be pleased with him), becoming the third of the Rightly Guided Caliphs. His caliphate was marked by numerous great accomplishments:

- He compiled the Qur’ān into one unified muṣḥaf, from which four copies were made and distributed to major Islamic cities, ordering all other copies to be burned.
- He expanded and rebuilt both the Ḥaram in Makkah and the Prophet’s Masjid in Madīnah using stone.
- He continued the Islamic conquests that had begun under ‘Umar’s leadership: Alexandria, North Africa, and Cyprus were conquered, and the Islamic empire expanded both eastward and westward.

❖ His Death:

On Friday, the 18th of Dhū al-Ḥijjah, 35 AH, a group of rebels influenced by the sedition of the Jewish figure ‘Abdullāh ibn Saba’ attacked his house. Four noble youths from Quraysh were wounded defending him. ‘Uthmān (may Allah be pleased with him), sensing his time had come, freed twenty of his slaves, and said: “Last night, I saw the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) in my dream, along with Abū Bakr and ‘Umar. They said to me, ‘Be patient, for you will break your fast with us tomorrow.’” He then opened the muṣḥaf, and he was martyred while reciting it.²

He was buried in al-Baqi, and he was 82 years old at the time of his death.

¹ Reported by al-Tirmidhī (3701).

² Siyar A’lām al-Nubalā’ (1/204).

Weekly Knowledge Test – Week 3

Module	Question	Options	Correct Answer
Tafsīr Module	What is the way to protect oneself from sorcery and envy?	[a] Taking care of physical strength [b] Avoiding mixing with people [c] Prescribed supplications and legal invocations	c
Ḥadīth Module	Who is the true emigrant (muhājir)?	[a] The one who abandons what Allah has forbidden [b] The one who leaves his country seeking a livelihood [c] The one who settles in Makkah or Madīnah	a
‘Aqīdah Module	One of the characteristics of the religion of Islam is:	[a] A religion Allah imposed upon the Arabs specifically [b] A religion Allah imposed upon all people [c] A religion Allah imposed upon the closest angels	b
Fiqh Module	It is prohibited to purify oneself with:	[a] Brick [b] Stone [c] Food	c
Sīrah Module	What event did the Prophet (may Allah’s ṣalāh and abundant salām be upon him) witness at the age of twenty?	[a] The Pact of al-Fuḍūl [b] The Fijār War [c] Reconstruction of the Ka‘bah	b
Ṣaḥābah Module	Among the acts ‘Uthmān (may Allah be pleased with him) undertook during his caliphate:	[a] Establishment of governmental records [b] Compilation of the Qur’ān into one muṣḥaf [c] Dispatching the army of Usāmah	b



Week four

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Sunday: Tafsīr Module – Sūrat al-Nās

In the Name of Allah – the Most Merciful, the Bestower of Mercy
{Say, "I seek refuge in the Lord of mankind * The Sovereign of mankind * The God of mankind * From the evil of the retreating whisperer * Who whispers into the hearts of mankind * From among the jinn and mankind."}

❖ Topic of the Sūrah:

Encouragement to seek protection with Allah from the evil of Satan and his whispering.

❖ Difficult Words Explained:

Arabic Word	Transliteration	Meaning
أَعُوذُ	A'ūdhu	I seek refuge and protection.
رَبِّ النَّاسِ	bi-Rabbi al-Nās	Their Lord, Creator, and the One who manages their affairs.
إِلَهِ النَّاسِ	Ilāhi al-Nās	The only One truly worthy of worship by mankind.
الْوَسْوَاسِ	al-Waswās	The devil who plants doubts and falsehoods into hearts.
الْخَنَّاسِ	al-Khannās	The one who retreats and disappears when Allah is remembered.
مِنَ الْجِنَّةِ وَالنَّاسِ	mina al-jinnati wa al-nās	The whisperer may be from among the jinn or humans.

❖ Overall Meaning:

Al-Nās is a Makkan chapter and one of the two chapters of protection (al-Mu'awwidhatān). In it, Allah commands His servants to seek refuge in the Lord and Creator of mankind from the evil of the devil who whispers into their hearts with a subtle and inaudible voice. He casts doubts, fears, and negative thoughts, making evil appear attractive and good appear repulsive—especially when a person is heedless of the remembrance of Allah.

Just as the whispering devil may be from the jinn, he may also be from among humans who beautify falsehood, invite to evil, and spread doubts and corrupt ideas.

❖ Benefits from the Sūrah:

1. Allah is the true Lord—self-sufficient, sovereign over His creation, fully in control, and His command is final and absolute.
2. The cure for evil whispers and harmful thoughts lies in the constant remembrance of Allah and seeking refuge with Him from Satan.
3. One must seek refuge in Allah alone from everything they fear.
4. An evil companion is dangerous—he causes harm and leads others astray.



Monday: Ḥadīth Module – From the Traits of Hypocrisy

On the authority of ‘Abdullāh ibn ‘Amr (may Allah be pleased with them both), the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"There are four traits which, if found in a person, make him a complete hypocrite. And whoever possesses one of them has a trait of hypocrisy until he abandons it: when he speaks, he lies; when he makes a covenant, he breaks it; when he makes a promise, he betrays it; and when he disputes, he transgresses."** Agreed upon. ¹

❖ Explanation:

Nifāq (hypocrisy) means that a person outwardly displays something while concealing its opposite. It is of two types:

- **Creedal hypocrisy (nifāq i‘tiqādī):** This is when a person conceals disbelief while outwardly displaying Islam. Such a person is a disbeliever who will remain in the Hellfire forever.
- **Practical hypocrisy (nifāq ‘amalī):** This refers to actions described in the texts as traits of hypocrites, though the person's heart may still contain faith. This is considered among the major sins, but it does not expel one from the religion.

In this ḥadīth, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) warns against certain traits of practical hypocrisy. There are four such traits: whoever possesses all of them is a complete hypocrite, and whoever has one of them has within him a trait of hypocrisy until he abandons it:

1. **He becomes known among people for betrayal** – untrustworthy in handling responsibilities, wealth, secrets, or agreements.
2. **He becomes known for lying** – frequent falsehood in speech.
3. **He betrays covenants** – whenever he makes a promise or agreement, he does not fulfil it.
4. **He is unjust in disputes** – meaning he knowingly abandons the truth, presenting falsehood as truth and truth as falsehood in order to win the argument.

❖ Benefits from the Ḥadīth:

1. Practical hypocrisy includes many traits; the ones mentioned in the ḥadīth are the most common and harmful.
2. Betraying trust is condemned—whether in work, money, responsibilities, secrets, or otherwise.
3. Lying in speech is dangerous and a sign of hypocrisy.

¹ Narrated by al-Bukhārī (2459) and Muslim (58)

4. Breaking promises and covenants is prohibited; this includes promises to Allah and to people.
5. Disputing unjustly is forbidden.
6. One must be cautious of hypocrisy and the people of hypocrisy.
7. A person may have traits of both good and evil, belief and hypocrisy.



Tuesday: ‘Aqīdah Module – The Status of the Science of ‘Aqīdah

The science of ‘aqīdah (creed) is the most noble and greatest of all sciences. Its distinguished status comes from several key reasons:

1. **The nobility of knowledge is tied to the nobility of its subject**, and the subject of ‘aqīdah is Allah Himself—His names, attributes, actions, what is due to Him, and what He is exalted above. This is the greatest matter that can be known and the most important goal to pursue.
2. **The status of knowledge depends on people’s need for it**, and no science is more urgently needed than ‘aqīdah. The more correct and complete a servant’s understanding of their Lord is, the more reverent they become, the more obedient to His commands and laws, and the better prepared they are for the Hereafter.
3. **The science of ‘aqīdah is the greatest means to a tranquil life**. This creed connects the believer with their Creator, granting peace of mind, clarity of thought, and serenity of heart. Such a person is content with their Lord as Creator, Sustainer, Lawgiver, and Sole Object of Worship. Allah said: **{They who believe and do not mix their belief with wrongdoing – those will have security, and they are [rightly] guided.}** ¹
4. **The status of knowledge is realized by its benefit and the harm of its absence**. Pure and correct ‘aqīdah is the foundation for salvation in the Hereafter and the condition for the acceptance of all righteous deeds. On the other hand, shirk nullifies deeds and leads to eternal punishment in the Hellfire. Allah said: **{Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And whoever associates others with Allah has certainly gone far astray.}** ²
5. **Correct belief frees a person from dependency on created beings and working for their sake**. This is the true essence of honour and high status: to be a servant to Allah alone, to hope in none but Him, and to fear no one besides Him. This is complete success.

¹ [Al-An‘ām: 82]

² [Al-Nisā’: 116]

Wednesday: Fiqh Module – Prohibitions and Disliked Acts When Relieving Oneself

❖ Rulings on What Is Prohibited When Using the Toilet:

1. **It is prohibited to face or turn one's back to the qiblah when relieving oneself in an open area (desert):**
The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"When you go to relieve yourselves, do not face the qiblah nor turn your backs to it; rather, face east or west."** ¹
However, if one is within a building or structure, there is no harm, as Ibn 'Umar (may Allah be pleased with them both) said: "The prohibition is only for open spaces; but if something separates you and the qiblah, then there is no harm." ²
Still, it is preferable to avoid this even indoors.
2. **It is prohibited to recite the Qur'ān in the toilet or to enter with a muṣḥaf (physical copy of the Qur'ān):**
This is due to the Qur'ān being the noblest of speech, and entering with it or reciting it in such a place constitutes a form of disrespect.
3. **It is prohibited to hold one's private part with the right hand while urinating, or to clean oneself (istinjā') with it:**
The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"When one of you urinates, let him not hold his private part with his right hand, nor clean himself with his right hand."** ³
4. **It is prohibited to urinate in stagnant water:**
This refers to still water such as lakes, ponds, or swimming pools, because it pollutes and corrupts it. In the ḥadīth: "He prohibited urinating in still water." ⁴
5. **It is prohibited to relieve oneself in pathways, shaded areas, public facilities, or beneath fruit-bearing trees and similar places:**
The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Beware of the two acts that bring curses. "They asked, "What are the two things that bring curses, O Messenger of Allah?" He said: "One who relieves himself in the people's path or in their shade."** ⁵

¹ Narrated by al-Bukhārī (144) and Muslim (264)

² Narrated by Abū Dāwūd (14) and al-Tirmidhī (14)

³ Narrated by al-Bukhārī (154) and Muslim (267)

⁴ Narrated by al-Bukhārī (239) and Muslim (281)

⁵ Narrated by Muslim (269)



❖ **Acts Disliked (Makrūh) When Relieving Oneself:**

1. **It is disliked in open areas to expose one's private parts before reaching the ground:**
As mentioned in the ḥadīth: "When the Prophet (may Allah's ṣalāh and abundant salām be upon him) intended to relieve himself, he would not raise his garment until he was close to the ground."¹
2. **It is disliked to speak while relieving oneself:**
A man once passed by the Prophet (may Allah's ṣalāh and abundant salām be upon him) while he was urinating and greeted him with salām, but the Prophet did not respond.²
3. **It is disliked to urinate into crevices or holes in the ground:**
The Prophet (may Allah's ṣalāh and abundant salām be upon him) forbade urinating in burrows.³
4. **It is disliked to enter the toilet carrying something that contains the name of Allah, unless there is a need:**
In the ḥadīth: "When the Prophet (may Allah's ṣalāh and abundant salām be upon him) entered the toilet, he would remove his ring."⁴
A valid need includes things like entering with paper money that may get stolen or forgotten if left outside.

¹ Narrated by Abū Dāwūd (11)

² Narrated by Muslim (370)

³ Narrated by Abū Dāwūd (29) and al-Nasā'ī (34)

⁴ Narrated by Abū Dāwūd (19) and al-Tirmidhī (1746)

Thursday: Sirah Module – His Marriage (may Allah’s ṣalāh and abundant salām be upon him)

When the Prophet (may Allah’s ṣalāh and abundant salām be upon him) became well known among his people for his honesty and trustworthiness, Khadījah bint Khuwaylid (may Allah be pleased with her)—a woman of nobility and wealth—offered him the opportunity to trade on her behalf with her wealth in the land of Shām. He accepted and set out with the trade caravan from Makkah to Shām, accompanied by Maysarah, the servant of Khadījah.

He made a profit and caused her business to prosper. When the caravan returned, Maysarah told his mistress what he had witnessed of Muḥammad’s (may Allah’s ṣalāh and abundant salām be upon him) qualities and noble character. She was impressed by this and expressed her interest in marrying him.

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) married her. She was forty years old at the time, and he was twenty-five. She was the first of his wives, and the most beloved to him.

She lived with him in a noble and happy life. She supported him and comforted him, and he did not marry any other woman until after her death, which occurred twenty-five years after their marriage.

Khadījah (may Allah be pleased with her) bore all the Prophet’s (may Allah’s ṣalāh and abundant salām be upon him) children except for one. They were:

- al-Qāsim (after whom he was given the kunya Abū al-Qāsim)
- ‘Abdullāh – both of whom died in infancy
- Ruqayyah
- Zaynab
- Umm Kulthūm
- Fāṭimah

All were born from Khadījah (may Allah be pleased with her) except Ibrāhīm, whose mother was Māriyah al-Qibṭiyyah.



Saturday: Ṣaḥābah Module – ‘Alī ibn Abī Ṭālib (may Allah be pleased with him)

❖ His Name and Birth:

He is Abū al-Ḥasan ‘Alī ibn Abī Ṭālib ibn ‘Abd al-Muṭṭalib al-Hāshimī al-Qurashī, the cousin of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) and his son-in-law. He was born in Makkah ten years before the beginning of prophethood. When the Prophet (may Allah’s ṣalāh and abundant salām be upon him) was sent, ‘Alī was still a young boy, and he was the first of the youth to accept Islam.

❖ His Life and Virtues:

‘Alī (may Allah be pleased with him) was handsome in appearance, with large, dark eyes. He was a valiant horseman known for his courage and heroism, and he participated in every battle alongside the Prophet (may Allah’s ṣalāh and abundant salām be upon him).

Among the most notable of his virtues:

- He sacrificed himself for the Prophet (may Allah’s ṣalāh and abundant salām be upon him) on the night of the Hijrah by sleeping in his place, so that the polytheists would think the Prophet had not yet departed.
- He was among the scribes of revelation, entrusted with recording the Qur’ān.
- When the Prophet (may Allah’s ṣalāh and abundant salām be upon him) passed away, ‘Alī (may Allah be pleased with him) was the one who washed his body. Upon looking at him, he said:
“May my father be sacrificed for you! You were pure in life and pure in death.”¹

He was among the most knowledgeable of the Companions in Qur’ānic sciences. It was narrated that he said: “Ask me about the Book of Allah! There is not a single verse except that I know whether it was revealed during the night or the day, in the plains or the mountains.”²

The Ṭābi’ī Masrūq ibn al-Ajda’ said: “Knowledge came down to three: a scholar in Madīnah, a scholar in Shām, and a scholar in ‘Irāq. The scholar of Madīnah was ‘Alī ibn Abī Ṭālib, the scholar of Kūfah was ‘Abdullāh ibn Mas‘ūd, and the scholar of Shām was Abū al-Dardā’.”³

¹ Narrated by Ibn Mājah (1207)

² Tārīkh Dimashq (42/398)

³ Tārīkh Dimashq (42/410)

After the martyrdom of ‘Uthmān (may Allah be pleased with him), ‘Alī took on the leadership and became the fourth Rightly-Guided Caliph. During his caliphate, he commanded justice in the markets and ensured that merchants adhered to Islamic rulings.

He (may Allah be pleased with him) was known for his humility, asceticism, and focus on the Hereafter. On one occasion, al-Ashtar al-Nakha‘ī entered upon him and found him praying during the night. He said: “O Leader of the Believers! You fast by day, remain awake by night, and exhaust yourself in between!” ‘Alī (may Allah be pleased with him) replied: ‘The journey to the Hereafter is long, and it needs to be traversed by walking through the night.’”¹

❖ His Death:

‘Alī (may Allah be pleased with him) passed away on the 21st night of Ramaḍān, in the year 40 AH, as a result of a fatal blow to the head with a poisoned sword by Ibn Muljam during the Fajr prayer while leading the Muslims in the Maṣjid of Kūfah. He remained alive for three days after the attack, and then passed away at the age of 63 years. His caliphate lasted for five years.

¹ Majmū‘ Rasā‘il ibn Rajab (4/421)



Weekly Knowledge Quiz – Week 4

Module	Question	Options	Correct Answer
Tafsir Module	What is the meaning of 'Al-Khannās' ?	[a] The one who hides and flees during the remembrance of Allah [b] The one who casts doubts and falsehoods into hearts when heedless [c] The one who confuses the prayer of those praying	a
Ḥadīth Module	What is the ruling on practical hypocrisy?	[a] One of the major sins [b] Major shirk [c] Minor shirk	a
'Aqīdah Module	'Ilm al-'Aqīdah is the most honorable and greatest of all sciences because:	[a] It is related to acts of worship [b] It is related to Allah the Most High [c] Because of the depth of its issues	b
Fiqh Module	What is the ruling on speaking while relieving oneself?	[a] Makrūh (disliked) [b] Permissible [c] Ḥarām (forbidden)	a
Sīrah Module	Khadijah gave birth to all of the Prophet's (may Allah's ṣalāh and abundant salām be upon him) children except:	[a] Fāṭimah az-Zahrā' [b] Al-Qāsim [c] Ibrāhīm	c
Ṣaḥābah Module	'Alī (may Allah be pleased with him) was known for:	[a] Bravery and heroism [b] Frequent travel [c] Isolation	a

Week five

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Sunday: Tafsīr Module – Sūrat al-Kāfirūn

In the Name of Allah, the Most Merciful, the Bestower of Mercy

{Say: O disbelievers! * I do not worship what you worship. * Nor are you worshippers of what I worship. * Nor will I be a worshipper of what you have worshipped. * Nor will you be worshippers of what I worship. * To you is your religion, and to me is my religion.}

❖ Reason for Revelation:

It was revealed in response to a proposal made by some of the idolaters, suggesting that the Prophet (may Allah’s ṣalāh and abundant salām be upon him) worship their gods for one year, and in return, they would worship his God for a year — as a compromise to end the disputes between them and him in their view. ¹

❖ Virtue of the Sūrah:

It is reported from ‘Abdullāh ibn ‘Umar (may Allah be pleased with them both) that the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: “{Say: O disbelievers} equals one-fourth of the Qur’ān.” ²

It is reported from ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) who said: “I cannot count how many times I heard the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) recite in the two rak‘ahs after Maghrib and the two rak‘ahs before Fajr: {Say: O disbelievers} and {Say: He is Allah, the One}.” ³

❖ Theme of the Sūrah:

Disavowal of disbelief and its adherents.

❖ Difficult Words Explained:

Arabic Phrase	Transliteration	Meaning
لَا أَعْبُدُ مَا تَعْبُدُونَ	Lā a‘budu mā ta‘budūn	I do not (at present) worship what you worship.
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ	Wa-lā anā ‘ābidun mā ‘abadtum	I will never worship in the future what you worshipped.
لَكُمْ دِينُكُمْ	Lakum dīnukum	For you is your religion – your polytheism and disbelief.
وَلِي دِين	Wa liya dīn	For me is my religion – my sincerity and monotheism (tawḥīd).

¹ Tafsīr al-Ṭabarī (24/703).

² Reported by al-Tirmidhī (2893).

³ Reported by al-Tirmidhī (431).

❖ Overall Meaning:

Al-Kāfirūn is a Makkan sūrah that calls to sincerity and pure monotheism. It declares disavowal from all forms of polytheism and misguidance. Allah commands His Messenger (may Allah's ṣalāh and abundant salām be upon him) to firmly reject the hopes of the disbelievers that he would abandon the truth and join them in their false religion. The Prophet remains steadfast in the worship of Allah alone, while they persist in their worship of false deities. To them is their religion, inherited from their forefathers, and to him is his religion, which Allah has approved for him.

❖ Benefits from the Sūrah

1. Affirmation of the oneness of Allah in His divinity and the obligation to worship Him alone, rejecting the worship of idols.
2. Clear distinction between the people of faith and the people of polytheism, and disavowal from their ways and beliefs.
3. Everyone who does not single out Allah alone in worship and is not pleased with Islam as a religion is considered a disbeliever.



Monday: Ḥadīth Module – Encouragement to Uphold Taqwā of Allah

On the authority of Abū Dharr al-Ghifārī (may Allah be pleased with him), who said:
The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **“Fear Allah wherever you are, and follow a bad deed with a good one—it will erase it. And behave towards people with good character.”**¹

❖ Explanation:

This is a great ḥadīth in which the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) summarizes what a believer must uphold regarding the rights of Allah and the rights of His servants:

- **The right of Allah:** That the servant should fear Him as He ought to be feared by fulfilling the obligations and avoiding the prohibitions. Since human nature inclines to fall short, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) instructed to erase sins by following them with good deeds such as charity, sincere repentance, seeking forgiveness, and turning back to Allah. This wipes out the bad deeds and purifies the heart.
- **The right of the people:** To treat them with excellence—by displaying good character, kindness in speech, a cheerful face, patience, tolerance, refraining from harm, and pardoning others’ faults.

❖ Benefits from the Ḥadīth:

1. The obligation to uphold taqwā (fear of Allah), which is the counsel of Allah to the early and later generations, and the advice of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) to his ummah.
2. The reality of taqwā is to place between yourself and the punishment of Allah a barrier—by doing what He has obligated and avoiding what He has prohibited.
3. Performing a good deed after committing a sin is a means for that sin to be erased.
4. Encouragement to display good character with people, as Allah said: **{And speak to people good [words]}**.²

¹ Reported by Imām Aḥmad (21441), and al-Tirmidhī (1988).

² [Al-Baqarah: 83].

Tuesday: ‘Aqīdah Module – The Fruits of Sound ‘Aqīdah**The Fruits of Sound ‘Aqīdah:**

The fruits of ‘aqīdah are the noble results that arise from adhering to it. These are numerous and varied, including:

1. Sincerity in intention and worship to Allah alone, for whoever has a sound belief and correct knowledge of their Lord will glorify Him, remain mindful of Him, and purify their deeds for His sake.
2. Perfect love and veneration of Allah, in accordance with His Most Beautiful Names and Lofty Attributes.
3. Determination and seriousness in matters, such that the believer never misses an opportunity for righteous action without taking advantage of it—hoping for Allah’s reward—and avoids sinful acts—fearing His punishment.
4. Ease in obedience and resistance to desires, since a fundamental part of belief is knowing that Allah is ever watchful, that there is resurrection, and that deeds will be rewarded or punished.
5. Tawhīd leads to the forgiveness of sins and expiation of misdeeds. In the ḥadīth qudsī: **“O son of Ādam, if you were to come to Me with sins filling the earth, and then meet Me not associating anything with Me, I would come to you with forgiveness filling it.”**¹
6. Tawhīd is the greatest cause for entering Paradise and avoiding the Hellfire. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“Whoever bears witness that there is no deity worthy of worship except Allah alone with no partner, and that Muḥammad is His servant and messenger, and that ‘Īsā is the servant of Allah and His messenger and His word which He bestowed upon Maryam, and a spirit from Him, and that Paradise is true and the Fire is true—Allah will admit him to Paradise regardless of his deeds.”**²
7. Sound ‘aqīdah is the greatest reason for the increase of blessings and removal of harm in this life and the next. Allah says: **{If only the people of the towns had believed and feared Allah, We would have opened to them blessings from the heavens and the earth.}**³
8. Correct belief lightens distress and soothes calamities. It comforts the heart and calms the soul, and allows the believer to meet trials with contentment, patience, and trust in Allah’s wisdom and kindness, as well as a proper understanding of the nature and end of this worldly life.

¹ Narrated by al-Tirmidhī (3540).

² Narrated by al-Bukhārī (3252) and Muslim (28).

³ [Al-A‘rāf: 96].



Wednesday: Fiqh Module – Sunan al-Fiṭrah (The Natural Dispositions)

Sunan al-Fiṭrah are among the noble characteristics brought by our pure religion, due to what they contain of cleanliness, purification, and good appearance. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **“Five are from the fiṭrah: shaving the pubic hair, circumcision, trimming the moustache, plucking the armpit hair, and clipping the nails.”**¹

They are called “fiṭrah” because the one who practices them is described as being upon the natural disposition that Allah created people upon and preferred for them — to be in the best form and most complete appearance. It is also the ancient sunnah which Allah chose for His prophets and which the divine laws agreed upon.

The details are as follows:

1. **Shaving the pubic hair:** This refers to removing the hair around the private area. It is called *istihdād* due to the use of a blade like a razor. Its removal brings cleanliness and beautification. It is also permissible to remove it using manufactured hair-removers and not only razors.
2. **Circumcision:** It is obligatory for males and a recommended sunnah for females. The best time for circumcision is during childhood as healing is quicker and the child grows up in a state of completeness. Its wisdom includes:
 - It is the sunnah of the Prophet Ibrāhīm (peace be upon him) and the tradition of the ḥanīf monotheists.
 - It ensures purity and protects from the gathering of impurity.
 - It regulates sexual desire, preventing extremes in either direction.
3. **Trimming the moustache and shaving it closely:** Authentic narrations encourage trimming the moustache and leaving the beard to grow, as this entails cleanliness, represents manliness, and opposes the practices of disbelievers and distinguishes men from women. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **“Trim the moustaches and leave the beards, and differ from the Magians.”**²
 And he said: **“Be different from the polytheists; grow the beards and trim the moustaches.”**³
 "Trimming" and "shaving closely" mean cutting it very short.
4. **Clipping the nails:** Trimming the nails beautifies them, removes accumulated dirt underneath, and prevents resembling beasts.
5. **Plucking the armpit hair:** It is recommended to remove the armpit hair by plucking, shaving, or any other method for the sake of cleanliness and removing bad odors.

¹ Reported by al-Bukhārī (5889) and Muslim (257).

² Reported by Muslim (260).

³ Reported by al-Bukhārī (5892) and Muslim (258).

In addition to these five traits, another five are added:

- Using the siwāk (tooth-stick),
- Rinsing the nose and mouth,
- Istinjā' (cleaning oneself after relieving oneself),
- Washing the joints, which are the knuckles and folds of the fingers where dirt accumulates.

The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **“Ten are from the fiṭrah: trimming the moustache, growing the beard, using the siwāk, rinsing the nose with water, clipping the nails, washing the joints, plucking the armpit hair, shaving the pubic hair, and using water for istinjā'.”**¹

¹ Reported by Muslim (261).



Thursday: Sīrah Module – The Incident of the Black Stone

When the Prophet (may Allah’s ṣalāh and abundant salām be upon him) reached the age of thirty-five — that is, five years before his Prophethood — Quraysh undertook the reconstruction of the Ka‘bah. This was due to damage caused by floods that had swept through Makkah at the time. They divided the labor among the tribes, with each tribe taking responsibility for a specific side of the Ka‘bah, building it with stones taken from the valley.

Once the structure was completed, a dispute arose regarding who would earn the honor of placing the Black Stone back in its position. Each tribe wanted this distinction for itself, and tension began to mount until war seemed imminent. At that point, Abū Umayyah ibn al-Mughīrah al-Makhzūmī intervened and proposed that the first person to enter through the gate of the Sacred Mosque would act as the arbitrator. They agreed to this proposal and waited.

The first to enter was the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him). As soon as they saw him, they cried out, “This is the Trustworthy One! We accept him as the judge!”

They informed him of the dispute. He (may Allah’s ṣalāh and abundant salām be upon him) requested that they bring a cloth, then he placed the Black Stone in the center of it. He then asked the leader of each tribe to hold onto one side of the cloth and raise it together until it reached the proper position in the wall. After they had done so, he (may Allah’s ṣalāh and abundant salām be upon him) took the stone and placed it into its place with his own hands. ¹

By doing this, he resolved the emerging conflict, displayed his profound wisdom, and revealed the soundness of his judgment.

¹ Al-Bidāyah wa al-Nihāyah (2/300).

Saturday: Ṣaḥābah Module – ‘Abd Al-Raḥmān ibn ‘Awf (may Allah be pleased with him)

❖ His Name and Birth:

He was: ‘Abd al-Raḥmān ibn ‘Awf ibn ‘Abd ‘Awf ibn ‘Abd ibn al-Ḥārith ibn Zuhrah ibn Kilāb. His lineage meets that of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) at “Kilāb ibn Murrāh.” He was born in Makkah around ten years after the Year of the Elephant. His name before Islam was “‘Abd ‘Amr,” but when he embraced Islam, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) named him ‘Abd al-Raḥmān.¹ He was known as Abū Muḥammad.

❖ His Life and Virtues:

‘Abd al-Raḥmān ibn ‘Awf (may Allah be pleased with him) was among the earliest to embrace Islam—one of the first eight. He was also one of the ten who were promised Paradise, and one of the earliest emigrants (muḥājirūn) in both migrations. He was chaste, generous, and gave much in the path of Allah. He was humble and ascetic, and would walk among his servants such that he could not be distinguished from them due to his humility and simplicity.

He was also a skilled merchant, well-versed in trade. Among the famous stories regarding his business: when he arrived in Madīnah, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) formed a bond of brotherhood between him and Sa‘d ibn al-Rabī‘ al-Anṣārī. Sa‘d offered to share his wealth with him, but ‘Abd al-Raḥmān declined and said, “Show me the market.” He then engaged in trade, bought and sold, and soon earned considerable wealth.²

‘Abd al-Raḥmān (may Allah be pleased with him) participated in the Battle of Badr, the Pledge of al-Riḍwān, and all other battles.

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) once prayed behind him during the Expedition of Tabūk.³

After the assassination of ‘Umar (may Allah be pleased with him), he excused himself from taking up leadership during the consultative council (shūrā).

He was especially dutiful toward the Mothers of the Believers after the death of the Prophet (may Allah’s ṣalāh and abundant salām be upon him), regularly supporting them with wealth and care. When death approached him, he bequeathed four hundred dīnārs to every remaining veteran of Badr—around one hundred men—and left a large sum to each of the Mothers of the Believers.⁴

❖ His Death:

He died in the year 32 AH at the age of 75. ‘Uthmān ibn ‘Affān (may Allah be pleased with him) led the funeral prayer over him, and he was buried in al-Baqī‘.

¹ Ṭabarānī (253).

² Ṣaḥīḥ al-Bukhārī (5072).

³ Ṣaḥīḥ al-Bukhārī (4421); Ṣaḥīḥ Muslim (274).

⁴ Al-Bidāyah wa al-Nihāyah (10/255).



❖ **His Death:**

He died in the year 32 AH at the age of 75. ‘Uthmān ibn ‘Affān (may Allah be pleased with him) led the funeral prayer over him, and he was buried in al-Baqī’.

Test Your Knowledge – Week Five

Category	Question	Choices	Correct Answer
Tafsīr Module	What is one of the virtues of Sūrat al-Kāfirūn?	[a] It equals one-third of the Qur'an. [b] It equals one-fourth of the Qur'an. [c] It equals one-half of the Qur'an.	b
Ḥadīth Module	What is the reality of taqwā (piety)?	[a] To place between you and the punishment of Allah a barrier, by doing what He commands and avoiding what He forbids. [b] To abandon the worldly life and its pleasures. [c] To reduce speech and observe silence frequently.	a
‘Aqīdah Module	What is the greatest cause by which Allah admits one to Paradise?	[a] Tawḥīd (Islamic monotheism). [b] Prayer. [c] Charity.	a
Fiqh Module	Which of the following is from the Sunnan of the Fiṭrah?	[a] Applying perfume. [b] henna. [c] Circumcision	c
Sīrah Module	How old was the Prophet (may Allah’s ṣalāh and abundant salām be upon him) during the incident of the Black Stone?	[a] 30 years old. [b] 35 years old. [c] 40 years old.	b
Ṣaḥābah Module	From the virtues of ‘Abd al-Raḥmān ibn ‘Awf (may Allah be pleased with him) is:	[a] Equipping the army of ten thousand. [b] Compiling the Qur’an into one Muṣḥaf. [c] The Prophet (may Allah’s ṣalāh and abundant salām be upon him) praying behind him.	c



Week six

To access the audio version:
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Sunday: Tafsīr Module – Sūrat al-Naṣr

In the Name of Allah, the Most Merciful, the Bestower of Mercy
{When the victory of Allah has come and the conquest, * And you see the people entering into the religion of Allah in multitudes, * Then glorify the praises of your Lord and seek His forgiveness. Indeed, He is ever Accepting of repentance.}

❖ Topic of the Sūrah:

Glad tidings to the Prophet (may Allah's ṣalāh and abundant salām be upon him) of divine victory and the nearing completion of the message.

❖ Difficult Words Explained:

Arabic Word	Transliteration	Meaning
الْفَتْحُ	al-faṭḥ	The Conquest — referring to the conquest of Makkah in the 8th year AH.
أَفْوَاجًا	afwājan	In large groups — crowds entering Islam one after another.
فَسَبِّحْ بِحَمْدِ رَبِّكَ	fassabbih bi-ḥamdi rabbik	Glorify your Lord while praising Him with gratitude.
تَوَّابًا	tawwābā	The One who accepts repentance repeatedly from His servants.

❖ Overall Meaning:

Al-Naṣr is a Madinan sūrah. In it, Allah gives His Messenger (may Allah's ṣalāh and abundant salām be upon him) two things:

- A glad tidings: of divine support, the conquest of Makkah, and the people embracing Islam in large numbers.
- An instruction: to glorify Allah in gratitude, to praise Him, and to seek His forgiveness.

This is because such a decisive victory marked the nearing end of the Prophet's mission (may Allah's ṣalāh and abundant salām be upon him) on earth.

❖ Benefits from the Sūrah:

1. Fulfillment of Allah's promise to His Prophet (may Allah's ṣalāh and abundant salām be upon him).
2. The obligation of showing gratitude to Allah when His blessings are realized —
 - with the tongue, by praising Him,
 - with the limbs, by obeying Him and refraining from disobedience,



- with the heart, by acknowledging that the blessing is from Allah alone, as a bounty, not a deserved reward.
- 3. The obligation of humility and attributing all virtue and success to Allah.
- 4. Encouragement to persist in remembrance of Allah — glorifying, praising, and declaring His oneness.
- 5. Emphasis on continual repentance and seeking Allah’s forgiveness.
- 6. The recommendation to say: “Subhānaka Allāhumma wa bi ḥamdik, Allāhumma ighfir lī” in rukū‘ and sujūd, as established in the Sunnah. ¹

¹ Reported by al-Bukhārī (4968) and Muslim (484).

Monday: Ḥadīth Module – The Virtue of Calling to Guidance and the Danger of Calling to Misguidance

On the authority of Abū Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Whoever calls to guidance will have a reward similar to the rewards of those who follow him – without their rewards decreasing in the least – and whoever calls to misguidance will bear a burden of sin similar to the sins of those who follow him – without their sins decreasing in the least."**¹

❖ Explanation:

This ḥadīth encourages calling others to guidance and righteous deeds and warns against calling to misguidance, innovation, and corruption. The reward of the one who calls to guidance and clarifies the truth to people is that he will receive the same reward as those who follow him, without their rewards being diminished. And the punishment of the one who calls to misguidance and sin is that he will bear the same burden of sin as those who follow him, without it reducing their sins.

❖ Benefits from the Ḥadīth:

1. The virtue of calling to Allah and spreading goodness.
2. The extreme danger of calling to misguidance and evil.
3. Encouragement to initiate acts of righteousness, hoping others will follow, and caution against initiating evil lest one becomes a model for it.
4. The obligation to beware of callers to misguidance, including evil companions and others.

¹ Reported by Muslim (2674).



Tuesday: ‘Aqīdah Module – The Testimony of Lā ilāha illa-llāh (There is no deity worthy of worship except Allah)

❖ The Status of the Testimony Lā ilāha illa-llāh:

This testimony is the declaration of tawḥīd (Islamic monotheism), the foundation of sincerity, the word of piety, and the firmest handhold. It is the first pillar of Islam, the dividing line between disbelief and faith, the heaviest statement on the scale (on the Day of Judgement). Indeed, it is the key to Paradise, and for its sake, Allah sent the messengers, revealed the scriptures, and for it, the Day of Judgement will occur—dividing people into the wretched and the blissful. Therefore, it is obligatory upon every believer to care about this statement and give it its true estimation.

❖ The Meaning of the Testimony Lā ilāha illa-llāh:

Just as this testimony has words that must be uttered, it also has a meaning that must be understood and acted upon, and mere utterance without comprehension or commitment is not enough.

- The meaning of "ashhadu" (I testify): I affirm, acknowledge, and assert with certainty.
- The meaning of "ilāh" (a god): The one who is worshipped and adored; the One whom hearts turn to in love and devotion.

Thus, the meaning of “Lā ilāha illa-llāh” is:

There is no deity truly worthy of worship except Allah.

As Allah says: **{That is because Allah is the Truth, and that which they call upon besides Him is falsehood.}**¹

❖ The Pillars of the Testimony Lā ilāha illa-llāh:

This magnificent statement is built upon two foundational pillars:

1. **Negation** – in the words: “Lā ilāha”, negating the divinity of all false gods.
2. **Affirmation** – in the words: “illa-llāh”, affirming true divinity for Allah alone.

The evidence for these two pillars is the statement of Allah: **{And [mention] when Ibrāhīm said to his father and his people: Indeed, I am disassociated from what you worship except for He who created me – and indeed, He will guide me. And He made it a lasting word among his descendants that they might return.}**²

¹ [Al-Hajj: 62]

² [Al-Zukhruf: 26–28]

Wednesday: Fiqh Module – The Siwāk (Tooth-stick)

❖ The Virtue of the Siwāk:

The siwāk is among the strongly recommended sunnan. Over a hundred aḥādīth mention its merit, all of which encourage and urge its use. From the Sunnah of the Prophet (may Allah's ṣalāh and abundant salām be upon him) is that he would consistently use the siwāk with great care—almost commanding his ummah to do so as an obligation, had he not feared difficulty for them. Instead, he prescribed it as a sunnah in all times. He said: **"The siwāk purifies the mouth and pleases the Lord."** ¹

❖ Times When the Siwāk Is Emphatically Recommended:

1. **At wuḍū' (ablution):** The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"If it were not that I would cause hardship for my ummah, I would have ordered them to use the siwāk at every wuḍū'."** ²
It should be used during the rinsing of the mouth, as this leads to a deeper level of cleanliness and purification.
2. **At prayer times,** whether for an obligatory or voluntary prayer. We are commanded to appear in a complete state of cleanliness and refinement during worship, to reflect its nobility. The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"If it were not that I would cause hardship for my ummah, I would have commanded you to use the siwāk at every ṣalāh."** ³
3. **When reciting the Qur'ān,** as a means of purifying and perfuming the mouth.
4. **Upon waking from sleep,** because sleep causes changes in mouth odor, and the siwāk helps restore freshness. It is authentically reported that the Prophet (may Allah's ṣalāh and abundant salām be upon him): **"Whenever he would rise during the night, he would scrub his mouth with the siwāk."** ⁴
The word yashūṣu means: "he would rub" or "scrub."
5. **When entering the masjid or one's home** – based on the ḥadīth of 'Ā'ishah (may Allah be pleased with her), when she was asked: "What was the first thing the Prophet (may Allah's ṣalāh and abundant salām be upon him) would do upon entering his house?" She replied: "He would begin with the siwāk." ⁵
6. **When there has been prolonged silence,** or when the teeth have yellowed, or when the breath has changed due to eating or otherwise — all of which call for purification and freshening the mouth.

¹ Al-Bukhārī (1934) [Mu'allaq].

² Al-Bukhārī (1934) [Mu'allaq].

³ Al-Bukhārī (887), Muslim (252).

⁴ Al-Bukhārī (245), Muslim (255).

⁵ Muslim (253).



❖ **Manner of Performing the Siwāk:**

It is recommended that the siwāk be from a rawḍ al-arāk (*salvadora persica*) twig — fresh, soft, that does not splinter or injure the mouth — as this was the siwāk used by the Prophet (may Allah’s ṣalāh and abundant salām be upon him).

The Sunnah is fulfilled by using a toothbrush and paste for cleaning the mouth and teeth, but using the arāk twig is better — because it was the Sunnah of the Prophet (may Allah’s ṣalāh and abundant salām be upon him), it contains natural beneficial substances, and it is easier to obtain and less expensive.

If a person does not have anything to use for siwāk, it suffices for him to use his finger to clean his mouth, as this has been reported from the description of the Prophet’s wuḍū’.¹

¹ Aḥmad (1/158).

Thursday: Sīrah Module – His Devotion in the Cave

When Allah intended to send His mercy to the servants, He instilled in our Prophet Muḥammad (may Allah's ṣalāh and abundant salām be upon him) a love for solitude, and He made detestable to him the evil deeds and sins committed by his people.

His preferred place for this seclusion was the Cave of Ḥirā', which is a cave situated at the peak of Mount al-Nūr, east of Makkah, on the left side of the road to 'Arafāt. This cave was known for its distance from central Makkah, its isolation from the noise and falsehood of the people, and for its location that inspires contemplation and reflection. When one looks out from it, they see nothing but low-lying mountains, as if in prostration glorifying Allah Almighty — and above them, a sky stretching far, clear in its expanse, unobstructed as far as the eye can see.

The Prophet (may Allah's ṣalāh and abundant salām be upon him) would worship there, as the devout among the people of that time used to do. He would stay in the cave for several nights at a time, and sometimes even for an entire month. In this, Khadījah (may Allah be pleased with her) was an excellent support — she would regularly check on him, especially if he stayed away for long periods. She would bring him food and drink, sit with him for a while, and then leave him to his devotion and reflection.

He remained upon this until Allah sent down revelation upon him and appointed him as a Messenger to all of mankind — as a bringer of glad tidings and a warner, calling to Allah by His permission and as a shining light.



Saturday: Ṣaḥābah Module – Ṭalḥah ibn ʿUbaydillāh (may Allah be pleased with him)

❖ His Name and Birth:

He is Ṭalḥah ibn ʿUbaydillāh ibn ʿUthmān ibn ʿAmr ibn Kaʿb ibn Saʿd ibn Taym ibn Murrah. His lineage joins with the lineage of the Prophet Muḥammad (may Allah’s ṣalāh and abundant salām be upon him) at Murrah ibn Kaʿb. He was born in Makkah fifteen years before the Prophethood.

❖ His Life and Virtues:

Ṭalḥah (may Allah be pleased with him) was among the early forerunners to Islam — one of the first eight to accept it, one of the ten promised Paradise, and one of the six members of the Shūrā council selected by ʿUmar ibn al-Khaṭṭāb to appoint the next Caliph after him. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) gave him the glad tidings of martyrdom in his lifetime, saying: **"Whoever wants to look at a martyr walking on the face of the earth, let him look at Ṭalḥah ibn ʿUbaydillāh."** ¹

He was generous, open-handed, and frequently spent in the path of Allah. He would not allow anyone from the Banū Taym to remain in need — he would provide for their families, support their widows, sponsor their servants, and pay off the debts of those burdened by them.² On one occasion, he sold a piece of land for seven hundred thousand (dirhams). When the money was brought to him, he said: "A man in whose house this (wealth) stays overnight without knowing what may befall him from Allah is deluded about Him."

So, he spent the entire night having his servant distribute it in the streets of Madīnah until morning, and not a single dirham remained!³ He (may Allah be pleased with him) was also courageous and valiant. He defended the Prophet (may Allah’s ṣalāh and abundant salām be upon him) at the Battle of Uḥud until his hand was paralyzed — and it remained so until his death. ⁴

He lowered his back for the Prophet (may Allah’s ṣalāh and abundant salām be upon him) to climb upon during the battle, prompting the Prophet to say: **"Ṭalḥah has fulfilled (his duty)."** ⁵

¹ Reported by al-Tirmidhī (3739).

² Al-Ṭabaqāt al-Kubrā (3/166).

³ Tārīkh al-Ṭabarī (4/405).

⁴ Reported by al-Bukhārī (3724).

⁵ Reported by al-Tirmidhī (3738).

Once, the Prophet (may Allah's ṣalāh and abundant salām be upon him) recited the verse: **{Among the believers are men who were true to what they pledged to Allah. Some of them have fulfilled their vow, and some are still waiting, but they have never changed (their commitment) in the least}**,¹ and he pointed to Ṭalḥah and said: **"He is among them."**²

❖ His Death:

Ṭalḥah (may Allah be pleased with him) passed away in Rajab, 36 AH, at the age of sixty-four. He was buried in Baṣrah.

¹ [Al-Aḥzāb: 23]

² Ḥilyat al-Awliyā' (270).



Weekly Knowledge Test – Week 6

Module	Question	Options	Correct Answer
Tafsīr Module	What is the glad tidings mentioned in Sūrat Al-Naṣr?	[a] The conquest of Constantinople [b] The conquest of Makkah [c] The conquest of Egypt	b
Ḥadīth Module	What is the reward for one who calls to guidance and explains it to the people?	[a] Entry into Paradise without reckoning [b] Protection from the trial of the Dajjāl [c] That he will have the same reward as theirs	c
‘Aqīdah Module	What is the meaning of the phrase "Lā ilāha illa Allah"?	[a] There is none existent but Allah [b] None is truly worshipped except Allah [c] There is no deity in existence that is worshipped except Allah	b
Fiqh Module	What is the ruling on using the siwāk (tooth-stick)?	[a] An individual obligation [b] A communal obligation [c] A confirmed Sunnah	C
Sīrah Module	Where is the Cave of Ḥirā’ located?	[a] In Mount Uḥud [b] In Mount al-Nūr [c] In Mount al-Ṣafā	b
Ṣaḥābah Module	From the stories of Ṭalḥah’s bravery (may Allah be pleased with him) is that:	[a] He fought with two swords [b] He defended the Prophet at Uḥud until his hand was paralyzed [c] He led the conquest of Constantinople	b

Week seven

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Sunday: Tafsīr Module – Sūrat al-Masad

In the Name of Allah, the Most Merciful, the Bestower of Mercy

{Perish the two hands of Abū Lahab, and may he perish! * His wealth and whatever he earned will not avail him. * He will burn in a flaming fire. * And his wife—the carrier of firewood— * Around her neck is a rope of twisted palm fiber.}

❖ Theme of the Sūrah:

A declaration of the loss and destruction of Abū Lahab and his wife.

❖ Reason for Revelation:

When the Prophet (may Allah's ṣalāh and abundant salām be upon him) called his people and said: "**Indeed, I am a warner to you before a severe punishment,**" his uncle Abū Lahab stood up and said, "May you perish! Is this what you gathered us for?" So Allah revealed these verses. ¹

❖ Difficult Words Explained:

Arabic Term	Transliteration	Meaning
تبت	Tabbat	Perished, ruined, destroyed
وتب	Wa tabb	He truly suffered loss and destruction
حمالة الحطب	Ḥammālata al-ḥaṭab	She used to carry thorny wood and throw it in the Prophet's path
جيدها	Jīdihā	Her neck
من مسد	Min masad	A rope of twisted, rough palm fiber, used to raise and throw her into the fire

❖ Overall Meaning:

Al-Masad is one of the Makkī sūrahs from the *Mufaṣṣal* Module of the Qur'ān. It is also known as *Sūrat Tabbat*. This sūrah uniquely addresses one of the major enemies of Allah and His Messenger (may Allah's ṣalāh and abundant salām be upon him): Abū Lahab (ʿAbd al-ʿUzzā ibn ʿAbd al-Muṭṭalib), the Prophet's own uncle, who fiercely opposed him, plotted against him, and incited others to harm the Muslims. His enmity was not limited to himself—his wife, Umm Jamīl (Arwā bint Ḥarb), actively participated in harming the Prophet (may Allah's ṣalāh and abundant salām be upon him) in every possible way. As a result, Allah threatened both of them with a severe punishment, and specified a unique torment for his wife.

¹Al-Bukhārī (4973), Muslim (208).

❖ Benefits from the Sūrah:

1. The prohibition of harming the believers and the righteous servants of Allah.
2. Wealth, children, status, and lineage are of no benefit if accompanied by disbelief in Allah.
3. A proof of the truthfulness of the Prophet's message—this sūrah declared that Abū Lahab and his wife would enter the Fire, and despite living for ten more years, neither of them accepted Islam, not even outwardly.



Monday: Ḥadīth Module – The Virtue of Gaining Understanding in the Religion

On the authority of Mu‘āwiyah (may Allah be pleased with him), who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"Whomever Allah intends good for, He gives him understanding of the religion."** Agreed upon ¹

❖ Explanation:

Understanding the religion (fiqh) refers to knowledge of the laws and rulings of Allah’s religion. It is the noblest and most virtuous type of knowledge, since it is the inheritance of the Prophets, who did not leave behind anything except knowledge.

This ḥadīth shows that seeking knowledge of the religion is a clear sign that Allah intends good for a person. He grants such a person ease in learning about Him, understanding His revealed religion, and knowing the path to His pleasure and success in the Hereafter.

By implication, the ḥadīth also indicates that the one who turns away from seeking Islamic knowledge and shows no concern for it is not someone Allah intends good for, as he is deprived of the means by which goodness and happiness are attained.

❖ Benefits from the Ḥadīth:

1. Encouragement to gain understanding of the religion and a statement of its virtue and high status.
2. The virtue of seeking religious knowledge includes learning any aspect of the religion—be it in ‘aqīdah, fiqh, ḥadīth, or other areas.
3. The virtue of seeking religious knowledge applies even when using modern means made easy by Allah—such as online networks, electronic devices, trustworthy websites, and beneficial platforms.
4. Warning against neglecting to gain understanding of the religion, as this is a sign that Allah does not intend good for the individual.

¹Reported by al-Bukhārī (3116) and Muslim (1037).

Tuesday: 'Aqīdah Module – The Conditions of the Testimony: "Lā ilāha illa-Allah"

The testimony "Lā ilāha illa-Allah" (There is no deity worthy of worship except Allah) has seven conditions established by the shar'ī evidences. It is incumbent on every Muslim to strive in fulfilling them so that this word may be beneficial before his Lord.

The Conditions Are:

1. **Knowledge ('Ilm):** meaning: to understand its meaning and to know what it entails of negation and affirmation, so that one may act upon it and apply it in life.
Allah said: {**So know that there is no deity worthy of worship except Allah**} ¹
And He said: {**Except those who bear witness to the truth while they know**} ²
2. **Certainty (Yaqīn):** that the one who utters it has no doubt, fully affirming its meaning in the heart. The opposite of certainty is doubt and hesitation, and the testimony is invalid if uttered with hesitation or uncertainty.
Allah said: {**Only those are believers who believe in Allah and His Messenger, then do not doubt**} ³
And the Prophet (may Allah's ṣalāh and abundant salām be upon him) said: "**I bear witness that there is no deity worthy of worship except Allah, and that I am the Messenger of Allah. No servant meets Allah with them, not doubting them, except that he will enter Paradise.**" ⁴
3. **Acceptance (Qabūl):** meaning: to accept and be pleased with all that the testimony requires, without rejection or arrogance.
Allah said regarding the polytheists: {**Indeed, when it was said to them: 'Lā ilāha illa-Allah,' they were arrogant.**} ⁵
4. **Submission (Inqiyād):** To submit and yield to what the testimony requires.
{**And return in repentance to your Lord and submit to Him.**} ⁶
5. **Truthfulness (Ṣidq):** To utter it truthfully, so that the tongue agrees with the heart, both inwardly and outwardly.
The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: "**No one says: There is no deity worthy of worship except Allah, Muḥammad is the Messenger of Allah,' truthfully from his heart except that Allah makes the Fire unlawful for him.**" ⁷ If someone says it with the tongue while the heart rejects it, he is a hypocrite, and it will not benefit him. {**And of the people are some who say: 'We believe in Allah and the Last Day,' but they are not believers. They [think to] deceive Allah and those who believe, but they deceive not except themselves, and they do not perceive.**} ⁸

¹ [Muḥammad: 19]

² [Al-Zukhruf: 86]

³ [Al-Hujurat: 15]

⁴ Narrated by Muslim (27)

⁵ [Al-Ṣaffat: 35]

⁶ [Al-Zumar: 54]

⁷ Narrated by al-Bukhārī (128) and Muslim (32)

⁸ [Al-Baqarah: 8–9]



6. **Sincerity (Ikhlāṣ):** To utter it purely for the sake of Allah, seeking His Face alone—not out of showing off or worldly gain.
The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: "**Indeed, Allah has made the Fire unlawful for the one who says: 'Lā ilāha illa-Allah' seeking thereby the Face of Allah.**" ¹
7. **Love (Maḥabbah):** To love this statement, love what it means, and love those who act by it—placing that love above all other loves. He said: **{But those who believe are stronger in love for Allah.}** ²

¹ Narrated by al-Bukhārī (425) and Muslim (657)

² [Al-Baqarah: 165]

Wednesday: Fiqh Module – Wuḍū' (Ablution)**❖ Virtues of Wuḍū' :****1. Allah's Love for the One Who Purifies Himself:**

Allah says: {Indeed, Allah loves those who repent often and loves those who purify themselves.} ¹

2. Radiance and Brightness on the Day of Judgment at the Places of Wuḍū' :

The Messenger (may Allah's ṣalāh and abundant salām be upon him) said: "My ummah will be called on the Day of Resurrection with bright faces and limbs from the traces of wuḍū'. So, whoever among you can increase the brightness, let him do so." ²

3. Expiation of Sins and Elevation of Ranks:

The Messenger (may Allah's ṣalāh and abundant salām be upon him) said: "Shall I not inform you of what erases sins and raises ranks?"

They said, "Yes, O Messenger of Allah." He said: "Performing wuḍū' properly despite difficulties, taking many steps to the masājid, and waiting for the next prayer after the prayer—that is the ribāṭ (constant readiness)." ³

4. Adornment in Paradise with Jewelry at the Places Washed in Wuḍū' :

The Messenger (may Allah's ṣalāh and abundant salām be upon him) said: "The adornment of the believer will reach the places that the wuḍū' reaches." ⁴

❖ The Ruling on Wuḍū' :

Wuḍū' is sometimes recommended and sometimes obligatory.

It is recommended for a Muslim to remain in a state of purity throughout the day; this is the most complete and virtuous state. For this reason, the Prophet (may Allah's ṣalāh and abundant salām be upon him) said: "No one maintains wuḍū' consistently except a believer." ⁵

¹ [Al-Baqarah: 222]

² Narrated by al-Bukhārī (136), Muslim (246)

³ Narrated by Muslim (251)

⁴ Narrated by Muslim (250)

⁵ Narrated by Aḥmad (22414)



❖ **However the recommendation is emphasized in the following situations:**

1. When mentioning Allah or reciting the Qur'ān; the Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"I disliked to mention Allah except while in a state of purity."** ¹
2. Before sleeping; the Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"When you go to bed, perform wudū' as you do for prayer."** ²
3. It is recommended for a person in a state of janābah (major impurity) to perform wudū' if they intend to eat, drink, sleep, or return to intercourse; 'Ā'ishah (may Allah be pleased with her) said: **"When the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) was in a state of janābah and wanted to eat or sleep, he would perform wudū' like that for prayer."** ³
And he said: **"If one of you approaches his wife and wishes to return again, let him perform wudū'."** ⁴
4. It is recommended to perform wudū' before taking a ghusl (ritual bath), as this was his practice (may Allah's ṣalāh and abundant salām be upon him). ⁵

❖ **Obligatory Acts Requiring Wudū' :**

1. **Prayer**; the Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"Allah does not accept the prayer of any one of you who becomes impure until he performs wudū'."** ⁶
2. **Ṭawāf (circumambulation)**; as it is reported that: "He performed wudū' and then performed ṭawāf around the House." ⁷
3. **Touching the muṣḥaf without a barrier**; based on the verse: {None touch it except the purified.} ⁸
And the Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"None should touch the Qur'ān except one who is in a state of purity."** ⁹

¹ Narrated by Ibn Ḥibbān (806)

² Narrated by al-Bukhārī (247)

³ Narrated by Muslim (305)

⁴ Narrated by Muslim (308)

⁵ Narrated by Muslim (316)

⁶ Narrated by Muslim (223)

⁷ Narrated by al-Bukhārī (1614), Muslim (1235)

⁸ [Al-Wāqī'ah: 79]

⁹ Narrated by Mālik (1/199), al-Dāraquṭnī (1/121)

Thursday: Sīrah Module – The Beginning of Revelation

When our Prophet (may Allah's ṣalāh and abundant salām be upon him) approached the age of forty, the signs of prophethood began to appear. The first of these signs was truthful dreams during sleep – he would not see any dream except that it would come true as clearly as the break of dawn. During this time, he continued to devote himself to worship in the cave of Ḥirā', distancing himself from the misguidance and heedlessness of his people, while Allah, the Exalted, was preparing him for a momentous affair.

On a Monday, the twenty-first of Ramaḍān, the truth suddenly came to him while he was in the cave. Jibrīl (Gabriel), peace be upon him, came to him and seized him, enveloping him tightly until he was exhausted. Then he released him and said, "Read." He replied, "**I am not one who reads.**" Jibrīl repeated this twice more, and each time the Prophet (may Allah's ṣalāh and abundant salām be upon him) gave the same answer. Then Jibrīl said: "**{Read in the name of your Lord who created – Created man from a clinging substance. Read, and your Lord is the Most Generous – Who taught by the pen – Taught man that which he knew not.}**"¹

That was the first revelation sent down to him by Allah.

The Prophet (may Allah's ṣalāh and abundant salām be upon him) returned home trembling, his heart quaking. He entered upon his wife Khadijah (may Allah be pleased with her) and said, "**Cover me! Cover me!**" So, they covered him until the fear subsided.

Then he recounted to Khadijah what had occurred and said, "**I feared for myself!**" She replied, "Never! Rejoice! By Allah, Allah will never disgrace you! Indeed, you uphold family ties, speak the truth, bear the burdens of others, help the needy, honour the guest, and assist in every good cause."

She then went with him to her cousin, Waraqah ibn Nawfal, who was elderly and knowledgeable in the scriptures of the People of the Book. Khadijah said to him, "O cousin, listen to what your nephew has to say." The Prophet (may Allah's ṣalāh and abundant salām be upon him) informed him of what had happened. Waraqah replied, "This is the Nāmūs (the Angel Jibrīl) who was sent to Mūsā. Would that I were young again! Would that I were alive when your people drive you out!" The Prophet (may Allah's ṣalāh and abundant salām be upon him) asked, "**Will they drive me out?**" Waraqah said, "Yes. No man has ever come with what you have brought except that he was opposed. If I live to see that day, I will support you strongly." But not long after that, Waraqah passed away.²

¹ [Al-'Alaq: 1–5]

² The story is recorded in Ṣaḥīḥ al-Bukhārī (4953) and Ṣaḥīḥ Muslim (160)



Saturday: Ṣaḥābah Module – Al-Zubayr ibn al-‘Awwām (may Allah be pleased with him)

❖ His Name and Birth:

He is: Al-Zubayr ibn al-‘Awwām ibn Khuwaylid ibn Asad ibn ‘Abd al-‘Uzzā ibn Quṣayy ibn Kilāb ibn Murrāh ibn Ka‘b. He shares lineage with the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) at Quṣayy ibn Kilāb.

He was born seventeen years before the Prophethood. He was raised an orphan in Makkah, as his father al-‘Awwām was killed in the Ḥarb al-Fijār (the Sacrilegious War).

❖ His Life and Virtues:

He (may Allah be pleased with him) was fair-skinned, tall, and had a light beard on the cheeks. He was among the earliest to accept Islām and was also among the first to migrate to Abyssinia. He was one of the ten who were given glad tidings of Paradise. He accepted Islām at a young age. His uncle used to wrap him in a mat and smoke him over fire, saying, “Renounce your religion!” But al-Zubayr would say, “I will never disbelieve!”¹

He migrated to Abyssinia in the first migration but did not stay long. He later migrated to Madīnah, where his son ‘Abdullāh ibn al-Zubayr was born – the first child to be born to the Muslims in Madīnah. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) praised him, saying: “**Every Prophet has a disciple (ḥawārī), and my disciple is al-Zubayr.**”²

He was the ḥawārī of the Prophet, his maternal cousin (through his aunt Ṣafiyyah), and the husband of Asmā’ bint Abī Bakr, known as Dhātu al-Niṭāqayn.

He was also the first person to draw a sword in Islām. He participated in all the battles, was the commander of the right flank in the Battle of Badr, and carried one of the three flags of the Muhājirūn at the Conquest of Makkah. He was among those whom ‘Umar ibn al-Khaṭṭāb dispatched as reinforcements to ‘Amr ibn al-‘Āṣ during the conquest of Egypt.

He was also one of the six members of the shūrā (consultative council) chosen by ‘Umar to select the next caliph after him.

He was known for his devotion and piety. Among his wise sayings: “Whoever is able to secure for himself a hidden deed of righteousness, then let him do so.”³

❖ His Death:

He passed away in Rajab of the year 36 AH in Baṣrah at the age of sixty-four, and was buried there.

¹ Al-Ṭabarānī (239)

² Al-Bukhārī (3719), Muslim (2415)

³ Al-Zuhd by Imām Aḥmad (119)

Weekly Knowledge Test – Week 7

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of 'al-masād'?	[a] Soft silk [b] Coarse fiber [c] Chains of iron	b
Ḥadīth Module	One of the signs that Allah wants good for a servant is that He grants him:	[a] A lot of wealth [b] A high position [c] Understanding in religion	c
'Aqīdah Module	What is the meaning of sincerity (ikhḷāṣ) in the testimony that there is no deity but Allah?	[a] That it is his last words before death [b] That he seeks Allah's Face alone by saying it [c] That he says it after every prayer	b
Fiqh Module	Among the virtues of wuḍū' (ablution) is:	[a] Expiation of sins [b] Increased provision [c] Righteous offspring	a
Sīrah Module	Our Prophet Muḥammad ibn 'Abdillāh was sent as a Prophet and Messenger at the age of:	[a] 30 years [b] 40 years [c] 50 years	b
Ṣaḥābah Module	Al-Zubayr ibn al-'Awwām (may Allah be pleased with him) was known as:	[a] The orator of the Messenger of Allah [b] The trustworthy of this nation [c] The disciple (ḥawārī) of the Prophet	c



Week eight

To access the audio version:
On the *Daily Modules channel* from *al-Mawārid al-ʿIlmiyyah*:

YouTube

Telegram

SoundCloud

Sunday: Tafsīr Module – Sūrat Quraysh

In the Name of Allah, the Most Merciful, the Bestower of Mercy
{For the accustomed security of Quraysh * Their accustomed security [in] the caravan of winter and summer * Let them worship the Lord of this House * Who has fed them against hunger and has secured them from fear.}

❖ Topic of the Sūrah:

Clarifying Allah's favour upon Quraysh and the obligation they owe to Him.

❖ Difficult Words Explained:

Arabic Transliteration	Meaning
الإيلاف al-īlāf	From alifa – to become familiar or accustomed
رِحْلَةَ الشِّتَاءِ rihlat al-shitā'	The winter trade journey – to Yemen
وَالصَّيْفِ al-ṣayf	The summer trade journey – to Shām (Greater Syria)

❖ Overall Meaning:

Sūrat Quraysh is a Makkan sūrah, also known as Al-Īlāf. It was revealed as a reminder to the tribe of Quraysh of the immense blessings Allah granted them and of what those blessings demand in return. Despite living in a barren, uncultivated land, Allah gave them safety through their proximity to the Ḥaram and abundance through successful trade journeys to Shām in summer and to Yemen in winter. These two secure, profitable journeys became a regular and familiar routine. Without these two blessings—safety and provision—they would have had neither status among the tribes nor stability in their land.

❖ Benefits from the Sūrah:

1. One must always recall the blessings of Allah, attribute them to Him alone, and beware of being ungrateful.
2. The alternation of seasons is one of Allah's favours due to the variety of benefits it brings for people, animals, and crops.
3. The status, sanctity, and significance of the Ka'bah in the sight of Allah and people.
4. The importance of security as one of the greatest blessings that demands gratitude.
5. When a person is granted both safety and provision, they are even more obliged to devote themselves to Allah's worship and obedience.



Monday: Ḥadīth Module – Beneficial Prophetic Advice

On the authority of Abū Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said:

"My close companion advised me to do three things: to fast three days of every month, to pray two rak'ahs of al-Ḍuḥā prayer, and to pray Witr before I sleep." Agreed upon. ¹

❖ Explanation:

This ḥadīth contains three prophetic pieces of advice concerning some of the most emphasized voluntary acts of worship — fasting and prayer.

- **The first advice:** Fasting three days of every month. This is equal to fasting the entire month in reward, as one good deed is rewarded tenfold. Thus, maintaining this practice brings the reward of fasting the whole year. The preferred days are the 13th, 14th, and 15th of the lunar month, though it is also permissible to fast on other days.
- **The second advice:** Praying al-Ḍuḥā. The minimum is two rak'ahs. Its time extends from when the sun rises above the horizon by the length of a spear until shortly before zuhr. The best time is near its end, when the heat intensifies. Performing this prayer suffices in place of many acts of charity and remembrance, and is a means of expressing gratitude to Allah for the blessing of sound limbs and joints.
- **The third advice:** Praying Witr. It is a confirmed Sunnah that the Prophet (may Allah's ṣalāh and abundant salām be upon him) consistently maintained, both while at home and traveling. The minimum is one rak'ah. A person may increase it to three, five, seven, nine, or eleven rak'ahs. Its time begins after 'ishā' and ends at dawn. If someone misses it due to sleep or forgetfulness, it is recommended to make it up during the day as an even-numbered prayer.

❖ Benefits from the Ḥadīth:

1. A believer should regularly advise his family and companions with beneficial reminders.
2. When the Prophet (may Allah's ṣalāh and abundant salām be upon him) addresses an individual from the ummah, it is a general message for the entire ummah.
3. Some acts of worship bring immense reward despite being few in number or effort.
4. It is recommended to pray Witr before sleeping for the one who does not expect to wake up at night, and to delay it for the one who usually prays late at night.

¹ Reported by al-Bukhārī (1981) and Muslim (721).

Tuesday: ‘Aqīdah Module – The Testimony That Muḥammad Is the Messenger of Allah

❖ The Status of the Testimony That Muḥammad Is the Messenger of Allah:

The testimony that “Muḥammad is the Messenger of Allah” is the second pillar of the shahādah. One part of the testimony is not valid without the other — both must be affirmed together: “I bear witness that there is no deity worthy of worship except Allah, and I bear witness that Muḥammad is the Messenger of Allah.” Belief in the prophethood of our Prophet Muḥammad (may Allah’s ṣalāh and abundant salām be upon him) is a necessary obligation; Islam is not valid without it. For this reason, when the Prophet (may Allah’s ṣalāh and abundant salām be upon him) sent Mu‘ādh ibn Jabal to Yemen to call its people to Islam, he instructed him by saying: **“Indeed, you are coming to a people from the People of the Book, so let the first thing you call them to be the testimony that none has the right to be worshipped but Allah, and that Muḥammad is the Messenger of Allah.”**¹

❖ The Meaning of the Testimony That Muḥammad Is the Messenger of Allah:

This testimony means affirming with certainty that Muḥammad ibn ‘Abdillāh is truly the Messenger of Allah — that Allah chose him specifically for revelation and prophethood, and that He sent him to all beings, both jinn and humans, to call them to truth and to the true religion. He is the Seal of the Prophets; there is no prophet after him (may Allah’s ṣalāh and abundant salām be upon him). Allah the Exalted said: {**Say: O mankind, I am the Messenger of Allah to you all**}²

He also said: {**O Prophet, indeed We have sent you as a witness, and a bringer of glad tidings, and a warner, and one who invites to Allah by His permission, and a light-giving lamp.**}³

And He said: {**Muḥammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets.**}⁴

❖ Requirements of the Testimony That Muḥammad Is the Messenger of Allah:

This testimony requires four essential matters — without them, it is not valid:

1. Obeying him in what he commanded.
2. Believing him in what he informed.
3. Avoiding what he forbade and warned against.
4. Worshipping Allah only through what he legislated.

¹ Reported by al-Bukhārī (1425) and Muslim (19).

² [Al-A‘rāf: 158]

³ [Al-Aḥzāb: 45–46]

⁴ [Al-Aḥzāb: 40]



Wednesday: Fiqh Module – The Obligatory Acts of Wuḍūʾ

The obligatory acts of wuḍūʾ are its essential components without which it is not valid. They are six in total, mentioned by Allah in the verse of wuḍūʾ: **{O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and [wash] your feet to the ankles.}** ¹

❖ These obligatory acts are detailed as follows:

1. Washing the entire face, including rinsing the mouth and nose, because the mouth and nose are part of the face, and the Prophet (may Allah’s ṣalāh and abundant salām be upon him) used to rinse his mouth and nose in his wuḍūʾ. ² The boundaries of the face: from the top of the forehead to the bottom of the chin (lengthwise), and from ear to ear (widthwise).

The beard is part of the face. If it is light and does not cover the skin, both its outer and inner parts must be washed. If it is thick and covers the skin, then washing the outer part is obligatory while combing through the inner part is recommended.

2. Washing the hands from the fingertips to the elbows, because the Prophet (may Allah’s ṣalāh and abundant salām be upon him) made sure the water reached his elbows. ³

3. Wiping the entire head along with the ears once.

- Wiping only part of the head or excluding the ears is not valid because the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“The ears are part of the head.”** ⁴
- Any method of wiping the head is valid, but the best way is to place both wet hands at the front of the head, move them to the nape of the neck, then return them to where one began.
- Then, the index fingers are inserted into the ear canals, and the thumbs used to wipe their outer surfaces.
- Women perform this the same as men and do not wipe over braids or hair that hangs beyond the head.

4. Washing the feet up to the ankles, as the Prophet (may Allah’s ṣalāh and abundant salām be upon him) washed his feet until he went up past the ankle. ⁵

5. Performing the acts in order, i.e., washing the face, then the arms, then wiping the head, then washing the feet. This is because Allah mentioned them in this sequence and the Prophet (may Allah’s ṣalāh and abundant salām be upon him) performed wuḍūʾ in this order. ⁶

¹ [Al-Māʾidah: 6]

² Reported by Muslim (235)

³ Reported by al-Dāraquṭnī (1/83)

⁴ Reported by al-Tirmidhī (37)

⁵ Reported by Muslim (246)

⁶ Reported by Muslim (235)

6. Continuity (muwālāh), meaning that each body part must be washed immediately after the previous one, without delay. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) performed wuḍū’ in a continuous sequence. ¹

❖ **The Wisdom Behind These Specific Body Parts in Wuḍū’**

1. They are the most exposed parts of the body and are most likely to collect dirt and impurities.
2. They are the body parts most used in committing sins. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“Whoever performs wuḍū’ and perfects it, his sins will depart from his body — even from beneath his fingernails.”** ²

¹ Reported by Muslim (235)

² Reported by Muslim (245)



Thursday: Sīrah Module – The Secret Call

After what happened to our Prophet (may Allah’s ṣalāh and abundant salām be upon him) in the cave of Ḥirā’ and the surprise arrival of Jibrīl (peace be upon him), the revelation paused for a period, lasting as long as Allah willed. During that time, the Prophet did not see anything. Then revelation resumed once again — but this time with the command of delivering the message and bearing its responsibility. Allah revealed: **{O you who covers himself [with a garment], arise and warn, and your Lord glorify, and your garments purify, and uncleanness avoid.}**¹ In these verses, Allah commanded him to warn his people against shirk (associating partners with Him) and to call them to tawḥīd (the oneness of Allah).

So, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) rose to the task of da‘wah with full determination, embarking upon his mission with complete dedication. He began his call in secret, and those whom Allah opened their hearts to Islam responded to him. Within his household, the first to believe was his wife Khadijah (may Allah be pleased with her). Also, among the first to accept Islam was ‘Alī ibn Abī Ṭālib (may Allah be pleased with him), who was ten years old at the time and living under the Prophet’s care, having been taken in to assist his uncle during a time of famine. His freed slave Zayd ibn Ḥārithah (may Allah be pleased with him) also accepted Islam.

From outside the Prophet’s household, Abū Bakr (may Allah be pleased with him) was the first to embrace Islam. From the moment he accepted the faith, he supported the Prophet (may Allah’s ṣalāh and abundant salām be upon him) and assisted him in spreading the message. Through his efforts, the following individuals accepted Islam: ‘Uthmān ibn ‘Affān, Ṭalḥah ibn ‘Ubayd Allāh, Sa‘d ibn Abī Waqqāṣ, ‘Abd al-Raḥmān ibn ‘Awf, al-Zubayr ibn al-‘Awwām and Abū ‘Ubaydah ‘Āmir ibn al-Jarrāḥ (may Allah be pleased with them all).

Other early Muslims during this period included:

- ‘Ammār ibn Yāsir
- Bilāl ibn Rabāḥ
- Ja‘far ibn Abī Ṭālib
- al-Arḥam ibn Abī al-Arḥam — in whose house the Muslims would gather secretly (may Allah be pleased with them all).

The call remained secret, but the number of believers grew steadily day after day, until after three years, when Allah commanded His Messenger to proclaim the religion openly and make the da‘wah public.

¹ [Al-Muddaththir: 1–5]

Saturday: Ṣaḥābah Module – Sa‘d ibn Abī Waqqāṣ (may Allah be pleased with him)

❖ His Name and Birth:

He was Sa‘d ibn Abī Waqqāṣ al-Qurashī al-Zuhrī. His father, Abū Waqqāṣ, was Mālik ibn Wahīb ibn ‘Abd Manāf ibn Zuhrah ibn Kilāb. He was born in Makkah fourteen years before the Prophethood.

❖ His Life and Virtues:

He embraced Islam at a young age. Some say he was the third to embrace Islam, while others say he was the seventh. He was among the ten given glad tidings of Paradise, and from the earliest forerunners to Islam. He witnessed all the battles alongside the Prophet (may Allah’s ṣalāh and abundant salām be upon him). He was the first person to shoot an arrow in the path of Allah, during the first military expedition sent by the Prophet (may Allah’s ṣalāh and abundant salām be upon him) against a Quraysh caravan in the first year after the Hijrah.

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) praised him, saying: **"This is my uncle — let a man show me his uncle!"**.¹ This was because Sa‘d was from Banū Zuhrah, the same clan as the Prophet’s mother.

On the Day of Uḥud, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said to him: **"Shoot, may my father and mother be sacrificed for you!"**²

He also made du‘ā’ for him: **"O Allah, make his aim accurate and accept his supplications."**³ As a result, he became among the most skilled archers and keenest in eyesight.

‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him) appointed him as a commander over the army that was sent to fight the Persians. He led the Muslims to victory at the Battle of al-Qādisiyyah, and opened the cities of Kisrā (the Sassanid capital) in Iraq. He was appointed by ‘Umar as governor of Kūfah after Sa‘d had founded the city in 17 AH, by the command of ‘Umar. He was also one of the six members of the shūrā council selected by ‘Umar to appoint the next caliph after his death.

He was known for his asceticism, piety, and withdrawing from worldly conflicts. Among his wise words to his son were: "O my son, if you intend to pray, perfect your wuḍū’. Then pray as if it were your final prayer. Beware of greed, for it is present poverty. Be content, for contentment is wealth. Avoid anything for which you must make an excuse — whether in speech or action — and do whatever you like after that."⁴

¹ Narrated by al-Tirmidhī (3752).

² Narrated by al-Bukhārī (2905) and Muslim (2411).

³ Narrated by al-Ḥākim (3/500).

⁴ Al-Zuhd by Imām Aḥmad (149).



❖ **His Death:**

He passed away in the year 55 AH in al-‘Aqīq and was buried in Madīnah. He was the last of the Muhājirūn to pass away.

Weekly Knowledge Test – Week 8

Module	Question	Options	Correct Answer
Tafsīr Module	Where was Quraysh's winter journey to?	[a] To Yemen [b] To Shām [c] To Abyssinia	a
Ḥadīth Module	When does the time for Ḍuḥā prayer begin?	[a] After Fajr [b] After sunrise [c] When the sun is a spear's length above the horizon	c
‘Aqīdah Module	What does the testimony that Muḥammad is the Messenger of Allah mean?	[a] Knowing details of his life and events [b] Affirming that he is truly the Messenger of Allah, chosen with revelation and message [c] Honouring his Companions and showing them respect	b
Fiqh Module	How many obligatory acts are there in wuḍū' (ablution)?	[a] Four [b] Five [c] One	b
Sīrah Module	How many years did the secret call (da'wah) last?	[a] Three years [b] Four years [c] Five years	a
Ṣaḥābah Module	What distinguished Sa'd ibn Abī Waqqāṣ (may Allah be pleased with him)?	[a] First to shoot an arrow in the cause of Allah [b] First martyr in Islam [c] First of the Anṣār to accept Islam	a



Week nine

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Sunday: Tafsīr Module – Sūrat al-Mā'ūn

In the Name of Allah, the Most Merciful, the Bestower of Mercy

{Have you seen the one who denies the Recompense? * That is the one who repulses the orphan * And does not encourage the feeding of the poor. * So, woe to those who pray * [But] who are heedless of their prayer * Those who make a show [of their deeds] * And withhold [simple] assistance.}

❖ Theme of the Sūrah:

Clarifying the characteristics of those who deny the religion: describing them, condemning their actions, and warning those who resemble them.

❖ Reason for Revelation:

The beginning of the sūrah was revealed about al-‘Āṣ ibn Wā’il al-Sahmī: {**Have you seen the one who denies the Recompense? * That is the one who repulses the orphan and does not encourage the feeding of the poor**}; and the rest was revealed about ‘Abdullāh ibn Ubayy ibn Salūl, the hypocrite: {**So woe to those who pray...**} to the end of it. ¹

❖ Difficult Words Explained:

Arabic Term	Transliteration	Meaning
يُكَذِّبُ بِالذِّينِ	yukadhhibu bi-d-dīn	Denies the recompense on the Day of Judgement
يُدْعُ الْيَتِيمَ	yadu‘u al-yatīm	Pushes away the orphan forcefully and denies their rights
وَلَا يَحْضُرُ	wa-lā yaḥḍḍu	Does not encourage or motivate others
فَوَيْلٌ	fa-wayl	A severe punishment
سَاهُونَ	sāhūn	Heedless and negligent, delay or abandon the prayer
يُرَاءُونَ	yurā’ūn	Show off their deeds to people (for praise)
وَيَمْنَعُونَ الْمَاعُونَ	wa-yamna‘ūna al- mā’ūn	They withhold even small, everyday items of help that are normally lent freely

¹ Al-Nāsikh wal-Mansūkh by Ibn Sallāmah (p. 205).



❖ **Overall Meaning:**

Al-Mā'ūn condemns the traits of those who deny the Day of Judgment and the Hereafter. The first trait is pushing away the orphan and wronging them without mercy or care for their rights. Another trait is the failure to encourage feeding the poor, neither doing it themselves nor urging others.

Then, Allah warns of punishment for those who pray yet are heedless of their prayers—delaying or neglecting them. These include hypocrites who only perform deeds to be seen by others, not sincerely for Allah. They also refuse to help others even with basic household items like a pot, axe, or bucket.

❖ **Benefits from the Sūrah:**

1. Belief in the Day of Judgment necessitates fulfilling the rights of Allah and His servants.
2. The virtue of honouring orphans and feeding the needy, and being attentive to their needs.
3. The obligation of preserving the prayer and the warning against delaying it.
4. The necessity of sincerity in worship, and a warning against showing off or seeking praise.
5. Encouragement to offer assistance to others, including lending items and helping with one's possessions.

Monday: Ḥadīth Module – Warning Against Harming the Muslims

On the authority of Abū Ṣirmah (may Allah be pleased with him), he said: The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Whoever harms a Muslim, Allah will harm him; and whoever causes hardship to a Muslim, Allah will cause hardship to him."**¹

❖ Explanation:

This ḥadīth conveys two important meanings:

1. It is strictly forbidden to harm a Muslim or bring hardship upon him — whether physically, emotionally, financially, or through his family or children. Anyone who does so will be dealt with by Allah Himself.

Examples of harming others include deception and trickery in business, cheating and concealing faults in trade, wronging a partner or neighbor, a husband oppressing his wife — such as unjustly keeping her suspended or preventing her from seeking divorce except by compensation, or unfairly favoring one wife over the other, and similar forms of harm.

2. The recompense matches the deed — in both good and evil. Whoever acts in a way that pleases Allah, Allah will love him. But whoever commits what angers Allah, Allah will be displeased with him. Whoever shows ease to a Muslim, Allah will ease matters for him in this world and the Hereafter. But whoever harms or burdens a Muslim, Allah will harm or burden him in return.

❖ Benefits from the Ḥadīth:

1. From the perfection of Allah's justice and mercy is that He forbade mutual harm and hardship between Muslims, and commanded mercy and brotherhood.
2. From Allah's wisdom, for which He is praised, is that He made the reward correspond to the deed — both in good and evil.
3. Some sins bring about swift punishment in this world.
4. The Muslim has honor and sanctity with his Lord; Allah does not accept that it be violated.

¹ Reported by al-Tirmidhī (1940) and Ibn Mājah (2342).



Tuesday: ‘Aqīdah Module – The Obligation of Loving the Messenger (may Allah’s ṣalāh and abundant salām be upon him)

The greatest form of love that is obligatory upon the servant is the love of Allah, the Exalted. It is the highest form of love. Allah says: **{But those who believe are stronger in love for Allah.}**

¹ This is because He is the Lord, the Creator of all creation, and the One who bestows all blessings — both apparent and hidden — upon His servants.

Following this comes the love of His Messenger Muḥammad (may Allah’s ṣalāh and abundant salām be upon him), because he is the one who called to Allah, made Him known, conveyed His law, and clarified His rulings. Every good the believers attain in this world and the Hereafter was made available through this Messenger. No one will enter Paradise except by following him and adhering to his Sunnah.

His rank is one that Allah Himself has elevated: He is the servant of Allah and His Messenger, His chosen one from among all creation, the most perfect of messengers, the best of creation, and the final Prophet. He is the most God-fearing and devout of all creation. Allah sent him to both jinn and mankind, made obedience to him obligatory, and commanded all to follow him. Allah expanded his chest, elevated his remembrance, and decreed humiliation and disgrace upon those who oppose his command.

He is the one who will hold the Praiseworthy Station on the Day of Judgment, as Allah said: **{And it may be that your Lord will raise you to a Praiseworthy Station.}** ² This is the station of intercession, where Allah will permit him to intercede for mankind and relieve them of the terrors of that Day. Allah has exalted his status by sending ṣalāh upon him Himself, as well as His angels, and He commanded the believers to do the same, saying: **{Indeed, Allah and His angels send blessings upon the Prophet. O you who believe, send blessings upon him and greetings of peace.}** ³

Loving the Prophet is an obligation and part of faith. He (may Allah’s ṣalāh and abundant salām be upon him) said: **"Three things, whoever possesses them, will taste the sweetness of faith: that Allah and His Messenger are more beloved to him than anything else; that he loves a person only for the sake of Allah; and that he hates to return to disbelief after Allah has saved him from it just as he hates to be thrown into the Fire."** ⁴

This love must be placed above the love of every other being besides Allah. He (may Allah’s ṣalāh and abundant salām be upon him) also said: **"None of you truly believes until I am more beloved to him than his child, his father, and all of mankind."** ⁵

¹ [Al-Baqarah: 165]

² [Al-Isrā’: 79]

³ [Al-Aḥzāb: 56]

⁴ Reported by al-Bukhārī (16), Muslim (43)

⁵ Reported by al-Bukhārī (15), Muslim (44)

Wednesday: Fiqh Module – Sunan of Wuḍū'

Sunan of wuḍū' are the recommended acts performed during ablution. The one who performs them is rewarded, but there is no sin on the one who leaves them. These include the following:

1. **Saying the basmalah at the beginning:** due to the Prophet's (may Allah's ṣalāh and abundant salām be upon him) command to do so. ¹
2. **Using the siwāk:** based on his saying: "**Were it not that I might overburden my ummah, I would have commanded them to use the siwāk with every wuḍū'.**" ²
3. **Washing the hands three times at the start of wuḍū':** as described in the Prophet's (may Allah's ṣalāh and abundant salām be upon him) manner of performing wuḍū'. ³
4. **Exaggerating in rinsing the mouth and nose (for one who is not fasting):** based on his saying: "**Exaggerate in rinsing your nose unless you are fasting.**" ⁴
5. **Rubbing (each limb) during washing:** as he (may Allah's ṣalāh and abundant salām be upon him) used to rub his forearms when performing wuḍū'. ⁵
6. **Combing through a thick beard with water so that it reaches the inside:** based on the narration: "**The Prophet (may Allah's ṣalāh and abundant salām be upon him) would pass water beneath his chin and comb through his beard.**" ⁶ If the beard is light and does not cover the skin, then combing is obligatory.
7. **Beginning with the right limbs before the left:** such as in the hands and feet. It is narrated that: "**The Prophet (may Allah's ṣalāh and abundant salām be upon him) loved starting from the right side in his purification, putting on shoes, combing his hair, and in all of his affairs.**" ⁷
8. **Washing each limb three times though once is obligatory:** It is reported that: "**He performed wuḍū' once, twice, and three times.**" ⁸
9. **Saying the prescribed dhikr after completing wuḍū':** as the Prophet (may Allah's ṣalāh and abundant salām be upon him) said: "**None of you performs wuḍū' and perfects it, then says: 'Ashhadu an lā ilāha illa Allāh, waḥdahu lā sharika lahu, wa ashhadu anna Muḥammadan 'abduhū wa rasūluh'** (I bear witness that there is no deity worthy of worship except Allah, alone without any partner, and I bear witness that Muḥammad is His servant and His Messenger), except that the eight gates of Paradise will be opened for him; he may enter through whichever he wishes." ⁹ And in another narration by al-Tirmidhī: "**Allāhumma aj'alnī min al-tawwābīn, wa aj'alnī min al-mutaṭahhirīn.**" (O Allah, make me among those who constantly repent, and make me among those who purify themselves.) ¹⁰

¹ Reported by Aḥmad (2/418) and Abū Dāwūd (101)

² Reported by al-Bukhārī (mu'allaq, 1934)

³ Reported by Muslim (235)

⁴ Reported by Abū Dāwūd (142) and al-Nasā'ī (87)

⁵ Reported by Ibn Hibbān (1082) and al-Bayhaqī (1/196)

⁶ Reported by Abū Dāwūd (145)

⁷ Reported by al-Bukhārī (426) and Muslim (268)

⁸ Reported by al-Bukhārī (157) and Muslim (226)

⁹ Reported by Muslim (234)

¹⁰ Reported by al-Tirmidhī (55)



❖ **The Significance of This Dhikr After Wuḍū’ :**

When one completes outward purification through wuḍū’ , it is appropriate to follow it with inward purification through tawḥīd and repentance. When both purifications are combined, the servant is prepared to stand before Allah and privately converse with Him.

Thursday: Sīrah Module – The Public Call

The Prophet (may Allah's ṣalāh and abundant salām be upon him) continued to call in secret for three years, avoiding harm from the polytheists. After that, the command came from Allah to openly proclaim the truth and declare the message. The verse was revealed: {"**So proclaim openly what you have been commanded and turn away from the polytheists.**"}¹ Then, Allah specifically commanded him to warn his close relatives: {"**And warn your closest kindred.**"}²

So, he (may Allah's ṣalāh and abundant salām be upon him) turned to Banū Hāshim and those with them from Banū al-Muṭṭalib. He climbed Mount Ṣafā and began calling out until the people gathered around him. He said: "**If I were to tell you that cavalry were emerging from the valley to attack you, would you believe me?**" They replied, "We have never experienced a lie from you. "He said: "**Then indeed, I am a warner to you before a severe punishment.**" At this, Abū Lahab said: "May you perish! Did you gather us for this?"³

The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) continued calling people with patience and hope of reward. No obstacle deterred him; no critic stopped him. He was never reluctant to proclaim the truth. He called to Allah by day and night, in private and in public, addressing the old and young, men and women, black and red alike.

The polytheists were angered by his public preaching and the increasing number of Muslims. They were enraged by his criticism of their idols, which he described as incapable of benefit or harm. So, they declared their enmity, openly insulted him, and intensified their hostility toward his followers with abuse, torture, and social boycott.

But Allah protected His Messenger through his uncle Abū Ṭālib, who was respected and obeyed among them. They did not dare harm the Prophet (may Allah's ṣalāh and abundant salām be upon him) due to Abū Ṭālib's deep love and unwavering support for him.

¹ [Al-Hijr: 94]

² [Al-Shu'arā': 214]

³ Reported by al-Bukhārī (4973) and Muslim (208)



Saturday: Ṣaḥābah Module – Sa‘īd ibn Zayd (may Allah be pleased with him)

❖ His Name and Birth:

He was Sa‘īd ibn Zayd ibn ‘Amr ibn Nufayl ibn ‘Abd al-‘Uzzā ibn Riyāḥ. He was born thirteen years before the Prophethood. His father, Zayd ibn ‘Amr, was a ḥanīf, who would wander through the lands of al-Shām seeking the religion of Ibrāhīm (peace be upon him), searching for the truth. He would not slaughter for idols nor eat carrion or blood. However, he passed away before the Prophet’s mission and did not live to witness Islām. ¹

❖ His Life and Virtues:

He (may Allah be pleased with him) was among the early Muslims and one of the first to migrate. He was also one of the ten promised Paradise.

He did not witness the Battle of Badr in person but received a share of its spoils and its reward. He witnessed all the battles that followed.

He was deeply devoted to the Prophet (may Allah’s ṣalāh and abundant salām be upon him). Sa‘īd ibn Jubayr said: "The positions of Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Talḥah, al-Zubayr, Sa‘d, ‘Abd al-Raḥmān ibn ‘Awf, and Sa‘īd ibn Zayd were in front of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) in battle, and behind him in prayer." ²

‘Umar ibn al-Khaṭṭāb married ‘Ātikah, the sister of Sa‘īd ibn Zayd, while Sa‘īd married Fāṭimah bint al-Khaṭṭāb, ‘Umar's sister. The couple migrated together to Madīnah, although they did not migrate to Abyssinia, as Sa‘īd was among the noblemen of Quraysh and was not subjected to the same level of torture as the weaker members of society.

Sa‘īd ibn Zayd (may Allah be pleased with him) was known for his piety, scrupulousness, and answered supplications. Among the incidents reported is that a woman complained to Marwān ibn al-Ḥakam, the governor of Madīnah, claiming that Sa‘īd had wrongfully taken part of her land. Marwān sent for Sa‘īd, who responded: "Do you think I would wrong her when I heard the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) say: 'Whoever takes a span of land unjustly will be made to wear it as a collar down through seven earths on the Day of Judgment'? Then he supplicated: 'O Allah, if she is lying, then blind her and cause her to die in her land.'" She did not die until she went blind. She was seen blind, touching walls, saying: "Sa‘īd ibn Zayd’s supplication has afflicted me." Then, while walking through her land, she fell into a pit and died. ³

¹ Siyar A‘lām al-Nubalā’ (1/126).

² Usd al-Ghābah (2/237).

³ Reported by Muslim (1610).

❖ His Death:

He (may Allah be pleased with him) passed away in al-‘Aqīq in the year 51 AH, at the age of seventy-something. His body was carried to Madīnah and buried there with the Companions of the Prophet (may Allah’s ṣalāh and abundant salām be upon him).

He was washed and shrouded by Sa‘d ibn Abī Waqqāṣ, the funeral prayer was led by al-Mughīrah ibn Shu‘bah, and ‘Abdullāh ibn ‘Umar and Sa‘d ibn Abī Waqqāṣ descended into his grave. The people of Madīnah grieved deeply at his death.



Weekly Knowledge Test – Week 9

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of the verse: {And they withhold the mā'ūn}?	[a] They withhold zakāh from those deserving it. [b] They withhold lending what causes no harm in lending, like utensils. [c] They consume the inheritance.	b
Ḥadīth Module	The statement of the Prophet (may Allah's ṣalāh and abundant salām be upon him): "Whoever harms a Muslim, Allah will harm him" indicates that:	[a] Īmān increases and decreases. [b] The recompense is of the same nature as the deed. [c] The successful one is he who takes heed.	b
'Aqīdah Module	We love the Prophet (may Allah's ṣalāh and abundant salām be upon him) because:	[a] He was from the best Arab tribes. [b] He was an orphan. [c] He is the one who called to Allah, conveyed His message, and explained His rulings.	c
Fiqh Module	Which of the following is from the Sunnan of wuḍū'?	[a] Continuity (muwālāt). [b] Using the siwāk (tooth stick). [c] Wiping the entire head.	b
Sīrah Module	Who said: "Woe to you! Did you gather us for this?"	[a] Abū Jahl. [b] Abū Lahab. [c] Abū Sufyān.	b
Ṣaḥābah Module	Sa'īd ibn Zayd married:	[a] Fāṭimah bint Qays. [b] Fāṭimah bint Asad. [c] Fāṭimah bint al-Khattāb.	c

Week ten

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Sunday: Tafsīr Module – Sūrat al-Kawthar

In the Name of Allah—the Most Merciful, the Bestower of Mercy
{Indeed, We have granted you al-Kawthar. * So, pray to your Lord and sacrifice [to Him alone]. * Indeed, your enemy is the one cut off.}

❖ Theme of the Sūrah:

Allah’s favor upon His Messenger with abundant good, and His defense of him against the insults of his enemies.

❖ Reason for Revelation:

It is reported that when al-Qāsim—the son of the Prophet (may Allah’s ṣalāh and abundant salām be upon him)—passed away, al-‘Āṣ ibn Wā’il and other polytheists said: “Muḥammad is cut off,” meaning he has no progeny. So, Allah revealed this sūrah as a response to them, a means of consoling the Prophet, and a glad tiding for him and his ummah regarding al-Kawthar. ¹

❖ Difficult Words Explained:

Arabic Transliteration	Meaning
الكوثر al-Kawthar	Abundant goodness—among it is a river in Paradise.
وانحر wanḥar	Sacrifice your animal sincerely for Allah alone.
شانتك shāni’uka	Your hater or enemy.
الأبتر al-abtar	The one cut off—from all good and from lasting legacy.

❖ Overall Meaning:

Al-Kawthar is a Makkan sūrah and is the shortest in the Qur’ān. It begins by reminding the Prophet (may Allah’s ṣalāh and abundant salām be upon him) of Allah’s immense favor upon him, granting him abundant blessings both in this world and the Hereafter. One of those blessings is a river in Paradise called "al-Kawthar." The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: "**Al-Kawthar is a river in Paradise whose banks are made of gold, and its bed is of pearls and rubies. Its soil is more fragrant than musk, its water is sweeter than honey, and whiter than snow.**" ² Then Allah commands His Messenger to show gratitude by maintaining prayer sincerely for His sake and by sacrificing from his best wealth as a means of drawing closer to Allah.

The sūrah concludes by reassuring the Prophet (may Allah’s ṣalāh and abundant salām be upon him) that his enemies who insult and mock him are the ones truly cut off—from goodness, honor, and remembrance.

¹ Asbāb al-Nuzūl by al-Wāḥidī (466).

² Reported by al-Tirmidhī (3361)

❖ Benefits from the Sūrah:

1. The Prophet (may Allah's ṣalāh and abundant salām be upon him) holds a high rank with His Lord, and is preserved and honored in this life and the next.
2. Whoever hates the Prophet (may Allah's ṣalāh and abundant salām be upon him) or what he came with is a disbeliever.
3. Showing gratitude for Allah's blessings brings their continuation and increase.
4. Encouragement to offer sacrifices—whether through 'Īd al-Aḏḥā, sacrificial animals, or 'aqīqah—as acts of worship.
5. Regular prayer and sacrificial offerings for Allah are among the greatest acts of worship to show gratitude.



Monday: Ḥadīth Module – The Virtue of the Strong Believer

On the authority of Abū Hurayrah (may Allah be pleased with him), he said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **“The strong believer is better and more beloved to Allah than the weak believer, though in both there is good. Be keen upon what benefits you, seek help from Allah, and do not be helpless. And if something befalls you, do not say: ‘If only I had done such and such, it would have been such and such,’ but rather say: ‘This is the decree of Allah, and whatever He wills, He does,’ for indeed, ‘if only’ opens the door to the work of Shayṭān.”**¹

❖ Explanation:

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) informed us that believers differ in their levels of goodness, strength of faith, and in how beloved they are to Allah. They are in ranks, as Allah said: **{They are [in varying] degrees in the sight of Allah}**². The strong believer—one who is strong in faith, resolve, and action—is superior to the weak believer because his benefit reaches others, while the weak believer’s benefit is often limited to himself. The ḥadīth also offers a profound piece of advice: that the believer should strive for what benefits him in both religion and worldly affairs, rely on Allah, and not give in to laziness or despair. If something occurs contrary to his hopes, after doing his best, he must be content with the decree of Allah and avoid regretful thoughts like “If only I had...,” as such thoughts lead to distress, whispers from Shayṭān, sorrow, and a weakening of faith and contentment with the decree.

❖ Benefits from the Ḥadīth:

1. Faith varies in degree, and it is obligatory to seek strength and perfection in it.
2. Strength and energy in pursuing beneficial deeds are praiseworthy.
3. One must not belittle those weaker in faith, as goodness exists in all believers.
4. A Muslim should strive for beneficial religious pursuits, like seeking knowledge and doing righteous deeds.
5. A Muslim should also strive for worldly benefit, like seeking lawful provision.
6. Relying on Allah and seeking His help is obligatory in all affairs.
7. A Muslim must take the means while relying on Allah—not on himself or the means alone.
8. Belief in divine decree and accepting Allah’s will is essential, and doing so brings inner peace.

¹ Reported by Muslim (2664).

² {Āl ‘Imrān: 163}

Tuesday: ‘Aqīdah Module – The Obligation of Obeying the Messenger

Among the greatest manifestations of loving and honouring the Messenger (may Allah’s ṣalāh and abundant salām be upon him) is revering his Sunnah and acting upon it. The Sunnah holds a rank directly after the Qur’ān in terms of status, obligation of respect, and implementation. It is revelation from Allah, as He says: **{Nor does he speak from [his own] desire * It is but a revelation revealed}** ¹.

For this reason, Allah has commanded obedience to the Messenger and following his example in over forty places in the Qur’ān. Among them: **{O you who have believed, obey Allah and obey the Messenger}** ², and: **{Whoever obeys the Messenger has indeed obeyed Allah}** ³, and: **{And obey the Messenger so that you may receive mercy}**. ⁴

Allah also informed us that the Messenger is the best example for his Ummah, saying: **{Indeed, in the Messenger of Allah is an excellent example for anyone who hopes for Allah and the Last Day and remembers Allah often}** ⁵.

Ibn Kathīr (may Allah have mercy on him) said: “This noble verse is a major foundation for following the Prophet (may Allah’s ṣalāh and abundant salām be upon him) in his statements, actions, and conditions.” ⁶ Furthermore, Allah made obedience to His Messenger a condition for attaining His love and forgiveness, as He says: **{Say: If you truly love Allah, then follow me; Allah will love you and forgive you your sins. And Allah is Forgiving, Merciful}** ⁷.

Disobeying the Messenger is declared misguidance. Allah says: **{But if they do not respond to you – then know that they only follow their desires. And who is more astray than one who follows his desires without guidance from Allah? Indeed, Allah does not guide the wrongdoing people}**. ⁸

Disobedience to the Messenger is also a cause of tribulation and painful punishment. Allah says: **{So let those beware who oppose his command, lest they be afflicted with a trial or be struck with a painful punishment}**. ⁹ Meaning: a trial may afflict their hearts, such as disbelief, hypocrisy, or innovation, or a painful punishment may befall them, either in this world or the Hereafter.

¹ [Al-Najm: 3–4]

² [Al-Nisā’: 59]

³ [Al-Nisā’: 80]

⁴ [Al-Nūr: 56]

⁵ [Al-Aḥzāb: 21]

⁶ Tafsīr Ibn Kathīr (6/350)

⁷ [Āl ‘Imrān: 31]

⁸ [Al-Qaṣaṣ: 50]

⁹ [Al-Nūr: 63]



Just as obedience to the Messenger involves fulfilling his commands and avoiding his prohibitions, it also includes following his manner of performing acts of worship, ensuring that they are carried out as he performed them. He said: **"Pray as you have seen me praying"** ¹, and: **"Take your rituals [of ḥajj] from me"** ², He also said: **"Whoever does an action that is not in accordance with our matter, it is rejected."** ³

¹ Narrated by al-Bukhārī (631), Muslim (674)

² Narrated by Muslim (1297)

³ Narrated by al-Bukhārī (2697), Muslim (1718)

Wednesday: Fiqh Module – Common Mistakes in Wuḍūʾ

There are a number of widespread mistakes and errors among people in their performance of wuḍūʾ (ablution), which one must be aware of and avoid. Among them:

1. **Uttering the intention aloud**, which is incorrect. The required intention is a matter of the heart, and verbalising it is not legislated, as it has never been authentically reported from the Prophet (may Allah's ṣalāh and abundant salām be upon him) that he ever uttered his intention. Doing so is a form of excessiveness and self-imposed difficulty.
2. **Not thoroughly washing the limbs**, by failing to ensure the entire limb is covered with water. The Prophet (may Allah's ṣalāh and abundant salām be upon him) saw a man who left the size of a fingernail dry on his foot, and said to him: "**Go back and perfect your wuḍūʾ.**"¹
He also said regarding those who were negligent in washing their feet properly: "**Woe to the heels from the Fire!**"²
3. **Wastefulness and excessive pouring of water**, which is prohibited. It is not part of perfecting wuḍūʾ. True perfection is to let water run across the limb and ensure full coverage — not excessive pouring. It is reported that the Prophet (may Allah's ṣalāh and abundant salām be upon him) used to make wuḍūʾ with one mudd and ghusl with one ṣāʿ.³
4. **Failing to remove barriers** that prevent water from reaching the skin — such as wax, dough, paint, or modern-day nail polish often worn by women.
5. **Not washing the hands along with the arms**, and limiting the washing to the hands at the beginning of wuḍūʾ. The correct way is to wash the hands from fingertips to elbows during the proper washing of the arms. The initial washing of the hands is a Sunnah, while washing them with the arms is obligatory.
6. **Not drawing water into the nose** during istinshāq (inhalation), and merely washing the outside of the nose instead.
7. **Washing the limbs more than three times**, which is contrary to the Sunnah.
8. **Not wiping the entire head**, and limiting it to the front part of the head out of fear of ruining the hair's style.
9. **Thinking that istinjāʾ (washing private parts) is part of wuḍūʾ**. Some people begin their wuḍūʾ with istinjāʾ before every prayer, which is incorrect. Istinjāʾ is tied to relieving oneself, not to wuḍūʾ, and should not be repeated unless necessary.
10. **Not moving rings or watches** during wuḍūʾ to ensure water reaches underneath them.
11. **Negligence in using water** when it is available — such as while on a farm or an outing — and opting for tayammum despite being able to fetch water from a mosque or shop nearby using a vehicle.
12. **Abandoning prayer altogether** when water and clean soil are unavailable. In such a case, one must still pray according to their circumstances — even if without wuḍūʾ or tayammum — as Allah does not burden a soul beyond its capacity.

¹ Narrated by Muslim (243)

² Narrated by al-Bukhārī (165) and Muslim (242)

³ Narrated by al-Bukhārī (201) and Muslim (325)



Thursday: Sīrah Module – The Torture of Quraysh Against the Muslims

When the disbelievers of Quraysh saw the number of Muslims increasing day after day, each tribe seized whoever among them had embraced Islam, torturing and persecuting them in an attempt to make them abandon their religion. The senior polytheists targeted the weak believers.

‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) said: "The first to openly declare their Islam were seven: the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), Abū Bakr, ‘Ammār, and his mother Sumayyah, Ṣuhayb, Bilāl, and al-Miqdād. As for the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), Allah protected him through his uncle Abū Ṭālib. As for Abū Bakr, Allah protected him through his tribe. But the rest of them were taken by the polytheists, who forced them into iron armor and roasted them under the burning sun." ¹

Among those severely tortured were ‘Ammār ibn Yāsir and his parents (may Allah be pleased with them). The Prophet (may Allah’s ṣalāh and abundant salām be upon him) would pass by them while they were being tortured and say: "**Patience, O family of Yāsir, for your appointment is in Paradise.**" ²

One day, Abū Jahl passed by Sumayyah, the mother of ‘Ammār (may Allah be pleased with her), as she was being tortured, and he speared her in her private part, killing her. She was the first martyr in Islam. ³

Among those tortured was Ḥabbāb ibn al-Aratt (may Allah be pleased with him). The polytheists tortured him severely, stripping his back of clothing and placing him on burning coals until the fat from his back would extinguish the flames. ⁴

Likewise, Bilāl ibn Rabāḥ (may Allah be pleased with him) was tortured under the scorching heat of the sun, and he would say repeatedly: "Aḥad, Aḥad (One, One)".⁵ Abū Bakr (may Allah be pleased with him) bought him from Umayyah ibn Khalaf and freed him. He also purchased and freed other Muslims who were being tortured — through whom Allah saved them from slavery and persecution.

Abū Bakr himself was not spared from harm. One day, he was beaten severely in the Sacred Mosque until he was carried to his home, and his people believed he would die. ⁶

The disbelievers also targeted the Prophet (may Allah’s ṣalāh and abundant salām be upon him) with various forms of harm. They once threw the innards and blood of a slaughtered camel onto his back while he was in prostration. ⁷

¹ Narrated by Aḥmad (3823), Ibn Mājah (150)

² Narrated by al-Ṭabarānī (1508), al-Ḥākim (5666)

³ Siyar A’lām al-Nubalā’ (1/176)

⁴ Ḥilyat al-Awliyā’ (472)

⁵ Narrated by Ibn Mājah (150)

⁶ Al-Bidāyah wa al-Nihāyah (3/30)

⁷ Narrated by al-Bukhārī (3854), Muslim (1794)

‘Uqbah ibn Abī Mu‘ayṭ approached the Prophet (may Allah’s ṣalāh and abundant salām be upon him) while he was praying near the Ka‘bah and choked him by wrapping his cloth around his neck. Abū Bakr rushed to him, grabbed ‘Uqbah by the shoulder, and pushed him away from the Prophet (may Allah’s ṣalāh and abundant salām be upon him), saying: "**{Do you kill a man [simply] for saying: 'My Lord is Allah'?**}"^{1 2}

Despite all this, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) remained patient, continued his call, and stood firm like a mountain — unaffected by harm, unmoved by temptation.

¹ [Ghāfir: 28]

² Narrated by al-Bukhārī (3856)



Saturday: Ṣaḥābah Module – Abū ‘Ubaydah ibn al-Jarrāḥ (may Allah be pleased with him)

❖ His Name and Birth:

He was Abū ‘Ubaydah ‘Āmir ibn ‘Abdullāh ibn al-Jarrāḥ. He was born 40 years before the Hijrah.

❖ His Life and Virtues:

He (may Allah be pleased with him) was a slender man, with a sparse beard, tall in stature, ascetic and devout. He was known for his excellent manners, forbearance, humility, and broad knowledge of the Qur’ān and Sunnah.

He was among the earliest to embrace Islam and one of the ten promised Paradise. He migrated to Abyssinia during the second migration and witnessed all the major battles alongside the Prophet (may Allah’s ṣalāh and abundant salām be upon him).

On the day of the battle of Uḥud, he removed two metal links that had pierced the cheek of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) from the rings of his helmet using his teeth, and his two front teeth fell out as a result. He was thus considered among the most handsome of people even with broken front teeth. ¹

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) gave him the title: **“The Trustworthy One of This Ummah.”**

The reason for this title: The people of Yemen once came to the Prophet (may Allah’s ṣalāh and abundant salām be upon him) and said, "Send with us a man to teach us the Sunnah and Islam." So he took the hand of Abū ‘Ubaydah and said: **"Indeed, every nation has a trustee, and the trustee of this Ummah is Abū ‘Ubaydah ibn al-Jarrāḥ."** ²

During the caliphate of Abū Bakr al-Ṣiddīq, he was one of the four commanders appointed to conquer the lands of al-Shām (Greater Syria).

During the caliphate of ‘Umar ibn al-Khaṭṭāb, Abū ‘Ubaydah assumed command over the armies and succeeded in conquering Damascus and many other cities and towns in al-Shām.

‘Umar (may Allah be pleased with him) used to say: "I wish this house was filled with men like Abū ‘Ubaydah ibn al-Jarrāḥ." ³

¹ Siyar A’lām al-Nubalā’ (1/8)

² Narrated by al-Bukhārī (3744), Muslim (241)

³ Siyar A’lām al-Nubalā’ (1/14)

❖ His Death:

In the year 18 AH, Abū ‘Ubaydah (may Allah be pleased with him) was among those afflicted by the Plague of ‘Amwās, and he passed away in the region of Ghayr in al-Urdun (Jordan).



Test Your Knowledge – Week Ten

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of the verse: 'shāni'aka'?	[a] Your beloved. [b] Your village. [c] Your hater.	c
Ḥadīth Module	The strong believer is better than the weak one because:	[a] His benefit reaches others. [b] His benefit is limited to himself. [c] He is fierce against his enemy.	a
'Aqīdah Module	One of the greatest forms of loving the Prophet (may Allah's ṣalāh and abundant salām be upon him) is:	[a] Celebrating his birthday. [b] Honoring and acting upon his Sunnah. [c] Using his kunyah (nickname).	b
Fiqh Module	One of the common mistakes in wuḍū' (ablution) is:	[a] Thinking istinjā' is part of wuḍū'. [b] Rinsing the mouth and nose with one handful. [c] Washing the limbs only once.	a
Sīrah Module	From the earliest to publicly declare his Islam was:	[a] Abū Sufyān ibn Ḥarb. [b] 'Ammār ibn Yāsir. [c] Sa'd ibn Abī Waqqāṣ.	b
Ṣaḥābah Module	Who said: 'I wish this house was filled with men like Abū 'Ubaydah ibn al-Jarrāh'?	[a] The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) [b] Abū Bakr al-Ṣiddīq [c] 'Umar ibn al-Khaṭṭāb	c

Week eleven

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Sunday: Tafsīr Module – Sūrat al-‘Aṣr

In the Name of Allah, the Most Merciful, the Most Compassionate
{By the time. * Indeed, mankind is in loss. * Except for those who believe and do righteous deeds and advise each other to truth and advise each other to patience.}

❖ Theme of the Sūrah:

The causes of salvation from loss.

❖ Difficult Words Explained:

Arabic Word	Transliteration	Meaning
الْعَصْر	al-‘aṣr	The entirety of time
الْإِنْسَانَ	al-insān	Every human being
خُسْرٍ	khusr	Loss and destruction
وَتَوَاصَوْا	wa tawāṣaw	They advised and encouraged one another
الْحَقِّ	al-ḥaqq	All truth and goodness, in belief, speech, and action
الصَّبْرِ	aṣ-ṣabr	Patience in obedience, in avoiding sin, and upon enduring hardships

❖ Overall Meaning:

Al-‘Aṣr is a Meccan sūrah in which Allah opens with an oath — swearing by time itself — to affirm the grave reality that all people are in a state of undeniable loss and ruin, except those who combine four qualities: faith, righteous action, mutual encouragement of truth, and encouragement of patience. These four conditions describe the true path to salvation. Those who possess them are the only ones excluded from loss, and they are the ones who will succeed by entering Paradise — the abode of eternal happiness.

❖ Benefits from the Sūrah:

1. The value of time is immense — it is the arena in which all deeds are performed. Allah swore by it, and He only swears by something of great significance.
2. The path to salvation from loss lies in four essentials: belief, righteous deeds, mutual advising in truth, and mutual advising in patience.
3. The first two qualities (belief and righteous deeds) perfect the individual, while the latter two (advising in truth and patience) help perfect others. Whoever fulfills all four achieves full success and escapes loss.

Monday: Ḥadīth Module – The Virtue of the Five Daily Prayers and Their Expiation of Sins

On the authority of Abū Hurayrah (may Allah be pleased with him), he said: The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: "**The five daily prayers, and from one Jumu'ah to the next Jumu'ah, and from one Ramaḍān to the next Ramaḍān – are expiations for whatever sins occur between them, so long as the major sins are avoided.**"¹

❖ Explanation:

This ḥadīth highlights Allah's immense generosity and mercy in granting great virtue to three acts of worship: the five daily prayers, the Friday prayer, and the fast of Ramaḍān. It clarifies that observing them consistently and properly becomes a cause for the forgiveness of minor sins committed in the intervals between them — on the condition that the person refrains from committing major sins.

❖ Benefits from the Ḥadīth:

1. The tremendous virtue of the five daily prayers, Jumu'ah, and the fast of Ramaḍān.
2. Sins are divided into two categories: major and minor.
3. Major sins are dangerous and require specific repentance.
4. Major sins are those for which the Sharī'ah prescribes a punishment in this world, or threatens with punishment in the Hereafter, or mentions the anger or curse of Allah alongside them.
5. Examples of major sins include: associating partners with Allah (shirk), fornication and adultery, drinking alcohol, gossip and slander, consuming the wealth of orphans, unjustly killing a soul, and consuming wealth through false means.

¹ Narrated by Muslim (233).



Tuesday: ‘Aqīdah Module – The Prohibition of Exaggeration and Excessive Praise of the Prophet (may Allah’s ṣalāh and abundant salām be upon him)

Exaggeration (ghulūw) refers to exceeding the bounds that are legislated in religion. Allah says: **{Do not exaggerate in your religion}**¹ – meaning, do not go beyond what is prescribed and add to it.

Excessive praise (iṭrā’) is defined as overpraising someone with false or exaggerated words.

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) explicitly prohibited people from exaggerating or overpraising him in a way that lifts him above the status of servitude and prophethood, such as attributing divine qualities to him. He said: **"Do not overpraise me as the Christians overpraised the son of Mary. I am only a servant, so say: ‘the servant of Allah and His Messenger.’"**²

When some of the companions said to him, “You are our master (sayyidunā),” he replied: **“The Master is Allah, Blessed and Exalted.”**

And when they added, “You are the best among us and the greatest in virtue,” he said: **“Say what you used to say, or part of what you used to say, and let not the Shayṭān lead you astray.”**³

On another occasion, some people said: “O Messenger of Allah, O best of us and son of the best of us, our master and the son of our master.” He replied: **“O people! Say your regular words and let not the Shayṭān mislead you. I am Muḥammad, the servant of Allah and His Messenger. I do not like that you raise me above the rank which Allah the Exalted has granted me.”**⁴

the Prophet (may Allah’s ṣalāh and abundant salām be upon him) disliked expressions such as: *“You are our master, you are the best among us, you are the most virtuous, you are the greatest,”*—even though he is in reality the noblest, best, and most honorable of all creation—he still forbade such praise. He did so to prevent his followers from falling into exaggeration (ghulūw) and excessive praise (iṭrā’), in order to protect pure monotheism (tawḥīd) and block the avenues that lead to shirk (associating partners with Allah). Instead, he directed them to describe him with two titles that represent the highest ranks for a servant of Allah, and which do not entail any exaggeration or theological danger. These two are: **“The servant of Allah and His Messenger.”**

¹ [Al-Nisā’: 171]

² Narrated by al-Bukhārī (3445)

³ Narrated by Abū Dāwūd (4806)

⁴ Narrated by al-Nasā’ī (10077)

Wednesday: Fiqh Module – Nullifiers of Wuḍū'

The nullifiers of wuḍū' (ritual ablution) are those matters that invalidate or break it. They are six in total:

1. **Anything that exits from the private parts**, whether urine, stool, wind, or anything else—regardless of the amount.
Allah says: **{or one of you comes from the place of relieving himself...}** ¹
And the Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **“But it is due to stool, urine, and sleep.”** ²
2. **Loss of consciousness**, whether due to sleep, fainting, insanity, or the like, because this likely leads to impurity without awareness.
The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **“But it is due to stool, urine, and sleep.”** ³
The type of sleep that invalidates wuḍū' is deep sleep where one loses awareness of their surroundings. Light sleep, in which one still perceives what is around them, does not break wuḍū'. The companions (may Allah be pleased with them) used to be overcome by drowsiness, then stand and pray without repeating wuḍū'. ⁴
3. **Touching the private part without a barrier.**
The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **“Whoever touches his private part, let him perform wuḍū'.”** ⁵
And he said: **“Whoever touches his private part, let him perform wuḍū'.”** ⁶
4. **Eating camel meat**, due to the authentic narration in which the Prophet (may Allah's ṣalāh and abundant salām be upon him) was asked: “Should we make wuḍū' after eating mutton?” He replied: **“If you wish, you may do so, and if you wish, you may not.”**
Then he was asked: “Should we make wuḍū' after eating camel meat?” He replied: **“Yes, make wuḍū' after eating camel meat.”** ⁷
5. **Apostasy from Islam**—this nullifies all deeds, including wuḍū'.
Allah says: **{And whoever disbelieves in faith—then his deeds are nullified.}** ⁸

¹ [Al-Nisā': 43]

² Narrated by al-Nasā'ī (159)

³ Narrated by al-Nasā'ī (159)

⁴ Narrated by Muslim (376)

⁵ Narrated by Abū Dāwūd (181), al-Nasā'ī (163)

⁶ Narrated by Ibn Mājah (481)

⁷ Narrated by Muslim (360)

⁸ [Al-Mā'idah: 5]



❖ **Ruling on Doubt Regarding Purity:**

If a person is certain that he had wuḍū', but then doubts whether something nullified it occurred, the ruling is that he remains upon his state of purity.

This is based on the ḥadīth of the Prophet (may Allah's ṣalāh and abundant salām be upon him):

“If one of you finds something in his stomach and is unsure whether anything came out, then let him not leave the masjid unless he hears a sound or finds a smell.”¹

This ḥadīth establishes an important legal principle: **certainty is not removed by doubt.**

So, if a person is sure of their wuḍū', then doubtful about whether it broke, they remain in a state of wuḍū'. But if the situation is reversed—that they are sure they broke their wuḍū', but unsure whether they renewed it—then the ruling is that their state is one of impurity and they must perform wuḍū' again.

¹ Narrated by al-Bukhārī (176) and Muslim (362)

Thursday: Sīrah Module – The First Migration to Abyssinia

When the persecution of the polytheists intensified against those who had believed, and their aggression increased in both severity and variety—especially toward the slaves and the weak—some of the believers were thrown under the burning sun, while others had large stones placed on their chests so heavily that they could not even sit up due to the pain. There were many such forms of torture.

Abū Bakr al-Ṣiddīq (may Allah be pleased with him) used to purchase and free anyone he saw being tortured. He freed Bilāl, his mother Ḥamāmah, ‘Āmir ibn Fuhayrah, Umm ‘Ubays, Zīrah, al-Nahdiyyah, and her daughter. When his father Abū Quḥāfah said to him, “My son, I see you freeing weak people—if you must do what you're doing, why not free strong men who could protect you and stand up for you?” He replied, “My father, I only do what I do for the sake of what I seek.”¹ Then Allah revealed the verse: **{And the most pious will be spared it – he who gives his wealth to purify himself}**.²

When the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) saw what his companions were enduring of harm and torture, and how they were unable to repel it due to their small number and limited strength, he advised them to migrate to Abyssinia, hoping that Allah would grant them relief from their suffering.

So, ten men and five women migrated there, choosing exile in a far and unknown land and enduring many hardships and dangers in order to protect their religion.

The first to migrate, fleeing with his religion, was ‘Uthmān ibn ‘Affān, along with his wife Ruqayyah, the daughter of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him). Their departure to Abyssinia took place in the month of Rajab in the fifth year of the Prophethood. They stayed there for three months before returning to Makkah upon hearing a rumor that the people of Makkah had accepted Islam.

However, when they neared Makkah, they discovered the news was false. In fact, the persecution of the polytheists had only worsened against the message and those who believed in it. Some of them chose to re-enter Makkah secretly, while others returned under someone's protection, and the rest decided to go back to Abyssinia.

¹ Al-Wāḥidī, *Asbāb al-Nuzūl* (456).

² [Al-Layl: 17–18]



Saturday: Ṣaḥābah Module – Khadījah bint Khuwaylid (may Allah be pleased with her)

❖ Her Name and Birth:

She is Khadījah bint Khuwaylid ibn Asad, al-Qurashiyyah. Her lineage meets that of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) at their fourth grandfather, Quṣayy ibn Kilāb.

She was born in Makkah fifteen years before the birth of the Prophet (may Allah’s ṣalāh and abundant salām be upon him).

❖ Her Life and Virtues:

Khadījah (may Allah be pleased with her) was the noblewoman of Quraysh, descending from one of its most prestigious and respected lineages. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) considered her among the best women of Paradise.¹

She was a wealthy businesswoman, blessed with intelligence, discernment, intuition, and foresight. For these reasons, she chose the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) as her husband—and she was truly the best of wives to him.

She was the first of his wives and the first woman to believe in him. She stood by him and supported him from the very beginning of his Prophethood. She defended him from the Quraysh and consoled him with herself and her wealth.

When the boycott was imposed upon Banū Hāshim, Khadījah made the noble decision to leave her tribe, Banū Asad—a tribe known for strength and protection—and joined her husband and his clan to endure hunger, weakness, and hardship alongside them.

The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) was blessed with children from her: al-Qāsim and ‘Abdullāh, both of whom died in infancy, and also Ruqayyah, Zaynab, Umm Kulthūm, and Fāṭimah.

One day, Jibrīl came to the Prophet (may Allah’s ṣalāh and abundant salām be upon him) and said: “O Messenger of Allah, this is Khadījah coming to you with a container of food. When she reaches you, convey to her greetings of peace from her Lord and from me, and give her glad tidings of a house in Paradise made of hollow pearls, where there is no noise or fatigue.”²

¹ Narrated by al-Bukhārī (3815) and Muslim (2430).

² Narrated by al-Bukhārī (3820) and Muslim (2432).

❖ Her Death:

Khadījah bint Khuwaylid died in the month of Ramaḍān, three years before the Hijrah. She was sixty-five years old. The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) buried her in al-Ḥujūn. Her death occurred three months after the death of the Prophet's uncle, Abū Ṭālib. The loss of both companions in such close succession deeply grieved the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him).



Weekly Knowledge Test – Week 11

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of the verse ‘Ḥushur’?	[a] Death [b] Ruin and destruction [c] Lack of wealth	b
Ḥadīth Module	What are the major sins (kabā’ir)?	[a] Everything Allah prohibited [b] Everything less than shirk [c] That which entails a legal punishment, or a threat in the hereafter, or is associated with a curse or anger	c
‘Aqīdah Module	Why did the Prophet (may Allah’s ṣalāh and abundant salām be upon him) dislike being praised with phrases like "You are our master, best, most virtuous, and greatest"?	[a] Out of honour for his companions [b] Out of humility and downplaying his status [c] To protect tawḥīd and block the means to shirk	c
Fiqh Module	Which kind of sleep invalidates wuḍū’?	[a] All kinds of sleep, even brief naps [b] Deep sleep in which awareness is lost [c] Any sleep with eyes closed	b
Sīrah Module	In which year of the Prophethood did the Companions migrate to Abyssinia?	[a] Third year [b] Fifth year [c] Seventh year	b
Ṣaḥābah Module	Khadijah’s lineage (may Allah be pleased with her) goes back to?	[a] bani Makhzūm [b] bani Hāshim [c] bani Asad	c

Week twelve

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Sunday: Tafsīr Module – Sūrat al-Humazah

In the Name of Allah, the Most Merciful, the Especially Merciful
 {Woe to every backbiter, slanderer * Who gathers wealth and counts it * He thinks that his wealth will make him live forever * No! He will surely be thrown into the Crusher * And what can make you know what the Crusher is? * It is the Fire of Allah, kindled * That reaches up to the hearts * Verily, it will be closed in on them * In pillars stretched forth.}

❖ Theme of the Sūrah:

A warning against mocking the believers due to pride in one's wealth.

❖ Difficult Words Explained:

Arabic Word	Transliteration	Meaning
وَيْلٌ	Wayl	A threat, doom, and severe torment
هُمَزَةٌ	Humazah	One who belittles people with actions or gestures
لُمَزَةٌ	Lumazah	One who belittles people with speech
كَلَّا	Kallā	No! It is not as he thinks
لَيُنْبَذَنَّ	Layanbadhanna	He will surely be thrown
الْحَطْمَةَ	al-Ḥuṭamah	The Fire that crushes everything cast into it
تَطَّلِعُ عَلَى الْأَفْئِدَةِ	Tataṭṭali 'u 'ala al-af'idah	It penetrates the bodies until it reaches the hearts
مُؤَصَّدَةٌ	Mu'sadah	Closed tightly and sealed
فِي عَمَدٍ مُّمَدَّدَةٍ	Fī 'amadin mumaddadah	Its doors are shut with extended pillars, so that none can escape

❖ Overall Meaning:

In this sūrah, the Lord, Blessed and Exalted, threatens with severe punishment every backbiter and fault-finder whose sole concern is amassing wealth and counting it, thinking that his wealth will cause him never to die. The reality is that he will be thrown into the blazing, kindled Fire that crushes everything it consumes. This Fire burns the bodies until it reaches the hearts, and its doors will be tightly sealed over them.

❖ Benefits from the Sūrah:

1. The prohibition of mocking and ridiculing others, as it causes enmity and hatred among people.
2. A person must not be deceived by his wealth, for there is no way to eternal life in this world, and no escape from death and recompense.
3. A warning against miserliness and being preoccupied with hoarding and counting wealth.

4. Severe warning of the kindled, sealed Fire for anyone who possesses these blameworthy traits.



Monday: Ḥadīth Module – The Deeds Whose Benefit Continues After Death

❖ Ḥadīth:

On the authority of Abū Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"When a human being dies, all of his deeds are cut off except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him."**¹

❖ Explanation:

Allah has made this worldly life a place for action, in which people prepare provisions for the Hereafter. Those who neglect it will regret when they depart from this life without having prepared what would bring them happiness; for with death, the opportunity to act comes to an end and the door of repentance closes. No reward reaches a person after death—except in the case where he has left behind one of three things. This is from the grace of Allah, that He causes their reward to continue for a Muslim even after his death:

1. **Ongoing charity** – that is, charity whose benefit continues over time. This includes any endowment (waqf) left by a Muslim, such as property, goods, animals, building a mosque, or digging a well.
2. **Beneficial knowledge** – Islamic knowledge from which others benefit after one's death, such as teaching someone, publishing a book, donating a muṣḥaf (copy of the Qur'ān) for people to use, or spreading knowledge through modern means that preserve it for as long as Allah wills.
3. **A righteous child who prays for him** – this includes one's own child and one's grandchildren, whether male or female, for a parent benefits from their righteousness and supplication. The ḥadīth specifies "child" because it is most common that they will continue praying for their parents.

❖ Benefits from the Ḥadīth:

1. The virtue of ongoing charity and that its reward continues to reach the deceased in his grave.
2. The virtue of teaching knowledge and spreading it by any means.
3. That charity, supplication, and beneficial knowledge all reach and benefit the deceased.
4. The virtue of marriage, in the hope of having righteous offspring.
5. The necessity of being diligent in raising children upon righteousness, so that one may benefit from their piety and supplications.

¹ Narrated by Muslim (1631)

Tuesday: 'Aqīdah Module – Sources of Religious Knowledge

The Ahl al-Sunnah wa-al-Jamā'ah have specific sources from which they take their religion and learn the intent of their Lord.

These sources are three:

1. The Book of Allah, the Most High.
2. The authentic Sunnah of the Prophet (may Allah's ṣalāh and abundant salām be upon him).
3. The consensus (ijmā') of the righteous predecessors (al-salaf al-ṣāliḥ).

These three are the sources of reception, the foundation of Islamic legislation, and the basis of the religion of Islam. They are the conclusive proof for establishing its creed, acts of worship, morals, and etiquettes. They are a unique characteristic of Ahl al-Sunnah wa-al-Jamā'ah, for they do not take their creed from desires, opinions, dreams, or similar unreliable means, but only from a strong foundation and firmly established proof.

❖ The evidence for the affirmation of these Sharī'ah sources:

{And in whatever you differ, its ruling is to be referred to Allah; that is Allah, my Lord. Upon Him I have relied, and to Him I turn in repentance}.¹

{O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is the best and best in result}.²

The evidence for the authority of the consensus of the Salaf:

{And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers – We will turn him to what he has turned to and burn him in Hell, and evil it is as a destination}.³

What is meant by *al-salaf* is: the people of the first three generations, as mentioned in the ḥadīth of the Prophet (may Allah's ṣalāh and abundant salām be upon him): **"The best of people are my generation, then those who follow them, then those who follow them."**⁴

Ahl al-Sunnah honour their righteous predecessors, referring back to their statements and understanding when interpreting the religion and its texts—especially the Companions (may Allah be pleased with them), for they are the best of people, the closest to the pure source of Prophethood, and the most knowledgeable of the intent of Allah and His Messenger (may Allah's ṣalāh and abundant salām be upon him). This is particularly crucial after the spread of innovations, the decline of knowledge, the corruption of understanding, and the abandonment of the Sunnah.

¹ [Al-Shūrā: 10]

² [Al-Nisā': 59]

³ [Al-Nisā': 115]

⁴ Narrated by al-Bukhārī (6429)



❖ **The fruits of knowing the sources of reception:**

1. Reverence for the Sharī'ah texts and full submission to them.
2. Safety from contradiction and confusion caused by differing sources.
3. Correct understanding of the texts and arriving at the intent of Allah and His Messenger (may Allah's ṣalāh and abundant salām be upon him).
4. Salvation from creed-related and practical deviations that arise from following desires and Shayṭān.

Wednesday: Fiqh Module – Wiping over the socks

❖ Ruling on Wiping over the socks:

Islam is a religion of ease and gentleness. It provides rulings for every situation that achieve benefit and remove hardship. Among these rulings is the concession of wiping over the socks. Allah the Exalted legislated wiping over any type of socks — whether made from leather, wool, fabric, or otherwise — whether in travel or while resident. It is a dispensation from Allah and a relief for His servants. Imām Aḥmad (may Allah have mercy on him) said: “There is nothing in my heart concerning the permissibility of wiping; there are forty ḥadīths from the Prophet (may Allah’s ṣalāh and abundant salām be upon him) about it.”¹

Among these ḥadīths is the narration of al-Mughīrah ibn Shu‘bah (may Allah be pleased with him) who said: “I was with the Prophet (may Allah’s ṣalāh and abundant salām be upon him) on a journey, so I reached to remove his socks. He said: ‘**Leave them, for indeed I put them on while pure,**’ and he wiped over them.”²

❖ Conditions for Wiping over the socks:

1. He must put them on while in a state of purity.
2. They must cover the foot completely. If part of the foot is exposed, or if the footwear sits below the ankles, wiping is invalid.
3. They must be permissible to wear; thus, it is not allowed to wipe over stolen footwear or silk footwear for men, as concessions are not permitted through acts of disobedience.
4. They must be pure; wiping is not valid over impure footwear, such as that made from the hide of a dead animal or a dog.
5. The wiping must be within the legislated time limit. ‘Alī (may Allah be pleased with him) said: “The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) set three days and nights for the traveller, and one day and night for the resident.”³

❖ How to Wipe and its Manner:

It is obligatory to wipe the upper part of the socks only; wiping the sole or heel is not legislated. ‘Alī (may Allah be pleased with him) said: “If religion were based on opinion, the sole of the socks would be more deserving of wiping than the top. But I saw the Prophet (may Allah’s ṣalāh and abundant salām be upon him) wiping over the top of his sock.”⁴ He wipes his right foot with his right hand, and his left foot with his left hand, once, spreading his fingers while doing so.

¹ Al-Mughnī (1/360).

² Narrated by al-Bukhārī (206) and Muslim (274).

³ Narrated by Muslim (85).

⁴ Narrated by Abū Dāwūd (162).



❖ **Issue: If a person wears two pairs of socks:**

If a person wears two socks together while in a state of purity, it is permissible to wipe over the outer sock, since it was put on while pure.

However, if he wears the lower sock, then breaks his wuḍū', and afterwards wears the upper one, or if he began wiping over the lower one first, then he may not wipe over the upper one.

❖ **Nullifiers of Wiping:**

Wiping over the socks becomes invalid, and they must be removed, in the following cases:

1. If a state of major ritual impurity occurs that requires ghusl.
2. If the socks, or one of them, is removed, or if much of the foot becomes exposed.
3. If the prescribed time limit for wiping ends.

Thursday: Sirah Module – The Islam of Ḥamzah and ‘Umar (may Allah be pleased with them)

One day, the “Pharaoh of this nation,” Abū Jahl, passed by the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) at Mount al-Ṣafā. He abused him and insulted him, while the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) did not respond. Then he threw a stone at him, striking his head and causing it to bleed.

When Ḥamzah ibn ‘Abd al-Muṭṭalib learned of this upon returning from a hunting trip, he rushed straight to confront Abū Jahl without stopping for anyone. He said to him: “Do you insult my nephew while I am upon his religion?!” Then he struck him with his bow, causing a severe wound to his head.¹

Ḥamzah’s acceptance of Islam at first was out of tribal zeal, but Allah then expanded his chest to the truth, and he dedicated himself for the sake of Islam. Through him, the Muslims gained strength, and the polytheists refrained from some of the harm they used to inflict.

Three days after Ḥamzah’s Islam, ‘Umar set out, sword in hand, intending to kill the Prophet (may Allah’s ṣalāh and abundant salām be upon him). A man met him and asked: “Where are you headed, O ‘Umar?” He replied: “I want to kill Muḥammad.” The man said: “Shall I not tell you of something more astonishing? Your sister and her husband, Sa‘īd ibn Zayd, have embraced Islam and left the religion you are upon!”

‘Umar changed his direction and went angrily to his sister’s house. With them at the time was Khabbāb ibn al-Aratt, reading to them from a scroll containing Sūrat Ṭā-Hā. ‘Umar heard the murmur of the recitation and knocked on the door violently. He entered and said to Sa‘īd: “Perhaps you two have abandoned your faith?” Sa‘īd replied: “What if the truth lies in a religion other than yours?” ‘Umar attacked him and struck him. His sister intervened, so he slapped her and caused her face to bleed.

Soon after, his heart softened, and he said: “Give me the book that is with you.” They refused until he bathed, so he did so, then read the scroll.

When Khabbāb heard ‘Umar reading the Qur’ān, he said to him: “Rejoice, O ‘Umar! I hope that the supplication of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) will be for you: **‘O Allah, strengthen Islam with the more beloved of the two ‘Umars to You — Abū Jahl or ‘Umar ibn al-Khaṭṭāb.’**”²

‘Umar then went to Dār al-Arqam, entered upon the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), and declared his Islam. The people in the house proclaimed takbīr, to the point that it was said those in the masjid heard it. At that time, ‘Umar was twenty-six years old.

¹ Ḥilyat al-Awliyā’ (2/673).

² Narrated by al-Tirmidhī (3681).



His Islam was a victory and a source of honour for the Muslims. Ibn Mas‘ūd (may Allah be pleased with him) said: “‘Umar’s acceptance of Islam was a conquest, his migration was a victory, and his rule was a mercy. By Allah, we were never able to pray around the Ka‘bah openly until ‘Umar accepted Islam. He fought them until they left us alone to pray.”¹

¹ Al-Bidāyah wa al-Nihāyah (3/79).

Saturday: Ṣaḥābah Module – Sawdah bint Zam‘ah (may Allah be pleased with her)

❖ Her Name and Birth:

She is Umm al-Mu‘minīn Sawdah bint Zam‘ah ibn Qays ibn ‘Abd Shams al-Qurashiyyah al-‘Āmiriyyah. Her kunya was Umm al-Aswad. She was born in Makkah.

❖ Her Life and Virtues:

Sawdah (may Allah be pleased with her) was of excellent character, noble manners, and great dignity. She was the first woman the Prophet (may Allah’s ṣalāh and abundant salām be upon him) married after the death of Khadījah (may Allah be pleased with her). He migrated with her to Madīnah, and she remained his only wife for about three years, until he married ‘Ā’ishah (may Allah be pleased with her).

She was among those who migrated to Abyssinia and she witnessed with the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) the Battle of Khaybar and the Farewell Ḥajj. After the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) passed away, she remained in her home and never performed Ḥajj again until she died. She used to say: “I have performed Ḥajj and ‘Umrah, so I will remain in my home as Allah, the Mighty and Majestic, has commanded me.”¹

She was generous and charitable, loving to give in charity. Even ‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him) used to send her coins, which she would distribute among the poor.²

It is enough of a virtue for her that she was the only wife of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) whom ‘Ā’ishah (may Allah be pleased with her) wished to emulate in conduct and manner.³

Among her notable actions was that she willingly gifted her day (of spending time with the Prophet) to ‘Ā’ishah (may Allah be pleased with her), out of kindness towards the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), after she had grown old.⁴

❖ Her Death:

Sawdah bint Zam‘ah (may Allah be pleased with her) died in Madīnah at the end of the caliphate of ‘Umar (may Allah be pleased with him). Before her death, she bequeathed her house to ‘Ā’ishah (may Allah be pleased with her).

¹ Al-Ṭabaqāt al-Kubrā by Ibn Sa‘d (8/55).

² Al-Bidāyah wa al-Nihāyah (2/265).

³ Narrated by Muslim (1463).

⁴ Narrated by al-Bukhārī (5212) and Muslim (1463).



Weekly Knowledge Test – Week 12

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of ‘al-lumazah’?	[a] The one who belittles people with his words [b] The one who belittles people with his actions [c] The one who plots against people with his deceit	a
Ḥadīth Module	From what benefits a person after his death:	[a] A large inheritance [b] A high position [c] Beneficial knowledge	c
‘Aqīdah Module	From the sources of receiving knowledge according to Ahl al-Sunnah wa al-Jamā‘ah:	[a] Righteous dreams and visions [b] Consensus of the Salaf [c] The intellect	b
Fiqh Module	From the conditions of wiping over the socks:	[a] That the time for prayer has entered [b] That the worn item is pure [c] That the prayer is obligatory	b
Sīrah Module	‘Umar ibn al-Khaṭṭāb accepted Islam after Ḥamzah by:	[a] A month [b] A week [c] Three days	c
Ṣaḥābah Module	From the virtues of Sawdah (may Allah be pleased with her) is that she:	[a] Was the most knowledgeable of the Mothers of the Believers [b] The Prophet did not marry any virgin other than her [c] Remained the sole wife of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) for about three years	c

Week thirteen

To access the audio version:
On the *Daily Modules channel* from *al-Mawārid al-‘Ilmiyyah*:

YouTube

Telegram

SoundCloud



Sunday: Tafsīr Module – Sūrat al-Fīl

In the Name of Allah, the Most Merciful, the Most Compassionate
{Have you not seen how your Lord dealt with the companions of the elephant? * Did He not make their plot go astray? * And He sent against them flocks of birds, * throwing at them stones of baked clay, * and He made them like eaten straw.}

❖ Theme of the Sūrah:

A demonstration of Allah’s power and His destruction of those who plotted against His Sacred House.

❖ Difficult Words Explained:

Arabic Word	Transliteration	Meaning
أَلَمْ تَرَ	alam tara	Have you not known?
أَصْحَابِ الْفِيلِ	aṣḥāb al-fīl	Abraha the Abyssinian and his army who sought to destroy the Ka‘bah
كَيْدَهُمْ	kaydahum	Their plotting and efforts to ruin the Ka‘bah
تَضَلِيلٍ	taḍlīl	Frustration, nullification, and loss
أَبَابِيلَ	abābīl	Consecutive groups
سِجِّيلٍ	sijjīl	Baked clay
كَعَصْفٍ مَأْكُولٍ	ka-‘aṣfin ma’kūl	Like dry stalks of crops eaten by animals and then discarded

❖ Overall Meaning:

Al-Fīl is a Meccan sūrah that declares Allah’s absolute power in protecting His Sacred House. The “companions of the elephant” were a group of Christians who had taken over Yemen. Their leader, Abraha al-Ashram, decided to build a great church in Ṣan‘ā’, inviting the Arabs to perform pilgrimage there instead of the Ka‘bah. His aim was to glorify his land and divert trade and prestige from Makkah to Yemen.

When the church was completed, a Qurashī man came and smeared its walls with filth before fleeing. Upon hearing this, Abraha became furious and marched towards Makkah with an army of Abyssinians accompanied by elephants, intending to destroy the Ka‘bah.

As they approached Makkah, Allah sent against them successive flocks of black birds coming from the sea, each carrying three stones — two in its legs and one in its beak. These stones destroyed them completely, thwarting their plot and leaving them without gain. This event was a manifest sign of Allah’s defense of His House and occurred fifty days before the birth of the Prophet (may Allah’s ṣalāh and abundant salām be upon him), making it one of the precursors to his birth and mission.

❖ **Benefits from the Sūrah:**

1. Allah protects His Sacred House and destroys those who scheme against it.
2. It reminds Quraysh of Allah's blessing upon them — their proximity to the House increased their safety and honour.
3. Every plot or plan made without right will ultimately backfire upon its schemer.



Monday: Ḥadīth Module – Encouragement to Forgive and Show Humility

On the authority of Abū Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Charity does not decrease wealth, and Allah increases the honour of a servant who forgives, and no one humbles himself for the sake of Allah except that Allah raises him in rank."**¹

❖ Explanation:

This ḥadīth contains the virtue of three of the greatest acts of worship:

1. **Charity** — It does not diminish wealth; rather, it increases it in blessing, growth, protection, and preservation from harm.
2. **Forgiveness** — Pardoning the mistakes of those who wrong you does not lead to humiliation but is true honour. Whoever is known for forgiveness, overlooking faults, and refraining from blame gains esteem in people's hearts, increases in dignity, and is honoured in this life and the next.
3. **Humility** — True humility is not humiliation, as some might think; rather, Allah raises the rank of the one who humbles himself before Him, softens his manner with people, and treats them with ease. Such a person gains greater status in this life, love in people's hearts, and elevated ranks in Paradise.

This ḥadīth thus gathers together the doors of iḥsān (excellence): giving charity to meet people's needs, forgiving those who wrong us, and displaying humility and good manners towards all. Those who embody these qualities are honoured by Allah in this world, in addition to the immense reward stored for them in the Hereafter.

❖ Benefits from the Ḥadīth:

1. The virtue of charity and its positive effect on the believer's self and wealth.
2. The virtue of forgiveness, overlooking faults, and responding with what is best — a cause for attaining honour and dignity.
3. The virtue of humility — it brings elevation in this world among people and a great reward in the Hereafter.
4. The promised virtue is for those who perform these deeds sincerely for Allah, without showing off, as in the Prophet's words (may Allah's ṣalāh and abundant salām be upon him): **"...who humbles himself for the sake of Allah."**
5. Honour and high rank are in the Hand of Allah; He grants them to whomever He wills.

¹ Narrated by Muslim (2588).

Tuesday: 'Aqīdah Module – The Fundamentals of Islamic Creed

The fundamentals of Islamic creed are the pillars of faith and its principles that Allah, Exalted be He, mentioned in His Book, and that His Messenger (may Allah's ṣalāh and abundant salām be upon him) mentioned in his Sunnah.

They are: belief in Allah, His angels, His books, His messengers, the Last Day, and divine decree, both its good and its evil.

❖ These six pillars are the foundations of the religion for two reasons:

1. A person's faith is not valid unless he believes in all of them.
2. All matters of creed and their details branch out from these six pillars.

❖ Evidences:

Several evidences for the pillars of faith are found in the Qur'ān and the Sunnah, including:

- Allah, Exalted be He, says: **{It is not righteousness that you turn your faces towards the east or the west, but righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets}.¹**
- And His saying: **{Indeed, We have created everything according to a decree}.²**
- And His saying: **{And He created everything and determined it with [precise] determination}.³**

In the ḥadīth narrated by 'Umar (may Allah be pleased with him), he said: "While we were sitting with the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) one day, a man appeared before us with extremely white clothes and extremely black hair. No sign of travel was visible on him, and none of us knew him. He sat before the Prophet (may Allah's ṣalāh and abundant salām be upon him), rested his knees against his knees, and placed his palms on his thighs. He said: 'O Muḥammad, tell me about Islām.' The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **'Islām is to testify that there is no deity worthy of worship except Allah and that Muḥammad is the Messenger of Allah, to establish the prayer, to give the zakāh, to fast Ramaḍān, and to perform Ḥajj to the House if you are able to do so.'** He said: 'You have spoken the truth.' We were amazed at him; he asks him and then confirms what he says! He said: 'Tell me about īmān.' He replied: **'It is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in divine decree, both its good and its evil.'** He said: 'You have spoken the truth.' He said: 'Tell me about iḥsān.' He replied: **'It is to worship Allah as if you see Him, and if you do not see Him, [know that] He indeed sees you.'** He said: 'Tell me about the Hour.' He replied: **'The one being asked knows no more about it than the one asking.'**

¹ [Al-Baqarah: 177]

² [Al-Qamar: 49]

³ [Al-Furqān: 2]



He said: 'Then tell me about its signs.' He replied: '**That the slave woman will give birth to her mistress, and that you will see the barefoot, naked, destitute shepherds competing in constructing tall buildings.**' Then he left, and I stayed for some time. Then the Prophet (may Allah's ṣalāh and abundant salām be upon him) said: '**O 'Umar, do you know who the questioner was?**' I said: 'Allah and His Messenger know best.' He said: '**That was Jibrīl; he came to teach you your religion.**'"¹

¹ Narrated by Muslim (8).

Wednesday: Fiqh Module – Ghusl (Ritual Bath)

❖ Cases in which ghusl is obligatory:

1. When semen is discharged, due to Allah's saying: {**And if you are in a state of janābah, then purify yourselves**}¹, and his saying (may Allah's ṣalāh and abundant salām be upon him): "**When you have discharged water, then perform ghusl**".²
2. Sexual intercourse, even without ejaculation, due to his saying (may Allah's ṣalāh and abundant salām be upon him): "**When he sits between her four limbs and exerts himself with her, ghusl becomes obligatory**".³
3. When a disbeliever accepts Islām, because the Prophet (may Allah's ṣalāh and abundant salām be upon him) commanded Qays ibn 'Āṣim, when he accepted Islām, to perform ghusl.⁴
4. When a woman becomes pure from menstruation or postnatal bleeding, due to Allah's saying: {**When they have purified themselves**}⁵, and the Prophet's (may Allah's ṣalāh and abundant salām be upon him) saying to Fāṭimah bint Abī Ḥubaysh: "**When your menses begins, leave the prayer, and when it ends, perform ghusl and then pray**".⁶
5. Upon death, due to his saying (may Allah's ṣalāh and abundant salām be upon him): "**Wash him with water and lote leaves**".⁷

❖ Recommended and Sunnah ghusl:

1. Ghusl for Jumu'ah, which is the most emphasised recommended ghusl, due to his saying (may Allah's ṣalāh and abundant salām be upon him): "When one of you comes to Jumu'ah, let him perform ghusl".⁸
2. Ghusl between two acts of intercourse, due to his saying (may Allah's ṣalāh and abundant salām be upon him): "**It is purer, cleaner, and better**".⁹
3. Ghusl for the two 'īds, as practiced by the Companions (may Allah be pleased with them).¹⁰
4. Ghusl when entering into iḥrām for 'umrah or ḥajj, as the Prophet (may Allah's ṣalāh and abundant salām be upon him) performed ghusl for his iḥrām.¹¹
5. Ghusl for one who regains consciousness after fainting, as the Prophet (may Allah's ṣalāh and abundant salām be upon him) did in his illness.¹²

¹ [Al-Mā'idah: 6]

² Narrated by al-Bukhārī (269) and Muslim (303)

³ Narrated by al-Bukhārī (287)

⁴ Narrated by Abū Dāwūd (355) and al-Nasā'ī (1/109)

⁵ [Al-Baqarah: 222]

⁶ Narrated by al-Bukhārī (320) and Muslim (333)

⁷ Narrated by al-Bukhārī (1266) and Muslim (1206)

⁸ Narrated by al-Bukhārī (877)

⁹ Narrated by Abū Dāwūd (216)

¹⁰ Narrated by Mālik (428)

¹¹ Narrated by al-Tirmidhī (830)

¹² Narrated by al-Bukhārī (687) and Muslim (418)



6. Ghusl for one who has washed a deceased person, due to his saying (may Allah's ṣalāh and abundant salām be upon him): **"Whoever washes a dead person should perform ghusl"**.¹

❖ **What is prohibited for one in a state of janābah and the like:**

1. It is not permissible for him to remain in the mosque except in passing, due to Allah's saying: **{Nor when you are in a state of janābah, except when passing through}**.² If he performs wuḍū', it is permissible for him to remain in the mosque, as reported from the Companions.³
2. It is not permissible for him to recite the Qur'ān, due to the ḥadīth of 'Alī (may Allah be pleased with him): "Nothing used to prevent him (may Allah's ṣalāh and abundant salām be upon him) from reciting the Qur'ān except being in a state of janābah".⁴

¹ Narrated by Ibn Mājah (1463)

² [Al-Nisā': 43]

³ Narrated by Sa'īd ibn Manṣūr (1557)

⁴ Narrated by Aḥmad (1014)

Thursday: Sirah Module – The Boycott of Quraysh Against Banū Hāshim and Banū al-Muṭṭalib

When Ḥamzah and ‘Umar (may Allah be pleased with them) accepted Islām, Islām began to spread among several tribes. Banū Hāshim refused to hand over the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) to the polytheists or cease protecting him. This angered Quraysh, and they unanimously agreed—in the beginning of Muḥarram, in the seventh year after the beginning of the Prophethood—to boycott Banū Hāshim and Banū al-Muṭṭalib. They pledged not to trade with them, marry into them, speak to them, or sit with them until they handed over the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) so that he could be killed. They wrote down the terms of this agreement in a document and hung it inside the Ka‘bah. The one who wrote it was Manṣūr ibn ‘Ikrimah ibn ‘Āmir, and the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) supplicated against him, and his hand became paralyzed.

Banū Hāshim and Banū al-Muṭṭalib withdrew with Abū Ṭālib into the Valley of Abū Ṭālib, except for Abū Lahab, who sided with Quraysh. They remained in that valley in such a state for three years, with nothing reaching them except in secret, until hardship overwhelmed them, and the cries of hungry children could be heard from within the valley. They resorted to eating tree leaves and animal hides. They could only leave during the sacred months to buy provisions from the caravans that came to Makkah, but the people of Makkah would bid up the prices so they could not afford to buy anything.

Then, in the tenth year after the beginning of the Prophethood, a group from Quraysh felt compassion and worked to annul that document, including Hishām ibn ‘Amr ibn Rabī‘ah and Muṭ‘im ibn ‘Adī. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) informed his people that Allah had sent termites to that document, eating everything in it except the mention of Allah, the Mighty and Majestic. Abū Ṭālib went to Quraysh and informed them of what the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) had said about the document, and told them: “If he is lying in what he has said, we will hand him over to you; and if he is truthful, you must end your boycott and injustice against us.” They opened it and found it exactly as he had said. ¹ Thus, the document was annulled, and the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) and those with him came out from the valley after a long siege and an oppressive boycott.

¹ Al-Bidāyah wa al-Nihāyah (3/97).



Saturday: Ṣaḥābah Module – ‘Ā’ishah (may Allah be pleased with her)

❖ Her Name and Birth:

She is Umm al-Mu’minīn ‘Ā’ishah bint Abī Bakr al-Ṣiddīq (may Allah be pleased with them both). Her kunyah was Umm ‘Abd Allāh, named after ‘Abd Allāh, the son of her sister Asmā’. She (may Allah be pleased with her) was born in the fourth year after the Prophetic mission began.

❖ Her Life and Virtues:

She is the truthful one, daughter of the truthful one, the one declared innocent from above the seven heavens; Allah purified her in His Book and revealed verses about her that will be recited until the Day of Judgement.

She was among the most knowledgeable of the Companions, the most learned, one of the most prolific narrators of ḥadīth, and among those with the best judgement. The senior Companions would seek her verdicts when matters of religion were unclear to them. Abū Mūsā al-Ash‘arī (may Allah be pleased with him) said: "Whenever we, the Companions of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), encountered a matter that was difficult for us to understand, we would ask ‘Ā’ishah, and we always found that she had knowledge about it." ¹ Al-Zuhrī said: "If the knowledge of ‘Ā’ishah were to be gathered and compared to the knowledge of all the Mothers of the Believers and all other women, her knowledge would be superior." ²

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) was given glad tidings of her before marrying her. On the authority of ‘Ā’ishah (may Allah be pleased with her) who said: "The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **‘I saw you in a dream for three nights. An angel brought you to me in a piece of silk, and he said: This is your wife. I uncovered it, and behold, it was you. So, I said: If this is from Allah, He will bring it to pass.’**" ³

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) married her in Makkah when she was six years old, before the Hijrah by a little over a year. Her parents emigrated with her, and he consummated the marriage with her in Madīnah in the month of Shawwāl, in the second year after Hijrah, after the Battle of Badr, when she was nine years old. He did not marry any virgin other than her.

He loved her dearly. On the authority of ‘Amr ibn al-‘Āṣ (may Allah be pleased with him) who said: **"I asked: O Messenger of Allah, who is the most beloved of people to you? He said: ‘Ā’ishah.**" I said: From among the men? He said: **‘Her father.’**" ⁴

¹ Al-Tirmidhī (3883)

² Mālik (6/124, al-A‘zamī ed.)

³ Al-Bukhārī (3895), Muslim (2438)

⁴ Al-Bukhārī (3662)

The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"The superiority of 'Ā'ishah over other women is like the superiority of tharīd over all other food."** ¹

Among her virtues is that Jibrīl (peace be upon him) conveyed his salām to her through the Prophet (may Allah's ṣalāh and abundant salām be upon him). ² Also among her virtues is that the Prophet (may Allah's ṣalāh and abundant salām be upon him) would make sure, when he was ill, to be treated in her house.

Allah honoured her such that the last moments of the Messenger of Allah's (may Allah's ṣalāh and abundant salām be upon him) life were in her chamber, with his head resting between her chest and neck. She (may Allah be pleased with her) said: "Among the blessings that Allah bestowed upon me is that the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) passed away in my house, on my day, and between my chest and my neck." ³

❖ Her Death:

She (may Allah be pleased with her) died in Madīnah in the year 57 AH, on the night of Tuesday, the seventeenth night of Ramaḍān, after the Witr prayer, at the age of sixty-six. She had requested to be buried at night, and so she was buried that night in al-Baqī'. Abū Hurayrah (may Allah be pleased with him) led her funeral prayer.

¹ Al-Bukhārī (3769), Muslim (2431)

² Al-Bukhārī (3768)

³ Al-Bukhārī (4449)



Weekly Knowledge Test – Week 13

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of Allah's saying: 'Abābīl' ?	[a] Successive flocks/groups [b] Widely separated groups [c] Terrifying swarms	a
Ḥadīth Module	What is the reward for one who humbles himself to Allah's servants?	[a] Expanded provision [b] A radiant face [c] That Allah raises him in rank	c
'Aqīdah Module	Which of the following is among the fundamentals of Islamic creed (uṣūl al-'aqīdah)?	[a] Guarding one's tongue [b] Belief in Divine Decree (al-qadar) [c] Refraining from harming others	b
Fiqh Module	Which of the following is among the cases that require ghusl (ritual bath)?	[a] Fainting [b] A disbeliever embracing Islam [c] Committing a sin	b
Sīrah Module	Who authored the document of the boycott (ṣaḥīfat al-muqāta'ah)?	[a] Maṣūūr ibn 'Ikrimah ibn 'Āmir [b] 'Ikrimah ibn Abī Jahl [c] Abū Lahab ibn 'Abd al-'Uzzā	a
Ṣaḥābah Module	Which of the following is among the special distinctions of 'Ā'ishah (may Allah be pleased with her)?	[a] The Prophet (may Allah's ṣalāh and abundant salām be upon him) married no other virgin besides her [b] She was his first wife after Khadījah [c] She was the last of the Mothers of the Believers to pass away	a

Week fourteen

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Sunday: Tafsīr Module – Sūrat al-Qāri‘ah

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

{The Striking Calamity. * What is the Striking Calamity? * And what will make you know what the Striking Calamity is? * It is the Day when people will be like scattered moths, * and the mountains will be like fluffed wool. * Then as for him whose scales are heavy [with good deeds], * he will be in a pleasant life. * But as for him whose scales are light, * his mother will be a pit. * And what will make you know what it is? * It is a fiercely blazing Fire.}

❖ Theme of the Sūrah:

Striking the hearts with the mention of the terrors of the Day of Resurrection and the state of people when their deeds are weighed.

❖ Difficult Words Explained:

Arabic term	Transliteration	Meaning
الْقَارِعَةُ	al-Qāri‘ah	The Day of Resurrection; called “al-Qāri‘ah” because it strikes hearts with its terrors.
كَالْفَرَاشِ الْمَبْثُوثِ	kal-farāshi al- mabthūth	Like scattered locusts, surging over one another.
كَالْعِهْنِ الْمَنْفُوشِ	kal-‘ihni al-manfūsh	Like torn wool; at first in this state, then gradually reduced until it becomes scattered dust.
تَقَلَّتْ مَوَازِينُهُ	thaqūlat mawāzīnuhu	His scales of good deeds outweigh his evil deeds.
فَأُمُّهُ هَاوِيَةٌ	fa-ummuhu hāwiyah	His abode and refuge will be the Fire into which he will plunge headfirst.

❖ Overall Meaning:

Al-Qāri‘ah is a Makkan sūrah consisting of eleven verses that describe the Resurrection, the Reckoning, and the state of people when their deeds are weighed. Allah, Exalted be He, informs that when the Day of Resurrection arrives, it will strike the hearts of people with its horrors and great terrors, such that mankind, in their great numbers and confusion, will be like swarming locusts—colliding and surging over one another. The mountains, despite their firmness, height, and massiveness, will be like torn wool flying in the wind.

Then Allah, Exalted be He, informs of the division of people thereafter into two groups: those whose scales of good deeds are heavy will be saved from the Fire and will live a life of contentment in Paradise, the abode of everlasting bliss. As for those whose good deeds are light and evil deeds outweigh, their abode will be the Fire, the home of destruction, into which they will be cast headfirst. We seek Allah’s refuge from it.

❖ Benefits from the Sūrah:

1. Reminder of the severity and horrors of the Day of Resurrection.
2. Clarification of the outcome of the righteous and encouragement to strive for it, along with warning against the outcome of the disbelievers.
3. Affirmation, according to the creed of Ahl al-Sunnah wa-al-Jamā'ah, of the existence of the Scale on the Day of Resurrection, by which deeds—good and evil—are weighed.
4. The Fire of the Hereafter is intensely hot—seventy times hotter than the fire of this world.



Monday: Ḥadīth Module – Warning Against Oppression

On the authority of ‘Abdullāh ibn ‘Umar (may Allah be pleased with them both) who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"Oppression will be darkness on the Day of Resurrection."** ¹

❖ Explanation:

In this ḥadīth, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) commands us to avoid oppression and warns against falling into it—whether towards a human or an animal, a friend or an enemy, a Muslim or a non-Muslim. He then explains the reason for this warning: the oppressor will be in darkness on the Day of Resurrection, unable to find guidance, while the believers will have light shining before them and on their right.

The warning against oppression is a call to its opposite—justice. The Sharī‘ah came commanding justice and forbidding oppression. The greatest and most fundamental justice is to affirm the Oneness of Allah and dedicate all worship to Him alone. The greatest form of oppression is associating partners with Allah.

Next in rank is justice towards the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) by believing in him, loving him, and giving his love precedence over love for all of creation.

Justice also includes honouring one’s parents, maintaining ties of kinship, honesty in trade, giving workers their due rights, and each spouse fulfilling the rights of the other. Whoever neglects any of this is an oppressor. Oppression in all its forms will be darkness on the Day of Resurrection. Its punishment will be in proportion to its severity, with the oppressed being compensated from the good deeds of the oppressor; if his good deeds are exhausted, the sins of the oppressed will be taken and placed upon the oppressor.

❖ Benefits from the Ḥadīth:

1. A warning against oppression and the danger of its consequences.
2. Texts indicate that oppression is of three types:
 - The first: a type Allah does not forgive, which is associating partners with Him, as He, Exalted be He, says: **{Indeed, Allah does not forgive association with Him}**. ²
 - The second: a type Allah does not overlook at all, which is the oppression of people against each other.
 - The third: a type under Allah’s Will—if He wills, He punishes for it, and if He wills, He pardons it—which is the sins between a servant and his Lord that are less than shirk.

¹ Al-Bukhārī (2447), Muslim (2579).

² [Al-Nisā’: 48].

Tuesday: 'Aqīdah Module – The First of the Six Pillars: Belief in Allah

Belief in Allah is realized through four matters:

1. Belief in His existence.
2. Belief in His Lordship.
3. Belief in His right to be worshipped (Divinity).
4. Belief in His Names and Attributes.

❖ **The first matter**—belief in the existence of Allah, Exalted be He—is established through four types of evidence: innate nature (fiṭrah), reason, revelation, and sensory perception.

1. Evidence from Innate Nature (Fiṭrah):

Allah, Exalted be He, says: {[Adhere to] the fiṭrah of Allah upon which He has created [All] people}.¹ The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: "There is no newborn except that he is born upon the fiṭrah."²

2. Evidence from Reason:

Allah, Exalted be He, says: {Or were they created by nothing, or were they the creators [of themselves]?}.³

When Jubayr ibn Muṭ'īm heard these verses, he said: "My heart almost soared, and that was the first moment when faith settled in my heart."⁴

3. Evidence from Revelation:

All divinely-revealed scriptures have affirmed the existence of their Lord. The just rulings they contain, which encompass the welfare of creation, along with truthful reports that people have witnessed come true—all of these are proof that they are from an All-Knowing Lord.

4. Evidence from Sensory Perception:

This is from two angles:

- **First:** The answering of supplications and the relief of those in distress, whether they are prophets, messengers, or righteous people. This is decisive proof of the existence of their Lord, Blessed and Exalted. The answering of those who sincerely call upon Allah is something that continues to be witnessed to this day.
- **Second:** The signs and miracles granted to the prophets, which people witnessed and transmitted in succession—such as the signs given to the prophets Nūḥ, Ṣāliḥ, Mūsā, and 'Īsā (peace be upon them), and the signs given to our Prophet Muḥammad (may Allah's ṣalāh and abundant salām be upon him), such as the splitting of the moon, the glorification of the pebbles in his hand, and water flowing from between his fingers.

¹ [Al-Rūm: 30].

² Al-Bukhārī (1358), Muslim (2658).

³ [Al-Tūr: 35].

⁴ Al-Bukhārī (4573).



Wednesday: Fiqh Module – Description of Ghusl and Wiping over a Splint

❖ Description of Ghusl:

Ghusl from major ritual impurity (janābah) has two forms:

- **The minimal (obligatory) manner**, which includes only the obligatory acts.
Its description: One intends in his heart, then ensures water covers his entire body, including rinsing the mouth and nose.
- **The recommended manner**, which includes the obligatory acts and the recommended ones.
Its description: One intends in his heart, then washes his hands, then washes his private parts and removes any impurity, then performs ablution as for prayer. He then takes water in his hands and runs his fingers through the roots of his hair so that the water reaches his scalp, then pours three handfuls of water over his head, then pours water over the rest of his body — as in the ḥadīths of ‘Ā’ishah and Maymūnah.¹

❖ It is obligatory for the one performing ghusl, in both manners, to ensure water reaches the roots of the hair and hidden parts of the body, such as under the armpits, between the toes, and behind the knees. If wearing a watch or ring, he must move it to allow water to reach underneath.

❖ Wiping over a Splint and the Like:

A *splint* is that which is used to set a fracture so that it heals and joins, such as plaster and similar materials. This also applies to adhesive dressings and cloth bandages placed over wounds.

❖ Ruling on wiping over it in wuḍū’ and ghusl:

The jurists unanimously agreed that wiping over a splint and the like is legislated in wuḍū’ and ghusl, with two conditions:

1. That one is in need of keeping it in place and would be harmed by removing it.
2. That it covers only the area of the fracture or wound; if it exceeds the necessary area, the excess must be removed.

❖ Rulings related to wiping over a splint and the like:

1. The entire splint must be wiped over.
2. There is no fixed time limit for wiping over it; rather, one wipes over it until it is removed or the injury beneath it heals.

¹ Al-Bukhārī (248–249), Muslim (316–317).

Thursday: Sīrah Module – The Second Migration to Abyssinia

When the Prophet (may Allah’s ṣalāh and abundant salām be upon him) saw the obstinacy of the polytheists and their increased persecution of the Muslims, he advised his Companions to undertake the second migration to Abyssinia. This time, eighty-three men migrated, along with seventeen women, heading to the Christian kingdom of Abyssinia, ruled by the Negus. He granted them refuge, honoured them, and gave them safety.

When Quraysh learned of this, they sent in pursuit of them ‘Abdullāh ibn Abī Rabī‘ah and ‘Amr ibn al-‘Āṣ, who arrived before al-najashi bearing gifts and presents, seeking to have the Muslims returned to them. Al-Najashi refused. They then slandered the Muslims to him, saying: “They speak a grave word concerning ‘Īsā — they say that he is a servant!”

Al-Najashi summoned the Muslims to his court, with their leader Ja‘far ibn Abī Ṭālib (may Allah be pleased with him). He asked them about their religion, and Ja‘far spoke, explaining their condition before Islam, what they had become after it, and what Islam brought of worshipping Allah alone and abandoning the worship of idols, as well as the noble morals it enjoined. Then he recited to him the beginning of Sūrah Maryam, which contains the story of the birth of the Messiah ‘Īsā ibn Maryam (peace be upon him).

When Ja‘far finished, the al-Najashi picked up a stick from the ground and said: “What you have said does not differ from what is in the Gospel by more than this stick.” Then he said: “Go, for you are safe in my land. Whoever insults you will pay a penalty.” He said to ‘Amr and ‘Abdullāh: “By Allah, if you gave me a mountain of gold, I would not hand them over to you!” He then ordered that their gifts be returned to them, and they departed humiliated with the worst failure, while the Muslims remained there safe and honoured. ¹

¹ Al-Bidāyah wa al-Nihāyah (3/69).



Saturday: Ṣaḥābah Module – Ḥaḥṣah (may Allah be pleased with her)

❖ Her Name and Birth:

She was: Umm al-Mu'minīn Ḥaḥṣah bint 'Umar ibn al-Khaṭṭāb ibn Nufayl, whose lineage meets that of the Prophet (may Allah's ṣalāh and abundant salām be upon him) at Ka'b ibn Lu'ayy. She was born in Makkah, five years before the Prophet's mission began.

❖ Her Life and Virtues:

She (may Allah be pleased with her) was married to Khunays ibn Ḥudhāfah al-Sahmī, one of the early Muslims who migrated to Madīnah, and who fought at Badr. He later passed away,¹ so the Prophet (may Allah's ṣalāh and abundant salām be upon him) married her in the third year after the Hijrah when she was twenty years old, making her the fourth of his wives.

She (may Allah be pleased with her) was devout in fasting and prayer, pious, intelligent, and wise. She was known for her eloquence and fluency, and she had her own speeches and poetry. She was among the few women at that time who learned to write, having been taught by al-Shifā' bint 'Abdullāh.² It is sufficient honour for her that she was the keeper of the first complete written copy of the Qur'ān, which Abū Bakr had ordered to be compiled. After Abū Bakr's death, it was kept with 'Umar, who then entrusted it to Ḥaḥṣah upon his death.³ She preserved it until 'Uthmān ibn 'Affān requested it when he wished to produce standardized copies of the Qur'ān.

❖ Her Death:

Ḥaḥṣah (may Allah be pleased with her) passed away in Sha'bān of the year 41 AH in Madīnah, at the beginning of the caliphate of Mu'āwiyah ibn Abī Sufyān (may Allah be pleased with him). Marwān ibn al-Ḥakam, who was the governor of Madīnah at the time, led her funeral prayer, and she was buried in al-Baqī'.

¹ Al-Bidāyah wa al-Nihāyah (8/30).

² Abū Dāwūd (3887).

³ Al-Bukhārī (4679).

Test Your Knowledge – Week 14

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of ‘al-‘ihn al-manfūsh’?	[a] Hot clay [b] Burnt leather [c] Torn wool	c
Ḥadīth Module	The type of oppression that Allah will not leave anything of, but will take it all, is:	[a] Consuming usury [b] Oppression against oneself [c] Oppression of people against one another	c
‘Aqīdah Module	From the evidence of the intellect for the existence of Allah:	[a] Created beings must have a Creator [b] The divine scriptures [c] Answering the supplicants and relieving the distressed	a
Fiqh Module	In ghusl from major ritual impurity, it is necessary to:	[a] Perform wuḍū’ before it [b] Ensure water reaches the whole body [c] Repeat three times	b
Sīrah Module	The leader of the Muslims and their spokesperson in the presence of the King of Abyssinia was:	[a] ‘Abdullāh ibn ‘Abbās [b] Ja‘far ibn Abī Ṭālib [c] ‘Umar ibn al-Khattāb	b
Ṣaḥābah Module	The Prophet (may Allah’s ṣalāh and abundant salām be upon him) married Ḥafṣah (may Allah be pleased with her) in the year:	[a] 3 AH [b] 5 AH [c] 7 AH	b



Week fifteen

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Sunday: Tafsīr Module – Sūrat al-Takāthur

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

{The mutual rivalry for piling up (worldly increase) diverts you * Until you visit the graves.
* Nay! You shall come to know! * Again, Nay! You shall come to know! * Nay! If you knew
with a sure knowledge * You shall certainly see the Hellfire. * Again, you shall certainly see
it with the eye of certainty. * Then, on that Day, you shall be asked about the delights}.

❖ Theme of the Sūrah:

A reminder to those engrossed in worldly rivalry about the grave and the reckoning in the Hereafter.

❖ Difficult Words Explained:

Arabic word	Transliteration	Meaning
الْهَآكُم	alhākum	It has distracted you from the obedience of Allah, Exalted be He.
التَّكَاثُرُ	at-takāthur	Competing and boasting about wealth, children, and worldly possessions.
عِلْمَ الْيَقِينِ	‘ilma al-yaqīn	Certain knowledge firmly established in the hearts.
عَيْنَ الْيَقِينِ	‘ayna al-yaqīn	To see Hell with one’s own eyes, a certainty without doubt.
النَّعِيمِ	an-na‘īm	All forms of blessings—such as health, security, family, food, and more.

❖ Overall Meaning:

In this sūrah, Allah, Exalted be He, rebukes those distracted by gathering and increasing wealth as a matter of pride and rivalry, heedless of the purpose for which they were created—obedience to Allah and His Messenger (may Allah’s ṣalāh and abundant salām be upon him). They persist in this heedlessness until death comes to them, and they are transferred to the graves.

Allah warns them with His statement “Nay”, meaning: this is not how you should be; “**You shall come to know**” the consequence of your preoccupation with worldly gain and your neglect of preparing for the Hereafter. Had they possessed certain knowledge about what awaits them in their graves and on the Day of Resurrection, they would not have been so absorbed in competing for wealth and children. Rather, they would have hastened to righteous deeds.

Allah then swears that all people will see the Hellfire with their own eyes on the Day of Judgment—disbelievers to enter it, and believers to be saved from it. On that Day, they will be questioned about all blessings they enjoyed in the worldly life—health, leisure, security, food, and drink. Whoever showed gratitude for these blessings and used them in obedience to Allah will be saved; whoever was ungrateful and used them in disobedience will face punishment.



❖ **Benefits from the Sūrah:**

1. A stern warning to those distracted from worshipping Allah by amassing wealth and boasting about children.
2. The grave is merely a place of transition and visitation, and people will soon be transferred from it to the Hereafter.
3. Gratitude to Allah, Exalted be He, is expressed by the heart—acknowledging His blessings and believing He is the true Bestower; by the tongue—attributing blessings to Him and speaking of them in praise of Him; and by the limbs—performing what Allah has made obligatory and avoiding what He has forbidden.

Monday: Ḥadīth Module – Gratitude to Allah for His Blessings

On the authority of Abū Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Look at those who are lower than you, and do not look at those who are above you, for that is more likely that you will not belittle the favour of Allah upon you."** ¹

❖ Explanation:

The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) encourages us to thank Allah, Exalted be He, by acknowledging His blessings, speaking about them, using them in obedience to Him, and taking the means that help in showing gratitude.

He pointed us to an effective and beneficial remedy—that a person should always look at those who are lower than him in intellect, wealth, and types of blessings. This perspective drives one to praise and thank his Lord, rather than looking at those who have more than him, which might lead to belittling Allah's blessings.

Whoever acts upon this advice has truly thanked his Lord, found peace of heart, and enjoyed a pleasant and content life.

This meaning is also made clear in the Book of Allah, Exalted be He, where He says: **{And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendour of worldly life by which We test them. And the provision of your Lord is better and more enduring}**. ²

❖ Benefits from the Ḥadīth:

1. Guidance for the Muslim to adopt the best means that lead to contentment and satisfaction.
2. The recommendation to consider those below oneself in worldly matters to inspire gratitude and contentment—while in acts of worship, one should look to those above him to strive for more.
3. The virtue of abstaining from worldly excess and not being overly concerned with it.
4. The ḥadīth provides a method for protecting oneself from many heart diseases, such as envy, hatred, and others.

¹ Al-Bukhārī (6490), Muslim (2963).

² [Tāhā: 131].



Tuesday: ‘Aqīdah Module – Belief in the Lordship of Allah

Belief in the Lordship of Allah means to believe that He is the Lord of everything, having no partner and no helper.

The **Lord** is the One who possesses three attributes: **creation, ownership, and control**. All of these are exclusive to Allah, Exalted be He—there is no creator except Allah, no owner besides Him, and no controller other than Him.

❖ Evidence for this:

Allah, Exalted be He, says: **{Unquestionably, His is the creation and the command}**.¹

And He says: **{That is Allah, your Lord; to Him belongs the dominion. And those you invoke besides Him do not possess [as much as] the membrane of a date seed}**.²

And He says: **{Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the sky of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth— are signs for a people who use reason}**.³

And He says: **{It is Allah who created you, then provided for you, then will cause you to die, then will give you life. Is there any of your “partners” who does anything of that? Exalted is He and high above what they associate with Him}**.⁴

And He says: **{And of His signs is that He created you from dust; then, suddenly you are human beings dispersing [throughout the earth]. And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought. And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colours. Indeed, in that are signs for those of knowledge. And of His signs is your sleep by night and day and your seeking of His bounty. Indeed, in that are signs for a people who listen. And of His signs is [that] He shows you the lightning, [causing] fear and aspiration, and He sends down from the sky rain by which He brings to life the earth after its lifelessness. Indeed, in that are signs for a people who reason}**.⁵

¹ [Al-A‘rāf: 54].

² [Fāṭir: 13].

³ [Al-Baqarah: 164].

⁴ [Al-Rūm: 40].

⁵ [Al-Rūm: 20–24].

All of creation has acknowledged Allah’s Oneness in Lordship, admitting that He alone controls the affairs of His creation—creating them, providing for them, giving them life and causing their death. They do not attribute any of these actions to other than Him.

Even the polytheists during the time of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) acknowledged Allah’s Lordship, despite associating partners with Him in worship. Allah, Exalted be He, says: **{And if you asked them, “Who created the heavens and the earth?” they would surely say, “The All-Mighty, the All-Knowing created them”}**.¹

It is not known that anyone among creation has denied Allah’s Lordship except out of arrogance without truly believing what they claim—just as occurred with Pharaoh when he claimed divinity. This was not due to conviction, but out of arrogance and obstinacy. Allah, Exalted be He, says in what Mūsā said to Pharaoh: **{He said, “You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as clear evidence. And indeed, I think, O Pharaoh, that you are doomed”}**.²

And Allah says: **{And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness}**.³

¹ [Al-Zukhruf: 9].

² [Al-Isrā’: 102].

³ [Al-Naml: 14].



Wednesday: Fiqh Module – Tayammum

Tayammum may be required in situations where water is unavailable, or where it exists but a person is unable to use it. Allah has legislated tayammum as a substitute for water, as a concession to His servants. It is from the beauty of this Sharī'ah and one of the special distinctions of this Muḥammadan Ummah, which Allah has favoured above previous nations as a mercy and ease for them.

❖ Ruling on Tayammum:

The scholars have unanimously agreed on the legitimacy of tayammum, and that it serves as a substitute for purification with water in both minor and major ritual impurity.

Evidence:

Allah, Exalted be He, says: **{And if you are ill or on a journey, or one of you comes from relieving himself, or you have had contact with women and cannot find water, then perform tayammum with clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favour upon you so that you may be grateful}.¹**

The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"The earth has been made for me a masjid and a purifier".²**

❖ How to Perform Tayammum:

He should make the intention, then say "Bismillāh," then strike the earth with both hands once, blow off the excess dust, then wipe his face and his hands—wiping the back of the right hand with the left, and the back of the left hand with the right.³

❖ Situations in Which Tayammum is Valid and Sufficient

1. **When water is unavailable** – as in His saying: **{...and you cannot find water, then perform tayammum with clean earth}.⁴** And in the ḥadīth: **"The clean earth is the purifier for the Muslim even if he does not find water for ten years. But when he finds water, let him touch it to his skin".⁵** The same applies if he has only a small amount of water which is needed for drinking or cooking, and if he were to use it for purification, he or those with him would face thirst.

¹ [Al-Mā'idah: 6].

² Al-Bukhārī (335).

³ Al-Bukhārī (347), Muslim (368).

⁴ [Al-Mā'idah: 6].

⁵ Al-Tirmidhī (124).

2. **When one is unable to use water** – due to illness, or severe cold that he fears will harm him if he uses water, and he does not have the means to heat it, as in His saying: **{...and if you are ill}**.¹ In the ḥadīth of ‘Amr ibn al-‘Āṣ, when he was sent on the expedition of Dhāt al-Salāsīl, he said: “I experienced a wet dream on a severely cold night, and I feared that if I bathed I would perish, so I performed tayammum and led my companions in the Fajr prayer.”² The Prophet (may Allah’s ṣalāh and abundant salām be upon him) approved of his action.

❖ Nullifiers of Tayammum:

The matters which invalidate tayammum are:

1. Whatever nullifies wuḍū’, since tayammum is a substitute for wuḍū’, everything that breaks wuḍū’ also nullifies tayammum.
2. Finding water or regaining the ability to use it, as in the statement: **"When you find water, let it touch your skin"**.³

¹ [Al-Mā’idah: 6].

² Ahmad (4/203), Abū Dāwūd (334).

³ Al-Tirmidhī (124).



Thursday: Sīrah Module – The Year of Sorrow

In the tenth year after the beginning of the Prophet's mission, six months after coming out of the valley (Shi'b), Abū Ṭālib fell ill with a severe sickness. He had been a strong fortress protecting the Prophet (may Allah's ṣalāh and abundant salām be upon him) from the plots and harm of the polytheists.

When Abū Ṭālib's death approached, the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) entered upon him while Abū Jahl and 'Abd Allāh ibn Abī Umayyah were present. The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"O uncle, say: Lā ilāha illallāh—a statement by which I will argue on your behalf before Allah"**. But Abū Jahl and 'Abd Allāh ibn Abī Umayyah said: "O Abū Ṭālib, will you turn away from the religion of 'Abd al-Muṭṭalib?" They kept speaking to him until he said: "I am upon the religion of 'Abd al-Muṭṭalib," and he died upon that.

The Prophet (may Allah's ṣalāh and abundant salām be upon him) was deeply grieved and said: **"I will surely seek forgiveness for you unless I am forbidden from doing so"**.¹ Then Allah revealed: **{It is not for the Prophet and those who believe to ask forgiveness for the polytheists, even if they are close relatives, after it has become clear to them that they are companions of the Fire}**.² And He revealed: **{Indeed, you do not guide whom you love, but Allah guides whom He wills}**.³

Three months after the death of Abū Ṭālib, Khadijah (may Allah be pleased with her) passed away. Thus, calamities came one after another upon the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him), and griefs followed each other. She had been the best of wives and the best supporter for him; she was the mother of his children, supporting and strengthening him in hardships, and comforting him with her wealth and herself.

The Prophet (may Allah's ṣalāh and abundant salām be upon him) said regarding her: **"She believed in me when people disbelieved in me, she affirmed my truthfulness when people belied me, she shared her wealth with me when people deprived me, and Allah granted me children from her, and not from any other wife"**.⁴

¹ Al-Bukhārī (4772), Muslim (24).

² [Al-Tawbah: 113].

³ [Al-Qaṣaṣ: 56].

⁴ Al-Bukhārī (3821), Muslim (2437).

Saturday: Ṣaḥābah Module – Zaynab bint Khuzaymah (may Allah be pleased with her)

❖ Name and Birth:

She was the Mother of the Believers, Zaynab bint Khuzaymah ibn al-Ḥārith ibn ‘Abdullāh ibn ‘Amr, the maternal sister of Maymūnah bint al-Ḥārith (may Allah be pleased with her). She was born in Makkah, thirteen years before the Prophethood.

❖ Her Life and Virtues:

She (may Allah be pleased with her) was chaste, pure, of noble lineage and family. She was renowned for her generosity, kindness, spending on the poor, caring for them, and showing compassion towards them, to the point that she was called "Umm al-Masākīn" (Mother of the Poor) in the pre-Islamic era due to her abundant charity. ¹

After marrying the Prophet (may Allah’s ṣalāh and abundant salām be upon him), she increased in acts of righteousness and goodness. No dinar or dirham would come to her except that she would spend it on the poor in food and clothing.

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) married her in the month of Ramaḍān in the third year after the Hijrah, after her husband, ‘Abdullāh ibn Jahsh, was martyred on the Day of Uḥud. ² She thus became the fifth of the Mothers of the Believers.

❖ Her Death:

She (may Allah be pleased with her) died in the fourth year after the Hijrah, at the age of thirty, two or three months after her marriage to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him). ³ The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) prayed over her and buried her in al-Baqī‘. She was the first of the Mothers of the Believers to be buried in al-Baqī‘, and the second to pass away during the lifetime of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him).

¹ Siyar A’lām al-Nubalā’ (3/476).

² Al-Bidāyah wa al-Nihāyah (4/90).

³ Siyar A’lām al-Nubalā’ (3/476).



Knowledge Test – Week 15

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of ‘Alhākum’?	[a] Distracted you from obeying Allah [b] Delayed you from doing work [c] Made you arrogant	a
Ḥadīth Module	From the causes of some people belittling Allah’s blessings upon them:	[a] Long hopes [b] Looking to those above them [c] Sitting with the arrogant	b
‘Aqīdah Module	The Lord (al-Rabb) is the One who has three attributes, which are:	[a] Hearing, sight, and speech [b] Creation, ownership, and control [c] Rising above, pleasure, and mercy	b
Fiqh Module	From the nullifiers of Tayammum:	[a] Finishing the prayer [b] Long absence of water [c] Ability to use water	c
Sīrah Module	From those who kept Abū Ṭālib firm upon disbelief when death approached him:	[a] Abū Jahl [b] Abū Lahab [c] Abū Sufyān	a
Ṣaḥābah Module	Zaynab bint Khuzaymah (may Allah be pleased with her) used to be called in the pre-Islamic era:	[a] Umm al-Ṭayyibīn (Mother of the Good Ones) [b] Umm al-Banīn (Mother of the Sons) [c] Umm al-Masākīn (Mother of the Poor)	c

Week sixteen

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Sunday: Tafsīr Module – Sūrat al-Zalzalah

In the Name of Allah, the Most Merciful, the Bestower of Mercy

{When the earth is shaken with its [final] earthquake, * and the earth discharges its burdens, * and man says, "What is [wrong] with it?" * That Day, it will report its news * because your Lord has inspired it. * That Day, the people will depart separated [into categories] to be shown [the result of] their deeds. * So, whoever does an atom's weight of good will see it, * and whoever does an atom's weight of evil will see it.}

❖ Theme of the Sūrah:

A reminder of the terrors of the Day of Resurrection and the precision of its reckoning.

❖ Difficult Words Explained:

Arabic term	Transliteration	Meaning
زلزلت	zulzilāt	Shaken and moved violently at the establishment of the Hour.
زلزالها	zilzālahā	Its severe shaking.
مالها	mā lahā	What has happened to it that has caused such severe movement?
يومئذٍ تحدث أخبارها	yawma'idhin tuḥaddithu akhbārahā	It will inform about what occurred on it of good or evil and bear witness to it.
مِثْقَالِ ذَرَّةٍ	mithqāl dharrah	The weight of a tiny ant; "dharr" refers to the smallest ants.

❖ Overall Meaning:

This is a Madinan sūrah that came as a reminder of the terrors of the Day of Resurrection and the precision of its reckoning. Allah, Exalted be He, informs that on that Day the earth will shake and tremble violently, causing all that is on its surface—mountains, structures, and the like—to fall, and bringing forth all that is within it of the dead and treasures. Every observer will be bewildered, and each person will ask: "What has happened to it?"

Then the Lord, Blessed and Exalted, will judge between the servants and hold them accountable for everything they did. Indeed, He will command the earth to speak and bear witness to what was done upon it of good and evil. Once Allah has judged between them, they will depart from the place of judgement in a state of separation and disparity, to see their recompense—nothing of their deeds will be lost, even if it is the weight of a tiny ant.

❖ Benefits from the Sūrah:

1. Affirmation of the belief in resurrection and recompense, and a depiction of the intensity of the terrors on the Day of Resurrection.
2. Encouragement to persist in doing good, even if it is small, for it will surely be presented on the Day of Resurrection.
3. Warning against doing evil, even if it is small, for it will surely be presented on the Day of Resurrection.
4. The earth will testify to what a person has done upon it of good or evil.



Monday: Ḥadīth Module – The Place Allah Looks at from His Servants

On the authority of Abū Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Indeed, Allah does not look at your bodies nor at your appearances, but He looks at your hearts and your deeds."** ¹

❖ Explanation:

In this ḥadīth, there is a negated matter and an affirmed matter. The negated matter is Allah's looking at the bodies of the creation and their appearances, and rewarding them on that basis. The affirmed matter is His looking at what is in the hearts of sincerity and faith, and His looking at their deeds—whether they are righteous or otherwise.

❖ Benefits from the Ḥadīth:

1. The superiority of people is not determined by the strength or weakness of their bodies, nor by the beauty or form of their appearance, but by what their hearts contain of faith, truthfulness, sincerity, and taqwā.
2. It is obligatory upon the Muslim to pay attention to the state of the heart, its rectification, purifying its intentions, and cleansing it from every blameworthy trait, for it is what corrects the actions of the limbs.
3. The acceptance of deeds is dependent upon two conditions:
 - An inner condition in the heart, which is sincerity of intention for Allah.
 - An outward condition in the action, which is its correctness by conforming to the guidance of the Prophet (may Allah's ṣalāh and abundant salām be upon him).

¹ Narrated by Muslim (2564).

Tuesday: 'Aqīdah Module – Belief in the Ulūhiyyah (Divinity) of Allah

Tawhīd al-Ulūhiyyah is to single out Allah, Exalted is He, in worship in all its types. The term al-Ilāh means al-Ma'lūh, i.e., the One who is worshipped with love and reverence. Belief in His Ulūhiyyah means believing that He is the only true deity worthy of worship, with no partner or associate.

Allah has affirmed His Ulūhiyyah and nullified the divinity of all others with both textual (Shar'ī) and rational proofs.

❖ **From the textual proofs:**

- Allah, Exalted be He, says: **{And your God is One God. There is no deity except Him, the Most Merciful, the Especially Merciful.}** ¹
- And He says: **{And Allah has said: Do not take for yourselves two deities. He is but One God, so fear Me alone.}** ²
- Allah informed that the statement of all the Messengers (peace be upon them) to their people was: **{Worship Allah; you have no deity other than Him.}** ³
- Allah clarified that every deity worshipped besides Him has false divinity: **{That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.}** ⁴

❖ **From the rational proofs:**

1. None of these so-called deities possesses any of the attributes of divinity—they are created, do not create, cannot bring benefit, cannot repel harm, and do not control life, death, or resurrection. Allah, Exalted be He, says: **{But they have taken besides Him deities that create nothing, while they are created, and possess not for themselves any harm or benefit, and possess not [power to cause] death, nor life, nor resurrection.}** ⁵
And He says: **{Do they associate with Him those who create nothing while they are created? And they are unable to help them, nor can they help themselves.}** ⁶
If this is their reality, then worshipping them is the utmost foolishness and the most invalid of falsehoods!
2. The admission of these polytheists to Allah's Lordship (Rubūbiyyah) and His creating them necessitates that they affirm His Ulūhiyyah. The One who grants the blessings of creation, bringing into existence, and provision is the One deserving of thanks, worship, and devotion.

¹ [Al-Baqarah: 163]

² [Al-Nahl: 51]

³ [Al-A'rāf: 59]

⁴ [Al-Hajj: 62]

⁵ [Al-Furqān: 3]

⁶ [Al-A'rāf: 191–192]



Allah says: {O mankind, worship your Lord, who created you and those before you, that you may become righteous – He who made for you the earth a bed [spread out] and the sky a canopy and sent down from the sky rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].} ¹

¹ [Al-Baqarah: 21–22]

Wednesday: Fiqh Module – The Five Daily Prayers

❖ Their Status:

The prayer is the pillar of Islam and the most important of its pillars after the two testimonies of faith. Allah obligated it upon His Prophet Muḥammad (may Allah's ṣalāh and abundant salām be upon him) on the night of the Mi' rāj (Ascension) from above the seven heavens, unlike other acts of worship. It is the foremost of the physical acts of worship, for it contains many forms of worship: remembrance of Allah, recitation of His Book, standing before Him, bowing, prostrating, supplication, glorification, and magnification.

❖ Its Virtue:

Many verses and aḥādīth have mentioned its virtue and encouraged its observance, including:

- Allah, Exalted be He, says: **{Guard strictly the prayers, and the middle prayer, and stand before Allah with devotion. But if you are in fear, then [pray] on foot or riding.}** ¹
- The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"The five daily prayers, and from one Jumu'ah to the next, and from Ramaḍān to Ramaḍān, are expiations for whatever is between them, so long as the major sins are avoided."** ²
- He (may Allah's ṣalāh and abundant salām be upon him) also said: **"Do you see if there was a river at the door of one of you in which he bathed five times a day—would there remain any dirt upon him?"** They said: "Nothing of his dirt would remain." He said: **"That is the example of the five daily prayers by which Allah erases sins."** ³
- He (may Allah's ṣalāh and abundant salām be upon him) said: **"The head of the matter is Islam, its pillar is the prayer, and its highest peak is jihād in the path of Allah."** ⁴

❖ The Severe Warning for Neglecting or Abandoning It:

- Allah, Exalted be He, says: **{But there came after them successors who neglected the prayer and pursued desires; so, they are going to meet evil.}** ⁵
- And He says: **{What led you into the Hellfire? They will say: 'We were not of those who prayed.}'** ⁶
- The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"The covenant that is between us and them is the prayer; whoever abandons it has disbelieved."**

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¹ [Al-Baqarah: 238–239]

² Narrated by Muslim (233)

³ Narrated by al-Bukhārī (528) and Muslim (667)

⁴ Narrated by al-Tirmidhī (2616)

⁵ [Maryam: 59]

⁶ [Al-Muddaththir: 42–43]

⁷ Narrated by Muslim (134)



Thursday: Sīrah Module – The Prophet’s Journey to al-Ṭā’if

After the death of his uncle Abū Ṭālib and his wife Khadījah (may Allah be pleased with her), calamities continued to befall the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him). The idolaters became bolder in their hostility toward him, their harm increased, and Makkah became constricted for him until he despaired of its people. He resolved to travel to al-Ṭā’if, hoping to find someone from the tribe of Thaḳīf who would support him. This took place in the month of Shawwāl, in the tenth year after the start of revelation. He was accompanied by his freed slave Zayd ibn Ḥārithah.

When he arrived in al-Ṭā’if and called them to Islam, they hastened to reject and deny him. They incited their people against him, who pelted him with stones until his feet bled and his head was injured. His freed slave Zayd shielded him from their harm until they both took shelter in the garden of Shaybah and ‘Utbah, the sons of Rabī‘ah. ¹

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) returned from al-Ṭā’if greatly distressed, and he raised his hands to the sky with a heartfelt supplication, expressing his utter need and dependence upon Allah: **"O Allah, to You I complain of my weakness, my limited ability, and my lowly status before people. O Most Merciful of the merciful, You are the Lord of the oppressed, and You are my Lord. To whom do You entrust me? To one distant who will abuse me, or to an enemy to whom You have granted authority over me? If You are not angry with me, then I do not mind, though Your pardon is more expansive for me. I seek refuge in the light of Your Face which illuminates the darkness, and by which the affairs of this world and the Hereafter are set right, from Your anger descending upon me or Your wrath befalling me. To You belongs all praise until You are pleased, and there is no power and no might except through You."** ²

On the way back, he lifted his head and saw a cloud shading him. Within it was Jibrīl who said: "Indeed, Allah has heard the words of your people to you and how they responded to you. He has sent the Angel of the Mountains to you, for you to command him as you wish regarding them." The Angel of the Mountains said: "O Muḥammad, if you wish, I will crush them between the two mountains." But the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"Rather, I hope that Allah will bring forth from their descendants those who will worship Allah alone and not associate anything with Him."** ³

¹ Al-Bidāyah wa al-Nihāyah (3/135)

² Narrated by al-Ṭabarānī (14/139)

³ Narrated by al-Bukhārī (3231) and Muslim (1795)

Saturday: Ṣaḥābah Module – Umm Salamah (may Allah be pleased with her)**❖ Name and Birth:**

She is Umm Salamah Hind bint Abī Umayyah al-Makhzūmiyyah. She was well-known by her kunyah “Umm Salamah,” attributed to her son. She was born in Makkah, 17 years before the Prophetic mission.

❖ Her Life and Virtues:

Umm Salamah (may Allah be pleased with her) was among the most beautiful and noble women in lineage, known for her patience and sacrifice. She was among the earliest to accept Islam and one of the first emigrants. She embraced Islam early along with her husband Abū Salamah – the Prophet’s (may Allah’s ṣalāh and abundant salām be upon him) foster-brother through breastfeeding – and emigrated with him to Abyssinia in both migrations. When they returned to Makkah, they suffered much harm at the hands of the idolaters.

She later migrated with him to Madīnah. Not long after, her husband passed away in the fourth year after Hijrah. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) proposed to her after both Abū Bakr and ‘Umar had proposed, and she declined them. She accepted the Prophet’s proposal and married him.

She (may Allah be pleased with her) said: “I heard the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) say: **‘No Muslim is afflicted with a calamity and then says what Allah has commanded: Indeed, to Allah we belong and to Him we shall return. O Allah, reward me for my calamity and grant me something better than it in exchange – except that Allah will grant him something better than it.’** So, when Abū Salamah died, I said: ‘Who among the Muslims could be better than Abū Salamah, the first household to migrate to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him)?’ Then I said it, and Allah granted me the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) in exchange.”¹

She was known for her knowledge and fiqh, and she was famous for her sound judgment and wisdom. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) consulted her on the Day of al-Ḥudaybiyyah when none of the Companions stood to slaughter and shave. She said: “O Prophet of Allah, would you like that? Go out and do not speak a word to anyone until you slaughter your camel and call your barber to shave you.” So, he went out, did not speak to anyone, slaughtered his camel, and called his barber who shaved him. When they saw this, they rose and slaughtered, then began shaving each other until some almost harmed others.²

¹ Narrated by Muslim (918)

² Narrated by al-Bukhārī (2731)



She narrated many aḥādīth from the Prophet (may Allah’s ṣalāh and abundant salām be upon him) and was honoured with seeing Jibrīl (peace be upon him) when he entered upon the Prophet (may Allah’s ṣalāh and abundant salām be upon him) in the form of Dihyah al-Kalbī while she was present. ¹

❖ **Her Death:**

She (may Allah be pleased with her) was the last of the Mothers of the Believers to pass away, in the end of the year 61 AH, at the age of ninety. She was buried in al-Baqī’.

¹ Narrated by al-Bukhārī (3634)

Knowledge Test – Week 16

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of 'tuhaddīthu akhbārahā' ?	[a] It brings out what is in its belly. [b] It informs about what occurred upon it of good and evil. [c] It renews its inhabitants.	b
Ḥadīth Module	From the conditions for the acceptance of deeds:	[a] Striving. [b] Abundance and variety. [c] Sincerity of intention for Allah.	c
'Aqīdah Module	Tawḥīd al-Ulūhiyyah is:	[a] Singling out Allah with all types of worship. [b] Singling out Allah with His actions. [c] Singling out Allah with His Names and Attributes.	a
Fiqh Module	When did Allah make the prayer obligatory upon His Prophet?	[a] The night of the Hijrah. [b] The night of al-Mi'rāj (Ascension). [c] After the conquest of Makkah.	b
Sīrah Module	The Prophet (may Allah's ṣalāh and abundant salām be upon him) went out to call the people of al-Ṭā'if in the year:	[a] 10 AH. [b] 8 AH. [c] 5 AH.	a
Ṣaḥābah Module	From the stances of Umm Salamah (may Allah be pleased with her) showing her sound judgment:	[a] Her stance in the Battle of Badr. [b] Her stance in the Incident of al-Isrā' and al-Mi'rāj. [c] Her stance on the Day of al-Ḥudaybiyyah.	c



Week seventeen

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Sunday: Tafsīr Module – Sūrat al-‘Ādiyāt

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

{By the racing horses, panting, * and the producers of sparks when striking, * and the chargers at dawn, * stirring up thereby clouds of dust, * arriving thereby in the center collectively, * indeed, mankind to his Lord is ungrateful. * And indeed, he is to that a witness. * And indeed, in the love of wealth he is intense. * But does he not know that when what is in the graves is scattered, * and what is in the breasts is made manifest, * indeed, their Lord with them, that Day, is [fully] Acquainted.}

❖ **Theme of the Sūrah:**

A warning to mankind against ingratitude and greed, and a reminder of the Hereafter.

❖ **Difficult Words Explained:**

Arabic term	Transliteration	Meaning
العاديات	al-‘ādiyāt	Horses that gallop in battle.
ضبحا	ḍabḥan	The sound of their breathing from their chests during intense running.
فالموريات قدحا	fa-al-mūriyāt qadḥan	Those that strike sparks with their hooves.
فالمغيرات صبحا	fa-al-mughīrāt ṣubḥan	Those that raid and surprise the enemy in the morning.
نقعا	naq‘an	Dust.
فوسطن به جمعا	fawa-saṭna bihi jam‘an	They penetrate into the midst of the enemy ranks.
لكنود	kanūd	Ungrateful.
وحصل ما في الصدور	wa-ḥuṣṣila mā fī al-sudūr	What is in the chests of faith or disbelief is extracted and made manifest.

❖ **Overall Meaning:**

These noble verses contain a great divine oath by the horses possessing qualities unmatched by any other creature—speed, spark generation, dust-stirring, and sudden raids. When they run with full speed, they exhale heavily, strike fire with their hooves against stones at night, raise clouds of dust, and charge the enemy in the morning, penetrating deep into their ranks.

This oath comes to affirm a major truth: mankind’s ingratitude to his Lord and denial of His favors—demanding his rights while neglecting his duties. He counts his misfortunes but forgets his blessings. What then will be his state when the graves are overturned and bring forth what they contain, when people stand before Allah for judgment, and when the hidden thoughts and beliefs within the hearts are brought to light? On that Day, nothing will be hidden from Allah, the All-Aware.



❖ **Benefits from the Sūrah:**

1. Affirmation of the belief in resurrection and recompense.
2. The human being is ungrateful to his Lord unless he believes and does righteous deeds.
3. Human nature is inclined to deny rights—whether due to the Creator or creation—except for those whom Allah guides.
4. On the Day of Resurrection, secrets will be exposed.
5. Love of wealth and attachment to it is one of the causes of heedlessness of the Hereafter.

Monday: Ḥadīth Module – The Obligation of Pleasing One’s Parents and the Warning Against Their Displeasure

On the authority of ‘Abdullāh ibn ‘Amr (may Allah be pleased with them both) who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: "**The pleasure of Allah is in the pleasure of the parents, and the displeasure of Allah is in the displeasure of the parents.**"¹

❖ Explanation:

This ḥadīth is evidence of the virtue and obligation of dutifulness to parents, showing that it is a cause for Allah’s pleasure. It also warns against disobedience to parents and makes clear that it is prohibited, for it leads to Allah’s displeasure. Whoever pleases them pleases Allah, and whoever angers them angers Allah.

The dutifulness (al-birr) that Allah and His Messenger have commanded is every form of verbal and practical kindness—such as gentleness towards them, lowering the wing of humility before them, treating them well, and fulfilling their needs. Allah says: {**And be kind to parents**}.² This is restricted to that which is not sinful, for there is no obedience to any created being in disobedience to the Creator, while their right to kindness and good treatment remains.

❖ Benefits from the Ḥadīth:

1. The obligation to be dutiful to one’s parents through care, attention, humility, and that this leads to attaining Allah’s pleasure.
2. The prohibition of disobedience to parents, which leads to Allah’s displeasure.
3. That the recompense is in accordance with the deed—whoever pleases his parents, Allah is pleased with him, and the opposite is also true.
4. Affirmation of the attributes of pleasure and displeasure for Allah, Exalted be He.

¹ Narrated by al-Tirmidhī (1899).

² [Al-Nisā’: 36].



Tuesday: ‘Aqīdah Module – Belief in the Names and Attributes of Allah

Belief in the Names and Attributes of Allah means affirming what Allah has affirmed for Himself, or what His Messenger (may Allah’s ṣalāh and abundant salām be upon him) has affirmed for Him, of names and attributes, and negating what Allah has negated from Himself, or what His Messenger has negated from Him—without asking how (takyīf) or likening them to the creation (tashbīh), and without distortion (taḥrīf) or denial (ta’ṭīl).

Allah, Exalted be He, says: **{And to Allah belong the Most Beautiful Names, so call upon Him by them. And leave those who deviate concerning His Names—they will be recompensed for what they used to do}** ¹, and He says: **{There is nothing like unto Him, and He is the All-Hearing, the All-Seeing}**. ²

The Names and Attributes of Allah are tawqīfiyyah (restricted to textual evidence). It is not permissible to affirm any of them for Allah except with a text from the Qur’ān or from authentic Sunnah, for He is the most knowledgeable of Himself and what befits Him, and His Messenger is the most knowledgeable of all creation about Him and is the one sent to convey from Him.

❖ **Numerous textual proofs have mentioned the Names and Attributes of Allah. We must affirm and submit to them. Among these are:**

- **{Allah! There is no deity except Him, the Ever-Living, the Sustainer of [All] existence. Neither drowsiness overtakes Him nor sleep}**. ³
- **{He is Allah, besides Whom there is no deity, the Sovereign, the Most Holy, the Source of Peace, the Granter of Security, the Overseer, the Almighty, the Compeller, the Supreme. Exalted is Allah above whatever they associate with Him}**.⁴
- **{The Most Merciful rose over the Throne}**. ⁵

The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said:

"Our Lord, Blessed and Exalted, descends every night to the lowest heaven when the last third of the night remains, and He says: Who will call upon Me so that I may answer him? Who will ask of Me so that I may give him? Who will seek My forgiveness so that I may forgive him?". ⁶

When Imām Mālik (may Allah have mercy on him) was asked about the manner of Allah’s rising over the Throne (istiwa’), he said: “The rising is known, it’s how is unknown, belief in it is obligatory, and asking about it is an innovation” ⁷—meaning that asking about the *how* of Allah’s Attributes is from newly-invented innovations. This is the position of Ahl al-Sunnah wa al-Jamā‘ah regarding all Attributes.

¹ [Al-A‘rāf: 180].

² [Al-Shūrā: 11].

³ [Al-Baqarah: 255].

⁴ [Al-Ḥashr: 23].

⁵ [Tā-Hā: 5].

⁶ Narrated by al-Bukhārī (1145) and Muslim (758).

⁷ Reported by al-Lālikā‘ī (2/398).

❖ **Two misguided groups deviated in this aspect of Tawhīd:**

1. **The Negators (Mu‘aṭṭilah)** —who denied the Names and Attributes or some of them, claiming that affirming them necessitates likening Allah to His creation. This claim is utterly false.
2. **The Anthropomorphists (Mushabbihah)** —who likened Allah’s Attributes to those of His creation, claiming that this is what is understood from the texts.

Both groups have gone astray and departed from the Qur’ān and Sunnah, and opposed the way of the righteous predecessors in understanding the Names and Attributes of Allah. Ibn Rajab (may Allah have mercy on him) said: “The righteous predecessors unanimously agreed to pass on these texts—as they came—without addition or omission. And what the mind cannot fully comprehend, they entrusted to the One Who knows it.”.¹

¹ Fath al-Bārī (2/334).



Wednesday: Fiqh Module – Prayer Times

The obligatory prayers have fixed times in Islamic law, which every Muslim must know and give importance to. Allah, Exalted be He, says: **{Indeed, the prayer has been decreed upon the believers a decree of specified times}**.¹ When the Prophet (may Allah's ṣalāh and abundant salām be upon him) was asked: "Which deed is most beloved to Allah?" he said: "**Prayer at its proper time**".²

❖ **Their times are as follows:**

1. Fajr Time:

Begins at the true dawn. If you are in the open desert with no surrounding lights, and you see a white light spreading across the horizon from north to south, then dawn has come. Fajr ends at sunrise. Performing it at the start of its time is better, as Allah says: **{So race to [All that is good]}**.³

2. Zuhr Time:

Begins when the sun passes its zenith until the shadow of an object becomes equal to its length. Zenith means when the sun moves from the middle of the sky towards the west. You can tell by placing a stick in the ground: while its shadow is shortening, it is before zenith; when the shadow stops decreasing and begins to increase, the sun has passed its zenith and zuhr has begun.

You can also determine zenith by time: divide the hours between sunrise and sunset in half. For example, if the sun rises at 6:00 and sets at 6:00, zenith is at 12:00.

It is best to pray zuhr at the beginning of its time, except in extreme heat, when it is recommended to delay it until just before 'Aṣr, as the Prophet (may Allah's ṣalāh and abundant salām be upon him) said: "**When it is very hot, delay the prayer until it cools down, for the extreme heat is from the heat of Hellfire**".⁴

3. 'Aṣr Time:

Begins at the end of zuhr time until the sun turns yellow before sunset, and in cases of necessity, until sunset. It is recommended to perform it at the start of its time.

4. Maghrib Time:

Begins at sunset and lasts until the redness (twilight) disappears from the sky. The length in clock time varies according to the seasons, ranging from about 1 hour 15 minutes to 1 hour 33 minutes. It is recommended to pray it promptly.

¹ [Al-Nisā': 103].

² Narrated by al-Bukhārī (527) and Muslim (85).

³ [Al-Baqarah: 148].

⁴ Narrated by al-Bukhārī (533) and Muslim (615).

5. 'Ishā' Time:

Begins when the red twilight disappears and ends at midnight.

To determine midnight by clock: divide the hours between sunset and the true dawn in half. For example, if sunset is at 5:00 and dawn at 5:00, then midnight is at 11:00. In cases of necessity, 'Ishā' may be prayed until the true dawn.

It is recommended to delay 'Ishā' until near midnight if there is no hardship, for:

"The Prophet (may Allah's ṣalāh and abundant salām be upon him) used to prefer delaying the 'Ishā'".¹

If delaying it causes hardship for the congregation, it is recommended to pray earlier to remove hardship and ensure everyone performs it in congregation, as praying in congregation is obligatory, while delaying 'Ishā' is only recommended, and the obligatory is not abandoned for the recommended.

¹ Narrated by al-Bukhārī (522) and Muslim (643).



Thursday: Sīrah Module – Al-Isrā' and Al-Mi'rāj

After the grief of the Year of Sorrow and the rejection at Tā'if, Allah honoured His Prophet (may Allah's ṣalāh and abundant salām be upon him) with the Night Journey and Ascension, as consolation and elevation: **{Exalted is He who took His servant by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing}.¹**

The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) was taken by night from al-Masjid al-Ḥarām to Bayt al-Maqdis, riding al-Burāq, accompanied by Jibrīl (peace be upon him). He descended at al-Masjid al-Aqṣā and led the prophets in prayer.

Then he was taken up from Bayt al-Maqdis to the lowest heaven, where Jibrīl (peace be upon him) sought permission for entry, and it was granted. He saw Ādam in the first, Yaḥyā and 'Īsā in the second, Yūsuf in the third, Idrīs in the fourth, Hārūn in the fifth, Mūsā in the sixth, and Ibrāhīm in the seventh (peace be upon them all). Each welcomed him and affirmed his prophethood.

He was then raised to Sidrat al-Muntahā where he witnessed some of the greatest signs of his Lord.² There he saw Jibrīl as Allah created him, beheld scenes of the people of Paradise and the people of the Fire, and the five daily prayers were obligated—five in practice, fifty in reward.³

In the morning, he informed Quraysh. They demanded a description of Bayt al-Maqdis, so Allah displayed it before him and he described it precisely, and he told them about caravans and their arrival times; this only increased their denial.⁴

For the believers, this journey tested the immediacy of their acceptance and their faith in the unseen. Abū Bakr was granted the title “al-Ṣiddīq” for affirming it without hesitation.⁵ And Allah revealed: **{And We did not make the vision which We showed you except as a trial for the people}.⁶**

¹ [Al-Isrā': 1]

² Muslim (162)

³ Al-Bukhārī (3207); Muslim (164)

⁴ Al-Bidāyah wa-al-Nihāyah 3/139)

⁵ Dalā'il al-Nubuwwah (al-Bayhaqī) 2/361

⁶ [Al-Isrā': 60]

Saturday: Ṣaḥābah Module – Zaynab bint Jaḥsh (may Allah be pleased with her)

❖ Name and Birth:

She was Zaynab bint Jaḥsh ibn Ri'āb ibn Khuzaymah, Mother of the Believers, and the daughter of the Prophet's (may Allah's ṣalāh and abundant salām be upon him) paternal aunt. She was born in Makkah, 17 years before the Prophetic mission.

❖ Her Life and Virtues:

Zaynab (may Allah be pleased with her) was beautiful, chaste, devoted to fasting and prayer, charitable, and generous. She used to work with her hands in tanning and beadwork, selling what she made and giving in charity to the poor and needy. ¹ 'Umar ibn al-Khaṭṭāb once sent her a stipend, and she said: "May Allah forgive 'Umar!" Then she began distributing it among her relatives and orphans. ²

'Ā'ishah (may Allah be pleased with her) said about her: "I have not seen a woman better than her, more charitable, more devoted to maintaining ties of kinship, and more willing to sacrifice herself in every matter that draws one closer to Allah, the Mighty and Majestic." ³

She is the one the Prophet (may Allah's ṣalāh and abundant salām be upon him) meant when he said: "**The quickest of you to join me will be the one with the longest hand.**" ⁴

Allah, Exalted be He, chose her for the Prophet (may Allah's ṣalāh and abundant salām be upon him) and married her to him, as in His saying: {**So when Zayd had no longer any need for her, We married her to you**}.⁵ She used to boast over the other wives of the Prophet (may Allah's ṣalāh and abundant salām be upon him) saying: "Your families married you off, but Allah married me from above the seven heavens." ⁶ The verses of ḥijāb were revealed in connection with her. ⁷

She narrated a number of aḥādīth from the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him), and she was among those who most supported and comforted 'Ā'ishah (may Allah be pleased with her) during the incident of slander. ⁸

❖ Her Death:

Zaynab bint Jaḥsh (may Allah be pleased with her) died in Madīnah in 20 AH. She was the first of the Prophet's (may Allah's ṣalāh and abundant salām be upon him) wives to follow him in death. 'Umar ibn al-Khaṭṭāb prayed over her, and she was buried in al-Baqī'.

¹ Al-Ḥākim 4/26

² Al-Ṭabaqāt al-Kubrā (Ibn Sa'd) (8/109)

³ Al-Bukhārī (2581); Muslim (2441)

⁴ Muslim (2453)

⁵ [Al-Aḥzāb: 37]

⁶ Al-Bukhārī (7420)

⁷ Al-Bukhārī (7421)

⁸ Al-Bukhārī (4141); Muslim (2770)



Test Your Knowledge – Week 17

Module	Question	Options	Correct Answer
Tafsīr Module	What is meant by ‘al-‘Ādiyāt’?	[a] The combatant horsemen [b] The angels of mercy [c] The horses that run in battle	c
Ḥadīth Module	Being dutiful to parents is bound by the condition that it must be:	[a] In one’s free time [b] During the day, not at night [c] Not in disobedience	c
‘Aqīdah Module	The Names and Attributes of Allah, the Exalted, are:	[a] Based on personal reasoning, and may be added to or increased [b] Tawqīfiyyah (restricted to textual proof), so nothing may be affirmed of them for Allah except with a text [c] Different according to the era in which we live	b
Fiqh Module	The end time for the ‘Aṣr prayer is:	[a] When the sun passes its zenith [b] When the redness and twilight have left the sky [c] When the sun turns yellow before sunset	c
Sīrah Module	The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) was taken on the Night Journey from al-Masjid al-Ḥarām to Bayt al-Maqdis riding:	[a] al-Burāq [b] al-Qaṣwā’ [c] al-Jad‘ā’	a
Ṣaḥābah Module	Zaynab (may Allah be pleased with her) used to boast over the other women that:	[a] Allah cleared her of accusation from above the seven heavens [b] Allah sent His salām to her from above the seven heavens [c] Allah married her off from above the seven heavens	c

Week eighteen

To access the audio version:
On the *Daily Modules channel* from *al-Mawārid al-'Ilmiyyah*:

YouTube

Telegram

SoundCloud



Sunday: Tafsīr Module – Sūrat al-Qadr

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

{Indeed, We sent it down in the Night of Decree. * And what will make you know what the Night of Decree is? * The Night of Decree is better than a thousand months. * The angels and the Spirit descend therein, by permission of their Lord, with every matter. * Peace it is until the emergence of dawn.}

❖ Theme of the Sūrah:

Clarifying the virtue of the Night of Decree.

❖ Difficult Words Explained:

Arabic term	Transliteration	Meaning
إِنَّا أَنْزَلْنَاهُ	innā anzalnāhu	That is: We began its revelation.
لَيْلَةُ الْقَدْرِ	laylat al-qadr	The night of honour, greatness, and the writing of decrees.
وَالرُّوحُ فِيهَا	wa-al-rūḥu fihā	Jibrīl (Gabriel), peace be upon him.
مِنْ كُلِّ أَمْرٍ	min kullī amr	With every matter decreed by Allah in that year.
سَلَامٌ هِيَ	salāmun hiya	Safety and peace.

❖ Overall Meaning:

This is a Makkan sūrah in which Allah, Exalted be He, informs us about the virtue of a great and noble night which He has given immense status, preferring it over all the nights of the year. It is the night of decree and judgement in which Allah decrees whatever He wills of the events of the world, its provisions, and its lifespans until the end of the year. It is the night Allah chose for the revelation of His greatest Book. It is the night whose reward for acts of worship in it exceeds that of a thousand months. On it, the angels — among them Jibrīl — descend by the permission of Allah with every decree and ruling.

❖ Benefits from the Sūrah:

1. Affirmation of the truth of revelation and that the Qur'ān was sent down from Allah, Exalted be He.
2. Affirmation of the belief in divine decree (qaḍā' and qadar).
3. That the Qur'ān began to be revealed to the Messenger (may Allah's ṣalāh and abundant salām be upon him) in the Night of Decree in the month of Ramaḍān.
4. The virtue of the Night of Decree and the recommendation to seek it in order to attain its virtue.
5. The virtue of worship on the Night of Decree, as it surpasses worship in a thousand months; whoever takes advantage of it multiplies his lifetime's reward many times over.

Monday: Ḥadīth Module – The Traits by Which Hearts Reconcile

On the authority of Anas ibn Mālik (may Allah be pleased with him) who said: The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Three things by which the heart of a Muslim will not be deceived: sincerity in one's deeds for Allah, giving advice to the leaders of the Muslims, and adhering to the community of the Muslims; for indeed, their supplication encompasses those behind them."** ¹

❖ Explanation:

The statement of the Prophet (may Allah's ṣalāh and abundant salām be upon him), **"the heart of a Muslim will not be deceived"** means it will not be corrupted by treachery or malice. The meaning is that these three traits reconcile the hearts and purify them from betrayal and evil; for a believer does not betray in these three matters, nor does he harbour any ill intent that would distance him from the truth in them.

These traits that remove treachery and evil from the heart are:

1. **Sincerity in deeds for Allah** – that is, a Muslim intends by his work only the Face of Allah and His pleasure, without any worldly aim.
2. **Giving sincere advice to the leaders of the Muslims** – sincerity is wishing good for the one advised. Sincere advice to rulers and leaders is to obey them in what is right, to supplicate for them, and not to view rebellion against them as permissible.
3. **Adhering to the community of the Muslims** – meaning to agree with them in correct belief and righteous action, such as attending Jumu'ah and congregational prayers and other acts of unity.

The meaning of his saying: **"for indeed, their supplication encompasses those behind them"** is that the supplication of the Muslims surrounds them, protecting them from the plots of devils and from paths of misguidance. It also serves as a reminder that whoever separates from their community will not attain their blessings and the blessing of their supplications, for he is outside what their encompassing protection covers.

❖ Benefits from the Ḥadīth:

1. The obligation of sincerity in deeds for Allah, Exalted be He, for it is one of the two conditions for the acceptance of deeds, the other being following the Messenger (may Allah's ṣalāh and abundant salām be upon him).
2. The obligation of obeying the rulers and leaders in what is right and not rebelling against them.
3. The obligation of adhering to the community of the Muslims in correct belief and righteous action.
4. Whoever holds firmly to these three traits will have his heart reconciled and purified from treachery and evil.

¹ Ibn Mājah (230, 3056); Aḥmad (16784).



Tuesday: ‘Aqīdah Module – Belief in the Angels

The angels are an unseen realm, created from light. Allah granted them complete servitude to Him, submission to His command, and the strength to carry it out. Allah, Exalted be He, says: **{Praise be to Allah, Originator of the heavens and the earth, Who made the angels messengers having wings, two, three, and four}**.¹

They are numerous beyond human count; only Allah knows their number. It is established in the story of the Mi‘rāj that the Prophet (may Allah’s ṣalāh and abundant salām be upon him) was shown al-Bayt al-Ma‘mūr in the heavens, in which seventy thousand angels pray each day, and once they leave, they never return to it again.²

❖ Belief in the angels includes four matters:

1. **Belief in their existence.**
2. **Belief in the names of those whose names we know** – such as Jibrīl and Mīkā’īl – and belief in the rest in general.
3. **Belief in what we know of their attributes** – such as the description of Jibrīl (peace be upon him), for the Prophet (may Allah’s ṣalāh and abundant salām be upon him) informed us that he saw him in his true form, having six hundred wings that filled the horizon³.
4. **Belief in what we know of their actions and duties**, both general and specific. Among their general duties is glorifying Allah, Exalted be He, and worshipping Him night and day.

Some have specific tasks: Jibrīl – entrusted with revelation to the prophets and messengers; Mīkā’īl – in charge of rain and vegetation; Isrāfīl – assigned to blow the Trumpet when the Hour comes; the Angel of Death – tasked with taking souls at death; Mālik – guardian of Hellfire.

❖ The fruits of belief in the angels include:

1. Knowledge of the greatness and power of Allah – for the greatness of the creation indicates the greatness of the Creator.
2. Gratitude to Allah for His care of mankind, as He has appointed those who protect them and manage their affairs.
3. Love for the angels in return for their worship of Allah and kindness to His creation.

¹ [Fāṭir: 1]

² Al-Bukhārī (3674); Muslim (409)

³ Al-Bukhārī (3232); Muslim (174)

Wednesday: Fiqh Module – Etiquettes of Walking to Prayer

The Muslim is in great need of knowing the legislated etiquettes that precede prayer, in preparation for this great act of worship and out of care for its significance.

Among these etiquettes are:

1. **Going early to the prayer.** The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"If they knew what was in going early, they would race to it".** ¹
2. **Walking to the mosque.** The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Whoever purifies himself in his house, then walks to one of the houses of Allah to perform one of the obligations of Allah, one of his steps will erase a sin and the other will raise him one degree".** ²
3. **Going with calmness and dignity.** The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Do not come to it rushing, but come to it with calmness. Whatever you catch up with, pray, and whatever you miss, complete it. For one of you is in prayer as long as he is making his way to the prayer".** ³
4. **Entering the mosque with the right foot first** and saying: **"I seek refuge in Allah the Almighty, and in His Noble Face, and His Eternal Authority, from the accursed Shayṭān",** ⁴ and also: **"O Allah, open for me the gates of Your mercy".** When leaving, he should step out with his left foot first and say: **"O Allah, I ask You from Your bounty".** ⁵
5. **Striving to be in the first row** upon entering the mosque, then praying two rak'ahs for the greeting of the mosque. The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"If the people knew what is in the call to prayer and the first row, then they could not get it except by drawing lots, they would draw lots for it".** ⁶
6. **Engaging in the remembrance of Allah,** recitation of the Qur'ān, and voluntary prayers, while avoiding idle actions such as interlacing the fingers. The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"When one of you performs ablution and then sets out intending the mosque, let him not interlace his fingers, for he is in prayer".** ⁷

¹ Al-Bukhārī (652); Muslim (437)

² Muslim (666)

³ Al-Bukhārī (908); Muslim (602)

⁴ Abū Dāwūd (466)

⁵ Muslim (713)

⁶ Al-Bukhārī (652); Muslim (437)

⁷ Abū Dāwūd (562)



7. **Avoiding worldly talk and idle speech**, for waiting for the prayer is itself prayer. The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said:
"A servant remains in prayer as long as he is waiting for the prayer, and the angels say: O Allah, forgive him; O Allah, have mercy on him".¹
8. **Ensuring the straightening of rows** and closing the gaps when the prayer is established. The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said:
"Straighten your rows, for straightening the rows is part of the completion of prayer"², and he also said:
"You will straighten your rows, or Allah will cause discord between your faces".³
Straightening the rows means aligning the shoulders and ankles.
9. **Bringing the means of khushū' (humility)**, for it is the greatest purpose of the prayer. Allah praised the humble in His saying:
{Certainly will the believers have succeeded, those who are humble in their prayer}.⁴
This is achieved by being mindful of Allah's greatness, showing submission to Him, and attending with one's heart while contemplating what is recited or heard.

¹ Muslim (649)

² Al-Bukhārī (723); Muslim (433)

³ Al-Bukhārī (717); Muslim (436)

⁴ [Al-Mu'minūn: 1–2]

Thursday: Sirah Module – The First Pledge of al-‘Aqabah

The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) would go out every year during the ḥajj season to present his call to the tribes arriving in Makkah, despite the polytheists preventing him and restricting him. He would say: **"Is there a man who will carry me to his people, for Quraysh have prevented me from conveying the words of my Lord?"**.

¹ He would do this while his uncle Abū Lahab was behind him telling the people: "Do not listen to him, for he is a liar"! ²

Allah had facilitated for the Aws and Khazraj that they would hear from the Jews of Madīnah that a prophet was to be sent in that era, and they would threaten them with him if they fought them, saying: "We will kill you alongside him with the killing of ‘Ād and Iram!" The Anṣār used to perform ḥajj to the House just as the Arabs did, whereas the Jews did not.

When the Anṣār saw the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) calling people to Allah, and they saw the signs of truth upon him, they said: "O people, by Allah, this is the Prophet whom the Jews promised you about, so let them not reach him before you!" ³

Six men from the Anṣār came to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), all from the Khazraj: Abū Umāmah As‘ad ibn Zurārah, ‘Awf ibn al-Ḥārith, Rāfi‘ ibn Mālik, Quṭbah ibn ‘Āmir, ‘Uqbah ibn ‘Āmir, and Jābir ibn ‘Abdillāh. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) presented his call to them, so they hastened to goodness, accepted Islām, and pledged to convey his call to their people. This was in the eleventh year of the Prophethood. They returned to Madīnah and began calling their people to Islām. ⁴

In the following year, twelve men from them came to him. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) met them in Minā at al-‘Aqabah and said to them: **"Pledge to me that you will not associate anything with Allah, that you will not steal, that you will not commit fornication, that you will not kill your children, that you will not bring a slander you invent between your hands and feet, and that you will not disobey in what is right. Whoever among you fulfills this, his reward is with Allah"**. ⁵

So, they pledged to him upon that, and the First Pledge of al-‘Aqabah was completed in the twelfth year of the Prophethood.

¹ Abū Dāwūd (4734); al-Tirmidhī (2925)

² Al-Ṭabarānī (4582)

³ Al-Bidāyah wa-al-Nihāyah 4/371

⁴ Al-Bidāyah wa-al-Nihāyah 4/372

⁵ Al-Bukhārī (18)



After the ḥajj season ended, the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) sent with them Muṣ'ab ibn 'Umayr and Ibn Umm Maktūm to teach them the Qur'ān and give them understanding in the matters of their religion.¹ Thus, Islām spread and became manifest in Madīnah, and many people accepted Islām, until there was no house except that Islām had entered it.

¹ Al-Bukhārī (3952)

Saturday: Ṣaḥābah Module – Juwayriyyah bint al-Ḥārith (may Allah be pleased with her)

❖ Name and Birth:

She was Umm al-Mu'minīn Juwayriyyah bint al-Ḥārith ibn Abī Ḍirār, chief of Banū al-Muṣṭaliq. Her name was originally Barraḥ, but the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) named her Juwayriyyah. ¹

She was born about fifteen years before the Hijrah.

❖ Life and Virtues:

Juwayriyyah (may Allah be pleased with her) was among the most beautiful and most pious of women, frequent in glorifying and praising Allah, and abundant in charity despite having little in her possession.

She narrated many aḥādīth from the Prophet (may Allah's ṣalāh and abundant salām be upon him), and among those who narrated from her were Ibn 'Abbās, Jābir, Ibn 'Umar, and others.

She (may Allah be pleased with her) was also one of the most blessed women for her people, as shown in the story of her marriage to the Prophet (may Allah's ṣalāh and abundant salām be upon him). She was among the captives of Banū al-Muṣṭaliq, and she came to the Prophet (may Allah's ṣalāh and abundant salām be upon him) asking him to help her in ransoming herself. The Prophet (may Allah's ṣalāh and abundant salām be upon him) purchased her, freed her, and then married her. Consequently, the Muslims freed the captives of Banū al-Muṣṭaliq out of honour for her, saying: "They are the in-laws of the Messenger of Allah". ²

❖ Death:

Juwayriyyah bint al-Ḥārith passed away in Madīnah and was buried in al-Baqī' in the month of Rabī' al-Awwal, in the year 56 AH, during the caliphate of Mu'āwiyah ibn Abī Sufyān.

¹ Muslim (2140)

² Abū Dāwūd (3931)



Knowledge Test – Week 18

Module	Question	Options	Correct Answer
Tafsīr Module	The intended meaning of ‘al-Rūḥ’ in Al-Qadr is:	[a] Jibrīl [b] Muḥammad [c] The Angel of Death	a
Ḥadīth Module	Meaning of "al-ighlāl" in the saying of the Prophet (may Allah’s ṣalāh and abundant salām be upon him): "Three things which no Muslim’s heart will harbor hatred against":	[a] Exaggeration [b] Theft [c] Betrayal and malice	c
‘Aqīdah Module	The angel assigned with blowing the trumpet is:	[a] Jibrīl [b] Mīkā’īl [c] Isrāfīl	c
Fiqh Module	When leaving the mosque, it is Sunnah to say:	[a] Allāhumma iftaḥ lī abwāba raḥmatika [b] Allāhumma innī as’aluka min faḍlika [c] Ghufrānak	b
Sīrah Module	The first pledge of al-‘Aqabah was in the year:	[a] Sixth year of Prophethood [b] Ninth year of Prophethood [c] Eleventh year of Prophethood	c
Ṣaḥābah Module	Juwayriyyah bint al-Ḥārith (may Allah be pleased with her) traces her lineage back to:	[a] Banū al-Muṣṭaliq [b] Banū al-Naḍīr [c] Banū Qurayzah	a

Week nineteen

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Sunday: Tafsīr Module – Sūrat al-Bayyina (Part 1)

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

{Those who disbelieved from among the People of the Scripture and the polytheists were not going to desist until there came to them clear evidence. * A Messenger from Allah reciting purified pages, * wherein are upright writings. * Nor did those who were given the Scripture become divided until after the clear evidence had come to them. * And they were not commanded except to worship Allah, making the religion purely for Him, inclining away from all false religions, and to establish the prayer and give the zakāh. And that is the correct religion.}

❖ Theme of the Verses:

Clarification of the perfection and clarity of the Prophet Muḥammad’s message.

❖ Difficult Words Explained:

Arabic term	Transliteration	Meaning
مُنْفَكِينَ	munfakīn	Leaving their disbelief.
الْبَيِّنَةُ	al-bayyina	The manifest sign and clear proof they were promised — i.e., Muḥammad (may Allah’s ṣalāh and abundant salām be upon him).
صُحُفًا مُطَهَّرَةً	ṣuḥufan muṭaḥharah	Purified from falsehood and protected from devils.
فِيهَا كُتُبٌ قَيِّمَةٌ	fihā kutubun qayyimah	Truthful reports and just commands.
تَفَرَّقَ	tafarrāqa	They became divided after being united upon acknowledging his prophethood.
مُخْلِصِينَ	mukhliṣīn	Sincerely seeking Allah’s pleasure.
حُنَفَاءَ	ḥunafā’	Inclining away from all false religions to Islam.
دِينُ الْقَيِّمَةِ	dīn al-qayyimah	The religion of the upright, correct faith.

❖ Overall Meaning:

Allah, Exalted be He, informs us that the People of the Scripture — Jews and Christians — as well as the polytheists among the idol worshippers, were not going to abandon their religions and beliefs until the coming of the clear proof: our Prophet Muḥammad (may Allah’s ṣalāh and abundant salām be upon him), who recites to them the Book of their Lord. When this manifest proof came — which should have brought them together in unity — they instead split into factions. Some believed, while others disbelieved, even though before his mission they had been united in awaiting him and ready to believe in him.

❖ Benefits from the Sūrah:

1. All religions other than Islam are deviated; truth in them is mixed with falsehood, and they cannot provide true guidance for humanity.
2. All the scriptures revealed to previous prophets contained the same core message: sincerity in worshipping Allah alone and avoiding shirk.
3. All prophets foretold the coming of Prophet Muḥammad (may Allah's ṣalāh and abundant salām be upon him) and commanded their people to follow him.
4. The straight religion that ensures true happiness is to worship Allah alone, establish the prayer, and give the zakāh.
5. Prayer and zakāh are singled out due to their great status and high position in Islam.



Monday: Ḥadīth Module – The Virtue of Fasting on Mondays and Thursdays

On the authority of Abū Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Deeds are presented on Mondays and Thursdays, and I like that my deeds be presented while I am fasting."** ¹

❖ Explanation:

Fasting is among the greatest acts of worship through which a servant draws nearer to his Lord. The Prophet (may Allah's ṣalāh and abundant salām be upon him) used to encourage it and frequently perform voluntary fasts. Certain days have been given special virtue and greater encouragement, among them Mondays and Thursdays. On these two days, the deeds of the children of Ādam — whether good or bad, acts of obedience or disobedience — are presented before Allah, Exalted be He, in a weekly presentation. The Prophet (may Allah's ṣalāh and abundant salām be upon him) desired that his deeds be presented while he was in the state of fasting, for righteous deeds accompanied by fasting are elevated in status and sincerity before Allah, Mighty and Majestic.

❖ Benefits from the Ḥadīth:

1. The virtue of the act of fasting, and that the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) would frequently observe it.
2. The virtue of fasting on Mondays and Thursdays, and the encouragement to do so.
3. The confirmation that the deeds of the servants are presented before Allah in a weekly presentation on Mondays and Thursdays.
4. The Prophet's eagerness to hasten to acts of goodness, despite all his sins having been forgiven — due to his perfect servitude to his Lord, his awareness of Allah's immense right over him, his gratitude for Allah's blessings, and his guidance to his ummah.

¹ Al-Tirmidhī (747).

Tuesday: 'Aqīdah Module – Belief in the Divine Books

The intended meaning of ‘the books’ is: the scriptures that Allah, Exalted be He, revealed to His messengers as a mercy to creation and a guidance for them, so that they may attain through them the happiness of this world and the Hereafter. Their importance and Allah’s favour in granting them have been mentioned in many verses:

- Allah, Exalted be He, says: **[Allah – there is no deity except Him, the Ever-Living, the Sustainer of [All] existence. He has sent down upon you the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel before, as guidance for the people, and He revealed the Criterion. Indeed, those who disbelieve in the verses of Allah will have a severe punishment, and Allah is Exalted in Might, Owner of Retribution.]**¹
- And He, Exalted be He, says: **[All praise is due to Allah, who has sent down upon His Servant the Book and has not made therein any deviance. [He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward.]**²
- And He, Exalted be He, says: **{Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner.}**³

❖ **Belief in the books includes four matters:**

1. Belief that their revelation from Allah is true; they are His actual speech, revealed by means of the angel to whomever He willed of His messengers.
2. Belief in the name of those whose names we know — such as the Qur’ān, the Torah, the Gospel, and the Zabūr; and as for those whose names we do not know, we believe in them generally.
3. Affirming the truth of what is authentic in them — such as the reports in the Qur’ān and the unaltered reports in the previous scriptures.
4. Acting upon the rulings of the Book revealed to us — the Noble Qur’ān — and being pleased and submitting to it, for it abrogates all previous scriptures. **Allah, Exalted be He, says: {And We have revealed to you the Book in truth, confirming what was before it of the Scripture and as a criterion over it.}**⁴ Ibn ‘Abbās said: “A criterion over it” means: a judge over it.⁵

¹ [Āl ‘Imrān: 1-4]

² [Al-Kahf: 1-3]

³ [Al-Furqān: 1]

⁴ [Al-Mā’idah: 48]

⁵ Tafsīr Ibn Kathīr 16/3



❖ **Fruits of belief in the books:**

1. Knowledge of Allah's care for His servants, as He revealed to them a Book to guide them thereby.
2. Knowledge of Allah's wisdom in His legislation, as He legislated for every people that which suited their circumstances — as Allah, Exalted be He, says: **{To each of you We prescribed a law and a method.}** ¹
3. Thanking Allah for His honouring of creation by revealing His speech and His law to them.
4. Holding fast to the Book of Allah by recitation and action, for in it is guidance and light, and through it lies the happiness of both abodes.

¹ [Al-Mā'idah: 48]

Wednesday: Fiqh Module – Pillars of Prayer

Prayer is a great act of worship, consisting of statements and actions. These statements and actions are divided into three categories: **pillars**, **obligatory acts**, and **voluntary acts**.

❖ **The pillars:** are those parts that the prayer is composed of, and a pillar is never omitted — whether deliberately, out of forgetfulness, or due to ignorance. Whoever omits a pillar deliberately invalidates his prayer. If omitted out of forgetfulness while still in the same rak‘ah, he must return to it and complete what follows. If omitted and he has entered another rak‘ah, the rak‘ah in which the pillar was missed becomes invalid and the following rak‘ah takes its place. In both cases, he must perform the prostration of forgetfulness.

❖ **The obligatory acts:** if one deliberately omits any of them, the prayer becomes invalid; but if omitted out of forgetfulness, the prayer is not invalidated and one does not return to it — rather, it is compensated for with the prostration of forgetfulness.

From this, it is clear that the pillars are more emphasised than the obligatory acts; the prayer is not valid without a pillar, whereas an obligatory act may be compensated for by the prostration of forgetfulness.

❖ **As for the voluntary acts:** the prayer is not invalidated if they are omitted, whether deliberately or out of forgetfulness; however, performing them adds perfection and reward.

The pillars of prayer are fourteen, and they are as follows:

1. Standing, if able — for the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“Pray standing, and if you are unable, then sitting.”** ¹
2. The opening takbīr by saying “Allāhu Akbar” — for the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“When you stand for prayer, say takbīr.”** ²
3. Recitation of al-Fātiḥah — for the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“There is no prayer for the one who does not recite the Opening of the Book.”** ³
4. Bowing — for the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“Then bow until you are at ease in your bowing.”** ⁴
5. Rising from bowing and standing upright — for the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“Then rise until you are standing upright.”** ⁵
6. Prostrating upon the seven body parts — for the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“I have been commanded to prostrate upon seven bones: the forehead — and he pointed to his nose — the hands, the knees, and the toes of the feet.”** ⁶

¹ Al-Bukhārī (1117).

² Al-Bukhārī (6251), Muslim (397).

³ Al-Bukhārī (756), Muslim (394).

⁴ Al-Bukhārī (6251), Muslim (397).

⁵ Al-Bukhārī (6251), Muslim (397).

⁶ Al-Bukhārī (809), Muslim (490).



7. Rising from prostration.
8. Sitting between the two prostrations — for the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“Then rise until you are sitting upright.”**¹
9. Tranquillity in every pillar — for the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said to the one who did not pray properly: **“Go back and pray, for you have not prayed.”**²
10. The final tashahhud — due to his command to do so.³
11. Sitting for the final tashahhud.
12. Sending ṣalāh upon the Prophet (may Allah’s ṣalāh and abundant salām be upon him) in the final tashahhud — the best form is the Ibrāhīmī formula, though any wording suffices.
13. Maintaining the proper order of the pillars.
14. The taslīm — for the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“The conclusion of it is the taslīm.”**⁴

¹ Al-Bukhārī (6251), Muslim (397).

² Al-Bukhārī (6251), Muslim (397).

³ Al-Nasā’ī (2/240).

⁴ Abū Dāwūd (61), Al-Tirmidhī (3).

Thursday: Sirah Module – The Second Pledge of al-‘Aqabah

When Islam spread in Madīnah and became manifest, a large group of the Anṣār came for the Ḥajj season in the thirteenth year of the Prophet’s mission. Their leader was al-Barā’ ibn Ma’rūr (may Allah be pleased with him). They secretly communicated with the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) in Makkah and agreed to meet during the middle of the Days of Tashrīq at al-‘Aqabah, under the cover of night.

When the first third of the night had passed, seventy-three men and two women from the Anṣār slipped away quietly to meet the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him). He came to them accompanied by his uncle al-‘Abbās, who, though still upon the religion of his people, wished to strengthen and confirm the pledge. Al-‘Abbās was the first to speak, saying: “If you believe that you will remain true to him regarding what you have invited him to, and that you will protect him from whoever opposes him — then take this responsibility upon yourselves. But if you think that you will betray him and forsake him after he comes to you, then leave him now, for this would be better for you.”¹

They said: “O Messenger of Allah, upon what will you take our pledge?” He replied: **“Upon hearing and obeying in times of energy and in times of fatigue; upon spending in ease and in hardship; upon enjoining what is right and forbidding what is wrong; and upon supporting me when I come to you in Yathrib, protecting me as you protect yourselves, your wives, and your children — and for you will be Paradise.”**²

Then As‘ad ibn Zurārah said: “Wait, O people of Yathrib! We have not travelled all this distance except knowing that he is the Messenger of Allah. Bringing him here will mean separation from all the Arabs, the killing of your best men, and that swords will strike you. If you are patient through that, then take him, and your reward is with Allah. But if you fear for yourselves, then leave him now, for that would be more excusable for you before Allah.”

They replied: “By Allah, we will never abandon this pledge nor ask to be released from it.” Then they came forward and pledged allegiance to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), each man individually. This became known as the Great Pledge of al-‘Aqabah.³

That night, the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) chose twelve leaders from among them: from the Khazraj — As‘ad ibn Zurārah, Sa‘d ibn al-Rabī‘, ‘Abdullāh ibn Rawāḥah, Rāfi‘ ibn Mālīk, al-Barā’ ibn Ma’rūr, ‘Abdullāh ibn ‘Amr ibn Ḥarām (the father of Jābir, who accepted Islam that night), Sa‘d ibn ‘Ubādah, al-Mundhir ibn ‘Amr, and ‘Ubādah ibn al-Ṣāmit — these were nine from the Khazraj. From the Aws — Usayd ibn Ḥuḍayr, Sa‘d ibn Khaythamah, and Rifā‘ah ibn ‘Abd al-Mundhir.

When this pledge was completed, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) granted permission for the Muslims to migrate to Madīnah, and the people began to do so.

¹ Al-Bidāyah wa al-Nihāyah (3/160).

² Ahmad (14456).

³ Ibn Ḥibbān (7012).



Saturday: Ṣaḥābah Module – Maymūnah bint al-Ḥārith (may Allah be pleased with her)

❖ Her Name and Birth:

She was Maymūnah bint al-Ḥārith, the wife of the Prophet (may Allah’s ṣalāh and abundant salām be upon him), the sister of Umm al-Faḍl — the wife of al-‘Abbās — and the maternal aunt of Khālīd ibn al-Walīd and ‘Abdullāh ibn ‘Abbās.

Al-‘Abbās (may Allah be pleased with him) was her guardian, and he married her to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) after the death of her husband Abū Rūhm ibn ‘Abd al-‘Uzzā. The Prophet’s marriage to her took place in Sarīf, near Makkah, after his return from the ‘Umrāt al-Qaḍā’ in the seventh year after Hijrah. She was the last woman whom the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) married.

❖ Her Life and Virtues:

She (may Allah be pleased with her) was among those who pledged allegiance to the Prophet (may Allah’s ṣalāh and abundant salām be upon him) in Makkah before the Hijrah. She became known for her piety, righteousness, and fear of Allah, Exalted be He. Her nephew Yazīd ibn al-Aṣamm said:

“Indeed, she was among the most God-fearing of us and the most dutiful in maintaining ties of kinship.”¹

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) testified to her genuine faith and the firmness of īmān in her heart, saying: **“The sisters are believers: Maymūnah, Umm al-Faḍl, and Asmā’.”**²

She (may Allah be pleased with her) narrated seventy-six aḥādīth from the Prophet (may Allah’s ṣalāh and abundant salām be upon him), and many of the Companions narrated from her.

❖ Her Death:

She died in the sixty-first year after Hijrah, during the caliphate of Yazīd ibn Mu‘āwiyah, at the age of eighty. She passed away and was buried in Sarīf, the place where the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) had married her.

¹ Al-Ḥākim (4/34).

² Al-Nasā’ī (8387).

Test Your Knowledge – Week 19

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of Allah's saying: 'Ḥunafā'?	[a] Firm upon the religion [b] Submissive to their Lord [c] Inclining away from all religions to the religion of Islām	c
Ḥadīth Module	One of the special characteristics of Monday is that:	[a] Deeds are presented on it [b] Angels descend on it [c] The Hour will be established on it	a
'Aqīdah Module	The intended meaning of "the Books" is:	[a] Only the Noble Qur'ān [b] All the Books that Allah revealed to His Messengers [c] The Torah, the Gospel, and the Qur'ān only	b
Fiqh Module	The act which is not dropped intentionally, forgetfully, or out of ignorance is called:	[a] Sunnah [b] Wājib (obligatory) [c] Rukn (pillar)	c
Sīrah Module	The leader of the Anṣār at the Second Pledge of al-'Aqabah was:	[a] al-Barā' ibn Ma'rūr [b] Sa'd ibn Mu'ādh [c] Muṣ'ab ibn 'Umayr	a
Ṣaḥābah Module	The one who conducted the marriage of Maymūnah to the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) was:	[a] Khālīd ibn al-Walīd [b] As'ad ibn Zurārah [c] al-'Abbās ibn 'Abd al-Muṭṭalib	c



Week twenty

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Sunday: Tafsīr Module – Sūrat al-Bayyina (Part 2)

{Indeed, those who disbelieved from among the People of the Scripture and the polytheists will be in the Fire of Hell, abiding therein. They are the worst of creation. * Indeed, those who believed and did righteous deeds – they are the best of creation. * Their reward with their Lord will be the Gardens of Eternity beneath which rivers flow, abiding therein forever. Allah is pleased with them, and they are pleased with Him. That is for whoever fears his Lord.}

❖ Topic of the Verses:

The reward of those who believe in the Muḥammadan message, and the recompense of those who disbelieve in it.

❖ Difficult Words Explained:

Arabic term	Transliteration	Meaning
الْبَرِيَّةُ	al-bariyyah	Creation; so, called because Allah created them and observes them.
عَدْنٍ	‘adn	Residence and stability.
رَضِيَ اللَّهُ عَنْهُمْ	raḍiya Allāhu ‘anhum	Due to their faith and obedience.
وَرَضُوا عَنْهُ	wa raḍū ‘anhu	Due to His reward and His Paradise.

❖ Overall Meaning:

In these verses, Allah Almighty decrees that those who disbelieve from among the People of the Scripture and the polytheists will be in the Fire of Hell, abiding therein forever, because of their disbelief in Allah and rejection of His Messenger (may Allah’s ṣalāh and abundant salām be upon him). They are the worst of creation, for they knew the truth yet turned away from it.

As for those who believe in Allah and His Messenger and perform righteous deeds, they will have the best reward and the most beautiful attributes: eternal residence in the Gardens of bliss, never-ending life therein, being the best of creation. Allah is pleased with them for their faith and fear of Him, and they are pleased with what He has granted them of everlasting bounty.

❖ Benefits from the Sūrah:

1. Clarification of the reward for those who believe and remain steadfast upon the religion: Allah’s pleasure and eternal abode in Paradise.
2. Clarification of the recompense for those who disbelieve and turn away from the religion: Allah’s wrath and eternal abode in Hell.



3. That the believers are the best of Allah's creation, and the disbelievers are the worst of His creation.
4. The virtue of fearing Allah Almighty, as it is a cause for His pleasure upon the servant.

Monday: Ḥadīth Module – The Virtue of Witr

On the authority of ‘Alī (may Allah be pleased with him) who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"O People of the Qur’ān, pray Witr; for indeed Allah is One and He loves the odd-numbered (prayer)."**¹

❖ Explanation:

Witr is an emphasized Sunnah which the Prophet (may Allah’s ṣalāh and abundant salām be upon him) never abandoned — whether travelling or at home, in health or in illness. This is because al-Witr is one of the Names of Allah Almighty; He is One in His Essence, Attributes, and Actions, whereas His creation is paired and made in couples. He, Exalted be He, loves what corresponds to His Names and Attributes — He is All-Knowing and loves knowledge, He is Kind and loves kindness, He is Beautiful and loves beauty, and He is One and loves the odd-numbered.

For this reason, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) urged his Ummah to perform Witr, specifying in particular the People of the Qur’ān — those who have memorized it and recite it — due to their greater honour and rank, and because they serve as examples for others. They possess knowledge that should drive them to acts of devotion, thus the command is more emphasised for them, though it is required of all.

A Muslim may perform Witr during any part of the night — its beginning, middle, or end. Whoever fears that sleep may overcome him should perform it before going to bed, even if only one rak‘ah. Whoever expects to wake up in the latter part of the night, his Witr at that time is better, for that is when the Lord, Glorified be He, descends (in a manner befitting His Majesty) and responds to the supplications of His servants.

❖ Benefits from the Ḥadīth:

1. Witr is an emphasized Sunnah that should not be abandoned or taken lightly.
2. Affirmation of the Attribute of Love for Allah Almighty.
3. Witr prayer is the most emphasised and best of the voluntary prayers.
4. From Allah’s mercy and ease for His servants is that He legislated Witr with flexibility in its number and manner.

¹ Narrated by Abū Dāwūd (1416).



Tuesday: ‘Aqīdah Module – Belief in the Messengers

Belief in the Messengers: It is to have firm conviction that Allah Almighty sent a messenger to every nation, calling them to worship Allah alone with no partner. Allah, Exalted be He, says: **{And We certainly sent into every nation a messenger, (saying), “Worship Allah and avoid the ṭāghūt (false gods)”}**¹, and He says: **{And there was never a nation except that a warner had passed among them}**.²

The messengers are the best of creation and its chosen elite. Allah selected them and entrusted them with carrying His message and conveying His religion. He says: **[Allah chooses messengers from the angels and from the people. Indeed, Allah is All-Hearing, All-Seeing}**.³

The first of the messengers was Nūḥ (Noah, peace be upon him). Allah says: **{Indeed, We have revealed to you, (O Muḥammad), as We revealed to Nūḥ and the prophets after him}**.⁴ The last of them was Muḥammad (may Allah’s ṣalāh and abundant salām be upon him). Allah says: **{Muḥammad is not the father of any one of your men, but (he is) the Messenger of Allah and the Seal of the Prophets}**.⁵

The messengers are human beings, created by Allah. They do not possess any attributes of Lordship or Divinity. Allah says regarding His Prophet Muḥammad (may Allah’s ṣalāh and abundant salām be upon him): **{Say, “I hold not for myself (the power of) benefit or harm except what Allah wills. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am only a warner and a bringer of good tidings to a people who believe”}**.⁶

❖ Belief in the Messengers includes four matters:

1. To believe and affirm that they were truly sent by Allah Almighty.
2. To believe in the name of those whose names we know, and to believe in those whose names we do not know in general terms.
3. To believe what is authentically reported from them of their statements and information.
4. To act upon the legislation of the one who was sent to us — our Prophet Muḥammad (may Allah’s ṣalāh and abundant salām be upon him) — for He says: **{But no, by your Lord, they will not (truly) believe until they make you (O Muḥammad) judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in (full, willing) submission}**.⁷

¹ [Al-Nahl: 36]

² [Fāṭir: 24]

³ [Al-Hajj: 75]

⁴ [Al-Nisā’: 163]

⁵ [Al-Aḥzāb: 40]

⁶ [Al-A’rāf: 188]

⁷ [Al-Nisā’: 65]

❖ Fruits of Belief in the Messengers:

1. Knowledge of Allah's mercy and care for His servants, for He sent to them messengers to guide them to His straight path and to clarify how He should be worshipped, for the human intellect alone cannot fully determine that.
2. Showing gratitude to Allah Almighty for this great blessing.
3. Loving the messengers (peace be upon them), honouring them, and praising them in a manner befitting them.



Wednesday: Fiqh Module – Obligatory Acts and Sunnan of Prayer

❖ Obligatory Acts of Prayer:

The obligatory acts of prayer are eight:

1. All the takbīrs except for the opening takbīr (Takbīrat al-Ihrām).
2. Saying: "*Sami 'a-llāhu liman ḥamidah*" (Allah hears the one who praises Him) — for the imām and the individual praying alone only. ¹
3. Saying: "*Rabbanā wa laka-l-ḥamd*" (Our Lord, and to You is the praise). ²
4. Saying: "*Subḥāna rabbiy al- 'azīm*" (Glory be to my Lord, the Most Great) in the bowing position — once is obligatory, up to three times is recommended. ³
5. Saying: "*Subḥāna rabbiy al- 'ālā*" (Glory be to my Lord, the Most High) in prostration — once is obligatory, up to three times is recommended. ⁴
6. Saying: "*Rabbi ighfir lī*" (My Lord, forgive me) between the two prostrations — once is obligatory, up to three times is recommended⁵; asking for forgiveness with any wording is sufficient.
7. Sitting for the first tashahhud. ⁶
8. Reciting the first tashahhud, which is:
"Al-Taḥiyyātu lillāh, wa'l-ṣalawātu wa'l-ṭayyibāt, al-salāmu 'alayka ayyuhā al-nabiyyu wa raḥmatu-llāhi wa barakātuh, al-salāmu 'alaynā wa 'alā 'ibādi-llāhi al-ṣāliḥīn, ash-hadu an lā ilāha illā Allāh, wa ash-hadu anna Muḥammadan 'abduhū wa rasūluh". ⁷

❖ Sunnan of Prayer:

They are of two types: Sunnan of speech and Sunnan of action.

First Type – Sunnan of Speech:

These are many, including:

- The opening supplication (*Du 'ā' al-Istiftāḥ*).
- Seeking refuge (*Ta 'awwudh*).
- Saying *Bismillāh*.
- Saying *Āmīn*.
- Reciting from the Qur'ān after Al-Fātiḥah in the first two rak'ahs.
- Lengthening the recitation in the first rak'ah more than in the second.
- Reciting aloud in audible prayers, and reciting quietly in silent prayers.
- Saying: "*Mil'a al-samā' wa mil'a al-arḍ wa mil'a mā shi'ta min shay'in ba'd*" (Fill of the heavens, fill of the earth, and fill of whatever else You will).

¹ Al-Bukhārī (796)

² Al-Bukhārī (796)

³ Muslim (772)

⁴ Muslim (772)

⁵ Al-Nasā'ī (1144)

⁶ Al-Bukhārī: 6230), Muslim (402)

⁷ Al-Bukhārī: (6230), Muslim (402)

- Seeking refuge after the final tashahhud and before salām, by saying: "*Allāhumma innī a'ūdhu bika min 'adhābi jahannam, wa min 'adhābi al-qabr, wa min fitnati al-mahyā wa 'l-mamāt, wa min fitnati al-Masīh al-Dajjāl*".
- Supplicating with whatever one wishes after that.

Second Type – Sunnan of Action:

These include:

- Raising the hands at the opening takbīr, when going into bowing, and when rising from bowing.
- Placing the right hand over the left, and placing them on the chest while standing.
- Looking at the place of prostration.
- Placing the hands on the knees in bowing.
- Keeping the back level while bowing.
- Keeping the head aligned with the back, neither lowering nor raising it.
- Keeping the abdomen away from the thighs, and the thighs away from the calves, in prostration.
- Sitting in *tawarruk* in the final tashahhud.
- Sitting in *iftirāsh* in all other sittings.



Thursday: Sīrah Module – The Preparation for the Prophetic Migration

After the Second Pledge of al-‘Aqabah, the Messenger (may Allah’s ṣalāh and abundant salām be upon him) permitted the Muslims to migrate to Madīnah. People hastened to it; despite the sacrifices it required in terms of personal interests and wealth. The first to leave was Abū Salamah and his wife Umm Salamah (may Allah be pleased with them both). Then people departed in groups, one after another, until none remained in Makkah except those whom the polytheists detained by force. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) remained, awaiting the permission of his Lord to depart, along with Abū Bakr and ‘Alī (may Allah be pleased with them), who both stayed by his order.

Among those who migrated and sacrificed his wealth was Ṣuhayb al-Rūmī (may Allah be pleased with him). When he intended to migrate, the disbelievers of Quraysh said to him: “You came to us as a pauper, then your wealth increased among us and you attained what you attained, and now you wish to leave with both yourself and your wealth? By Allah, that will never happen!” He replied: “What if I give you my wealth — will you then let me go?” They said: “Yes.” He said: “I make you witnesses that I have given you my wealth.” When this news reached the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), he said: **“Profitable indeed was the transaction! Profitable indeed was the transaction! Profitable indeed was the transaction!”**¹

When Abū Bakr (may Allah be pleased with him) sought permission from the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) to migrate, he said to him: **“Do not hasten, for perhaps Allah will grant you a companion.”** So Abū Bakr prepared two riding animals and kept them in his house, feeding them, awaiting Allah’s permission for His Messenger to migrate.²

When the polytheists saw the companions of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) leaving, taking along their families and children, they became alarmed and disturbed. Muḥammad (may Allah’s ṣalāh and abundant salām be upon him) was a leader of the highest rank and influence, his companions were unmatched in sacrifice and resolve, and the Aws and Khazraj in Madīnah were strong and powerful. Furthermore, Madīnah was of strategic importance — it was close to Makkah, and trade caravans passed through it.

The tribal chiefs convened in Dār al-Nadwah. Present at this meeting was Iblīs, in the form of an elderly man from Najd. Some suggested banishing the Prophet (may Allah’s ṣalāh and abundant salām be upon him), while others proposed imprisoning him, but they could not agree on these two options. They finally agreed to kill him, with a man from each tribe striking him with the sword at once, so that his blood would be divided among the tribes, preventing Banū ‘Abd Manāf from waging war against all of them, forcing them to accept blood money.

¹ Al-Ḥākim (3/450)

² Al-Bidāyah wa-al-Nihāyah (4/444)

They were certain of the success of their plot — but Allah is dominant over His affairs. Jibrīl descended with revelation from Allah, informing him of Quraysh’s conspiracy, and that Allah had given him permission to migrate. ¹ Allah, Exalted be He, says: **{And [remember, O Muḥammad], when those who disbelieved plotted against you to restrain you, or kill you, or expel you. They plan, but Allah plans. And Allah is the best of planners}.}** ²

¹ Al-Bidāyah wa-al-Nihāyah (4/439)

² [Al-Anfāl: 30]



Saturday: Ṣaḥābah Module – Ṣafiyyah bint Ḥuyayy (may Allah be pleased with her)

❖ Name and Birth:

She is Umm al-Mu'minīn Ṣafiyyah bint Ḥuyayy ibn Akḥṭab, from the Banū al-Naḍīr tribe, and her lineage traces back to Hārūn ibn 'Imrān.

❖ Life and Virtues:

Ṣafiyyah (may Allah be pleased with her) was among the most distinguished women in worship, intellect, piety, asceticism, righteousness, and charity. She was also of noble lineage, possessing honor and beauty.

She narrated several aḥādīth from the Prophet (may Allah's ṣalāh and abundant salām be upon him), and among those who narrated from her were 'Abdullāh ibn 'Umar, Anas ibn Mālik, and 'Alī ibn al-Ḥusayn.

The Prophet (may Allah's ṣalāh and abundant salām be upon him) married her in the year of Khaybar, in the 7th year after Hijrah, when she was seventeen years old. She was among the captives of the Day of Khaybar, and the Prophet (may Allah's ṣalāh and abundant salām be upon him) gave her the choice between being freed and returning to her people, or embracing Islam and marrying him. She chose Allah and His Messenger, so she embraced Islam and married him.

1

She had seen a dream foretelling this marriage. In the ḥadīth, the Prophet (may Allah's ṣalāh and abundant salām be upon him) asked her about a mark on her eye. She replied: "I saw in my dream a moon fall into my lap. I mentioned this to my husband, and he struck me, saying: 'Do you desire the king of Yathrib?!'".²

The Prophet (may Allah's ṣalāh and abundant salām be upon him) praised her and honored her lineage. Once, he entered upon her while she was crying and asked: **"What makes you cry?"** She said: "It was said to me: I am the daughter of a Jew." The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"Indeed, you are the daughter of a prophet, your uncle is a prophet, and you are married to a prophet"**³ — meaning her father was Hārūn (peace be upon him), her uncle was Mūsā (peace be upon him), and her husband was Muḥammad (may Allah's ṣalāh and abundant salām be upon him).

From his affection towards her, he once wanted to help her mount his camel, so he placed his thigh for her to step on. Out of reverence for the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him), she placed her knee on his thigh and mounted.

¹Al-Bidāyah wa al-Nihāyah (4/216).

²Al-Ṭabarānī (177).

³Al-Tirmidhī (3894).

During the illness in which the Prophet (may Allah's ṣalāh and abundant salām be upon him) passed away, his wives gathered around him. Ṣafiyyah said: "By Allah, O Prophet of Allah, I wish that what you are suffering was upon me instead." The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"By Allah, she is truthful."**¹

❖ **Death:**

Ṣafiyyah (may Allah be pleased with her) passed away in the year 50 AH, during the caliphate of Mu'āwiyah (may Allah be pleased with him). She was buried in al-Baqī'.

¹Al-Ḥākim (4/29).



Test Your Knowledge – Week 20

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of Allah's statement 'in Gardens of 'Adn' ?	[a] In Gardens of bliss and permanent residence. [b] In al-Firdaws al-A'lā. [c] In the marketplace of Paradise.	a
Ḥadīth Module	What is the ruling of the Witr prayer?	[a] An individual obligation (farḍ 'ayn). [b] A communal obligation (farḍ kifāyah). [c] An emphasised Sunnah (sunnah mu'akkadah).	c
'Aqīdah Module	Who was the first of the Messengers?	[a] Idrīs. [b] Nūḥ. [c] Ibrāhīm.	b
Fiqh Module	Which of the following is among the obligations of the prayer?	[a] Saying: "Our Lord, to You belongs all praise." [b] Reciting Al-Fātiḥah. [c] Rising from bowing.	a
Sīrah Module	Who was the first to migrate to Madīnah?	[a] Abū Bakr al-Ṣiddīq. [b] 'Alī ibn Abī Ṭālib. [c] Abū Salamah.	c
Ṣaḥābah Module	In which year did the Prophet (may Allah's ṣalāh and abundant salām be upon him) marry Ṣafīyyah bint Huyayy?	[a] 7 AH. [b] 8 AH. [c] 9 AH.	a

Week twenty-one

To access the audio version:
On the *Daily Modules channel* from *al-Mawārid al-'Ilmiyyah*:

YouTube

Telegram

SoundCloud



Sunday: Tafsīr Module – Sūrat al-Tīn

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

By the fig and the olive * And [by] Mount Sinai * And [by] this secure city * Indeed, We created man in the best form * Then We reduced him to the lowest of the low * Except for those who believe and do righteous deeds – for them is a reward never to be cut off * So what yet causes you to deny the Recompense? * Is Allah not the most just of judges?

❖ Theme of the Sūrah:

Allah’s favour upon mankind for the uprightness of his creation and the perfection of the final message.

❖ Difficult Words Explained:

Arabic Term	Transliteration	Meaning
وَطُورِ سَيْنِينَ	wa-ṭūr Sīnīn	Mount Sinai, the mountain where Allah spoke to Mūsā (peace be upon him)
وَهَذَا الْبَلَدِ الْأَمِينِ	wa-hādhā al-balad al-amīn	Makkah
فِي أَحْسَنِ تَقْوِيمٍ	fi aḥsani taqwīm	In the most beautiful form
أَسْفَلَ سَافِلِينَ	asfala sāfilīn	The Fire
غَيْرُ مَمْنُونٍ	ghayru mamnūn	Uninterrupted, never cut off
أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ	alaysa-llāhu bi-aḥkami-l-ḥākīmīn	Is Allah not the most just of judges? – meaning it is inconceivable that He would leave His servants without commands, prohibitions, reward, or punishment

❖ Overall Meaning:

This Makkan sūrah opens with an oath, where Allah, Exalted be He, swears by the fig and the olive – due to their numerous benefits and because their regions in the land of al-Shām were the place of the prophethood of ‘Īsā (peace be upon him). He then swears by Mount Sinai, the site of the prophethood of Mūsā (peace be upon him), and follows it with an oath by the secure city of Makkah, the site of the prophethood of our Prophet Muḥammad (may Allah’s ṣalāh and abundant salām be upon him). Without doubt, these three locations are sacred, and from them were sent three of the greatest Messengers from among the five of firm resolve.

The subject of the oath is Allah’s marvelous creation of man – fashioning him complete, well-proportioned, upright, and lacking nothing outwardly or inwardly. Yet, despite these immense blessings, most of mankind turn away from gratitude to the Benefactor, busying themselves with

play and frivolity, content with the lowest matters and base morals. Such people, due to their rebellion, are returned to the lowest of the low in the Fire.

As for those whom Allah has honoured with faith and righteous deeds – they will have the highest ranks and an everlasting reward that will never end.

❖ **Benefits from the Sūrah:**

1. The noble status of the two trees – the fig and the olive – and their great benefits.
2. The honour and sanctity of Makkah, and that it is a revered, secure place.
3. The virtue of al-Shām, and that it is a blessed land.
4. The favour of Allah upon man in creating him in the best form and most upright structure.
5. That Allah, Glorified be He, is the most just of judges in His decree and legislation.



Monday: Ḥadīth Module – Warning Against Boycotting and Harboring Enmity

On the authority of Abū Hurayrah (may Allah be pleased with him) that the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"The gates of Paradise are opened on Mondays and Thursdays, and every servant who does not associate anything with Allah is forgiven, except for a man between whom and his brother there is enmity. It is said: 'Delay these two until they reconcile, delay these two until they reconcile, delay these two until they reconcile.'"**¹

❖ **Explanation:**

One of the most prominent qualities of the people of Paradise is the purity of their hearts and their freedom from malice, hatred, grudges, and envy. Allah, Exalted be He, removes such traits from their chests so that they may be brothers, loving one another in Paradise.

In this ḥadīth, the Prophet (may Allah's ṣalāh and abundant salām be upon him) clarifies that this quality is also required from the believers in this worldly life. The gates of Paradise are opened on Mondays and Thursdays due to the abundance of mercy that descends on those days, and the increase in forgiveness and pardon for people. The sins of every servant who does not associate anything with Allah are forgiven – except for the one who harbors enmity towards his Muslim brother, whether in the form of hatred, cutting off ties, or disputes. The angels are told: Delay these two and postpone their forgiveness until they reconcile and the enmity between them is removed.

❖ **Benefits from the Ḥadīth:**

1. The virtue of Mondays and Thursdays.
2. The prohibition of harboring enmity and boycotting among Muslims.
3. The obligation to hasten towards reconciliation and not to let disputes last more than three days.
4. Boycotting ends with offering salām; if one initiates the greeting, the boycott is lifted.
5. Forgiveness for each person is contingent on clearing his heart of enmity, regardless of whether the other party does so or not.
6. Allah desires that the hearts of His servants be united, not divided, loving one another, not hating one another.

¹ Muslim (2565).

Tuesday: 'Aqīdah Module – Belief in the Last Day

The Last Day: is the Day of Resurrection. It is called so because there will be no day after it; the people of Paradise will settle permanently in their dwellings, and the people of the Fire will settle permanently in theirs. This is required by divine wisdom — that Allah, Exalted be He, appoint for this creation a final return wherein He will call them to account for what He legislated and reward them accordingly. Allah, Exalted be He, says: **{Did you think that We created you in vain and that you would not be returned to Us?}**.¹

❖ **Belief in the Last Day includes four matters:**

1. **Belief in what occurs in the grave** — the questioning by the two angels, and the torment and bliss of the grave. It has been authentically reported from the Prophet (may Allah's ṣalāh and abundant salām be upon him) that he said: **"Were it not that you would stop burying your dead, I would have supplicated to Allah to let you hear from the torment of the grave what I hear from it."** Then he turned his face and said: **"Seek refuge with Allah from the Fire."** They said: We seek refuge with Allah from the Fire. He said: **"Seek refuge with Allah from the torment of the grave."** They said: We seek refuge with Allah from the torment of the grave.²
2. **Belief in the Resurrection** — that the dead will be brought back to life from their graves. Allah, Exalted be He, says: **{Then indeed you, after that, will surely die. Then indeed you, on the Day of Resurrection, will be resurrected}**.³ And the Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"The people will be gathered on the Day of Resurrection barefoot, naked, and uncircumcised."**⁴
3. **Belief in the Reckoning and recompense for deeds** — Allah, Exalted be He, says: **{And We shall set up the scales of justice for the Day of Resurrection, so no soul will be wronged at all. And if there be the weight of a mustard seed, We will bring it forth. And sufficient are We as Reckoners}**.⁵ The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"Allah will bring the believer near, shelter him, and conceal him, and He will say: 'Do you recognize such and such a sin? Do you recognize such and such a sin?' He will reply: 'Yes, my Lord.' Until when He has made him acknowledge his sins, and the servant thinks he is ruined, Allah will say: 'I concealed them for you in the worldly life, and today I forgive you for them.' Then he will be given the record of his good deeds. But as for the disbelievers and hypocrites, the witnesses will say: {These are the ones who lied against their Lord. Unquestionably, the curse of Allah is upon the wrongdoers.}**"^{6 7}
4. **Belief in Paradise and Hellfire** — that they are the eternal abode for the creation. Allah, Exalted be He, says: [Indeed, the righteous will be in bliss. And indeed, the wicked will be in Hellfire, burning therein on the Day of Recompense]⁸.

¹ [Al-Mu'minūn: 115]² Muslim (7142)³ [Al-Mu'minūn: 15–16]⁴ Al-Bukhārī (6527), Muslim (2859)⁵ [Al-Anbiyā': 47]⁶ [Hūd: 18]⁷ Al-Bukhārī (2442)⁸ [Al-Infītār: 13–15]

❖ **Fruits of Belief in the Last Day:**

1. Desire to perform acts of obedience in hope of the reward of that Day, and fear of committing sins out of dread of its punishment.
2. Consolation for the believer over what he misses from this fleeting world, through the hope of eternal bliss and reward in the everlasting Hereafter.

Wednesday: Fiqh Module – Disliked Acts in Prayer

There are certain actions that do not invalidate the prayer but diminish its perfection and reward; thus, they are prohibited by way of dislike:

1. **Praying while needing to relieve oneself** (urinating or defecating), or while food one desires is present — due to the saying of the Prophet (may Allah’s ṣalāh and abundant salām be upon him): **"There is no prayer when food is present, nor while one is resisting the two foul things."** ¹
2. **Turning one’s face in prayer without need** — due to the saying of the Prophet (may Allah’s ṣalāh and abundant salām be upon him): **"It is a snatching which the Shayṭān snatches from a man’s prayer."** ². The term “snatching” here means stealing or taking away.
3. **Closing the eyes in prayer** — as this resembles the practice of the Magians when worshipping fire.
4. **Covering the mouth in prayer without need** — as the Prophet (may Allah’s ṣalāh and abundant salām be upon him) forbade a man from covering his mouth. ³
5. **Interlacing the fingers** — due to the prohibition of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) from doing so. ⁴
6. **Rolling up one’s garment or gathering one’s hair if it hangs down** — due to his (may Allah’s ṣalāh and abundant salām be upon him) saying: **"I have been commanded to prostrate on seven bones, and not to gather the hair or garment."** ⁵. “Gathering” here means holding them together.
7. **Spreading the forearms flat on the ground in prostration** — due to his (may Allah’s ṣalāh and abundant salām be upon him) saying: **"Be balanced in prostration, and let none of you spread his forearms like the spreading of a dog."** ⁶
8. **Al-iq‘ā’ (sitting like a dog)** — because the Prophet (may Allah’s ṣalāh and abundant salām be upon him) forbade sitting in the manner of a dog. ⁷
 - The first form of al-iq‘ā’: to lay one’s feet flat (with the tops touching the ground) and sit on the heels.
 - The second form: to raise the thighs and shins upright and sit on the buttocks. Both are disliked.

¹ Muslim (560)

² Al-Bukhārī (751)

³ Abū Dāwūd (643), al-Tirmidhī (379)

⁴ Al-Ḥākim (1/206)

⁵ Al-Bukhārī (815), Muslim (490)

⁶ Al-Bukhārī (822)

⁷ Aḥmad (8091)



Thursday: Sirah Module – The Hijrah

When Allah, Exalted be He, gave permission to His Messenger (may Allah’s ṣalāh and abundant salām be upon him) to migrate, he went to the house of Abū Bakr (may Allah be pleased with him) at midday. He asked permission to enter, and Abū Bakr granted it. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"Clear out those who are with you."** Abū Bakr replied, "They are only your family — may my father be sacrificed for you, O Messenger of Allah." The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"I have been granted permission to depart."** Abū Bakr asked: "Companionship?" The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"Yes."**

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) then returned to his home, awaiting the onset of night. ¹ He instructed ‘Alī ibn Abī Ṭālib (may Allah be pleased with him) to sleep in his bed and cover himself with his green Ḥaḍramī cloak, assuring him that nothing harmful would reach him from them.

When night fell, the polytheists came to carry out their plan to assassinate the Prophet (may Allah’s ṣalāh and abundant salām be upon him). They stood at his door, ready to strike him when he emerged. In the depth of the night, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) came out, passed through their ranks, and Allah had taken away their sight. He took a handful of dust, scattering it over their heads² while reciting: **{And We placed before them a barrier and behind them a barrier, and We covered them, so they do not see}.³**

He then reached the house of Abū Bakr (may Allah be pleased with him), and the two of them departed together. They had hired ‘Abdullāh ibn Urayqīṭ, a trustworthy and skilled guide, though he was still upon the religion of his people. They entrusted him with their two riding camels and agreed to meet him at the cave of Thawr after three nights. ⁴

They headed to the cave of Thawr, located at the top of a mountain south of Makkah, about four kilometers from the Sacred Mosque, and they stayed there.

When Quraysh discovered the Prophet’s escape, they were enraged. They offered a reward of one hundred camels for whoever captured them. The horsemen pursued them with urgency, and trackers searched for their footprints. They scoured valleys, plains, and mountains until they stood right at the entrance of the cave — but Allah blinded them to it. Abū Bakr (may Allah be pleased with him) said: "O Messenger of Allah, if one of them were to look down at his feet, he would see us!" The Prophet (may Allah’s ṣalāh and abundant salām be upon him) replied with his famous words: **"What do you think of two, when Allah is the third of them?"⁵** The disbelievers of Makkah then retreated, dragging the garments of humiliation and defeat, having failed to capture him.

¹ Al-Bidāyah wa-al-Nihāyah (4/444)

² Al-Bidāyah wa-al-Nihāyah (4/441)

³ [Yā Sīn: 9]

⁴ Al-Bukhārī (2263)

⁵ Al-Bukhārī (3653), Muslim (2381)

During their stay in the cave, ‘Abdullāh ibn Abī Bakr would listen to what was being said in Makkah and bring them news, while Asmā’ bint Abī Bakr would bring them food and drink. ‘Āmir ibn Fuhayrah — the freed slave of Abū Bakr — would herd sheep to cover their tracks.¹

After three nights, Ibn Urayqīṭ brought the two camels. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) and Abū Bakr mounted, and Abū Bakr seated ‘Āmir ibn Fuhayrah behind him. Ibn Urayqīṭ rode ahead as their guide. Abū Bakr frequently looked behind out of concern for the Prophet (may Allah’s ṣalāh and abundant salām be upon him), while the Prophet never looked back.

As they passed by the clan of Mudlij, Suraqah ibn Mālik, the chief of the clan, spotted them. He mounted his horse and pursued them until he drew near and could hear the Prophet’s recitation. Abū Bakr said: “O Messenger of Allah, Suraqah ibn Mālik has caught up with us!” The Prophet (may Allah’s ṣalāh and abundant salām be upon him) supplicated against him, and the forelegs of his horse sank into the ground. Suraqah cried out: “What has afflicted me is due to your supplication; pray to Allah to release me, and I will turn the people away from you.” The Prophet (may Allah’s ṣalāh and abundant salām be upon him) prayed for him, and his horse was freed. Suraqah then asked for a written guarantee, so Abū Bakr wrote for him on a piece of leather. Suraqah returned, telling the people: “You have been spared from what lies ahead.”²

On their journey, they passed by the tent of Umm Ma‘bad, where they rested at midday. She witnessed signs of prophethood in the miraculous milking of her sheep during a year of drought — an event that amazed all who heard of it.³

¹ Al-Bukhārī (5807)

² Al-Bukhārī (3906)

³ Al-Bidāyah wa-al-Nihāyah (4/476)



Saturday: Ṣaḥābah Module – Umm Ḥabībah (may Allah be pleased with her)

❖ Her Name and Birth:

She was known as “Umm Ḥabībah,” and her name was Ramlah bint Abī Sufyān Ṣakhr ibn Ḥarb ibn Umayyah.

She was born thirty years before the Hijrah. Among the wives of the Prophet (may Allah’s ṣalāh and abundant salām be upon him), none was closer to him in lineage than she, none had a larger dowry than she, and none was married to him while living farther away than she.

❖ Her Life and Virtues:

She was among the early Muslim women. She embraced Islam early along with her husband, ‘Ubaydullāh ibn Jaḥsh, and they both migrated to Abyssinia. Later, her husband apostatised and entered into Christianity, but she held firmly to her religion, so Allah, Exalted be He, compensated her with the best of mankind. ¹

The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) sent a proposal for her hand to al-Najashi, the king of Abyssinia. al-Najashi sent his maidservant to Umm Ḥabībah to inform her of the Prophet’s proposal. When she brought her the good news, Umm Ḥabībah gifted her two silver bangles and silver rings that she had, out of joy at the news. She had also seen in a dream that someone was calling her “Mother of the Believers,” and the dream came true when she became one of the Mothers of the Believers. ²

Al-Najashi himself conducted the marriage of Umm Ḥabībah to the Prophet (may Allah’s ṣalāh and abundant salām be upon him) in the presence of a group of Muslims, among them Ja‘far ibn Abī Ṭālib (may Allah be pleased with him). al-Najashi gave her a dowry of four hundred dīnārs on behalf of the Prophet (may Allah’s ṣalāh and abundant salām be upon him). ² She later came to Madīnah after the conquest of Khaybar to live with the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him).

Her father, Abū Sufyān, came to visit the Prophet (may Allah’s ṣalāh and abundant salām be upon him) to request an extension of the truce. When he tried to sit on the Prophet’s bedding, she folded it away from him. He said: “O daughter, do you prefer this bedding over me, or do you prefer me over it?” She replied: “It is the bedding of the Messenger of Allah, and you are a polytheist”. ³

She narrated a number of ḥadīths from the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), and many narrated from her — among them her two brothers Mu‘āwiyah and ‘Anbasah, as well as Anas ibn Mālik and Zaynab bint Abī Salamah.

¹ Siyar A‘lām al-Nubalā’ (2/219)

² Siyar A‘lām al-Nubalā’ (1/442)

³ Siyar A‘lām al-Nubalā’ (2/223)

After the death of the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him), she devoted herself to worship until her death. 'Ā'ishah (may Allah be pleased with her) said: "Umm Ḥabībah invited me when she was dying and said: 'There was between us what happens between co-wives; may Allah forgive me and you for that.' I replied: 'May Allah forgive you all of that and overlook it.' She said: 'You have pleased me; may Allah please you.' She then sent to Umm Salamah and said to her the same".¹

❖ Her Death:

She died during the caliphate of Mu'āwiyah (may Allah be pleased with him) in the year 44 AH and was buried in Madīnah.

¹ Al-Ḥākim (4/24)



Test Your Knowledge – Week 21

Module	Question	Options	Correct Answer
Tafsīr Module	What is meant by ‘al-Balad al-Amīn’?	[a] Ṭūr Sīnā [b] Makkah [c] Jerusalem	b
Ḥadīth Module	The gates of Paradise are opened on which two days?	[a] Thursday and Friday [b] Monday and Thursday [c] Saturday and Sunday	b
‘Aqīdah Module	Which is included in belief in the Last Day?	[a] Belief in the questioning by the two angels [b] Belief in the descriptions of the angels [c] Belief in the miracles of the prophets	a
Fiqh Module	Which of the following is disliked in prayer?	[a] Leaving the recitation of al-Fātiḥah [b] Supplicating before the salām [c] Sitting in iq‘ā’ position	c
Sīrah Module	The one who pursued the Prophet (may Allah’s ṣalāh and abundant salām be upon him) and his companion during the Hījrah was:	[a] ‘Ikrimah ibn Abī Jahl [b] Suraqah ibn Mālīk [c] Abū Sufyān ibn Ḥarb	b
Ṣaḥābah Module	The name of Umm Ḥabībah, the wife of the Prophet (may Allah’s ṣalāh and abundant salām be upon him), is:	[a] Fāṭimah bint Asad [b] Tamāḍur bint ‘Amr [c] Ramlah bint Abī Sufyān	c

Week twenty-two

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Sunday: Tafsīr Module – Sūrat al-‘Alaq (Part 1)

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

{Read in the Name of your Lord Who created. * Created man from a clinging clot. * Read, and your Lord is the Most Generous. * Who taught by the pen. * Taught man that which he knew not. * No! Indeed, man surely transgresses * when he sees himself self-sufficient. * Indeed, to your Lord is the return.}

❖ Theme of the Sūrah:

The condition of man between his guidance through revelation and his misguidance through arrogance and ignorance.

❖ Difficult Words Explained:

Arabic Word	Transliteration	Meaning
عَلَقَ	‘alaq	A thick clot of blood.
كَلَّمَ	kallā	Indeed / Truly.
لَيَطَّغَى	layaṭghā	To exceed the limits in arrogance and disobedience.
أَنْ رَأَهُ اسْتَغْنَى	an ra’āhu istaghna	When he sees himself as self-sufficient through his wealth, children, or power.

❖ Overall Meaning:

Al-‘Alaq is a Makkan sūrah, also called “Sūrat Iqra’,” and it is the first revelation of the Qur’ān. Allah opened it by mentioning His favour upon His noble Messenger (may Allah’s ṣalāh and abundant salām be upon him) through the gift of revelation, and concluded it by commanding him to prostrate and draw near to Allah.

It begins with Allah’s command to His Messenger to read, beginning his recitation with the Name of his Lord, followed by a reminder of one of Allah’s great favours: that He taught man by means of writing with the pen, granting him knowledge he did not previously have.

Then Allah describes a reality observed in mankind — a deeply rooted trait — that due to his ignorance and injustice, when man sees himself self-sufficient in wealth, offspring, or authority, feeling no need for others, he transgresses, oppresses, denies rights, belittles the weak, and mocks others, forgetting that his ultimate destination and return is to his Lord.

❖ Benefits from the Sūrah:

1. The legitimacy of beginning recitation with the mention of Allah's Name; thus, the chapters of the Qur'an begin with the basmalah, except Al-Tawbah.
2. The blessing of mentioning Allah's Name in speech, actions, food, drink, and in all matters.
3. Allah's favour upon man by creating him from a clot, then forming him in stages, providing for him, and nurturing him with countless blessings.
4. The gift of writing with the pen is among the greatest blessings of Allah upon mankind, for it preserves knowledge and information, and supports the affairs of religion and worldly life.
5. The danger of wealth when it leads to arrogance and turning away from the truth.



Monday: Ḥadīth Module – The Obligation of Repenting to Allah

On the authority of al-Agharr ibn Yasār al-Muzanī (may Allah be pleased with him) who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"O people! Repent to Allah and seek His forgiveness, for indeed I repent to Allah one hundred times in a day."**¹

❖ Explanation:

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) makes a general call, commanding all people to repent to Allah and seek His forgiveness. He also informs his Ummah that he himself repents and seeks forgiveness from Allah one hundred times a day — despite the fact that Allah had already forgiven his past and future sins.

This shows the perfection of his servitude to his Lord, his constant connection to His remembrance, and his deep awareness of Allah’s immense right over him. It also reflects the human inability, no matter the effort, to fully thank Allah for His blessings.

If this is the state of the Prophet (may Allah’s ṣalāh and abundant salām be upon him), then we are even more in need of turning back to Allah in repentance, seeking His forgiveness, and returning to Him. Whoever frequently repents and seeks forgiveness will have his sins erased, his heart cleansed, and the clouds of heedlessness removed from him.

❖ Benefits from the Ḥadīth:

1. The obligation of repenting to Allah, as the command indicates obligation.
2. The addressees of this command are all people, without exception.
3. Reflecting upon the Prophet’s worship and humility before his Lord motivates us to follow his example and increase in righteous deeds.

¹ Narrated by Muslim (2702).

Tuesday: 'Aqīdah Module – Belief in Divine the Decree (al-Qadar)

Belief in Divine Decree is affirmed by numerous texts in the Book of Allah and the Sunnah of His Messenger, which indicate that all matters occur according to Allah's Decree, in accordance with His Wisdom, and that Allah knew all things and decreed them in eternity, and they will occur exactly as He decreed. From these evidences:

- Allah, Exalted be He, says: **{Indeed, We have created all things according to a predestined measure.}** ¹
- And His saying: **{And the command of Allah is a decree determined.}** ²
- In the ḥadīth of Jibrīl (may Allah be pleased with him): **"...and that you believe in the Divine Decree, its good and its evil."** ³

❖ Belief in Divine Decree Includes Four Matters:

1. **Knowledge** – Believing that Allah knows everything, in detail and in general, eternally and forever.
2. **Writing** – Believing that Allah has written all decrees in the Preserved Modulet (al-Lawḥ al-Maḥfūz).
Allah, Exalted be He, says: **{Do you not know that Allah knows what is in the heaven and the earth? Indeed, that is in a Record. Indeed that, for Allah, is easy.}** ⁴
And the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Allah wrote the decrees of the creation fifty thousand years before He created the heavens and the earth."** ⁵
3. **Will** – Believing in Allah's all-encompassing Will, and that everything that occurs happens by His Will. Allah, Exalted be He, says: **{And your Lord creates what He wills and chooses.}** ⁶
4. **Creation** – Believing that Allah created all created beings and brought them into existence from nothing. Allah, Exalted be He, says: **{Allah created all things.}** ⁷ and **{And He has created everything, and determined it with precise determination.}** ⁸

¹ [Al-Qamar: 49]² [Al-Aḥzāb: 38]³ Narrated by Muslim (8)⁴ [Al-Hajj: 70]⁵ Narrated by Muslim (6690)⁶ [Al-Qaṣaṣ: 68]⁷ [Al-Zumar: 62]⁸ [Al-Furqān: 2]

❖ **Fruits of Belief in Divine Decree:**

1. Reliance upon Allah when performing actions, without relying solely on causes — for everything is by the Decree of Allah.
2. That one should not become self-amazed when attaining what he desires, for its attainment is by the facilitation of Allah.
3. Tranquility and peace of mind, such that the believer does not grieve over what he missed or become overly joyful over what he attained. Allah, Exalted be He, says: **{No disaster strikes upon the earth or among yourselves except that it is in a Record before We bring it into being – indeed that, for Allah, is easy – so that you do not grieve over what has escaped you and not exult in pride over what He has given you. And Allah does not like everyone self-deluded and boastful.}** ¹

The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"Amazing is the affair of the believer; verily, all of his affair is good, and that is for no one except the believer. If something good happens to him, he is grateful and that is good for him; and if something harmful befalls him, he is patient and that is good for him."** ²

¹ [Al-Ḥadīd: 22–23]

² Narrated by Muslim (7425)

Wednesday: Fiqh Module – Common Mistakes in Prayer

There are a number of violations and common mistakes among people in prayer which must be noted and avoided. Among them are:

1. **Raising the gaze towards the sky** – This is prohibited in prayer. The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"People must stop raising their eyes to the sky during prayer, or their eyesight will be taken away."** ¹
2. **Advancing or delaying the takbīrs from their proper place** – Their place is during movement between postures. The legislated manner is that the takbīr be made while moving between the two pillars. For example, in bowing (rukū'), the takbīr should be said while going down into the rukū', not before nor after.
3. **Fidgeting and moving excessively in prayer** – This includes playing with the nose, beard, or clothes, or making unnecessary sounds like excessive throat-clearing without need. All of this is considered idle behaviour; if excessive, it invalidates the prayer. It is narrated that Ḥudhayfah (may Allah be pleased with him) saw a man not completing his bowing and prostration, and he said to him: "You have not prayed. If you were to die, you would die upon a way other than that which Allah's Messenger (may Allah's ṣalāh and abundant salām be upon him) was upon." ²
4. **Exposing part of the thigh** – Such as by wearing short trousers and the like. This invalidates the prayer. The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Cover your thigh, for the thigh is 'awrah."** ³
5. **Some sick people delaying prayer beyond its time** – Due to being on the bed and unable to get down, or unable to remove impurity, or lacking soil to perform tayammum, or not having someone to help them. They say: "I will pray later when the excuse is gone." This is a grave mistake and a neglect of the prayer. The obligation is to pray according to one's ability within its time, and the prayer will be valid even if prayed without tayammum, in impure clothes, or facing other than the qiblah. Allah, Exalted be He, says: **{So fear Allah as much as you are able.}** ⁴
6. **Racing ahead of the imām** – Following the imām is obligatory, and proper following means waiting until his takbīr is completed, then following him after that. The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"The imām is appointed only to be followed, so when he says the takbīr, then say the takbīr, and do not say the takbīr until he says it; and when he bows, then bow, and do not bow until he bows."** ⁵
He also said: **"Does not one of you fear, if he raises his head before the imām, that Allah may transform his head into that of a donkey, or transform his image into that of a donkey?"** ⁶

¹ Narrated by Muslim (429)

² Narrated by al-Bukhārī (758)

³ Narrated by al-Tirmidhī (2796) and Aḥmad (2493)

⁴ [Al-Taghābun: 16]

⁵ Narrated by Abū Dāwūd (603)

⁶ Narrated by al-Bukhārī (691) and Muslim (427)



❖ **The Follower's Four States with the Imām:**

1. **Following** – The follower performs his actions directly after the imām's actions. This is required and is the proper way of following.
2. **Simultaneous movement** – The follower moves at the same time as the imām. This is disliked.
3. **Delaying** – The follower delays until the imām enters another pillar. This is not permissible, as it abandons proper following.
4. **Preceding** – The follower moves ahead of the imām in takbīr, bowing, prostration, salām, or any other action. This is prohibited, and if done out of ignorance or forgetfulness, he must return and perform it after the imām.

Thursday: Sirah Module – The Nature of Life in Madīnah

Before Islam, Madīnah was called “Yathrib.” Allah and His Messenger (may Allah’s ṣalāh and abundant salām be upon him) renamed it “al-Madīnah.” At one time, several groups lived there:

1. The First Group: The Muslims – They were of two types: the Muhājirūn and the Anṣār.

- **The Muhājirūn** were those who came from Makkah to settle in Madīnah for the sake of their religion. Their number was not small, and they continued arriving day after day, for migration to Madīnah remained ongoing for everyone who believed in Allah and His Messenger (may Allah’s ṣalāh and abundant salām be upon him). At first, they had no work to engage in, nor wealth to possess.
- **The Anṣār** were the people of Madīnah, from the tribes of al-Aws and al-Khazraj. They remained in their land, homes, and wealth. Before Islam, they had a long-standing hostility and enmity between them, but Islam removed this and made them brothers by the grace of Allah.

2. The Second Group: The Polytheists Who Had Not Yet Believed – They were from the original tribes of Madīnah and were of two categories:

- Some hesitated to abandon the religion of their forefathers, but they bore no enmity towards the Muslims. It was not long before they embraced Islam and sincerely devoted their religion to Allah.
- Another category harboured hatred towards the Muslims in their hearts but were compelled to show friendliness and harmony. These were the hypocrites, led by ‘Abd Allāh ibn Ubayy ibn Salūl. The Aws and Khazraj had agreed to appoint him as their king before Islam, but they turned away from him after embracing Islam. Ibn Ubayy outwardly professed Islam after the Battle of Badr, but he never missed an opportunity to plot against the Muslims.

3. The Third Group: The Jews – They consisted of three tribes: Banū Qaynuqā‘, Banū al-Naḍīr, and Banū Qurayzah. Banū Qaynuqā‘ and Banū al-Naḍīr were allies of the Khazraj, and their dwellings were inside Madīnah. Banū Qurayzah were allies of the Aws, and their dwellings were in the outskirts of Madīnah. These Jews were skilled in various trades, such as selling dates, wine, grains, and clothes. They were usurers, consuming interest and unlawfully taking the wealth of the Arabs. They were also known for intrigue, conspiracies, and treachery, inciting wars between Aws and Khazraj. When Islam came, ‘Abd Allāh ibn Salām (may Allah be pleased with him) from among them embraced Islam, but the majority disbelieved, looked upon the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) with hatred, and broke covenants.



Saturday: Ṣaḥābah Module – Abū Ayyūb al-Anṣārī (may Allah be pleased with him)

❖ His Name and Birth:

He was the noble Companion Khālid ibn Zayd ibn Kulayb ibn Tha‘labah al-Najjārī al-Anṣārī al-Khazrajī.

❖ His Life and Virtues:

Abū Ayyūb al-Anṣārī (may Allah be pleased with him) was among the scribes of revelation and narrators of ḥadīth. He was one of the most generous and hospitable of the Companions despite his poverty and need, and one of the firmest in resolve and strength.

He was the owner of the famous house in which the Prophet (may Allah’s ṣalāh and abundant salām be upon him) stayed upon his arrival in Madīnah during the Hijrah. When the Prophet’s camel, al-Qaṣwā’, knelt in front of his house, he lodged him there. Abū Ayyūb and his wife undertook the hospitality and service of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) in the best manner. ¹

At first, Abū Ayyūb and his family stayed on the upper floor, while the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) was on the lower floor. One night, Abū Ayyūb awoke and said, “We are walking above the head of the Messenger of Allah!” They moved to one side, and in the morning, he mentioned this to the Prophet (may Allah’s ṣalāh and abundant salām be upon him), who said, “**The lower floor is more convenient for me.**” Abū Ayyūb replied, “I will never be above a roof under which you are,” so the Prophet (may Allah’s ṣalāh and abundant salām be upon him) moved to the upper floor, and Abū Ayyūb to the lower. Abū Ayyūb used to prepare food for the Prophet (may Allah’s ṣalāh and abundant salām be upon him). When it was brought to him, he would ask about the place where the Prophet (may Allah’s ṣalāh and abundant salām be upon him) had placed his fingers, and he would eat from that spot. ²

He witnessed the Pledge of al-‘Aqabah, the battles of Badr, Uḥud, al-Khandaq, and all other campaigns with the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), offering himself and his wealth to Allah, Lord of the worlds. After the Prophet’s death, he never missed a single battle waged by the Muslims, no matter how distant or difficult.

❖ His Death:

During the caliphate of Mu‘āwiyah (may Allah be pleased with him), Abū Ayyūb participated in the conquest of Constantinople, though he was an elderly man in his eighties. He would recite, **{Go forth, whether light or heavy}** ³, and say, “I find myself either light or heavy.” ⁴ He fought until he was martyred there in the year 50 AH and was buried in that city.

¹ Siyar A‘lām al-Nubalā’ (2/406).

² Muslim (2053).

³ [Al-Tawbah: 41].

⁴ Ibn Sa‘d (3/485).

Knowledge Test – Week 22

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of 'al-'alaq'?	[a] A thick clot of blood [b] A piece of flesh [c] A humble drop of fluid	a
Ḥadīth Module	The Prophet (may Allah's ṣalāh and abundant salām be upon him) used to repent in a day:	[a] Fifty times [b] Ten times [c] One hundred times	c
'Aqīdah Module	Part of belief in al-Qadar (Divine Decree) includes:	[a] Belief in the names of the angels we know [b] Belief in the punishment and bliss of the grave [c] Belief that everything that happens is by Allah's Will	c
Fiqh Module	What is the ruling on a praying person raising his gaze to the sky?	[a] Permissible [b] Prohibited [c] Disliked	b
Sīrah Module	Before Islam, the Prophet's city (Madīnah) was called:	[a] Ṭābah [b] Bakkah [c] Yathrib	c
Ṣaḥābah Module	Abū Ayyūb al-Anṣārī (may Allah be pleased with him) was famous for:	[a] Being the Prophet's mu'adhdhin in Qubā' [b] Hosting the Prophet in his home [c] Being the leader of al-Khazraj before Islam	b



Week twenty-three

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Sunday: Tafsīr Module – Sūrat al-‘Alaq (Part 2)

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

{Have you seen the one who forbids a servant when he prays? * Have you seen if he is upon guidance, or enjoins piety? * Have you seen if he denies and turns away? * Does he not know that Allah sees? * No! If he does not desist, We will surely drag him by the forelock – * a lying, sinful forelock. * Then let him call his council; * We will call the guards of Hell. *
No! Do not obey him, but prostrate and draw near}.

❖ Theme of the Sūrah:

The state of man between being guided by revelation or straying due to arrogance and ignorance.

❖ Reason for Revelation:

Abū Jahl came to the Prophet (may Allah’s ṣalāh and abundant salām be upon him) while he was praying in al-Masjid al-Ḥarām, intending to prevent him from praying. He said, “If I see him praying, I will step on his neck.” But he turned away terrified. He was asked, “What is the matter?” He said, “There is a trench of fire between me and him!” The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **“If he had come near me, the angels would have snatched him limb by limb.”**¹

❖ Difficult Words Explained:

Arabic	Transliteration	Meaning
أَرَأَيْتَ الَّذِي يَنْهَى عَبْدًا إِذَا صَلَّى	Ara’ayta alladhī yanhā ‘Abdan idhā ṣallā	Refers to Abū Jahl ‘Amr ibn Hishām, who was an extreme enemy of the Prophet (may Allah’s ṣalāh and abundant salām be upon him).
لَئِنْ لَمْ يَنْتَهِ	La’in lam yantahi	If he does not cease harming the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) and preventing him from prayer.
لَنَسْفَعًا بِالنَّاصِيَةِ	Lanasfa’an bil-nāṣiyah	We will seize him by the forelock and drag him into the Fire of Hell.
فَلْيَدْعُ نَادِيَهُ	Falyad’u nādiyah	Let him call his assembly and associates.
سَنَدْعُ الزَّبَانِيَةَ	Sanad’u al-zabāniyah	The keepers of Hell.

❖ Overall Meaning:

These verses carry a stern warning to the one who harmed the Prophet (may Allah’s ṣalāh and abundant salām be upon him), opposed him, and sought to prevent him from prayer. His disgraceful behaviour leads reasonable people to wonder: is someone who is upon guidance and enjoins piety to be opposed, harmed, beaten, and threatened?

¹ Al-Bukhārī (4958), Muslim (2797).



The verses then warn that if he does not cease harming the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) and confronting him during prayer, he will be seized by his forelock and dragged openly into Hell. The sūrah concludes with guidance to the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) to pay no attention to him, to persist in obedience to his Lord, to continue praying, and to draw near to Allah.

❖ **Benefits from the Sūrah:**

1. The legislation of performing a prostration of recitation (sujūd al-tilāwah) when reciting a verse of prostration, such as in this sūrah: **{But prostrate and draw near}**.
2. Arrogance and ignorance are deeply rooted in human nature unless refined by faith and piety.

Monday: Ḥadīth Module – The Virtue of Frequently Reciting the Qur’ān

On the authority of ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"Whoever recites a single letter from the Book of Allah will have one good deed for it, and each good deed is multiplied tenfold. I do not say that 'Alif Lām Mīm' is one letter, but rather Alif is a letter, Lām is a letter, and Mīm is a letter."** ¹

❖ Explanation:

Reciting the Noble Qur’ān is among the great doors of reward that a Muslim should be eager to open and should dedicate a daily portion to it without neglect. In this ḥadīth, the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) clarifies that whoever recites from the Book of Allah will receive ten good deeds for every single letter. His statement: **"I do not say that 'Alif Lām Mīm' is one letter"** means that the combination of these three letters is not counted as a single letter, but rather each letter is counted separately, so the reciter receives thirty good deeds. This is a great blessing and an immense reward.

❖ Benefits from the Ḥadīth:

1. Clarifying the virtue of reciting the Noble Qur’ān and encouraging it.
2. Each letter of the Qur’ān carries a reward of ten good deeds.
3. The vast mercy and generosity of Allah, who multiplies the rewards of acts of worship as a favour and grace.
4. Warning against abandoning the Qur’ān.

❖ Types of Abandonment of the Qur’ān (as mentioned by Ibn al-Qayyim, may Allah have mercy on him):

1. Abandoning faith in it.
2. Abandoning its recitation and listening to it.
3. Abandoning reflection, contemplation, and understanding its intended meanings.
4. Abandoning acting upon it, and halting at its lawful and unlawful boundaries.
5. Abandoning its judgment and failing to refer to it in the fundamentals and branches of religion.
6. Abandoning seeking cure and healing through it for the diseases of the heart and body.

All of this falls under Allah’s statement: {**And the Messenger has said, “O my Lord, indeed my people have taken this Qur’ān as [a thing] abandoned.”**} ^{2,3}

¹ Al-Tirmidhī (2912).

² [Al-Furqan: 30]

³ Al-Fawā’id by Ibn al-Qayyim (p. 82).



Tuesday: ‘Aqīdah Module – Issues Related to al-Qadar (the divine decree)

First Issue: Belief in al-Qadar does not contradict affirming the will and choice of the servant, based on both the Shar‘ī and the real-world evidence.

- As for the Shar‘ī evidence: Allah, Exalted be He, has affirmed for the servant a will, as He says: **{So whoever wills may take a way to his Lord}**.¹
- As for real-world evidence: Every person distinguishes between what occurs by their will, such as walking, eating, selling, and buying, and what occurs without their will, such as trembling and falling. They attribute the first to their own choice, not the second.

Second Issue: The will of the servant is subordinate to and inseparable from the will and power of Allah, Exalted be He; for the entire universe belongs to Allah, and nothing occurs within His dominion except by His will. Allah says: **{For whoever among you wills to be upright * But you do not will unless Allah, Lord of the worlds, wills}**.²

Third Issue: It is impermissible for the accountable person to use al-Qadar as an excuse for committing sins and violations, for the following reasons:

1. This is the same argument used by the polytheists, as Allah, Exalted be He, says: **{Those who associate others with Allah will say, “If Allah had willed, we would not have associated partners [with Him], nor would our fathers, nor would we have forbidden anything.” Likewise did those before them deny, until they tasted Our punishment}**.³
2. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) commanded action and explicitly forbade reliance upon al-Qadar. He said: **"There is not one of you except that his place in Paradise or Hell has been written."** A man from the people said, “O Messenger of Allah, should we not rely upon this?” He said: **"No. Work, for everyone will be facilitated for what he was created for."**⁴
3. We see people striving hard in matters of their worldly life until they attain them, and we do not see them abandoning such efforts using al-Qadar as an excuse—so why would they use it to neglect the matters of their religion?
4. A person does not accept such an argument if someone wrongs him by taking his wealth or violating his honour. If he will not accept it from others in regard to his rights, then how could he use it regarding his violation of the rights of Allah?

❖ Two Misguided Sects in al-Qadar:

1. **The Jabriyyah:** They claim that the servant is compelled in his actions, having no will or power in them.

¹ [Al-Naba’: 39].

² [Al-Takwīr: 28–29].

³ [Al-An‘ām: 148].

⁴ Al-Bukhārī (4663), Muslim (6675).

2. **The Qadariyyah:** They claim that the servant is independent in his will and choice, with no role for Allah's will in his actions.

Both sects have deviated and strayed from the way of the Qur'ān, the Sunnah, and the understanding of the righteous predecessors regarding Allah's decree and destiny.



Wednesday: Fiqh Module – Sujūd al-Sahw (Prostration of Forgetfulness)

Since a person is prone to heedlessness and forgetfulness, and since Shayṭān is keen to distract him in his prayer and preoccupy his mind away from it, Allah legislated for the worshipper — if he forgets — to perform prostration at the end of his prayer: humiliating Shayṭān, making up for the deficiency, and pleasing the Most Merciful.

❖ Causes of Sujūd al-Sahw:

Sujūd al-sahw becomes obligatory for three reasons: addition, omission, and doubt.

- **As for addition:** This is when the worshipper forgetfully adds an action, such as standing, bowing, or prostrating, or prays five rak‘ahs in a four-rak‘ah prayer. If he realises the addition during the prayer, he must return from it, and he performs sujūd al-sahw for the addition after the salām.
- **As for omission:** This is of two types — omission of a pillar (rukṅ) and omission of an obligation (wājib).
 - If the worshipper omits a pillar from the pillars of prayer, he must return to it if he is still in the same rak‘ah, then perform that pillar and whatever comes after it. If he remembers it in the next rak‘ah, the rak‘ah in which he omitted the pillar becomes invalid, and the following rak‘ah takes its place. In this case, he performs sujūd al-sahw before the salām.
 - As for omitting an obligation, such as forgetting the first tashahhud, or the tasbīḥ in rukū‘ or sujūd, or saying “Rabbi ighfir lī,” or the takbīrs of transition, the obligation is then waived, and he performs sujūd al-sahw before the salām.

As for doubt, it is like when one doubts the number of rak‘ahs performed, or doubts whether a wājib (obligatory act) or a rukṅ (pillar) has been performed.

It has two cases:

First case: If the doubt involves two possibilities of equal weight, with no preference for either, then one should proceed based on certainty, which is the lesser number. It is as if he has not performed it, and he should then perform sujūd al-sahw before the salām. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"If any one of you is uncertain in his prayer and does not know whether he prayed three or four, let him discard the doubt and build upon what he is certain of, then perform two prostrations before he gives salām."**¹

Second case: If one predominates in thinking that one of the two possibilities is correct, then he acts upon what is more likely and performs two prostrations of forgetfulness after the salām. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"Let him aim for what is correct, complete it accordingly, then give salām, and then perform two prostrations after he gives salām."**²

¹ Muslim (571).

² Muslim (572).

❖ The place of sujūd al-sahw:

From what has preceded, it becomes clear that the Sunnah and the more complete way is:

- In the case of omission, perform sujūd al-sahw before the salām.
- In the case of addition, perform it after the salām.
- In the case of doubt without a stronger opinion, perform it before the salām.
- In the case of doubt with a stronger opinion, perform it after the salām.

This is the most complete way. However, the obligation is fulfilled by performing sujūd al-sahw either before or after the salām.



Thursday: Sīrah Module – His Arrival in Madīnah

The people of Madīnah had already heard of the Messenger of Allah’s (may Allah’s ṣalāh and abundant salām be upon him) departure from Makkah and his intent to come to them. Each day, they would go out to al-Ḥarrah to await him. On Monday, the twelfth of Rabī‘ al-Awwal, they went out as usual; when the day grew long and the sun rose high, they returned to their homes. At that time, the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) arrived. The first to see him was a Jewish man, who cried out in a loud voice and gave them the glad tidings of his arrival. The Anṣār rushed out, overjoyed and delighted.

The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) first stayed in Qubā’ at the house of Kulthūm ibn al-Hidm. The Anṣār came to greet him, most of them never having seen him before, and mistaking Abū Bakr for him due to his abundance of grey hair. When the heat intensified, Abū Bakr shaded the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) with a cloth, and only then did the people realise who he was. ¹

The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) stayed in Qubā’ for a few days and established its mosque there. He then entered Madīnah. His she-camel continued walking, passing by the houses of the Anṣār, each of them requesting that he stay with them, until it reached the location of his mosque and knelt down. This was a plot of land belonging to two orphans from the Banū al-Najjār, in front of the house of Abū Ayyūb al-Anṣārī (may Allah be pleased with him). He dismounted there, and Abū Ayyūb hurried to carry the Messenger of Allah’s (may Allah’s ṣalāh and abundant salām be upon him) belongings into his home, thereby preceding others in hosting him. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) purchased that land, and it was built into a mosque. Adjacent to it, he built rooms for his family. ²

The building of the Prophet’s Mosque was the first step the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) undertook in Madīnah. He made it a place for prayer and worship, a centre where the Muslims learned their religion, a council for consultation, a gathering place for unity, and a shelter for some of the poor Muhājirūn.

The second step was establishing brotherhood between the Muhājirūn and the Anṣār — a brotherhood in which the tribalism of the pre-Islamic era vanished, and the distinctions of lineage and colour disappeared, filling their hearts with love and selflessness. The Anṣār said to the Prophet (may Allah’s ṣalāh and abundant salām be upon him): “Distribute the date palms between us and our brothers.” He replied: **“No, you take care of the labour, and we will share the fruit.”** They said: “We hear and we obey.”³

The third step was his treaty and peace agreement with the Jews, which he documented in a written pact containing a number of clauses guaranteeing the rights of the Muslims and also securing the rights of the Jews.

¹ Al-Bukhārī (3906).

² Siyar A’lām al-Nubalā’ (2/406).

³ Al-Bukhārī (2325).

Saturday: Ṣaḥābah Module – Abū Dharr al-Ghifārī (may Allah be pleased with him)

❖ His Name and Birth:

He is Abū Dharr Jundub ibn Junādah ibn Qays ibn ‘Amr al-Ghifārī. He was born in the valley of Waddān, where the Ghifār tribe resided.

❖ His Life and Virtues:

Abū Dharr al-Ghifārī (may Allah be pleased with him) was a tall man with a thick beard. He was among the earliest to embrace Islam, counted among the senior and virtuous Companions, knowledgeable, courageous, generous, and outspoken in truth, fearing no blame for the sake of Allah.

Among his notable stances was on the day he accepted Islam. He said: “By the One in Whose Hand is my soul, I will proclaim it openly among them.” He went out until he reached the mosque and called out at the top of his voice: “I bear witness that there is no deity worthy of worship except Allah, and that Muḥammad is the Messenger of Allah.” The people then stood up, beat him until they threw him down, and al-‘Abbās came and shielded him, saying: “Woe to you! Do you not know that he is from Ghifār, and that your trade route to al-Shām passes through them?!” Thus, he rescued him from them. Then Abū Dharr returned to do the same again, and they beat him, but al-‘Abbās again shielded him and rescued him from their hands.¹

From the time he accepted Islam, Abū Dharr returned to his people and stayed among them calling them to Islam until half of them embraced it. When the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) arrived in Madīnah, the other half embraced Islam.² At that time, Abū Dharr left Ghifār, migrated to the Prophet (may Allah’s ṣalāh and abundant salām be upon him), stayed close to him, and fought alongside him.

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) praised him, saying: “**Neither the white expanse (of the earth) has carried, nor the sky has shaded, a man more truthful in speech than Abū Dharr.**”³

During the caliphate of Abū Bakr, ‘Umar, and ‘Uthmān (may Allah be pleased with them), he assumed the role of issuing legal verdicts. He was a remarkable example of asceticism and love for the poor. When he received his stipend from the Bayt al-Māl, he would call his servant and instruct him to buy what would suffice them for the year, then exchange the rest for coins and distribute them to the poor.⁴

¹ Al-Bukhārī (3861); Muslim (2474).

² Siyar A’lām al-Nubalā’ 2/53.

³ Al-Tirmidhī (3801).

⁴ Siyar A’lām al-Nubalā’ 2/72.



❖ **His Death:**

Abū Dharr (may Allah be pleased with him) passed away at al-Rabadhah in the year 31 AH. ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) offered the funeral prayer over him.

Weekly Knowledge Test – Week 23

Module	Question	Options	Correct Answer
Tafsīr Module	Who is intended in Allah's saying: 'Have you seen the one who forbids a servant when he prays?'	[a] Abū Lahab [b] 'Uqbah ibn Abī Mu'īt [c] Abū Jahl	c
Ḥadīth Module	From the types of abandoning the Qur'ān is:	[a] Abandoning the beautification of muṣḥafs [b] Abandoning hanging verses on walls [c] Abandoning seeking cure through it	c
'Aqīdah Module	From the matters related to al-Qadr is that the will of the servant is:	[a] Dependent on the will of Allah [b] Independent of the will of Allah [c] No one has authority over it	a
Fiqh Module	If a person forgets and prays five rak'ahs in a four-rak'ah prayer:	[a] Performs sujūd al-sahw before salām [b] Performs sujūd al-sahw after salām [c] No sujūd required	b
Sīrah Module	The first person to see the Prophet (may Allah's ṣalāh and abundant salām be upon him) entering Madīnah was a man from:	[a] The Jews [b] Al-Aws [c] Al-Khazraj	a
Ṣaḥābah Module	During the caliphate of Abū Bakr al-Ṣiddīq, Abū Dharr (may Allah be pleased with him) was in charge of:	[a] Al-Ṣadaqāt (charity collection) [b] Fatwā (religious verdicts) [c] Bayt al-Māl (public treasury)	b



Week twenty-four

To access the audio version:
On the *Daily Modules channel* from *al-Mawārid al-‘Ilmiyyah*:

YouTube

Telegram

SoundCloud

Sunday: Tafsīr Module – Sūrat al-Ḍuḥā

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

{By the forenoon, * and by the night when it grows still, * your Lord has neither forsaken you nor hated you, * and surely the Hereafter is better for you than the first (life), * and your Lord will surely give you, and you will be pleased. * Did He not find you an orphan and give you shelter? * And He found you unaware (of the details of the Shari‘ah) and guided you, * and He found you in need and made you self-sufficient. * So as for the orphan – do not oppress him, * and as for the one who asks – do not repel him, * and as for the favour of your Lord – proclaim it.}

❖ Reason for Revelation:

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) became ill and did not stand for the night prayer for two or three nights. A woman then said: “O Muḥammad, I think your devil has left you; he has not come near you for two or three nights.” So, Allah revealed this sūrah. ¹

❖ Theme of the Sūrah:

Allah’s care for His Prophet (may Allah’s ṣalāh and abundant salām be upon him) at the beginning of his mission and at its end.

❖ Difficult Words Explained:

Arabic word Transliteration		Meaning
سَجَى	sajā	Covered the universe with its darkness and became still.
مَا وَدَّعَكَ	mā wadda‘aka	He has not forsaken you.
وَمَا قَالَى	wa mā qalā	He has not hated you when the revelation was delayed.
فَأَوَى	fa-āwā	He sheltered you and took care of you.
ضَالًّا	ḍāllan	Unaware of revelation and not knowing the Qur’ān.
عَائِلًا	‘ā’ilan	Poor and in need.
فَلَا تُفْهَرْ	falā tafhar	Do not mistreat him or take his wealth.
تَنْهَرْ	tanhar	Do not scold or rebuke.

¹ Al-Bukhārī (4983); Muslim (1797).



❖ **Overall Meaning:**

Al-Duḥā is a Makkan sūrah. It opens with two oaths, referring to the times of activity and rest, affirming that Allah has neither abandoned His Messenger (may Allah's ṣalāh and abundant salām be upon him) nor disliked him. What Allah has prepared for him in the Hereafter – of stations of honour – is better than what He granted him in this worldly life. Allah will bestow upon him such immense blessings that he will be pleased. Since the past blessings are indicators of future ones, Allah reminded him that He found him an orphan and gave him shelter, found him unaware (of the details of the Sharī'ah) and guided him, and found him in need and enriched him. Allah then commanded him to reciprocate these favours by honouring the orphan, not rebuking the one who asks, and speaking of Allah's blessings.

❖ **Benefits from the Sūrah:**

1. The Prophet (may Allah's ṣalāh and abundant salām be upon him) holds a status with his Lord that no one else can match.
2. The virtue of honouring and caring for the orphan.
3. The obligation to show mercy and gentleness to the weak.
4. Gratitude for blessings is among the rights of Allah upon His servants.
5. Displaying and speaking of blessings without extravagance or arrogance is considered gratitude; as the Prophet (may Allah's ṣalāh and abundant salām be upon him) said:
"Indeed Allah loves to see the effect of His blessing upon His servant."¹

¹ Al-Tirmidhī (2819).

Monday: Ḥadīth Module – From the Causes of Du‘ā’ Being Answered

On the authority of Abū Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"Three supplications are answered without a doubt: the supplication of the oppressed, the supplication of the traveller, and the supplication of a parent against his child."** ¹

❖ Explanation:

In this ḥadīth, the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) clarifies some types of supplications that Allah never rejects; rather, they are certainly answered. These include: the supplication of one who is oppressed – even if the oppressed person is a disbeliever – for Allah answers his call against the one who wronged him; the supplication of the traveller when he calls upon Allah Almighty during his journey; and the supplication of the parent – whether father or mother – whether they supplicate for their child or against him.

❖ Benefits from the Ḥadīth:

1. Encouragement to increase in supplication during travel, for it is a time when supplications are more likely to be answered.
2. A warning against oppression, for the supplication of the oppressed is answered even if he is a disbeliever.
3. A warning against being undutiful to parents, and the need to avoid their supplication against one’s self, for it will not be rejected.

¹ Narrated by Abū Dāwūd (1536) and al-Tirmidhī (3448).



Tuesday: ‘Aqīdah Module – Belief in the Unseen

The unseen: is that which is absent and hidden from the senses.

All unseen matters are known only to Allah, Exalted be He — whether they pertain to the past, the present, or the future. No matter how high the status, greatness, or strength of a created being, nor whatever means or technology they may possess, they cannot know the unseen. Knowledge of the unseen is one of the exclusive attributes of the Lord, Glorified be His Majesty; as Allah, Exalted be He, says: **{Knower of the unseen and the witnessed, the Almighty, the All-Wise}**.¹

Our Prophet Muḥammad (may Allah’s ṣalāh and abundant salām be upon him) — though he is the best of creation, enjoying a lofty status with Allah and a praiseworthy station — does not know the unseen, nor does he claim it. Allah, Exalted be He, says: **{Say, “I do not say to you that I possess the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel. I only follow what is revealed to me.”}**².

‘Ā’ishah (may Allah be pleased with her) said: “Whoever claims that the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) informs of what will happen tomorrow has indeed fabricated a great lie against Allah. And Allah, Exalted be He, says: **{Say, ‘None in the heavens and the earth knows the unseen except Allah.’}**”.³ However, Allah may inform some of His Messengers of certain matters from the unseen for a wisdom He knows, as Allah, Exalted be He, says: **{[He is] Knower of the unseen, and He does not disclose His unseen to anyone, except to a Messenger He is pleased with; then indeed, He sends before him and behind him a guard}**⁵.

Whatever of that unseen has reached us in the Qur’ān and Sunnah must be believed in, for belief in the unseen is a pillar of ‘aqīdah and a foundation of the religion — faith is not valid without it. For this reason, the one who affirms it deserves the description of faith and taqwā, as Allah, Exalted be He, says: **{This is the Book about which there is no doubt, a guidance for the God-fearing — those who believe in the unseen}**⁶.

❖ The great effects of belief in the unseen include:

1. Constant awareness of Allah’s watch over you and the closeness of His angels — which increases fear of Him, awe, and steadfastness upon His religion.
2. Being alert and prepared for the Hereafter and what it entails of the hardships of gathering, reckoning, the ṣirāṭ, and the scale.
3. Realizing the weakness of the knowledge of creation and the perfection of the Creator’s knowledge, as Allah, Exalted be He, says: **{And you have not been given of knowledge except a little}**⁷.
4. Reliance upon Allah, Exalted be He, while taking the means.

¹ [Al-Taghābun: 18]

² [Al-An’ām: 50]

³ [Al-Naml: 65]

⁴ Narrated by Muslim (177)

⁵ [Al-Jinn: 26–27]

⁶ [Al-Baqarah: 2–3]

⁷ [Al-Isrā’: 85]

Wednesday: Fiqh Module – Prostration of Recitation and Thankfulness

❖ Prostration of Recitation (Sujūd al-Tilāwah):

The prostration of recitation is a prostration legislated by Allah when reciting or hearing certain verses, as an act of drawing closer to Him, servitude to Him, humbling oneself before His greatness, and showing submission before Him. The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"When the son of Ādam recites a verse of prostration and prostrates, Satan withdraws, weeping, and says: 'Woe to me! The son of Ādam was commanded to prostrate, and he prostrated, and for him is Paradise; and I was commanded to prostrate, but I refused, so for me is the Fire.'"**¹

ʿAbdullāh ibn ʿUmar (may Allah be pleased with them both) said: "The Prophet (may Allah's ṣalāh and abundant salām be upon him) would recite a sūrah in which there is a verse of prostration, and he would prostrate, and we would prostrate with him, until one of us would find no place to put his forehead."²

❖ Verses of Prostration:

The verses of prostration in the Qur'an are of two types:

1. Verses that explicitly command the Muslim to prostrate, prompting him to hasten to obey his Lord.
2. Verses that mention the prostration of great creations, prompting the believer to prostrate in imitation of them.

❖ Ruling on the Prostration of Recitation:

The prostration of recitation is recommended (mustaḥabb) for both the reciter and the listener, whether inside or outside of prayer. If the reciter does not prostrate, then the listener does not prostrate, because the listener follows the reciter in this. As for one who merely hears it without intending to listen, the prostration of recitation is not prescribed for him. This is based on what is narrated from ʿUthmān (may Allah be pleased with him) that he passed by a reciter who recited a verse of prostration and he did not prostrate, saying: *"The prostration is only for the one who listens attentively."*³

❖ What to Say in the Prostration of Recitation:

- Subḥāna Rabbī al-ʿAlā — ("Glory be to my Lord, the Most High") — as in the prostration of prayer.
- Subḥānaka Allāhumma Rabbana wa bi-ḥamdik, Allāhumma ighfir lī — ("Glory be to You, O Allah, our Lord, and with Your praise. O Allah, forgive me").⁴

¹ Narrated by Muslim (81).

² Narrated by al-Bukhārī (1076) and Muslim (575).

³ Narrated by ʿAbd al-Razzāq (3/334).

⁴ Narrated by al-Bukhārī (794) and Muslim (484).



- Sajada wajhī lilladhī khalaqahu wa shaqqa sam‘ahu wa baṣarahu bi-ḥawlihi wa quwwatihi — (“My face has prostrated to the One Who created it, and opened its hearing and sight by His power and might”).⁵
- Allāhumma uktub lī bimā ‘indaka ajran, wa ḍa‘ ‘annī bimā ‘indaka wizran, waj‘ alhā lī ‘indaka dhukhran, wa taqabbalhā minnī kamā taqabbaltahā min ‘abdika Dāwūd — “O Allah, record for me a reward with You, and remove from me a sin with You, and make it a treasure for me with You, and accept it from me as You accepted it from Your servant Dāwūd”.⁶

❖ Some Rulings of the Prostration of Recitation:

- It is recommended for the prostration of recitation to be performed with purification and facing the qiblah.
- In prayer, the takbīr (saying “Allāhu akbar”) is made when going down and when rising. Outside of prayer, the takbīr is said only when going down.

❖ The Prostration of Thankfulness (Sujūd al-Shukr):

It is recommended to perform the prostration of thankfulness upon the occurrence of one of two matters:

1. When blessings are renewed — such as when one is given the glad tidings of someone’s guidance, or their Islam, or of the Muslims’ victory, or the birth of a child, and the like.
2. When calamities are averted — such as being saved from drowning, burning, killing, destruction, or robbers.

On the authority of Abū Bakrah (may Allah be pleased with him): that the Prophet (may Allah’s ṣalāh and abundant salām be upon him), when something pleasing came to him or he was given glad tidings of it, would fall in prostration in thanks to Allah, Blessed and Exalted.⁷

The rulings and manner of this prostration are the same as those of the prostration of recitation.

¹ Narrated by Abū Dāwūd (1414) and al-Tirmidhī (580).

² Narrated by al-Tirmidhī (3424).

³ Narrated by Abū Dāwūd (2774).

Thursday: Sirah Module – The Battle of Badr al-Kubrā

❖ Date:

The Battle of Badr took place on the seventeenth day of the month of Ramaḍān, in the second year after the Hijrah. It was the great battle in which Allah distinguished between truth and falsehood, honoured Islam and its people, and humiliated disbelief and its people.

❖ Reasons:

The reason for the battle was that the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) had received news that a caravan of Quraysh was returning from Shām under the leadership of Abū Sufyān, accompanied by thirty men. It was a large caravan carrying great wealth. The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) urged the people to set out to intercept it, hoping that Allah would grant it to them. He did not make extensive preparations for it, nor did he compel anyone to go out, as he did not think he would encounter the army of Makkah instead of the caravan.

❖ Events:

He set out with three hundred and a few over ten men, having with them only two horses — belonging to al-Zubayr ibn al-ʿAwwām and al-Miqdād ibn ʿAmr — and seventy camels, with two or three men taking turns to ride each camel. He appointed ʿAbdullāh ibn Umm Maktūm in charge of Maḍīnah and leading the prayer.

As for Abū Sufyān, when he learned of the departure of the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) and his intent towards him, he hired a man to go to Makkah and call upon Quraysh to send forth a force to protect their caravan. The polytheists quickly mobilised, and none of their chiefs stayed behind. They prepared an army of one thousand fighters, one hundred horses, six hundred suits of armour, and numerous camels whose number was unknown.

At that point, the Prophet (may Allah's ṣalāh and abundant salām be upon him) consulted his Companions before the battle. They responded with the best of answers, among them Sa'd ibn Mu'ādh, who said: "By Allah, O Messenger of Allah, if you were to march us into the sea, we would plunge into it with you. So, proceed with us, O Messenger of Allah, by the blessing of Allah." ¹

The Prophet (may Allah's ṣalāh and abundant salām be upon him) was delighted at their words and their steadfastness, and said: "**Proceed and be glad, for Allah has promised me one of the two parties. By Allah, it is as if I am looking at the places where they will fall!**" He began pointing: "**This is the place where so-and-so will fall, and this is the place where so-and-so will fall tomorrow, if Allah wills.**" ʿAbdullāh ibn Mas'ūd said: "By the One Who sent him with the truth, not one of them fell outside the place indicated by the Messenger of Allah." ²

¹ Al-Bidāyah wa al-Nihāyah (3/262).

² Al-Bidāyah wa al-Nihāyah (3/262).



The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) continued to organise the army, appointing Muṣ'ab ibn 'Umayr as the standard bearer, assigning one battalion to the Muhājirūn with its banner given to 'Alī ibn Abī Ṭālib, and another battalion to the Anṣār with its banner given to Sa'd ibn Mu'ādh. He placed al-Zubayr ibn al-'Awwām in charge of the right flank, al-Miqdād ibn 'Amr in charge of the left flank, and retained overall command himself.

The Muslims built for the Prophet (may Allah's ṣalāh and abundant salām be upon him) a shelter on a raised hill, selected a group to guard him, and spent the night before the battle calm and at peace, covered by slumber. The Prophet (may Allah's ṣalāh and abundant salām be upon him) spent the night praying and supplicating to his Lord. When the battle began and the fighting intensified, the Prophet (may Allah's ṣalāh and abundant salām be upon him) persisted earnestly in supplication, his cloak falling from his shoulders, while Abū Bakr adjusted it upon him, saying: "O Messenger of Allah, He will certainly fulfil for you what He has promised you."

The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"O Allah, if this small band perishes, You will not be worshipped on earth."** ¹ Concerning this, Allah revealed: **{[Remember] when you sought help from your Lord, and He answered you, 'Indeed, I will reinforce you with a thousand angels, following one another.'}** ²

❖ Results:

The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) dozed briefly, then raised his head and said: **"Rejoice, O Abū Bakr! The help of Allah has come to you. This is Jibrīl, holding the reins of his horse, leading it between the rows of warriors."** ³ Allah supported His Messenger with soldiers from Him, granted victory to the believers, and cut off the root of the disbelievers. Seventy of the polytheists were killed — most of them leaders and chiefs such as Abū Jahl and Umayyah ibn Khalaf. Seventy were taken captive, and the rest fled in defeat. The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) returned to Madīnah victorious and honoured.

¹ Narrated by Muslim (1763).

² [Al-Anfāl: 9].

³ Sirah Ibn Hishām (1/626).

Saturday: Ṣaḥābah Module – Abū Mūsā al-Ash‘arī (may Allah be pleased with him)

❖ His Name and Birth:

He is the noble Companion ‘Abdullāh ibn Qays ibn Ḥaffār, Abū Mūsā al-Ash‘arī, well-known by both his name and his kunyah. His mother was Ṭabībah bint Wahb from ‘Ak, who accepted Islam and died in Madīnah.

❖ His Life and Virtues:

He was an Imām among the Companions (may Allah be pleased with them), slight in build, courageous, bold, a jurist, and precise in issuing legal verdicts and judgments. He came to Makkah at the emergence of Islam, embraced it, and performed both migrations. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) supplicated for him, saying: **"O Allah, forgive ‘Abdullāh ibn Qays his sin, and admit him on the Day of Resurrection into a noble abode."** ¹ The Prophet (may Allah’s ṣalāh and abundant salām be upon him) appointed him, along with Mu‘ādh ibn Jabal, over Yemen, assigning each of them authority over a separate district. ²

‘Alī (may Allah be pleased with him) was asked about the level of Abū Mūsā’s knowledge, and he replied: "He has been immersed in knowledge with a complete immersion." ³

He was known for his beautiful voice in reciting the Qur’ān, sweet in tone and filled with humility. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said to him: **"If you had seen me last night as I was listening to your recitation — indeed you have been given one of the flutes of the family of Dāwūd!"** ⁴

‘Umar (may Allah be pleased with him), whenever he saw him, would invite him to recite from the Book of Allah, saying: "Inspire us with longing for our Lord, O Abū Mūsā." ⁵

Abū Mūsā (may Allah be pleased with him) was one of the governors who opened new lands to Islam. He witnessed the conquests of Shām, and he was instrumental in the opening of al-Ahwāz and Iṣfahān. He later governed al-Baṣrah, then resided in al-Kūfah, where its people studied jurisprudence under him. He was also one of the two arbitrators accepted by both ‘Alī and Mu‘āwiyah (may Allah be pleased with them) after the Battle of Ṣiffīn.

Towards the end of his life, he exerted himself greatly in worship. When it was said to him, "Why not rest and show some gentleness to yourself?" he replied: "When horses are sent forth and approach the end of their race, they bring out all that is within them — and what remains of my life is less than that." ⁶

¹ Narrated by al-Bukhārī (4323) and Muslim (2498).

² Narrated by al-Bukhārī (4341).

³ Siyar A‘lām al-Nubalā’ (2/388).

⁴ Narrated by al-Bukhārī (5048) and Muslim (793).

⁵ Siyar A‘lām al-Nubalā’ (2/398).

⁶ Shu‘ab al-Īmān (13/202).



❖ **His Death:**

He died in the year 42 AH, in Makkah, and it is also said that he died in al-Kūfah.

Weekly Knowledge Test – Week 24

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of Allah's saying: 'ā'īlan'?	[a] astray [b] poor [c] orphan	b
Ḥadīth Module	The supplication of the oppressed against his oppressor is answered:	[a] If the oppressed is a Muslim [b] If the oppressor is Muslim [c] Even if the oppressed is a disbeliever	c
'Aqīdah Module	What is the definition of al-ghayb (the unseen)?	[a] That which is absent and hidden from the senses [b] That which will occur in future events [c] That which occurred only in past events	a
Fiqh Module	What is the state of Shayṭān when a person prostrates to Allah, Exalted be He?	[a] He cries [b] He laughs [c] He mocks	a
Sīrah Module	The Battle of Badr occurred in the year:	[a] 2 AH [b] 3 AH [c] 4 AH	b
Ṣaḥābah Module	The Prophet (may Allah's ṣalāh and abundant salām be upon him) testified for Abū Mūsā al-Ash'arī with:	[a] Accuracy in archery [b] Beauty of voice [c] Perfection of intellect	b



Week twenty-five

To access the audio version:
On the *Daily Modules channel* from *al-Mawārid al-‘Ilmiyyah*:

YouTube

Telegram

SoundCloud

Sunday: Tafsīr Module – Sūrat al-Sharḥ

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

{Have We not expanded for you your chest? * And relieved you of your burden * which weighed heavily upon your back? * And raised high for you your repute? * So, verily, with hardship there is ease. * Verily, with hardship there is ease. * So, when you have finished, then strive. * And to your Lord turn with longing.}

❖ Theme of the Sūrah:

Clarification of the favours that Allah, Exalted be He, bestowed upon His Messenger, including the expansion of his chest, the forgiveness of his sins, and the elevation of his mention.

❖ Difficult Words Explained:

Arabic	Transliteration	Meaning
وَضَعْنَا	Waḍa'nā	We relieved and forgave.
وَزَّرَكَ	Wizraka	Your sin.
أَنْقَضَ	Anqaḍa	Weighed heavily.
فَإِذَا فَرَغْتَ	Fa-idhā faraghta	When you have finished from the affairs of the world.
فَأَنْصَبْ	Fanṣab	Then strive in worship.
فَارْغَبْ	Farghab	So, turn with desire, request, and humility.

❖ Overall Meaning:

Al-Sharḥ is a Makkan sūrah in which Allah, Exalted be He, enumerates three great favours upon His Messenger (may Allah's ṣalāh and abundant salām be upon him):

1. **Expanding his chest** – so that it would be capacious enough to bear the weight of revelation and the laws of the religion, and to endure the hurtful words and false accusations from his people.
2. **Relieving him of his burden** – as Allah says: {So that Allah may forgive you your past and future sins}.¹
3. **Raising his mention** – by linking his name with the Name of Allah in the testimony of faith, the call to prayer, the iqāmah, and other acts of worship.

The sūrah concludes with a great glad tiding – that with every hardship comes ease and relief. This is in line with the saying of the Prophet (may Allah's ṣalāh and abundant salām be upon him): "Indeed, relief accompanies distress, and indeed, with hardship comes ease".²

¹ [Al-Fath: 2].

² Reported by al-Tirmidhī (2516).



❖ **Benefits from the Sūrah:**

1. A demonstration of Allah's favours upon His Prophet (may Allah's ṣalāh and abundant salām be upon him) and his lofty status before Him.
2. The glad tidings that with hardship comes ease, always and without fail.
3. That the believer should turn in longing to his Lord alone, hoping only in His bounty and placing his trust only in Him.
4. That the life of the believer is never one of frivolity, vanity, or idleness.

Monday: Ḥadīth Module – Avoiding Engagement in What Does Not Concern the Muslim

On the authority of Abū Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: "**Part of the excellence of a person's Islam is his leaving that which does not concern him.**"¹

❖ Explanation:

This ḥadīth is a fundamental principle in disciplining and refining the soul, protecting it from vices, shortcomings, and from that which is useless and of no benefit. Among the perfections of a person's Islam and the completeness of his faith is his leaving that which does not concern him – whether in speech, sight, listening, delay, walking, thought, or in any of his outward or inward affairs.

❖ Benefits from the Ḥadīth:

1. This ḥadīth is a foundational principle for moral excellence in a Muslim, and a hallmark of honour among his peers.
2. Abandoning that which does not concern a person preserves his time and safeguards his religion.
3. The ḥadīth encourages utilising one's time in that which brings benefit; if leaving what does not concern a person is part of the excellence of Islam, then engaging in what does concern him is even more so.
4. The levels of Islam vary among its adherents, and one's Islam increases in excellence with certain deeds.

¹ Reported by al-Tirmidhī (2318).



Tuesday: ‘Aqīdah Module – The Concept of Shirk and Its Categories

❖ Categories of Shirk:

Shirk is divided into two categories:

1. **Major Shirk** (shirk akbar) – which expels one from the religion.
 2. **Minor Shirk** (shirk aṣghar) – which does not expel one from the religion.
- **Major Shirk** is to equate other than Allah with Allah in what is exclusively His, as Allah, Exalted be He, informed of the statement of the polytheists: **{By Allah, we were indeed in manifest error when we equated you with the Lord of the worlds}**¹. This is the type of shirk that Allah does not forgive, as He, Exalted be He, says: **{Indeed, Allah does not forgive associating anything with Him, but He forgives what is less than that for whom He wills. And whoever associates others with Allah has certainly gone far astray}**.²

Among its most apparent examples is directing any act of worship to other than Allah, such as supplicating to other than Him, slaughtering for other than Him, making vows to other than Him, or drawing close to the inhabitants of graves, or to jinn and devils, with any act of worship.

- **Minor Shirk** is everything which the Sharī‘ah names shirk but which does not reach the level of major shirk. It includes every means and pathway that leads to major shirk, whether in intentions, speech, or actions, such as showing off, self-admiration, and superstition.

❖ The Difference Between Major and Minor Shirk:

The textual evidences clarify that there are differences between major shirk and minor shirk, the most important of which are:

1. Major shirk expels one from the religion, whereas minor shirk does not.
2. Major shirk causes its perpetrator to abide eternally in the Fire, whereas minor shirk does not cause one to abide therein eternally.
3. Major shirk nullifies all deeds, whereas minor shirk does not nullify all deeds, but only nullifies the specific deed with which it is mixed.
4. Major shirk necessitates complete disavowal from its perpetrator and not showing him allegiance, even if he is a close relative, whereas minor shirk necessitates disavowal from its perpetrator in proportion to the shirk present in him, and love and allegiance in proportion to his tawḥīd.
5. Minor shirk decreases one’s faith, whereas major shirk nullifies and destroys it entirely.

¹ [Al-Shu‘arā’: 97–98]

² [Al-Nisā’: 116]

Wednesday: Fiqh Module – Congregational Prayer

❖ Its Virtue:

The Muslims are agreed that performing the five daily prayers in congregation in the mosques is among the greatest acts of obedience and that it is a great symbol from the symbols of Islam. Numerous textual evidences clarify its virtue and immense reward, among them:

- Allah, Exalted be He, says: **{In houses which Allah has permitted to be raised and His Name to be mentioned therein, glorifying Him within them in the mornings and the evenings, are men whom neither trade nor sale distract from the remembrance of Allah, the establishment of prayer, and the giving of zakāh. They fear a Day when hearts and eyes will turn about}.¹**
- And His saying, Exalted be He: **{The mosques of Allah are only maintained by those who believe in Allah and the Last Day, establish the prayer, give the zakāh, and fear none but Allah. It is they who are expected to be upon guidance}.²**
- His saying (may Allah's ṣalāh and abundant salām be upon him): **"The prayer in congregation is superior to the prayer of an individual by twenty-seven degrees".³**
- And his saying (may Allah's ṣalāh and abundant salām be upon him): **"The prayer of a man in congregation is multiplied over his prayer in his house and in his marketplace by twenty-five times. And that is because when he performs wuḍū' and perfects his wuḍū', then goes out to the mosque, nothing brings him out except the prayer – no step he takes except that a degree is raised for him by it and a sin is erased from him by it. And when he prays, the angels continue to send ṣalāh upon him as long as he remains in his place of prayer, [saying]: O Allah, send ṣalāh upon him, O Allah, have mercy upon him".⁴**

❖ Its Wisdom:

Allah, Exalted be He, legislated congregational prayer for immense benefits and clear advantages, among them:

- Strengthening bonds among Muslims, increasing love and affection between them, and removing enmity, estrangement, and grudges.
- Manifesting the strength, unity, and solidarity of the Muslims, thereby enraging their enemies.
- Motivating one to engage in righteous action when a Muslim sees the enthusiasm of his brothers.
- Allowing neighbours to know each other's conditions, so they visit the sick, attend the funeral of the deceased, help the distressed, and teach the ignorant.

¹ [Al-Nūr: 36–37]

² [Al-Tawbah: 18]

³ Al-Bukhārī (645), Muslim (650)

⁴ Al-Bukhārī (647), Muslim (694)



❖ **Its Ruling:**

Congregational prayer in the mosques for the five daily prayers is obligatory upon men, excluding women and boys. The evidence for this includes:

- The saying of Allah, Exalted be He: **{And when you are among them and lead them in prayer, let a group of them stand with you}**.⁵ He did not permit the Muslims to abandon it even in a state of fear, so it is more deserving that they not abandon it in safety.
- The saying of the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him): **"The heaviest prayers upon the hypocrites are the 'Ishā' prayer and the Fajr prayer. If they knew what is in them, they would come to them even if crawling. And I was about to order that the prayer be established, then order a man to lead the people, then go with some men carrying bundles of wood to a people who do not attend the prayer, and burn their houses down upon them with fire"**.⁶
- And the saying of the Prophet (may Allah's ṣalāh and abundant salām be upon him) to the blind man who had no guide to lead him to the mosque: **"Do you hear the call to prayer?" He said: Yes. He said: "Then answer"**.⁷

¹ [Al-Nisā': 102]

² Al-Bukhārī (644), Muslim (651)

³ Al-Muslim (653)

Thursday: Sīrah Module – The Battle of Banū Qaynuqā‘

❖ Date:

It took place on Saturday, in the middle of the month of Shawwāl, in the second year after the Hijrah — less than a month after the Muslims’ victory at the Battle of Badr.

❖ Causes:

This battle was against one of the Jewish tribes in Madīnah — Banū Qaynuqā‘ — who were goldsmiths and armourers. The reason for their siege was that a Muslim woman visited one of the Jewish goldsmiths. The Jews in the market schemed to make her uncover her face, but she refused. One of the Jews then tied the hem of her garment from behind, so that when she stood up, her private area became exposed. The Jews laughed at this, so a Muslim man who was present in the market stood up for her and killed the Jew who had done it. The Jews became enraged over the slain man and killed the Muslim.¹

❖ Events:

When the Prophet (may Allah’s ṣalāh and abundant salām be upon him) learned of their breaking the treaty, their growing hatred in their hearts, and their open hostility toward the Muslims, he prepared his army, appointing Abū Lubābah Bashīr ibn ‘Abd al-Mundhir over Madīnah, and marched against them. He besieged them for two weeks; they numbered about seven hundred. They eventually surrendered to the Muslims’ judgment on the first of Dhū al-Qa‘dah.

❖ Results:

‘Abd Allāh ibn Ubayy ibn Salūl approached the Prophet (may Allah’s ṣalāh and abundant salām be upon him) and interceded for them, persistently urging him to pardon them, as they were allies of al-Khazraj and he was the chief of al-Khazraj. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) left them, but terror had entered their hearts, and many of them left for al-Shām and Khaybar.²

¹ Al-Bidāyah wa-al-Nihāyah (5/319)

² Al-Bidāyah wa-al-Nihāyah (5/320)



Saturday: Ṣaḥābah Module – Abū Hurayrah (may Allah be pleased with him)

❖ Name and Birth:

He is Abū Hurayrah ‘Abd al-Raḥmān ibn Ṣakhr al-Dawsī. He said about his name and kunya: “My name in the pre-Islamic period was ‘Abd Shams, so the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) named me ‘Abd al-Raḥmān. I was only given the kunya ‘Abū Hurayrah’ because I used to tend sheep for my family, and I had a small kitten I played with, so they nicknamed me after it.”¹

❖ Life and Virtues:

He (may Allah be pleased with him) was fair-skinned, with a reddish beard, gentle, easygoing, and lenient. He accepted Islam at the beginning of the seventh year after the Hijrah, between the events of al-Ḥudaybiyyah and Khaybar. He embraced Islam in the land of his people, Daws, at the hands of al-Ṭufayl ibn ‘Amr (may Allah be pleased with him), and then migrated to Madīnah.

He (may Allah be pleased with him) said: “When I came to the Prophet (may Allah’s ṣalāh and abundant salām be upon him), I recited on the way:

O night, with your length and hardship ... yet from the abode of disbelief we have been saved.

A servant of mine ran away on the way. When I reached the Prophet (may Allah’s ṣalāh and abundant salām be upon him) and pledged allegiance to him, while I was sitting with him, the servant appeared. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: ‘**O Abū Hurayrah, this is your servant.**’ I said: ‘He is freed for the sake of Allah,’ so I set him free.”²

He (may Allah be pleased with him) was among the poor people of *Ahl al-Ṣuffah*, constantly present in the maṣjīd, patient with hardship and poverty. He said: “I have seen myself collapsing between the minbar of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) and the apartment of ‘Ā’ishah, and a passerby would put his foot on my neck thinking I was mad, but I had no madness—nothing afflicted me except hunger!”³

He (may Allah be pleased with him) was the most memorized of the companions of the hadith of Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) and the most prolific narrator of ḥadīth of them, an Imām and jurist who listened attentively and memorised carefully. Al-Bukhārī said about him: “About eight hundred from among the people of knowledge narrated from him, and he was the most memorising of the narrators of ḥadīth in his era.”⁴

¹ Siyar A‘lām al-Nubalā’ (2/587).

² Reported by al-Bukhārī (2531).

³ Reported by al-Bukhārī (7324).

⁴ Tadhkirat al-Ḥuffāz by al-Dhahabī (1/33).

The Muslims unanimously loved and respected him, acknowledging his rank and merit. He said: “By Allah, no believer hears of me except that he loves me.” He was asked: “How do you know that?” He said: “My mother was a polytheist, and I used to call her to Islam, but she refused. One day, I called her and she spoke to me about the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) in a way I disliked. I went to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) weeping, and told him, asking him to supplicate for her. He said: **‘O Allah, guide the mother of Abū Hurayrah.’** I rushed back to give her the good news, and when I arrived, I found the door closed. I heard the sound of water, and she said: ‘Wait where you are.’ Then she came out having hastily put on her garment and without her headcover, and she said: ‘I bear witness that there is no deity worthy of worship except Allah, and that Muhammad is His servant and Messenger.’ I returned to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) crying with joy just as I had cried from grief, and told him. I said: ‘Supplicate to Allah to make me and my mother beloved to His believing servants.’ He said: **‘O Allah, make this servant of Yours and his mother beloved to Your believing servants, and make the believers beloved to them.’**”²

❖ Death:

He died at al-‘Aqīq in the year 59 AH at the age of 78, and was carried to Madīnah. The governor of Madīnah, al-Walīd ibn ‘Utbah ibn Abī Sufyān, led the funeral prayer over him.

¹ Reported by Muslim (2491).



Weekly Knowledge Test – Week 25

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of ‘inṣāb’?	[a] Strive for provision [b] Rely upon Allah [c] Strive in worship	c
Ḥadīth Module	From the excellence of a Muslim's Islam is:	[a] Leaving off what concerns him [b] Leaving off what does not concern him [c] Leaving off both what concerns and what does not concern him	b
‘Aqīdah Module	The one who commits major shirk:	[a] His good and bad deeds will be weighed [b] Allah will not forgive him [c] Allah may forgive him or punish him	b
Fiqh Module	Congregational prayer in the mosque for men for the five daily prayers is:	[a] Obligatory [b] Recommended [c] A condition	a
Sīrah Module	The Battle of Banū Qaynuqā‘ occurred after which battle?	[a] Badr [b] Uḥud [c] al-Khandaq (The Trench)	a
Ṣaḥābah Module	The name of Abū Hurayrah (may Allah be pleased with him) before Islam was:	[a] ‘Abd al-‘Uzzā [b] ‘Abd al-Ka‘bah [c] ‘Abd Shams	c

Week twenty-six

To access the audio version:
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Sunday: Tafsīr Module – Sūrat al-Shams

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

{By the sun and its forenoon brightness * And the moon when it follows it * And the day when it displays it * And the night when it covers it * And [by] the sky and He who constructed it * And [by] the earth and He who spread it * And [by] the soul and He who proportioned it * And inspired it [with discernment of] its wickedness and its righteousness * He has succeeded who purifies it * And he has failed who corrupts it * Thamūd denied [their prophet] by reason of their transgression * When the most wicked of them was sent forth * And the Messenger of Allah said to them: [Do not harm] the she-camel of Allah or [prevent] her drink * But they denied him and hamstrung her * So their Lord crushed them for their sin and leveled them * And He does not fear its consequence}.

❖ Theme of the Sūrah:

Emphasis, through the longest oath in the Qur’ān, on the importance of purifying the soul with obedience, and the loss of those who corrupt it with sins.

❖ Difficult Words Explained:

Arabic	Transliteration	Meaning
تلاها	talāhā	Followed the sun in its rising.
جلاها	jalāhā	Removed the darkness of the night and cleared it away.
يغشاها	yaghshāhā	Covers the earth with its darkness.
طحاها	ṭaḥāhā	Spread it out.
سوّاها	sawwāhā	Perfected its creation.
فألهمها	fa-alhamahā	Explained it; made it clear to it.
فجورها وتقواها	fujūrahā wa-taqwāhā	The path of evil and the path of righteousness.
زكّاهها	zakkāhā	Purified it and caused it to grow through obedience.
خاب	khāba	Loss.
دساها	das-sāhā	Concealed it and diminished it through sins.
بطغواها	bi-ṭaghwāhā	Because of its transgression and exceeding the limit in disobedience.
ناقة الله وسقياها	nāqat Allāh wa- suqyāhā	The she-camel of Allah and its drink; do not harm it nor encroach upon its right.
فأقروها	fa‘aqarūhā	They slaughtered it.
فدمدم	fadamdama	Enveloped them with punishment.
فسواها	fasawwāhā	Encompassed them all in punishment so none survived.
عقباها	‘uqbāhā	The consequence of what befell them.

❖ Overall Meaning:

This sūrah is one of the Makkan chapters. Allah, Exalted be He, opens it with oaths by His great creations, which indicate His perfect power and oneness, to affirm the success of those who purify their souls with faith and obedience, and the loss of those who corrupt them with disbelief and sin.

The sūrah then gives the example of Thamūd and what befell them, so that every stubborn denier takes heed. When they denied their Messenger and slaughtered the she-camel, Allah destroyed them all, not fearing the consequence of their destruction, for none can question Him about what He does, and He had only given them what they deserved.

❖ Benefits from the Sūrah:

1. The importance of purifying the soul and cleansing it from the defects of intentions, actions, and character.
2. Allah created the human soul capable of both good and evil, able to choose either path.
3. Sins are a cause of worldly punishments.
4. Those who cooperate in sin are partners in guilt.



Monday: Ḥadīth Module – The Dislike of Excessive Speech, Questioning, and Wasting Wealth

On the authority of Abū Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"Indeed Allah is pleased for you with three things and He dislikes for you three things: He is pleased for you to worship Him and not associate anything with Him, to hold fast to the rope of Allah all together and not be divided. And He dislikes for you gossip and idle talk, excessive questioning, and wasting wealth."** ¹

❖ Explanation:

This ḥadīth affirms the attribute of Allah’s pleasure in a manner befitting His Majesty and Greatness, mentioning what He is pleased with, and affirms His dislike, mentioning what He dislikes. From His generosity to His servants is that He commands them with what brings them benefit and happiness in both this life and the Hereafter: to worship Him alone without partners, to purify their religion for Him, and to hold fast to His rope – meaning His religion, which is the connection between Him and His servants – united and cooperating upon righteousness and piety.

As for what Allah dislikes for His servants, it is that which harms them and brings misery in this life and the Hereafter, such as “gossip and idle talk”, which leads to lying, spreading falsehood, causing enmity, and wasting time in harmful matters instead of beneficial ones. He also dislikes “excessive questioning”, such as asking for wealth and worldly possessions without need or necessity, or asking questions in knowledge with the intent of obstinacy or causing hardship. Likewise, He dislikes “wasting wealth”, whether by neglecting its protection so that it is lost or stolen, or spending it on harmful or useless things.

❖ Benefits from the Ḥadīth:

1. Affirming the attribute of Allah’s pleasure in a manner befitting His Majesty.
2. Allah loves tawḥīd, which is the purpose for which jinn and mankind were created.
3. The necessity of avoiding shirk, whether minor or major.
4. The importance of holding fast to the religion, uniting upon it, and cooperating upon righteousness and piety.
5. The obligation of guarding the tongue from speaking about that which brings no benefit.
6. The importance of preserving wealth and spending it only in beneficial ways.

¹ Narrated by Muslim (1715).

Tuesday: 'Aqīdah Module – Examples of Minor Shirk

Minor shirk has many forms, which have been explained in the Qur'ān and the Sunnah, including:

1. **Showing off (riyā')** – This is to display acts of worship with the intention that people see them and praise the doer for them. This is shirk in intention and purpose, and it contradicts the perfection of tawhīd. It nullifies the deed that accompanies it. The danger of riyā' upon the Ummah is more severe than the danger of al-Masīḥ al-Dajjāl due to its great concealment and its harmful effect. The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"The thing I fear most for you is minor shirk."** They said: O Messenger of Allah, what is minor shirk? He said: **"Showing off."** ¹
2. **Swearing by other than Allah** – The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"Whoever swears by other than Allah has committed disbelief or shirk."** ² He also said: **"Indeed Allah forbids you from swearing by your fathers."** ³
3. **Saying phrases such as:** "If it were not for Allah and you," or "What Allah wills and you will," or "I have none but Allah and you," or "This is from the blessings of Allah and your blessings." The correct way is to say: "If it were not for Allah then you," or "What Allah wills then you will," and the like, making the will of the servant subordinate to the will of Allah. This is because in the Arabic language the conjunction "wa" (and) indicates equality and partnership, while "thumma" (then) indicates sequence and delay. Ibn 'Abbās (may Allah be pleased with them both) said regarding Allah's statement: **{So do not set up rivals to Allah while you know}** ⁴: "The rivals (andād) is shirk, more hidden than the crawling of an ant on a black stone in the dark night, and it is that a man says: By Allah and by your life, O so-and-so, and by my life; or says: If it were not for the dog in this house, the thieves would have come last night; or says: If it were not for the ducks in the house, the thieves would have come; or a man says to his companion: What Allah wills and you will; or says: If it were not for Allah and so-and-so." ⁵
4. **Wearing a ring, thread, or amulet to ward off harm or avert it, or out of fear of the evil eye or the jinn** – This is minor shirk because it makes something that is neither a legislated nor a decreed cause into a cause. This is a lie against the Sharī'ah and against Qadar, and the doer is not safe from having his heart attached to it out of desire or fear.
5. **A person intending by a deed that should be done seeking Allah's Face, some worldly gain** – This is minor shirk, and it nullifies the reward of the deed that accompanies it. For example, someone performing ḥajj, giving the adhān, or leading the people in prayer for the sake of money; or studying Islamic knowledge for the sake of fame and reputation. The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"Wretched is the slave of the dinār, wretched is the slave of the dirham, wretched is the slave of fine cloth, wretched is the slave of velvet; if he is given, he is pleased, and if he is not given, he is displeased."** ⁶

¹ Narrated by Aḥmad (23680) and al-Ṭabarānī (4301).

² Narrated by al-Tirmidhī (1535) and Abū Dāwūd (3251).

³ Narrated by al-Bukhārī (6647) and Muslim (1646).

⁴ [Al-Baqarah: 22].

⁵ Narrated by Ibn Abī Ḥātim (230).

⁶ Narrated by al-Bukhārī (2887).



Wednesday: Fiqh Module – Rulings of Imāmah and Congregation

There are many rulings concerning imāmah (leading the prayer) and congregational prayer that a Muslim should know and adhere to, including:

1. The recommendation for people of virtue, intellect, forbearance, and composure to be closest to the imām – they should be directly behind the imām and near to him, due to the saying of the Prophet (may Allah’s ṣalāh and abundant salām be upon him): **"Let those among you who are mature and possess understanding be closest to me, then those who follow them, then those who follow them."**¹ The wisdom in this is so that they can prompt him in his recitation if he needs it, and so that a replacement can be chosen from among them if something happens to him.
2. It is not permissible to start a voluntary prayer after the iqāmah for an obligatory prayer – when the mu’adhdhin begins the iqāmah for the prayer, it is not permissible for anyone to start a voluntary prayer, as the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"When the prayer has been established, there is no prayer except the prescribed one."**² However, if the obligatory prayer is established after one has already started a voluntary prayer, he should complete it quickly, and it is also permissible for him to cut it short.
3. The prayer of a man standing alone behind the row is invalid – due to the saying of the Prophet (may Allah’s ṣalāh and abundant salām be upon him): **"There is no prayer for one who prays alone behind the row."**³ The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) saw a man praying alone behind the row and ordered him to repeat the prayer.⁴ If the row is full and it is not possible to join it, his praying alone is valid, for the obligation is waived in the case of inability.
4. If the imām makes a mistake in the prayer – the men should say “Subḥān Allāh” to alert him, and the women should clap. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"Saying Subḥān Allāh is for the men, and clapping is for the women."**⁵
5. If the imām stands up for an extra rak‘ah – those behind him should not follow him; rather, they should say “Subḥān Allāh” and wait for him while sitting. Whoever follows him knowingly, his prayer is invalidated.
6. If the imām errs in recitation – the nearest person who has memorised correctly should prompt him, and there should be no confusion caused by multiple people speaking at once.
7. The sunnah for the latecomer is to join the imām in whatever position he finds him in – whether standing, bowing, prostrating, or otherwise.
8. If the latecomer enters while the imām is bowing – he should say the opening takbīrah while standing, then say another takbīrah and bow. The opening takbīrah must be said while standing, and it is sunnah to say the takbīrah for bowing afterwards. If he only says the opening takbīrah, it suffices for both.

¹ Muslim (432).

² Muslim (710).

³ Aḥmad (4/23), Ibn Mājah (1003).

⁴ Aḥmad (4/228), Abū Dāwūd (682).

⁵ Al-Bukhārī (1203), Muslim (422).

9. When the imām finishes the second salām, the masbūq should stand to complete what he missed of the prayer. It is an error for some people to stand before the imām completes the salām; this is not permissible.
10. If some people are late and miss the prayer with the appointed imām, it is valid for them to establish a second congregation in the same mosque, due to the generality of the saying of the Prophet (may Allah's ṣalāh and abundant salām be upon him): "**The prayer of a man with another man is more virtuous than his prayer alone.**"¹
11. If only one person is late, it is recommended for someone who has already prayed to pray with him with the intention of offering a voluntary prayer, due to the Prophet's saying regarding a man who arrived at the mosque after the congregation had ended: "**Who will give charity to this man and pray with him?**" So, one of the people stood and prayed with him.²

¹ Abū Dāwūd (554), al-Nasā'ī (2/104).

² Al-Tirmidhī (220), Aḥmad (5/3).



Thursday: Sīrah Module – The Battle of Uḥud

❖ Date:

It took place on the 7th of Shawwāl, in the third year after the Hijrah.

❖ Causes:

Quraysh burned with rage after their defeat at the Battle of Badr and the killing of their chiefs. They resolved to restore their standing among the tribes and to take revenge on the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) and the Muslims.

❖ Events:

Abū Sufyān began mobilising Quraysh and inciting them to war against the Muslims. He gathered around three thousand men, with two hundred horses, seven hundred suits of armour, and three thousand camels. They brought their women so they would not flee. The army advanced towards Madīnah and camped near Mount Uḥud.

When the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) learned of this, he consulted his companions: should he go out to face them, or remain in Madīnah? A group of those who had missed the Battle of Badr were quick to advise going out, while some suggested fortifying themselves in Madīnah and fighting from within. The first group persisted in their opinion, so the Prophet (may Allah's ṣalāh and abundant salām be upon him) entered his home without putting on his armour. He then emerged having worn it, and their resolve had changed, so they said: "If you wish to remain in Madīnah, then do so." He replied: **"It is not befitting for a Prophet, once he has put on his armour, to remove it until Allah judges between him and his enemy."** ¹

He appointed Ibn Umm Maktūm over Madīnah and set out with one thousand fighters, one hundred suits of armour, and fifty horsemen, divided into three battalions: the Muhājirīn, led by Muṣ'ab ibn 'Umayr; the Aws, led by Usayd ibn Ḥuḍayr; and the Khazraj, led by al-Ḥubbāb ibn al-Mundhir.

On the way, the hypocrite 'Abd Allāh ibn Ubayy withdrew with about three hundred of his followers, claiming that the Prophet (may Allah's ṣalāh and abundant salām be upon him) had ignored his opinion. The Prophet (may Allah's ṣalāh and abundant salām be upon him) continued with those who remained until he camped in the valley of Uḥud, placing his back to the mountain. He appointed fifty archers under the command of 'Abd Allāh ibn Jubayr and instructed them: **"If you see us being snatched away by birds, do not leave your position until I send for you; and if you see us victorious over the enemy and trampling them, do not leave your position until I send for you."** ²

¹ Al-Bukhārī, mu'allaq (7369).

² Al-Bukhārī (3039).

The battle began, and at the start of the day the Muslims were victorious. The archers then said: "O people, the booty! Your companions have prevailed, what are you waiting for?" 'Abd Allāh ibn Jubayr reminded them: "Do you forget what the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) told you?" They replied: "By Allah, we will go to the people and take from the booty."¹ They left their position, and the cavalry of the idolaters saw the gap and charged through it, bringing about what Allah had decreed of affliction for the Muslims.

❖ Results:

About seventy believers were martyred, including Ḥamzah, 'Abd Allāh ibn Jaḥsh, and Muṣ'ab ibn 'Umayr. The idolaters reached the Prophet (may Allah's ṣalāh and abundant salām be upon him), and ten Muslims shielded him until they were killed. Ṭalḥah then fought fiercely to drive them back, and Sa'd ibn Abī Waqqāṣ shot with great precision, prompting the Prophet (may Allah's ṣalāh and abundant salām be upon him) to say to him: "**Shoot, may my father and mother be sacrificed for you.**"²

The Prophet's noble face was wounded, his lower incisor broken by a stone, and his helmet smashed on his head. The idolaters pelted him with stones until he fell, and two rings of his helmet became embedded in his face. Abū 'Ubaydah removed them³, and Mālīk ibn Sinān sucked the blood from his wound.⁴ The Prophet (may Allah's ṣalāh and abundant salām be upon him) tried to climb a rock but could not, so Ṭalḥah sat beneath him until he climbed it.⁴ When the time for prayer came, he prayed sitting.⁵

News spread among the Muslims that the Prophet (may Allah's ṣalāh and abundant salām be upon him) had been killed, until he approached them. The first to recognise him under his helmet was Ka'b ibn Mālīk, who called out at the top of his voice: "O assembly of Muslims, rejoice, this is the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him)!" The Prophet (may Allah's ṣalāh and abundant salām be upon him) gestured for him to be silent.⁶

Ubayy ibn Khalaf then came forward on horseback intending to kill the Prophet (may Allah's ṣalāh and abundant salām be upon him). The Prophet (may Allah's ṣalāh and abundant salām be upon him) took a spear and struck him in the collarbone, causing him to retreat wounded, and he died on his way back to Makkah.⁷

¹ Al-Bukhārī (3039).

² Al-Bukhārī (4057), Muslim (2412).

³ Siyar A'lām al-Nubalā' (2/587).

⁴ Tārīkh al-Islām (2/193).

⁵ Al-Bidāyah wa-al-Nihāyah (5/415).

⁶ Al-Bidāyah wa-al-Nihāyah (5/411).

⁷ Al-Ḥākim (3263).



Saturday: Ṣaḥābah Module – Usāmah ibn Zayd (may Allah be pleased with him)

❖ Name and Birth:

He is the noble Companion Usāmah ibn Zayd ibn Ḥārithah ibn Sharāḥīl, the freedman of the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) and his beloved. His kunya was Abū Muḥammad. He was born in Makkah in the year 7 before the Hijrah.

❖ Life and Virtues:

Usāmah (may Allah be pleased with him) was the son of two honourable Muslims who were among the earliest to embrace Islam and among the most loyal and closest to the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him). They were Zayd ibn Ḥārithah, his freedman, and Umm Ayman, his nursemaid.

Usāmah (may Allah be pleased with him) had the honour of being raised by the Prophet (may Allah's ṣalāh and abundant salām be upon him) from his childhood, and the Prophet loved him dearly. The Prophet (may Allah's ṣalāh and abundant salām be upon him) would take him and al-Ḥasan and say: **"O Allah, I love them, so love them."** ¹

Despite his young age, he was distinguished by his courage and wisdom. The Prophet (may Allah's ṣalāh and abundant salām be upon him) appointed him, when he was eighteen years old, as the commander of an army to march to al-Shām. In his army were senior Muhājirīn and Anṣār, including Abū Bakr and 'Umar. The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) passed away before the army moved, and Abū Bakr (may Allah be pleased with him) sent it forth. ²

❖ Death:

Usāmah ibn Zayd (may Allah be pleased with him) died in the final days of the caliphate of Mu'āwiyah (may Allah be pleased with him) in the year 54 AH, and he was buried in al-Baqī'.

¹ Al-Bukhārī (3747).

² Al-Bukhārī (3730).

Weekly Knowledge Test – Week 26

Module	Question	Options	Correct Answer
Tafsīr Module	Sūrat Al-Shams emphasises:	[a] The virtue of jihād and its reward [b] The virtue of charity and spending [c] The importance of purifying the soul through acts of obedience	c
Ḥadīth Module	From what Allah dislikes for His servants is “squandering wealth,” which means:	[a] Spending it on harmful or useless matters [b] Spending it on others besides family and relatives [c] Spending it on others besides parents and children	a
‘Aqīdah Module	Swearing by other than Allah is considered:	[a] Major shirk [b] Minor shirk [c] From the minor sins	b
Fiqh Module	It is recommended to stand behind the imām:	[a] Young people [b] Neighbours of the mosque [c] Those of maturity and understanding	c
Sīrah Module	The calamity that befell the Muslims at the Battle of Uḥud was due to:	[a] The withdrawal of Ibn Salūl [b] The archers’ disobedience of the Messenger’s command [c] The cunning of Abū Sufyān	b
Ṣaḥābah Module	Usāmah ibn Zayd (may Allah be pleased with him) was known as:	[a] The beloved of the Messenger of Allah [b] The shade of the angels [c] The guard of the Messenger of Allah	a



Week twenty-seven

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Sunday: Tafsīr Module – Sūrat al-Layl

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

{By the night when it covers, * and by the day when it appears, * and [by] He Who created the male and the female, * indeed your efforts are diverse. * As for he who gives and fears Allah * and believes in the best [reward], * We will ease him toward ease. * But as for he who withholds and considers himself free of need * and denies the best [reward], * We will ease him toward difficulty. * And what will his wealth avail him when he falls? * Indeed, upon Us is guidance. * And indeed, to Us belongs the Hereafter and the first [life]. * So, I have warned you of a Fire which is blazing. * None will [enter to] burn therein except the most wretched, * who denied and turned away. * But the most righteous will be spared from it, * who gives his wealth to purify himself * and not for anyone who has done him a favour to be repaid, * but only seeking the Face of his Lord, the Most High. * And he is sure to be pleased.}

❖ **Theme of the Sūrah:**

Clarification of the conditions of people with respect to faith in Allah and spending in His cause, and the state of each group.

❖ **Difficult Words Explained:**

Arabic	Transliteration	Meaning
يَعْشَى	yaghshā	Covers with its darkness.
تَجَلَّى	tajallā	Becomes clear with its light.
لَشَتَّى	lashattā	Different.
أَعْطَى	a'ṭā	Gave his wealth in charity.
بِالْحُسْنَى	bil-ḥusnā	The reward for his deeds.
لِلْيُسْرَى	lil-yusrā	Toward all goodness and happiness.
لِلْعُسْرَى	lil-'usrā	Toward all hardship and misery.
وَمَا يُغْنِي	wa-mā yugh'nī	Will not benefit him.
تَرَدَّى	taraddā	Fell into the Fire.
إِنَّ عَلَيْنَا	inna 'alaynā	Upon Us is to clarify the path of guidance – as a favour and
لِلْهُدَى	hudā	mercy.
تَلْظَى	talazzā	Blazing.
لَا يَصْلَاهَا	lā yaṣlāhā	Will not enter it and suffer its heat.
وَسَيُجَنَّبُهَا	wa-sayujannabuhā	Will be kept away from it.
تُجْزَى	tujzā	Repaid – his spending is not repayment for someone's favour to him.



❖ **Overall Meaning:**

Al-Layl is a Makkan sūrah in which Allah, Exalted be He, swears by three successive oaths that people's deeds are different — some guided, some astray. Whoever spends his wealth, fears his Lord, and believes in the good outcome of his deeds will be facilitated by Allah toward ease. Whoever withholds, deems himself self-sufficient, and denies the good outcome of his deeds will be facilitated toward hardship, and his wealth will be of no benefit when he falls into punishment. Allah, Exalted be He, has taken it upon Himself to make clear the path of guidance as a favour, and to Him belongs the command in both lives — the Hereafter and the worldly life. He warns of the blazing Fire prepared for the most wretched, while the most righteous will be kept away from it.

❖ **Benefits from the Sūrah:**

1. The recompense matches the deed; whoever does good in this world will be rewarded with the best in the Hereafter.
2. It is Allah's way that He guides to the truth whoever desires, seeks, and strives for it.
3. Spending wealth in the cause of Allah is a reason for its increase, purification, and great reward in the Hereafter.
4. Encouragement to purify the soul and cleanse it through righteous deeds.

Monday: Ḥadīth Module – Asking Allah for the Good of This World and the Hereafter

On the authority of ‘Abd Allāh ibn Mas‘ūd (may Allah be pleased with him) who said: The Prophet (may Allah’s ṣalāh and abundant salām be upon him) used to supplicate, saying: "O Allah, I ask You for guidance, piety, chastity, and self-sufficiency." ¹

❖ Explanation:

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) taught us in his Sunnah many supplications that bring goodness and blessings, and protect from evils and hardships. Among them is this supplication, which is one of the most comprehensive and beneficial, for it includes asking for the good of both religion and worldly life.

Guidance refers to beneficial knowledge, and piety refers to righteous action; with these two, one’s religion is set aright. Chastity is refraining from attachment to what is in people’s hands, and self-sufficiency is contentment with Allah and satisfaction with His provision; with these two, one’s worldly life is set aright.

Whoever is granted guidance, piety, chastity, and self-sufficiency will attain a good life, achieve both forms of happiness, obtain every desired thing, and be saved from every feared thing.

❖ Benefits from the Ḥadīth:

1. A Muslim should be keen to use the prophetic supplications, for they are concise in wording, vast in meaning, and encompass great good.
2. Gaining beneficial knowledge and performing righteous deeds are among the greatest blessings Allah bestows upon His servant.
3. The One Who possesses benefit, harm, and guidance is Allah alone — neither an angel brought near, nor a Prophet sent, nor anyone else shares in that.

¹ Muslim (2721).



Tuesday: ‘Aqīdah Module – Evidences and Proofs for the Invalidity of Shirk

The decisive evidences and clear proofs for the invalidity of shirk and the condemnation of its people are many and varied, including the following:

First: The perfection, order, and harmony of the higher and lower worlds since their creation, their precise interconnection, and their being subjugated to serve the interests of all creation is proof that their Director is One, their Lord is One, and their Deity is One — none is to be worshipped besides Him, and no Creator exists except Him. Allah, Exalted be He, says: **{You do not see in the creation of the Most Merciful any inconsistency}** ¹, and He says: **{Is He [not best] Who created the heavens and the earth and sent down for you rain from the sky, causing to grow thereby gardens of joyful beauty which you could not [otherwise] have grown the trees thereof? Is there a deity with Allah? No! But they are a people who ascribe equals [to Him]. Is He [not best] Who made the earth a stable ground and placed within it rivers and made for it firmly set mountains and placed between the two seas a barrier? Is there a deity with Allah? No! But most of them do not know.}** ²

Second: Everything that is worshipped besides Allah is weak from every angle, powerless, and forsaken. It possesses no ability to cause harm or benefit for itself or others, no ability to give life or cause death, to give or withhold, and it is not characterised by any attribute of the True God. How, then, can one worship such a being? How can one hope in or fear such a one? Allah, Exalted be He, says: **{Do they associate with Him those who create nothing and they [themselves] are created? And they are unable to [give] them help, nor can they help themselves. And if you call them to guidance, they will not follow you; it is all the same whether you call them or you remain silent. Indeed, those you call upon besides Allah are servants like you. So, call upon them and let them respond to you, if you should be truthful. Do they have feet by which they walk? Or do they have hands by which they strike? Or do they have eyes by which they see? Or do they have ears by which they hear? Say, “Call your partners, then conspire against me and give me no respite. Indeed, my protector is Allah, who has sent down the Book; and He protects the righteous. And those you call upon besides Him are unable to help you, nor can they help themselves. And if you call them to guidance, they do not hear; and you see them looking at you while they do not see.”}** ³

Third: It is certain that those whom the polytheists worship from among the prophets, the righteous, or the angels are themselves in need of Allah, engaged in righteous deeds, and competing to be close to their Lord. They hope for His mercy and fear His punishment. How, then, can one worship such a being? Allah, Exalted be He, says: **{Those whom they call upon themselves seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.}** ⁴

¹ [Al-Mulk: 3]

² [Al-Naml: 60–61]

³ [Al-A‘rāf: 191–198]

⁴ [Al-Isrā‘: 57]

Fourth: Allah, Exalted be He, has clarified that those worshipped besides Him have every reason not to respond to prayers: they do not own even the weight of a speck in the heavens or the earth, neither independently nor jointly. Nor is any one of them a supporter or helper to Allah in His dominion, and intercession with Him is of no benefit except for those to whom He grants permission. Allah, Exalted be He, says: {Say, “**Call upon those you claim [to be gods] besides Allah. They do not possess [even] an atom’s weight in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any supporter. And intercession does not benefit with Him except for one whom He permits.**”} ⁵

¹ [Saba': 22-23]



Wednesday: Fiqh Module – The Regular Sunnah Prayers (Al-Sunan Al-Rawātib)

❖ Virtue and Number of The Regular Sunnah Prayers:

The virtue and details of the number of the regular sunnah prayers are mentioned in the statement of the Prophet (may Allah's ṣalāh and abundant salām be upon him): **"No Muslim servant prays to Allah Almighty each day twelve rak'ahs voluntarily, other than the obligatory prayers, except that Allah Almighty builds for him a house in Paradise: four before Zuhr, two after it, two after Maghrib, two after 'Ishā', and two before the prayer of Fajr."** ¹

The most emphasised of these regular sunnah prayers is the sunnah of Fajr; for he (may Allah's ṣalāh and abundant salām be upon him) said: **"The two rak'ahs of Fajr are better than the world and all that is in it."** ² 'Ā'ishah (may Allah be pleased with her) said: **"The Prophet (may Allah's ṣalāh and abundant salām be upon him) was never more regular in maintaining any of the nafl prayers than the two rak'ahs before Fajr."** ³ It is prescribed to make them light and to recite in them Al-Kāfirūn and Al-Ikhlāṣ. ⁴

If a Muslim misses any of these regular sunnah prayers, it is recommended to make them up, because the Prophet (may Allah's ṣalāh and abundant salām be upon him) made up the two rak'ahs of Fajr along with Fajr when he slept through them. ⁵

❖ Best Place to Perform Them:

Performing nafl prayers at home — if possible — is better than performing them in the mosque; for the Messenger (may Allah's ṣalāh and abundant salām be upon him) said: **"Offer some of your prayers in your houses, and do not make them graves."** ⁶

In this, there are many benefits, including:

- Sincerity and concealing the act from people.
- Increasing khushū' (humility) in them.
- Filling the houses with the remembrance of Allah, the descent of mercy and blessing upon the household, and keeping the devils away from them.

¹ Muslim (728)

² Muslim (725)

³ Al-Bukhārī (1169), Muslim (724)

⁴ Muslim (726)

⁵ Ibn Mājah (1155), Ibn Khuzaymah (1117)

⁶ Al-Bukhārī (432), Muslim (777)

❖ Wisdom in Legislating The Regular Sunnah Prayers:

The regular sunnah prayers that are before the obligatory prayer prepare and ready the soul for worship after being preoccupied with worldly affairs, distant from the state of khushū' which is the spirit of worship. For this reason, they are prescribed with Fajr and Zuhr, as they are preceded by a long period without an obligatory prayer.

As for the regular sunnah prayers that are after the obligatory prayer, it is established in the ḥadīth that nafl prayers mend the deficiencies and shortcomings in the obligatory prayers. The Messenger (may Allah's ṣalāh and abundant salām be upon him) said: "**Indeed, the first matter for which the people will be brought to account on the Day of Resurrection from their deeds will be the prayer. Our Lord, Glorified and Exalted, will say to His angels — though He knows best: 'Look at My servant's prayer — has he completed it or has he left something lacking?' If it is complete, it will be recorded as complete. But if there is some deficiency in it, He will say: 'Look and see if My servant has any voluntary prayers.' If he has voluntary prayers, He will say: 'Complete My servant's obligatory prayers from his voluntary prayers.'**"⁷

⁷ Abū Dāwūd (864)



Thursday: Sīrah Module – The Battle of Banū al-Naḍīr

❖ Date:

The Battle of Banū al-Naḍīr took place in Rabī‘ al-Awwal of the fourth year after Hijrah.

❖ Causes:

Its events began when the noble Companion ‘Amr ibn Umayyah al-Ḍamrī (may Allah be pleased with him) mistakenly killed two men from Banū Kilāb, thinking they were from the enemy. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) wanted to collect their blood money from the Muslims and from those with whom he had a pact. On a Saturday, he set out with his Companions to Masjid Qubā’, prayed there, then went to Banū al-Naḍīr and requested them to take part in paying the blood money for the two men, as their treaty required. They replied, “We will do so.”¹

The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), along with Abū Bakr, ‘Umar, ‘Alī, and a group of his Companions, sat under a wall belonging to the Jews. The Jews gathered together and decided to break the treaty and betray the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him). They said, “Who will take this millstone and drop it on Muḥammad to kill him?” ‘Amr ibn Jihāsh volunteered. Allah informed His Messenger of what they intended, so he immediately stood up and left without delay to Madīnah. Someone later informed his Companions that they had seen him inside the gardens of the city. They went after him, and he told them what Allah had made known to him about Banū al-Naḍīr.²

❖ Events:

The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) sent Muḥammad ibn Maslamah to Banū al-Naḍīr ordering them to leave Madīnah, giving them ten days to take their belongings. While the Jews were complying and preparing to depart, the head of the hypocrites, ‘Abdullāh ibn Ubayy ibn Salūl, incited them to stay, claiming that he had with him two thousand men who would enter their fortresses with them and fight to the death. About this, Allah Almighty revealed: **{Have you not considered those who practice hypocrisy, saying to their brothers who have disbelieved among the People of the Scripture, “If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone ever; and if you are fought, we will surely aid you.” But Allah testifies that they are liars.}**³

The chief of Banū al-Naḍīr, Ḥuyayy ibn Akḥṭab, hoped to remain and sent to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) saying, “We will not leave our homes; do what you wish!” They fortified themselves in their strongholds and towers south of Madīnah.

¹ Al-Bidāyah wa-al-Nihāyah (5/534)

² Al-Bidāyah wa-al-Nihāyah (5/535)

³ [Al-Ḥaṣhr: 11]

When the Prophet (may Allah’s ṣalāh and abundant salām be upon him) received their reply, he called the people to fight them and prepared his army, appointing Ibn Umm Maktūm over Madīnah. He went out leading the army with ‘Alī ibn Abī Ṭālib carrying the banner. He besieged them for six nights and ordered that their palm trees be cut and burned, as Allah Almighty said: **{Whatever you cut down of palm trees or left standing on their trunks, it was by permission of Allah, and so He would disgrace the defiantly disobedient.}** ¹

❖ Results:

When Banū al-Naḍīr saw the Muslims’ determination and the abandonment of them by the hypocrites, they asked the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) to spare their lives and let them leave, taking with them whatever their camels could carry except for weapons. He agreed, and their leaders — including Ḥuyayy ibn Akḥṭab and Sallām ibn Abī al-Ḥuqayq — left with their families and wealth to Khaybar, while another group went to al-Shām. Only two of them embraced Islam: Abū Sa‘d ibn Wahb and Yāmīn ibn ‘Umayr ibn Ka‘b. ²

Following this battle, Allah revealed Al-Ḥashr, which ‘Abdullāh ibn ‘Abbās (may Allah be pleased with them both) used to call “Sūrat Banī al-Naḍīr.” ³

¹ [Al-Ḥashr: 5]

² Al-Bidāyah wa-al-Nihāyah (5/538)

³ Al-Bukhārī (4882), Muslim (3031)



Saturday: Şahābah Module – Usayd ibn Ḥuḍayr (may Allah be pleased with him)

❖ Name and Birth:

He was Abū Yaḥyā Usayd ibn al-Ḥuḍayr ibn Samāk ibn ‘Atīk al-Anṣārī al-Awsī al-Ashhalī. His father was a horseman of the Aws during their wars with the Khazraj, owned a fortified residence, and was their leader on the Day of Bu‘āth, where he was killed.

❖ Life and Virtues:

Usayd (may Allah be pleased with him) was skilled in writing, archery, and swimming. He inherited his father’s status, bravery, and generosity. Before embracing Islam, he was one of the leaders of Madīnah, among the noble Arabs and their distinguished archers. When he embraced Islam and was guided to the path of the Almighty, the Praiseworthy, his honour increased and his status rose high, becoming one of the supporters of Allah and His Messenger (may Allah’s ṣalāh and abundant salām be upon him).

Usayd embraced Islam after the First ‘Aqabah Pledge at the hands of Muṣ‘ab ibn ‘Umayr in Madīnah. He attended the Second ‘Aqabah Pledge and was a representative of Banū ‘Abd al-Ashhal.¹ He was present at the Battle of Uḥud and the battles after it. He was wounded seven times at Uḥud, remaining steadfast alongside the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) when others fled. During the caliphate of ‘Umar, Usayd was among those who witnessed the conquest of Bayt al-Maqdis (Jerusalem).

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) praised him, saying: **"What an excellent man Usayd ibn Ḥuḍayr is."**²

‘Ā’ishah (may Allah be pleased with her) said: “Three men from the Anṣār of Banū ‘Abd al-Ashhal, no one surpassed them in virtue after the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him): Sa‘d ibn Mu‘ādh, Usayd ibn Ḥuḍayr, and ‘Abbād ibn Bishr.”³

Abū Bakr al-Ṣiddīq (may Allah be pleased with him) used to honour him and would not place anyone ahead of him.

Among the wonders of his life was a miracle that occurred when he and ‘Abbād ibn Bishr were with the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) on a dark night. When they left him, the staff of one of them lit up, and they walked by its light. When they parted ways, the staff of this one and the staff of that one both lit up⁴.

Another incident was when angels descended above him like a canopy because of the sweetness of his voice in reciting the words of Allah⁵.

¹ Siyar A‘lām al-Nubalā’ (1/341)

² al-Tirmidhī (3797)

³ al-Hākim (3/229)

⁴ al-Bukhārī, mu‘allaq (3805)

⁵ al-Bukhārī (5918), Muslim (796)

❖ Death:

Usayd ibn Ḥuḍayr died in Sha‘bān of the year twenty after Hijrah. ‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him) prayed over him and carried him until he buried him in al-Baqī’.



Knowledge Test – Week 27

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of ‘taraddā’?	[a] Lost his wealth [b] Fell ill [c] Fell into the Fire	c
Ḥadīth Module	What is meant by al-ḥudā (guidance)?	[a] Truthfulness [b] Beneficial knowledge [c] Righteous action	b
‘Aqīdah Module	One of the clear and decisive evidences proving the invalidity of shirk and condemning its people is:	[a] The abundance of angels [b] The diversity of mankind [c] The order of the universe	c
Fiqh Module	The most emphasised of the regular Sunnah prayers (ṣunan al-rawātib) is:	[a] Jumū‘ah Sunnah [b] Sunnah of Fajr [c] Sunnah of Zūhr	b
Sīrah Module	The leader of Banū al-Naḍīr was:	[a] Ḥuyayy ibn Akḥṭab [b] ‘Abdullāh ibn Ubayy [c] Salām ibn Abī al-Ḥuḡayq	a
Ṣaḥābah Module	One of the miracles of Usayd ibn Ḥuḍayr (may Allah be pleased with him) was:	[a] Birds speaking to him [b] The jinn greeting him [c] His staff lighting up	c

Week twenty-eight

To access the audio version:
On the *Daily Modules channel* from *al-Mawārid al-'Ilmiyyah*:

YouTube

Telegram

SoundCloud



Sunday: Tafsīr Module – Sūrat al-Balad

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

{I swear by this city * And you, [O Muhammad], are free of restriction in this city * And [by] the father and that which was begotten * We have certainly created man into hardship * Does he think that no one has power over him? * He says, "I have spent wealth in abundance" * Does he think that no one sees him? * Have We not made for him two eyes * And a tongue and two lips * And shown him the two ways? * But he has not broken through the difficult pass * And what can make you know what is [breaking through] the difficult pass? * [It is] the freeing of a slave * Or feeding on a day of severe hunger * An orphan of near relationship * Or a needy person in misery * And then being among those who believed and advised one another to patience and advised one another to compassion * Those are the companions of the right * But they who disbelieved in Our verses – those are the companions of the left * Over them will be fire closed in}.

❖ Theme of the Sūrah:

Clarifying man's state of poverty and hardship, and the means of his salvation.

❖ Difficult Words Explained:

Arabic word	Transliteration	Meaning
لَا أُقْسِمُ	lā uq'simu	I swear (for emphasis)
جُلٌّ	ḥill	Resident
لَبَدًا	labadan	Much, abundant
وَهَدَيْنَاهُ	wa-hadaynāhu	We have shown him
النَّجْدَيْنِ	an-najdayn	The two ways: good and evil
فَلَا اقْتَحَمَ	falā iq'taḥama	So why has he not crossed
الْعَقَبَةَ	al-'aqabah	The hardship of the Hereafter
فَكَرَّرَبَهُ	fakku raqabah	Freeing a slave
مَسْغَبَةً	masghabah	Famine, hunger
ذَا مَقْرَبَةٍ	dhā maqrabah	Of near kinship
ذَا مَتْرَبَةٍ	dhā matrabah	Destitute, having nothing
الْمَيْمَنَةِ	al-maymanah	The right side – those taken to Paradise
الْمَشْأَمَةِ	al-mash'amah	The left side – those taken to the Fire
مُؤَصَّدَةً	mu'sadah	Closed in, locked up

❖ Overall Meaning:

Al-Balad is a Makkan sūrah. It opens with Allah's oath by the city – Makkah – in which the Prophet (may Allah's ṣalāh and abundant salām be upon him) resided, and by the parent and his offspring – referring to Ādam and his descendants – affirming that man is created in toil, facing hardship and difficulty. Yet man assumes he is powerful and beyond accountability, boasting of his wealth and spending it in disobedience to Allah, thinking that no one sees or monitors him. Allah reminds him of the blessings He granted – eyes, a tongue, and lips – and of showing him the two paths of good and evil. The one who truly succeeds is he who crosses the difficult pass by doing acts of kindness, such as freeing a slave, feeding the hungry during times of hardship, and helping orphans and the destitute. Such people are those who believe, enjoin patience, and enjoin compassion – the companions of the right. As for those who disbelieve in Allah and His signs, they are the companions of the left, who will be sealed within the Fire.

❖ Benefits from the Sūrah:

1. The honour and sanctity of Makkah in the sight of Allah, remaining the Sacred City until the Day of Resurrection.
2. Man is created in hardship; life will inevitably involve difficulties and challenges.
3. The believer should meet Allah's decree with patience and gratitude, avoiding complaint or objection, to earn Allah's pleasure.
4. Feeding those in need during times of crisis is among the most virtuous deeds.
5. Faith in Allah, along with mutual encouragement towards patience and compassion, are among the causes of entering Paradise.



Monday: Ḥadīth Module – The Virtue of Īmān and the Reward of One Who Dies Upon It

On the authority of ‘Abdullāh ibn ‘Amr (may Allah be pleased with them both) who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"Whoever would love to be distanced from the Fire and admitted into Paradise, let death come to him while he believes in Allah and the Last Day, and let him treat the people in the manner he loves to be treated."**¹

❖ Explanation:

Entering Paradise and being saved from the Fire is the ultimate goal every Muslim strives for, sacrificing all that is precious to attain it. In this ḥadīth, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) made two great causes for achieving this goal:

1. **Fulfilling the rights of Allah**, by having faith in Him and in the Last Day, along with the other pillars and deeds of faith.
2. **Fulfilling the rights of people**, through kindness and good dealings, treating them as one would love to be treated.

❖ Benefits from the Ḥadīth:

1. Entering Paradise and being saved from the Fire is the aim of every Muslim who believes in Allah and the Last Day.
2. Encouragement to learn the pillars of faith and adhere to them.
3. Encouragement to remain steadfast upon the religion, be patient upon faith, and strive to maintain it until death arrives.
4. Holding firmly to the Qur’ān and Sunnah ensures safety from trials, protection from misguidance, and guidance from error.
5. Among the greatest deeds is loving good for people and treating them in the best way one would love to be treated.

¹ Narrated by Muslim (1844).

Tuesday: 'Aqīdah Module – The Harms and Consequences of Shirk

Shirk has dangerous effects, severe evils, and destructive harms. Among them are:

1. Shirk is the worst of sins and the gravest of major crimes. The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Shall I not inform you of the gravest of major sins? We said: Yes, O Messenger of Allah. He said: Associating partners with Allah, and disobedience to parents."** ¹
2. Shirk is a deficiency regarding the Lord, Exalted is He, and a likening of the creation to Him, as well as an attribution of defects that Allah has negated from Himself. Whoever commits shirk with Allah has ascribed to Him that which He has declared Himself free of, and this is the utmost opposition, enmity, and defiance to Allah.
3. Major shirk will not be forgiven by Allah if a person dies upon it. Allah, Exalted be He, says: **{Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.}** ²
4. Major shirk nullifies all deeds. Allah, Exalted be He, says: **{But if they had associated others with Allah, then worthless for them would be whatever they were doing.}** ³ And He says: **{If you associate [others with Allah], your deeds will surely become worthless, and you will surely be among the losers.}** ⁴
5. Major shirk necessitates that its perpetrator be admitted into the Fire and forbidden from Paradise. Allah, Exalted be He, says: **{Indeed, he who associates others with Allah – Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.}** ⁵ The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Whoever dies without associating anything with Allah will enter Paradise, and whoever dies associating anything with Allah will enter the Fire."** ⁶
6. Shirk is the greatest injustice and falsehood, for injustice is putting something in a place other than its rightful place, and whoever worships other than Allah has placed worship where it does not belong, diverting it from the One deserving of it. This is the greatest form of injustice and the most abhorrent falsehood. Allah, Exalted be He, says: **{Indeed, association with Allah is great injustice.}** ⁷ And He says: **{And he who associates others with Allah has certainly fabricated a tremendous sin.}** ²
7. Allah, Exalted be He, and His Messenger have declared themselves free from the polytheists. Allah, Exalted be He, says: **{And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is free from [any blame] from the polytheists, and [so is] His Messenger.}** ⁸

¹ Narrated by al-Bukhārī (6871) and Muslim (88).

² [Al-Nisā': 48].

³ [Al-An'ām: 88].

⁴ [Al-Zumar: 65].

⁵ [Al-Mā'idah: 72].

⁶ Narrated by Muslim (93).

⁷ [Luqmān: 13].

⁸ [Al-Tawbah: 3].



Wednesday: Fiqh Module – Ṣalāt al-Witr

❖ Its Ruling:

Al-Witr is an emphatically confirmed Sunnah, which the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) encouraged and urged. He said: **"Indeed, Allah is One and He loves the odd [number]."** ¹ And he said: **"Offer Witr, O people of the Qur'ān, for indeed Allah is One and He loves the odd [number]."** ²

❖ Its Time:

The time for al-Witr is between the 'Ishā' prayer and the break of dawn, due to his (may Allah's ṣalāh and abundant salām be upon him) saying: **"Indeed, Allah, Mighty and Majestic, has added for you a prayer which is better for you than red camels; it is al-Witr, and He has placed it for you between 'Ishā' and the break of dawn."** ³

Praying al-Witr at the end of the night is better than at its beginning. Whoever is confident that he will stand in the last part of the night, delaying al-Witr is better for him. But whoever is not confident, then he should offer al-Witr before sleeping. The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Whoever fears that he will not stand [for prayer] in the last part of the night, let him pray Witr in its first part; and whoever hopes to stand in the last part of the night, let him pray Witr then, for the prayer of the last part of the night is witnessed, and that is better."** ⁴

❖ Its Description and Number of Rak'ahs:

The minimum Witr is one rak'ah, due to the Prophet's (may Allah's ṣalāh and abundant salām be upon him) saying: **"Witr is one rak'ah at the end of the night."** ⁵

The minimum completion in Witr is three rak'ahs with two taslīms, and it is permissible to pray them consecutively with one taslīm and a single tashahhud, so as not to resemble Maghrib prayer. It is recommended to recite *al-A 'lā* in the first rak'ah, *al-Kāfirūn* in the second, and *al-Iklāsh* in the third. ⁶

The maximum Witr is eleven rak'ahs, prayed two by two, then concluding with one rak'ah to make Witr. 'Ā'ishah (may Allah be pleased with her) said: "The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) would pray at night eleven rak'ahs, offering salām after every two rak'ahs, and then praying one rak'ah to make Witr." ⁷

¹ Narrated by al-Bukhārī (6410) and Muslim (2677).

² Narrated by Abū Dāwūd (1416).

³ Narrated by Abū Dāwūd (1418) and al-Tirmidhī (452).

⁴ Narrated by Muslim (755).

⁵ Narrated by Muslim (752).

⁶ Narrated by al-Nasā'ī (1736).

⁷ Narrated by Muslim (736).

It is permissible to pray Witr with five or seven rak'ahs, and it is better to pray them two by two. However, it is also allowed to pray them consecutively without sitting except at the end. Umm Salamah (may Allah be pleased with her) said: "The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) would pray Witr with seven or five rak'ahs, not separating them with salām or speech."¹

If one prays Witr with nine rak'ahs consecutively, he sits for the first tashahhud after the eighth rak'ah, then stands and prays the ninth, after which he offers salām.²

If Witr is missed during the night, it is recommended to make it up during the forenoon (Ḍuḥā) prayer in an even number of rak'ahs. So, if his habit was to pray three rak'ahs, he makes them four; if his habit was five, he makes them six—just as the Prophet (may Allah's ṣalāh and abundant salām be upon him) did.³

¹ Narrated by Ibn Mājah (1192).

² Narrated by Ibn Ḥibbān (2442).

³ Narrated by Muslim (746)



Thursday: Sīrah Module – The Battle of al-Aḥzāb

❖ Date:

The Battle of al-Aḥzāb took place in the month of Shawwāl, in the fifth year after the Hijrah.

❖ Causes:

Its cause was that the Jews of Banū al-Naḍīr, whom the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) had expelled from Madīnah to Khaybar, sent twenty of their leaders to Quraysh, inciting them to fight the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) and promising them their support. Quraysh responded positively, then they went to Ghatafān and invited them, and they too agreed. ¹

❖ Events:

Quraysh set out under the leadership of Abū Sufyān ibn Ḥarb, Ghatafān set out under the leadership of ‘Uyaynah ibn Ḥiṣn, and Banū Murrāh, Banū Ashja‘, and Banū Asad went with them. These confederate forces marched toward Madīnah in an army of ten thousand fighters.

When the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) learned of their approach, he commanded the Muslims—who numbered about three thousand—to prepare, and ordered them to dig a trench to separate the polytheists from the city. This was upon the suggestion of Salmān al-Fārisī (may Allah be pleased with him). The Muslims labored at it, racing against the enemy’s advance, and they endured severe hardship, fatigue, and hunger. They carried soil on their shoulders, patient upon the difficulty, reciting verses and rhymes, confident in their Lord’s promise.

The trench was completed, and the disbelievers arrived, encamping around Madīnah and laying siege to it for a month. ²

Meanwhile, Ḥuyayy ibn Akḥṭab, the leader of Banū al-Naḍīr, went to Banū Qurayzah and met with their leader Ka‘b ibn Asad. He continued to pressure him until he broke the treaty that had been between him and the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him). Banū Qurayzah then allied themselves with the confederates against the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him). The trial intensified upon the Muslims, and the hearts of the hypocrites and the weak were shaken³—just as Allah, Exalted be He, says: **{When they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats, and you assumed about Allah [various] assumptions.}** ^{3 4}

¹ Al-Bidāyah wa al-Nihāyah (6/12).

² Al-Bidāyah wa al-Nihāyah (6/14).

³ Al-Bidāyah wa al-Nihāyah (6/35).

⁴ [Al-Aḥzāb: 10].

As for the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) and his companions, certainty filled their hearts, their tongues increased in supplication, and from the supplications of the Messenger was: **"O Allah, Revealer of the Book, Swift in account, defeat the confederates. O Allah, defeat them and shake them."** ¹

❖ **Outcome:**

Allah, Exalted be He, wrought in the confederates a matter from Himself, by which He weakened them and reduced their numbers. Nu'aym ibn Mas'ūd ibn 'Āmir al-Ghaṭafānī (may Allah be pleased with him) had embraced Islam and went secretly from his people to the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him). Then he returned and, with his intelligence, devised a plan that sowed division between the ranks of the polytheists and the Jews. ²

Then Allah completed His victory by sending a force of wind and angels that shook them, casting fear and terror into their hearts. They could find no stability, nor could a tent stand or a request be fulfilled. They fled, humiliated, returning as losers. Allah revealed at the beginning of Al-Aḥzāb in relation to this battle.

¹ Narrated by al-Bukhārī (4115) and Muslim (1742).

² Al-Bidāyah wa al-Nihāyah (6/59).



Saturday: Ṣaḥābah Module – Bilāl ibn Rabāḥ (may Allah be pleased with him)

❖ **Name and Birth:**

He is the noble Companion Bilāl ibn Rabāḥ. His kunya: Ḥamāmah. He was born in Makkah in the year 42 before the Hijrah.

❖ **Life and Virtues:**

Bilāl (may Allah be pleased with him) was a tall, slender man of dark complexion, with light facial hair. He embraced Islam early while he was still a slave, thus he was among the forerunners to Islam—truthful, patient, and steadfast in enduring harm for the sake of Allah.

Umayyah ibn Khalaf used to take him out during the intense midday heat, place a large stone upon his chest, and say to him, “By Allah, you will remain like this until you die or disbelieve in Muḥammad and worship al-Lāt and al-‘Uzzā.”¹ His masters would lay him on his stomach, press him down, and say: “Your religion is al-Lāt and al-‘Uzzā,” but he would respond: “My Lord is Allah. One! One!”² He also suffered much harm from Abū Jahl and others in similar ways.

‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) said: “The first to openly declare Islam were seven: the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), Abū Bakr, ‘Ammār, and his mother Sumayyah, Ṣuḥayb, Bilāl, and al-Miqdād. As for the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), Allah protected him through his uncle Abū Ṭālib. As for Abū Bakr, Allah protected him through his people. As for the rest, the polytheists seized them, clothed them in iron coats of mail, and stood them in the sun. Each of them eventually yielded to what they wanted, except Bilāl—for he considered himself insignificant for the sake of Allah, and was considered insignificant by his people—so they handed him over to the children, who dragged him through the mountain passes of Makkah while he was saying: ‘One! One!’”³

Bilāl (may Allah be pleased with him) witnessed the battle of Badr and all the other campaigns. He was distinguished for being the first mu’adhdhin in Islam, and the mu’adhdhin of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), calling the adhān for him during his lifetime, both while traveling and at home.

¹ Al-Bidāyah wa al-Nihāyah (3/57).

² Siyar A’lām al-Nubalā’ (1/352).

³ Narrated by Ibn Mājah (150).

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) testified to his place in Paradise, when he once said to him at the time of Fajr prayer: **“O Bilāl, tell me about the most hopeful deed you have done in Islam, for I heard the sound of your footsteps ahead of me in Paradise.”** He said: “I have never done any deed I hope for more than that whenever I purified myself at any time, day or night, I prayed as much as was decreed for me to pray with that purification.”¹

❖ **Death:**

Bilāl ibn Rabāḥ (may Allah be pleased with him) died in Damascus and was buried in its cemetery in the year 20 AH, at the age of sixty-three.

¹ Narrated by al-Bukhārī (1149) and Muslim (2458).



Weekly Knowledge Test – Week 28

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of ‘al-najdayn’?	[a] The two paths of good and evil [b] Night and day [c] This world and the Hereafter	a
Ḥadīth Module	From the causes of entering Paradise and being saved from the Fire is fulfilling:	[a] The right of Allah [b] The right of the creation [c] The right of Allah and the right of the creation	c
‘Aqīdah Module	The worst of sins and the greatest of major sins is:	[a] Shirk [b] Adultery [c] Murder	a
Fiqh Module	The time for witr prayer is:	[a] Between Maghrib prayer and Fajr [b] Between ‘Ishā’ prayer and Fajr [c] Between ‘Ishā’ prayer and sunrise	b
Sīrah Module	The Battle of al-Aḥzāb took place in the year:	[a] 5 AH [b] 4 AH [c] 6 AH	a
Ṣaḥābah Module	Bilāl (may Allah be pleased with him) was distinguished for being:	[a] The first mu’adhdhin in Islam [b] The first martyr in Islam [c] The first to shoot an arrow in Islam	a

Week twenty-nine

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Sunday: Tafsīr Module – Sūrat al-Fajr (Part 1)

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

{By the dawn * And [by] ten nights * And [by] the even [number] and the odd * And [by] the night when it passes * Is there [not] in [All] that an oath [sufficient] for one of reason? *

Have you not considered how your Lord dealt with ‘Ād – * [With] Iram – who had lofty pillars * The likes of whom had never been created in the land? * And [with] Thamūd, who carved out the rocks in the valley? * And [with] Pharaoh, owner of stakes – * [All of] whom transgressed in the lands * And increased therein the corruption * So your Lord poured upon them a scourge of punishment * Indeed, your Lord is in observation}.¹

❖ Topic of the Verses:

Clarifying the consequence of tyranny.

❖ Difficult Words Explained:

Arabic term	Transliteration	Meaning
وَأَيَّامٍ عَشْرٍ	wa-layālin ‘ashr	An oath by the first ten nights of Dhū al-Ḥijjah and their virtuous deeds
وَالشَّفَعِ وَالْوَتْرِ	wa-sh-shaf‘i wa-l-watr	An oath by every even and odd number
وَاللَّيْلِ إِذَا يَأْسُرُ	wa-l-layli idhā yasr	When the night passes with its darkness
لِذِي حِجْرٍ	li-dhī ḥijr	One who possesses intellect
إِرَمَ	Iram	The tribe of ‘Ād
ذَاتِ الْعِمَادِ	dhāt al-‘imād	Possessing strength and lofty pillar-built structures
جَابُوا	jābū	They cut through
بِالْوَادِ	bi-l-wādī	Wādī al-Qurā in north-west Arabia
ذِي الْأَوْتَادِ	dhī al-awtād	Owner of armies who upheld his dominion
لَبِئْسَ صَادٍ	la-bi-l-mirṣād	Observing the sinners, granting them respite, then seizing them

❖ Overall Meaning:

The sūrah begins with four great oaths that encompass remarkable phenomena, each pointing the person of sound intellect to the power of their Creator and His right to be worshipped alone. The verses then recount the fate of earlier nations — ‘Ād, Thamūd, and Pharaoh — and what befell them as a result of rejecting their messengers. The reminder warns the Quraysh and all disbelievers that the same fate awaits those who follow their path of denial.

❖ Benefits from the Sūrah:

1. The virtue of the first ten days of Dhū al-Ḥijjah over all other days of the year.
2. These created signs, replete with profound wisdom and marvellous design, are compelling proof for belief in their Maker and Originator.
3. A sound intellect leads its possessor to know Allah and believe in Him.
4. The cause of the removal of blessings from past nations, and their replacement with punishment, was their tyranny and disbelief, aided by the very blessings Allah had granted them.
5. Remembering the conditions of past nations serves as a lesson and admonition.



Monday: Ḥadīth Module – Encouragement to Have Khushū‘ (Humility) in Prayer

On the authority of Abū Ayyūb al-Anṣārī (may Allah be pleased with him) who said: A man came to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) and said: Give me advice and keep it brief. He said: **"When you stand for prayer, pray the prayer of one bidding farewell. Do not speak with words for which you will have to apologize tomorrow. And give up hope in what is in people’s hands."** ¹

❖ Explanation:

This ḥadīth contains great pieces of advice which, if acted upon, will complete a person’s affairs and bring them success:

1. **Perfecting the prayer** by completing its pillars, obligations, and recommended acts; achieving the station of iḥsān within it; and praying with the awareness that it is a farewell prayer, as if one will not pray again. Such a prayer prevents the person from every vile character and encourages every noble trait, as it enlightens the heart and increases faith.
2. **Guarding the tongue** so that one avoids speaking words for which an apology would later be required. Once a word leaves one’s mouth, it takes control over the speaker, and it may cause harm that cannot be undone. Apology may be due either to Allah — through repentance, since avoiding sin is better than seeking forgiveness — or to people, whose rights can only be restored by seeking pardon and making amends.
3. **Relying solely upon Allah** and giving up hope in what people possess in both worldly and religious matters. One should ask only Allah and hope only in His bounty, for despairing of what is in people’s hands is a safeguard, and whoever gives up hope in something becomes independent of it.

❖ Benefits from the Ḥadīth:

1. The importance of establishing prayer in a way that fulfils its pillars, obligations, and recommended acts.
2. The importance of khushū‘ (humility) and presence of heart in prayer, with awareness of conversing with Allah.
3. The Muslim should guard his tongue and avoid speaking words that might later require criticism or apology.
4. The necessity of relying upon Allah for provision, depending on Him, asking Him from His bounty, and being independent of people.

¹ Aḥmad (23545).

Tuesday: 'Aqīdah Module – Causes and Means of Shirk

Shirk — particularly major shirk — is extremely dangerous. The Sharī'ah has closed every means that could lead to it, and the Prophet (may Allah's ṣalāh and abundant salām be upon him) warned against every cause that leads to it.

Among the prohibited causes and means are:

1. Excessiveness regarding the righteous:

This is the greatest cause of shirk with Allah, as the Messenger (may Allah's ṣalāh and abundant salām be upon him) said: "**Beware of exaggeration, for it was only exaggeration that destroyed those before you.**"¹ It was due to such exaggeration regarding the righteous that shirk first appeared on earth — in the time of the people of Nūḥ. When they perished, Shayṭān inspired their people to erect monuments at their gathering places and name them after them. They did so, but did not worship them until that generation died and knowledge was forgotten; then they were worshipped.²

This is from the deception of Shayṭān: first calling to excessiveness in veneration of the righteous and their graves, then planting in people's hearts attachment to them — claiming that du'ā' near them is answered — and finally transferring them to the stage of calling upon the one in the grave, worshipping him, making his grave an idol, circumambulating it, and slaughtering at it.

2. Building mosques upon graves and making images therein:

The Prophet (may Allah's ṣalāh and abundant salām be upon him) strongly warned against this. When Umm Ḥabībah and Umm Salamah (may Allah be pleased with them) mentioned to the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) a church they had seen in Abyssinia that had images in it, he said: "**Indeed, those people, when a righteous man among them died, they would build a mosque over his grave and make images therein; they will be the worst of creation with Allah on the Day of Resurrection.**"³

He also said: "**O Allah, do not make my grave an idol to be worshipped. May Allah curse a people who took the graves of their Prophets as places of prayer.**"⁴

And he said: "**Indeed, those before you used to take the graves of their Prophets as places of prayer. Beware! Do not take graves as places of prayer, for I forbid you from that.**"⁵

3. Building structures upon graves, plastering them, erecting domes over them, and the like

This too is among the clear causes of shirk. Jābir (may Allah be pleased with him) said: "The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) forbade plastering a grave, sitting upon it, and building upon it."⁶

¹ Aḥmad (1851), al-Nasā'ī (3057).

² Al-Bukhārī (4920).

³ Al-Bukhārī (3873), Muslim (528).

⁴ Al-Bukhārī (437), Muslim (530).

⁵ Muslim (532).

⁶ Muslim (970).



Wednesday: Fiqh Module – Ṣalāt al-Ḍuḥā

❖ Definition:

It is the prayer performed at the beginning of the day, between the sun's elevation and its zenith.

❖ Virtue:

A number of aḥādīth have been narrated encouraging Ṣalāt al-Ḍuḥā and mentioning its virtue, including:

On the authority of Abū Hurayrah (may Allah be pleased with him) who said: My close friend advised me with three things: fasting three days of every month, praying two rak'ahs of Ḍuḥā, and that I should perform witr before sleeping. ¹

The saying of the Prophet (may Allah's ṣalāh and abundant salām be upon him): **"Every morning, charity is due from every joint of one of you. Every glorification is charity, every praise is charity, every declaration of Lā ilāha illā Allāh is charity, every declaration of Allāhu Akbar is charity, enjoining good is charity, and forbidding evil is charity. And it suffices from all of that two rak'ahs which one prays from Ḍuḥā."** ²

❖ Time:

Its time begins from when the sun rises to the height of a spear — approximately fifteen minutes after sunrise — and lasts until shortly before noon, i.e., about fifteen minutes before the adhān of Zuhr.

The best time for it is at its end, when the heat becomes intense, due to the saying of the Prophet (may Allah's ṣalāh and abundant salām be upon him): **"The prayer of the oft-returning is when the young camels feel the heat of the sand."** ³

The meaning: when the ground becomes hot and the young camels kneel down from the intensity of the heat.

❖ Benefits from the Text:

1. Ṣalāt al-Ḍuḥā is a Sunnah that the Prophet (may Allah's ṣalāh and abundant salām be upon him) encouraged.
2. It can be prayed at any time between about fifteen minutes after sunrise and fifteen minutes before Zuhr.
3. Performing it in the late morning, when the heat is intense, is most virtuous.
4. It is a means of fulfilling daily charity due upon every joint in the body.

¹ al-Bukhārī (1178), Muslim (721).

² Muslim (720).

³ Muslim (748).

Thursday: Sīrah Module – Battle of Banū Qurayzah

❖ Date:

It took place in the fifth year after the Hijrah, following the Muslims' return from the Battle of al-Aḥzāb.

❖ Cause:

Its cause was that Banū Qurayzah broke their covenant and joined the confederates. Jibrīl (peace be upon him) came to the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) after his return from al-Aḥzāb and said: "You have laid down the arms, but by Allah, we have not laid them down. Go out to them." He said: "**To where?**" He said: "Here," and pointed towards Banū Qurayzah. ¹

❖ Events:

The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) ordered a caller to announce to the people: "**None of you should pray 'Aṣr except in the land of Banū Qurayzah.**" ² He appointed Ibn Umm Maktūm over Madīnah and set out with three thousand Muslims towards the territory of Banū Qurayzah, carrying the banner with 'Alī ibn Abī Ṭālib (may Allah be pleased with him). They laid siege to their land, and when their leader Ka'b ibn Asad saw this, he offered his people three options:

1. To embrace Islam and join Muḥammad in his religion.
2. To kill their women and children, then go forth to fight.
3. To launch a surprise attack on the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) and his companions on a Saturday when the Muslims would feel secure from them.

They refused all three. ³ The siege lasted twenty-five nights, and Allah cast terror into their hearts, so they could not endure it and agreed to submit to the judgment of the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him).

❖ Outcome:

When they submitted to his judgment, the Aws said: "O Messenger of Allah, you have done for Banū Qaynuqā' as you know, and they were the allies of al-Khazraj; these are our allies." He said: "**Will you not be pleased that a man from among you should judge concerning them?**" They said: "Yes." The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: "**Then it will be for Sa'd ibn Mu'adh.**" They said: "We are pleased." The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) sent for Sa'd ibn Mu'adh, who was in Madīnah wounded from the Battle of al-Aḥzāb.

¹ Al-Bukhārī (4117).

² Al-Bukhārī (4119).

³ Al-Fuṣūl (173).



He came riding a donkey while they were saying to him: “Treat your allies well, for the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) has appointed you to judge in their case.”

When Sa‘d reached the Prophet (may Allah’s ṣalāh and abundant salām be upon him), they dismounted him and said: **“O Sa‘d, these people have submitted to your judgment.”** He said: “My judgment is binding upon them?” They said: “Yes, and upon the Muslims.” He said: “And upon those here?” gesturing toward the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) in reverence. He said: **“Yes, and upon me.”** Sa‘d said: “Then I judge that their fighting men be killed and their women and children taken captive.” The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“You have judged with the judgment of the King.”** ¹

The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) ordered that every male who had reached maturity be executed, while those who had not were spared. Their necks were struck in trenches dug in the marketplace of Madīnah. They numbered between six hundred and seven hundred. Among those killed was the leader of Banū al-Naḍīr, Ḥuyayy ibn Akḥṭab, who had entered the fort of Banū Qurayzah during the Battle of al-Aḥzāb and urged them to break the covenant. The wealth of Banū Qurayzah was distributed among the Muslims — one share for each foot soldier, and three shares for each cavalryman. On that day, there were thirty-six cavalymen among the Muslims. ²

¹ Al-Bukhārī (4122), Muslim (1769).

² Al-Fuṣūl (175).

Saturday: Ṣaḥābah Module – Ja‘far ibn Abī Ṭālib (may Allah be pleased with him)

❖ Name and Birth:

He is Abū ‘Abd Allāh Ja‘far ibn Abī Ṭālib ibn ‘Abd al-Muṭṭalib, the cousin of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) and the full brother of ‘Alī (may Allah be pleased with him).

He was born in Makkah thirty-four years before the Hijrah, making him ten years older than his brother ‘Alī.

❖ Life and Virtues:

Ja‘far (may Allah be pleased with him) was among the early converts to Islam. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) praised him, saying to him: **"You resemble me in appearance and in character."** ¹

Abū Hurayrah (may Allah be pleased with him) said: "No one rode a mount, wore sandals, or walked upon the earth after the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) better than Ja‘far ibn Abī Ṭālib." ²

He (may Allah be pleased with him) loved the poor, would sit with them, and serve them. Abū Hurayrah (may Allah be pleased with him) said: "Ja‘far was the best of people to the poor." ³

He migrated to Abyssinia, and through his good manners and strong argument, al-Najashi and those with him embraced Islam. He defended the Muslim emigrants in Abyssinia when a delegation from Quraysh came requesting their extradition. He recited to al-Najashi the opening of Sūrat Maryam, and al-Najashi wept until his beard was soaked, and the bishops wept until they wet their scrolls. Then al-Najashi said: "Indeed, this speech comes from the same source as that which Mūsā brought." ⁴ Ja‘far remained in Abyssinia until the seventh year after the Hijrah, then returned to Madīnah while the Prophet (may Allah’s ṣalāh and abundant salām be upon him) was at Khaybar. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) rejoiced upon seeing him, kissed him between the eyes, and said: **"I do not know which makes me happier: the conquest of Khaybar or the arrival of Ja‘far."** ⁵

❖ Death:

He was martyred at the age of forty during the Battle of Mu’tah in Jumādā al-Ūlā, in the eighth year after the Hijrah. ‘Abd Allāh ibn ‘Umar (may Allah be pleased with him) said: "I stood over Ja‘far on that day when he was killed and counted fifty wounds on him, none of which were on his back." ⁶

¹ Ibn Ḥibbān (7046).

² Al-Iṣābah (1/237).

³ Al-Bukhārī (5432).

⁴ Siyar A‘lām al-Nubalā’ (1/216).

⁵ Al-Bidāyah wa-al-Nihāyah (4/207).

⁶ Al-Bukhārī (4260).



The Prophet (may Allah's ṣalāh and abundant salām be upon him) grieved deeply for him and gave him glad tidings of a special blessing in Paradise, saying: **"I saw Ja'far ibn Abī Ṭālib flying in Paradise with the angels with two wings."**¹

❖ **Lessons from His Life:**

1. His steadfastness in Islam from the earliest days.
2. His courage in defending the Muslims in front of foreign rulers.
3. His love for the poor and service to them.
4. His martyrdom in the path of Allah as a model of sacrifice.

¹ Al-Tirmidhī (3763).

Weekly Knowledge Test – Week 29

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of 'Dhī al-Awtād'?	[a] Owner of great wealth [b] Owner of buildings and palaces [c] Owner of troops who established his rule	c
Ḥadīth Module	People's rights are only dropped by:	[a] Seeking forgiveness [b] Doing many good deeds [c] Seeking pardon and forgiveness from them	c
'Aqīdah Module	From the causes and means leading to major shirk:	[a] Clustering of graves [b] Exaggeration in regard to the righteous [c] Extravagance in living	b
Fiqh Module	The one whom the Prophet (may Allah's ṣalāh and abundant salām be upon him) advised with Ṣalāt al-Ḍuḥā was:	[a] Abū Hurayrah [b] Ibn Mas'ūd [c] Jābir ibn 'Abd Allāh	a
Sīrah Module	The cause of the Battle of Banū Qurayzah was:	[a] They killed a Muslim boy [b] They exposed the 'awrah of a Muslim woman in the market [c] They broke the covenant and joined the Confederates	c
Ṣaḥābah Module	Among those who embraced Islam at the hands of Ja'far (may Allah be pleased with him):	[a] al-Najāshī [b] al-Muqawqis [c] Ibn al-Julanda	c



Week thirty

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Sunday: Tafsīr Module – Sūrat al-Fajr (Part 2)

{So as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me." * But when He tries him and restricts his provision, he says, "My Lord has humiliated me." * No! But you do not honor the orphan * And you do not encourage one another to feed the poor * And you consume inheritance, devouring it altogether * And you love wealth with immense love. * No! When the earth has been leveled, pounded and crushed * And your Lord has come and the angels, rank upon rank * And Hell is brought that Day – on that Day man will remember, but how will that remembrance avail him? * He will say, "Oh, I wish I had sent ahead [some good] for my life." * So, on that Day none will punish [as severely] as His punishment, * And none will bind [as severely] as His binding. * [To the righteous it will be said], "O reassured soul, * Return to your Lord, well-pleased and pleasing [to Him], * And enter among My [righteous] servants * And enter My Paradise."}

❖ Topic of the Verses:

A reminder of the wisdom of trials and a warning of the Hereafter.

❖ Difficult Words Explained:

Arabic word	Transliteration	Meaning
اِبْتَلَاهُ	ibtalāhu	Tested him
فَقَدَرَ	faqadara	Restricted
وَلَا تَحَاضُّونَ	wa-lā taḥāḍḍūna	You do not urge one another
التَّرَاثِ	al-turāth	Inheritance
لَمَّا	lammā	Completely, excessively
جَمًّا	jammā	Profusely
دَكًّا	dakkā	Crushed, leveled
وَجَاءَ رَبُّكَ	wa-jā' a rabbuka	A coming befitting His Majesty; for judgment between the servants
صَفًّا صَفًّا	ṣaffan ṣaffan	Many ranks
وَأَنَّى لَهُ الذِّكْرَى	wa-annā lahu al-dhikrā	The remembrance will not benefit him; its time has passed
وَلَا يُوثِقُ	wa-lā yūthiqu	Will not bind
وَتَأْقَاهُ	wathāqahu	As in binding with chains and shackles

❖ Overall Meaning:

These verses establish the divine law of Allah in testing His servants with both ease and hardship. Giving provision is not always a sign of His pleasure, nor is restriction always a sign of His anger. Rather, He tests some with blessings and others with deprivation. The discourse then



shifts to rebuke the audience for their neglect of orphans and the needy, and their greed for wealth and inheritance, showing their preference for the fleeting worldly life over the eternal Hereafter.

The sūrah concludes by depicting the terrors of the Day of Resurrection and the regret of the negligent when they see the Hellfire, wishing they had sent forth righteous deeds. At that moment, regret will be of no benefit. In contrast, the reassured soul that lived a life of faith and righteous action will be called to enter Paradise among the honored servants of Allah.

❖ **Benefits from the Sūrah:**

1. Wealth expansion is not necessarily a sign of honor from Allah, nor is restriction a sign of humiliation.
2. A believer accepts Allah's decree: showing gratitude when given and patience when tested.
3. Among the qualities of a believer is honoring the orphan and encouraging the feeding of the poor and needy.
4. On the Day of Resurrection, regret will not help those who neglected righteous deeds.
5. Inheritance must be given to its rightful heirs, male or female, young or old.

Monday: Ḥadīth Module – The Prohibition of Wishing for Death Due to Hardship

On the authority of Anas (may Allah be pleased with him) who said: The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"None of you should wish for death because of a harm that has befallen him. But if he must wish for death, then let him say: 'O Allah, keep me alive as long as life is better for me, and cause me to die when death is better for me.'"** ¹

❖ Explanation:

This ḥadīth contains a prohibition against wishing for death due to harm that has afflicted a person—such as illness, poverty, fear, or severe hardship—because doing so carries many harms, including:

- It reflects discontent and impatience with Allah's decree, whereas the believer is commanded to be patient and seek reward.
- It weakens the soul, leads to despair, and causes lethargy and inaction.
- Death ends a person's opportunity to perform righteous deeds, which he is in dire need of.
- One does not know what will come after death; it could be far worse, such as the torment and trials of the grave.

What is required from the servant is to be patient with the harm that has befallen him and to entrust the matter to his Lord, who knows what is best and most beneficial for him. For this reason, the Prophet (may Allah's ṣalāh and abundant salām be upon him) said at the end of the ḥadīth: **"If one of you must wish for death, then let him say: O Allah, keep me alive as long as life is good for me, and cause me to die when death is better for me."** ¹

❖ Benefits from the Ḥadīth:

1. It is prohibited to wish for death because of harm such as poverty, illness, or fear.
2. It is recommended for the believer, when severely distressed, to be patient and turn to Allah in supplication.
3. A Muslim must rely upon Allah and entrust all affairs to Him, for He knows what is best for His servant.
4. Life is a gift from Allah and an opportunity for great success; a Muslim should value it by filling it with faith and righteous deeds.
5. The Sunnah permits wishing for death only when fearing trials in religion, as in the Prophet's supplication: **"And if You will that Your servants be afflicted with tribulation, then take me to You without being tried."** ²

¹ Al-Bukhārī (6351), Muslim (2680).

² Al-Tirmidhī (3235).



Tuesday: ‘Aqīdah Module – Disbelief: Definition and Types

Kufr (disbelief): is the opposite of īmān (faith). Just as īmān is comprised of speech, action, and belief, kufr may also occur through speech, action, belief, doubt, or abandonment. Disbelief occurs through not believing in Allah or in any part of His religion—whether due to denial, doubt, arrogance, or following desires—and also through actions or statements that the Sharī‘ah deems to be kufr.

In the Qur’ān, there is a severe warning against kufr, along with threats of punishment: Allah, Exalted be He, says: **{Indeed, Allah has cursed the disbelievers and prepared for them a blazing Fire. Abiding therein forever, they will not find a protector or a helper * The Day their faces will be turned about in the Fire, they will say, ‘Oh, would that we had obeyed Allah and obeyed the Messenger.’}**¹

❖ The Two Main Categories of Disbelief:

1. **Major Disbelief (Kufr Akbar)** – This expels one from Islām. It is of five types:
 - 1. Disbelief of Denial – Allah, Exalted be He, says: **{And who is more unjust than one who invents a lie about Allah or denies the truth when it comes to him? Is there not in Hell a [sufficient] residence for the disbelievers?}**.²
 - 2. Disbelief of Refusal and Arrogance – Allah, Exalted be He, says: **{And [mention] when We said to the angels, ‘Prostrate to Adam,’ and they prostrated except for Iblīs. He refused and was arrogant and became of the disbelievers.}**.³
 - 3. Disbelief of Doubt – Allah, Exalted be He, says: **{And he entered his garden while he was unjust to himself. He said, “I do not think that this will perish—ever. And I do not think the Hour will occur. And if I should be brought back to my Lord, I will surely find better than this as a return.” His companion said to him while he was conversing with him, “Have you disbelieved in He who created you from dust, then from a sperm-drop, then proportioned you as a man? But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone.”}**.⁴
 - 4. Disbelief of Turning Away – Allah, Exalted be He, says: **{And those who disbelieve turn away from that of which they are warned.}**.⁵
 - 5. Disbelief of Hypocrisy – Allah, Exalted be He, says: **{That is because they believed, and then they disbelieved; so, their hearts were sealed, and they do not understand.}**.⁶

¹ [Al-Aḥzāb: 64–66].

² [Al-‘Ankabūt: 68].

³ [Al-Baqarah: 34].

⁴ [Al-Kahf: 35–38].

⁵ [Al-Aḥqāf: 3].

⁶ [Al-Munāfiqūn: 3].

2. **Minor Disbelief** – Also called “practical disbelief,” it is that which the Sharī‘ah has termed kufr but does not reach the level of major disbelief. Examples include:
- The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"Two practices among the people are acts of disbelief: reviling lineage and wailing over the dead."**¹
 - Swearing by other than Allah: **"Whoever swears by other than Allah has committed disbelief or shirk."**²
 - Fighting a Muslim: **"Insulting a Muslim is wickedness, and fighting him is disbelief."**³

¹ Muslim (67).

² Al-Tirmidhī (1535), Abū Dāwūd (3251).

³ Al-Bukhārī (48), Muslim (64).



Wednesday: Fiqh Module – Times of Prohibition (For Prayer)

❖ Explanation of the Times of Prohibition:

The Sharī‘ah has clarified the times in which voluntary prayers are prohibited:

1. **First time:** From the break of dawn until the sun rises and ascends the height of a spear (approximately a quarter of an hour after sunrise).
2. **Second time:** When the sun is at its zenith, before Zuhr, for about a quarter of an hour, until it declines and the time for Zuhr begins.
3. **Third time:** From after ‘Aṣr prayer until the sun sets.

❖ Evidences:

- The statement of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him): **"There is no prayer after Fajr until the sun rises, and no prayer after ‘Aṣr until the sun sets."** ¹
- The ḥadīth of ‘Uqbah ibn ‘Āmir (may Allah be pleased with him): **"There are three hours during which the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) forbade us to pray or bury our dead: when the sun rises and is ascending until it has risen, when it is at its zenith until it declines, and when it inclines to set until it has completely set."** ²

❖ Ruling on Prayer in the Times of Prohibition:

It is not permissible to offer voluntary prayers during these times, except for those cases which have been excluded by textual evidence, such as:

1. Making up missed obligatory prayers along with their regular Sunnah prayers, due to the statement of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him): **"Whoever sleeps through a prayer or forgets it, let him pray it when he remembers it."** ³
2. Performing prayers that are connected to specific reasons, such as the funeral prayer, the prayer of greeting the masjid, and the two rak‘ahs of ṭawāf.

❖ Wisdom Behind Specifying These Times for Prohibition:

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) explained that the disbelievers worship the sun at its rising and setting, so the Muslim is forbidden from resembling them at these times. He said: **"It rises between the horns of Shayṭān, and at that time the disbelievers prostrate to it."**

¹ Al-Bukhārī (586), Muslim (827).

² Muslim (831).

³ Muslim (684).

And he also said: **"It sets between the horns of Shayṭān, and at that time the disbelievers prostrate to it."** ¹ As for when it is at its zenith, he said: **"At that time Hell is heated up."** ²

¹ Muslim (832).

² Muslim (832).



Thursday: Sīrah Module – Bay‘at al-Riḍwān

❖ Date:

It occurred in the month of Dhū al-Qa‘dah, in the sixth year after the Hijrah.

❖ Causes:

Its story began when the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) saw in a dream that he and his Companions had entered al-Masjid al-Ḥarām, taken the keys of the Ka‘bah, performed ṭawāf, and ‘umrah. He informed his Companions of this, so they rejoiced and were optimistic, thinking it would happen that very year. Allah informed His Messenger that he would indeed perform ‘umrah, so they prepared to go with him. ¹

❖ Events:

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) set out with his Companions in the state of iḥrām towards Makkah, without weapons, numbering around 1,500. As they approached Makkah, Quraysh learned of their coming, gathered their allies, and went out to prevent them from performing ‘umrah. Khālīd ibn al-Walīd, before his acceptance of Islam, advanced with 200 horsemen at Kura‘ al-Ghamīm, but the Prophet (may Allah’s ṣalāh and abundant salām be upon him) changed his route, taking the path of al-Ḥudaybiyyah from the lower side of Makkah. ² Khālīd then went ahead to warn Quraysh.

Quraysh sent envoys to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) to stop him from entering Makkah. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) assured them that he had not come to fight. He then sent ‘Uthmān ibn ‘Affān (may Allah be pleased with him) as an emissary to confirm his peaceful intent. ‘Uthmān entered Makkah, where they offered him the chance to perform ṭawāf, but he refused until the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) did so. Quraysh then detained him. ³

❖ Outcome:

News reached the Prophet (may Allah’s ṣalāh and abundant salām be upon him) and the Muslims that ‘Uthmān (may Allah be pleased with him) had been killed. At that, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) called his Companions to pledge allegiance to him, and they pledged that they would not flee, and some pledged to fight to the death. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) took his own hand and said: **"This is on behalf of ‘Uthmān."** ⁴

¹ Tafsīr al-Ṭabarī (22/257).

² Al-Bukhārī (2731).

³ Al-Bidāyah wa-al-Nihāyah (4/167).

⁴ Al-Bidāyah wa-al-Nihāyah (4/168).

This pledge took place under a tree and became known as Bay‘at al-Riḍwān. Allah, Exalted be He, said regarding it: **{Indeed, Allah was pleased with the believers when they pledged allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with a near victory.}**⁵ The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) also said: **"None of those who gave the pledge under the tree will enter the Fire."**⁶

¹ [Al-Fatḥ: 18].

² Abū Dāwūd (4653).



Saturday: Ṣaḥābah Module – Ḥamzah ibn ‘Abd al-Muṭṭalib (may Allah be pleased with him)

❖ His Name and Birth:

He is the noble Companion Ḥamzah ibn ‘Abd al-Muṭṭalib ibn Hāshim ibn ‘Abd Manāf, the paternal uncle of the Prophet (may Allah’s ṣalāh and abundant salām be upon him), and his foster brother through suckling. He was called “the Lion of Allah and the Lion of His Messenger,” and was given the kunyas Abū ‘Umārah and Abū Ya‘lā after his two sons, ‘Umārah and Ya‘lā.

He was born in Makkah in the year 54 before the Hijrah.

❖ His Life and Virtues:

Ḥamzah (may Allah be pleased with him) was generous and noble, strong in build, with a reddish complexion. In battles his eyes would redden when he became angry.

He had taken part in wars and fighting before Islam, such as the battle of al-Fijār and others. He was the bravest young man in Quraysh, the firmest of them, and the boldest in advancing.

He accepted Islam in the latter part of the sixth year after the beginning of the Prophethood, in support of the Prophet (may Allah’s ṣalāh and abundant salām be upon him), after Abū Jahl – the Pharaoh of this Ummah – had harmed the Prophet and struck his head with a stone. When Ḥamzah learned of this, he rushed out without hesitation and confronted Abū Jahl, saying: “Do you insult my nephew while I am upon his religion?!” He then struck him with his bow, causing him a severe wound.¹

At first, Ḥamzah’s Islam was driven by zeal, but soon Allah expanded his chest to the religion, and through him the Muslims gained honor and strength. Quraysh were then restrained from some of the harm they inflicted.

Ḥamzah (may Allah be pleased with him) witnessed the Battle of Badr, in which he fought with great valor. One of the captives of the disbelievers asked: “Who is the man marked with an ostrich feather?” They said: “That is Ḥamzah.” He replied: “He is the one who has afflicted us with what you see!”²

He was also present at the Battle of Uḥud, fighting in front of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) with two swords, saying: “I am the Lion of Allah.”³ He killed thirty-one of the polytheists. While he was in this state, he stumbled and fell onto his back, and his armor shifted, exposing his stomach. Wahshī the Abyssinian, the freed slave of Jubayr ibn Muṭ‘im, hurled his spear at him and killed him. The idolaters then mutilated his body.

¹ Jaliyyat al-Awliyā’ (2/673).

² Zād al-Ma‘ād (3/166).

³ Reported by al-Hākim (3/194).

When the Prophet (may Allah’s ṣalāh and abundant salām be upon him) saw him, he grieved deeply and felt intense sorrow. He said: “**The Master of the Martyrs is Ḥamzah ibn ‘Abd al-Muṭṭalib.**”¹

❖ **His Death:**

He was martyred on the day of Uḥud at the age of fifty-nine. He was buried along with his nephew, ‘Abd Allāh ibn Jaḥsh, in the same grave.

¹ Reported by al-Ḥākim (no. 4884).



Weekly Knowledge Test – Week 30

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of ‘Qudira ‘alayhi rizquh’?	[a] Restricted it. [b] Expanded it. [c] Consumed it.	a
Ḥadīth Module	It is recommended for the believer, when calamities intensify upon him, to:	[a] Surrender to them and submit. [b] Be patient and turn to Allah in supplication and prayer. [c] Move from his country to another.	b
‘Aqīdah Module	From the types of major disbelief (kufr akbar) is:	[a] Hidden shirk. [b] Refusal and arrogance. [c] Wailing.	b
Fiqh Module	From the times in which voluntary prayer is prohibited:	[a] After Fajr prayer. [b] After Zuhr prayer. [c] After Maghrib prayer.	a
Sīrah Module	From the causes of Bay‘at al-Riḍwān:	[a] The arrival of the Roman army. [b] The gathering of the Confederates. [c] The rumor of ‘Uthmān’s killing.	c
Ṣaḥābah Module	Ḥamzah (may Allah be pleased with him) was martyred in:	[a] The Battle of Badr. [b] The Battle of Uḥud. [c] The Battle of al-Khandaq.	b

Week thirty-one

To access the audio version:
On the *Daily Modules channel* from *al-Mawārid al-'Ilmiyyah*:

YouTube

Telegram

SoundCloud



Sunday: Tafsīr Module – Sūrat al-Ghāshiyah (Part 1)

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

{Has there reached you the report of the Overwhelming Event? Faces, that Day, will be humbled, laboring [hard] and exhausted. They will [enter to] burn in an intensely hot Fire.

They will be given drink from a boiling spring. They will have no food except from a poisonous, thorny plant, which neither nourishes nor avails against hunger. [Other] faces, that Day, will show pleasure, with their effort [in the world] well-pleased. In an elevated Garden, wherein they will hear no unsuitable speech. Within it is a flowing spring. Within it are raised couches, and cups put in place, and cushions lined up, and fine carpets spread out.}

❖ Theme of the Verses:

A reminder of the Hereafter and what it contains of reward and punishment.

❖ Difficult Words Explained:

Arabic term	Transliteration	Meaning
الغاشية	al-Ghāshiyah	The Day of Resurrection that will overwhelm people with its terrors.
خاشعة	khāshī‘ah	Humbled, subdued, broken.
عاملة ناصبة	‘āmilah nāṣibah	Weary and exhausted from toil in the Fire.
تصلى ناراً	taṣlā nāran	Enter into the Fire and endure its heat.
حامية	ḥāmiyah	Intensely blazing.
آنية	āniyah	Extremely hot.
ضريع	ḍarī‘	A thorny plant of the worst kind.
لسعيها	lisa‘yihā	For their deeds in obedience to Allah in the world.
لاغية	lāghiyah	Any vain, false, or useless talk.
فيها عين جارية	fīhā ‘aynun jāriyah	A spring of water flowing continuously.
فيها سرر مرفوعة	fīhā sururun marfū‘ah	Raised couches and seats of honor.
وأكواب موضوعة	wa-akwābun mawḍū‘ah	Cups prepared and set for drinking.
ونمارق	wa-namāriq	Cushions.
وزرابي مبنوثة	wa-zarābī mabthūthah	Carpets spread out.

❖ Overall Meaning:

The verses clarify that on the Day of Resurrection, the faces of the disbelievers will be downcast and humbled, struck by humiliation and disgrace. They will be fatigued from chains and shackles, scorched by a Fire of utmost intensity, and made to drink from a spring of extreme heat. Their only food will be the thorny shrub, one of the worst and most detestable types of sustenance, which offers no nourishment and does not relieve hunger.

In contrast, the believers on that Day will be in bliss, joy, and delight, with its signs visible upon their faces. They will be pleased with Allah's reward for their deeds. Their speech will be pure, beneficial, and pleasing to the heart, filled with remembrance of Allah and gratitude for His abundant blessings. Springs will gush forth around them for them to direct as they wish. Their gatherings will be adorned with cups, couches, cushions, and carpets, arranged in beauty and honor, bringing joy to their eyes and comfort to their souls.

❖ Benefits from the Sūrah:

1. A reminder of the types of punishment awaiting the wretched: humiliation, disgrace, exhausting toil, burning in the Fire, drinking scalding water, and eating from *ḍarī'*.
2. That the faces of the believers in Paradise will be radiant, reflecting joy, bliss, and satisfaction.
3. That the delights of Paradise are varied—food, drink, trees, palaces, rivers, and *hūr al-ʿīn*—yet the greatest of all is seeing Allah and attaining His pleasure.
4. That one of the greatest irritants to the human soul—vain, false, and useless speech—will be absent from Paradise, as Allah has purified the hearing of the believers from it.



Monday: Ḥadīth Module – The Virtue of Remembering Allah

On the authority of Abū Mūsā al-Ash‘arī (may Allah be pleased with him) who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"The example of the one who remembers his Lord and the one who does not remember Him is like that of the living and the dead."** ¹

❖ Explanation:

This is among the most eloquent ḥadīths highlighting the importance and virtue of dhikr (remembrance of Allah). It likens dhikr to the soul for the body: the more a servant remembers Allah, the more alive they are in spirit—recognizing good as good, evil as evil, truth as truth, and falsehood as falsehood.

Conversely, the one who neglects the remembrance of Allah resembles a dead person—present in body but lifeless in heart, having no real benefit or existence of worth. As Allah, Exalted be He, says: **{And is one who was dead and We gave him life and made for him a light by which to walk among the people like one who is in darkness, never to emerge therefrom?}** ²

❖ Benefits from the Ḥadīth:

1. This ḥadīth proves that dhikr is the life of the soul, just as the soul is the life of the body—and this alone is encouragement enough to engage in it.
2. The heart, when it remains long without remembering Allah, becomes hardened—distancing it from doing good deeds.
3. Deliverance from the death and hardness of the heart lies in frequent remembrance of Allah, Exalted be He.

¹ Al-Bukhārī (6407).

² [Al-An‘ām: 122].

Tuesday: 'Aqīdah Module – Hypocrisy: Definition and Types

❖ The Danger of Hypocrisy:

Allah, Exalted be He, has described the hypocrites in more than one verse with every evil trait. He says: **{Indeed, the hypocrites will be in the lowest depths of the Fire.}** ¹ And He says: **{They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not. In their hearts is a disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie.}** ²

Due to the great danger of hypocrisy, the Companions (may Allah be pleased with them) feared falling into it. Ibn Abī Mulaykah said: "I met thirty of the Companions of the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him), all of them fearing hypocrisy for themselves." ³

❖ Types of Hypocrisy:

Hypocrisy is of two types: doctrinal and practical.

1. Doctrinal Hypocrisy:

This is to outwardly display Islam while concealing disbelief, which is the major hypocrisy. Among its forms are:

- Believing the Messenger (may Allah's ṣalāh and abundant salām be upon him) to be lying, or denying part of what he brought.
- Hating the Messenger (may Allah's ṣalāh and abundant salām be upon him), or hating part of what he brought.
- Disliking the victory of Islam, and rejoicing at its weakness.

2. Practical Hypocrisy:

This is the lesser hypocrisy. It refers to deeds that have been described as hypocrisy and are from the actions of hypocrites, without expelling faith from the heart. This type does not expel one from the religion, but it is a means leading to that.

Among its forms is what the Prophet (may Allah's ṣalāh and abundant salām be upon him) mentioned in his saying: **"Four traits, if they are in a person, make him a pure hypocrite; and if he has one of them, he has a trait of hypocrisy until he gives it up: when he speaks, he lies; when he makes a covenant, he betrays; when he makes a promise, he breaks it; and when he disputes, he transgresses."** ⁴

Another form is abandoning the congregational prayer in the mosque, as it is from the characteristics of the hypocrites.

¹ [Al-Nisā': 145].

² [Al-Baqarah: 9–10].

³ Al-Bukhārī, mu'allaq (48).

⁴ Al-Bukhārī (34), Muslim (58).



❖ **Differences Between Major and Minor Hypocrisy:**

The texts have made clear that there are differences between major and minor hypocrisy, the most important of which are:

1. Major hypocrisy expels one from Islam; minor hypocrisy does not.
2. Major hypocrisy relates to belief, while minor hypocrisy relates to actions without affecting belief.
3. Major hypocrisy never occurs from a believer, whereas minor hypocrisy may occur from a believer.
4. The one who commits major hypocrisy rarely repents, while the one who commits minor hypocrisy may repent.

Wednesday: Fiqh Module – Jumu‘ah Prayer

❖ Its Virtue:

Friday is the best day of the week. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"The best day on which the sun has risen is Friday. On it, Adam was created, on it he was admitted to Paradise, and on it he was expelled from it."** ¹ He also said: **"Allah led those before us away from Friday. The Jews had Saturday, and the Christians had Sunday. Then Allah brought us and guided us to Friday."** ²

❖ Its Wisdom:

Jumu‘ah is one of the greatest gatherings of the Muslims and manifestations of their unity. Allah legislated a general congregational prayer for it and commanded the believers to attend it as an obligation. He also legislated the Friday khuṭbah to remind them of His immense blessings upon them, encourage them to be grateful, and commanded them to listen to it attentively.

❖ Its Ruling:

Jumu‘ah is an individual obligation upon men, as Allah, Exalted be He, says: **{O you who have believed, when [the adhān] is called for the prayer on the day of Jumu‘ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.}** ³ There is a severe warning against neglecting it, as the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"Let people stop neglecting Jumu‘ah, or Allah will seal their hearts, then they will be among the heedless."** ⁴

❖ Its Rulings:

A Muslim should learn and abide by the rulings of Jumu‘ah:

1. One must listen attentively to the khuṭbah, and it is forbidden to speak while the imam is delivering it, as the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"If you say to your companion: ‘Be quiet’ while the imam is giving the khuṭbah, you have engaged in idle speech."** ⁵ This means you have engaged in invalid, rejected speech.
2. It is prohibited to step over people’s necks during the khuṭbah, as this harms the worshippers and distracts them from listening. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said to a man who was stepping over people’s necks: **"Sit down, for you have annoyed [them]."** ⁶

¹ Muslim (1410).

² Muslim (865).

³ [Al-Jumu‘ah: 9].

⁴ Muslim (865).

⁵ Al-Bukhārī (934), Muslim (851).

⁶ Abū Dāwūd (1118), al-Nasā’ī (3/103).



3. It is disliked to separate between two people by squeezing in between them when there is no gap. The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"Whoever bathes on Friday, purifies himself as much as he can, applies oil or perfume, then goes [to the mosque] and does not separate between two people, and prays what has been decreed for him, then listens attentively when the imam comes out, will have his sins forgiven between that Friday and the next."** ¹
4. One catches the Jumu'ah prayer if he catches one full rak'ah with the imam, as the Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"Whoever catches one rak'ah of Jumu'ah has caught the prayer."** ² If he catches less than one rak'ah, he should pray zuhr.
5. There is no regular sunnah prayer before Jumu'ah, but one may pray any number of voluntary prayers, as the Prophet (may Allah's ṣalāh and abundant salām be upon him) encouraged by saying: **"...and then prayed what was decreed for him."** ³ As for the sunnah after Jumu'ah, he may pray either two rak'ahs or four, as both have been authentically reported from the Prophet (may Allah's ṣalāh and abundant salām be upon him). ⁴

¹ Al-Bukhārī (910).

² Al-Nasā'ī (1425).

³ Al-Bukhārī (910).

⁴ Al-Bukhārī (937), Muslim (881–882).

Thursday: Sirah Module – The Treaty of al-Ḥudaybiyyah

❖ Date:

In the month of Dhū al-Qa‘dah, in the sixth year after the Hijrah.

❖ Causes:

After the Pledge of al-Riḍwān, Quraysh quickly sent Suhayl ibn ‘Amr to conclude a peace treaty with the Prophet (may Allah’s ṣalāh and abundant salām be upon him). When the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) saw him, he remarked optimistically: **"Your matter has been made easy for you."** ¹

❖ Events:

The treaty between the Muslims and Quraysh was concluded, and they agreed on several terms:

- The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) would return that year without entering Makkah, so that the Arabs would not say he had entered it by force. In the following year, the Muslims could enter it, remain there for three days, carrying only the weapons of a traveler (sheathed swords), and Quraysh would not harm them in any way.
- Hostilities between the two parties would cease for ten years, during which time people would be safe.
- Any tribe wishing to enter into an alliance with the Prophet (may Allah’s ṣalāh and abundant salām be upon him) could do so, and any tribe wishing to ally with Quraysh could do so. Any aggression against an ally would be considered aggression against the party they had allied with.
- Whoever came to the Prophet (may Allah’s ṣalāh and abundant salām be upon him) from Quraysh would be returned to them, and whoever came to Quraysh from him would not be returned. ²

Then the Prophet (may Allah’s ṣalāh and abundant salām be upon him) called ‘Alī to write the agreement. He dictated: "In the Name of Allah – the Most Merciful, the Bestower of Mercy. ." Suhayl said: "We do not know what ‘In the Name of Allah – the Most Merciful, the Bestower of Mercy. ’ is, but write: ‘In Your Name, O Allah.’" So, the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) ordered ‘Alī to do so.

Then he dictated: "This is what Muḥammad, the Messenger of Allah, has agreed upon." Suhayl said: "If we knew you were the Messenger of Allah, we would not have opposed you, but write: ‘Muḥammad ibn ‘Abd Allāh.’" The Prophet (may Allah’s ṣalāh and abundant salām be upon him) ordered ‘Alī to erase "Messenger of Allah," but ‘Alī refused, so the Prophet (may Allah’s ṣalāh and abundant salām be upon him) erased it himself. ³

¹ Al-Bukhārī (2731).

² Al-Fuṣūl, (p. 185).

³ Muslim (1784).



The treaty was then written. The tribe of Khuza‘ah entered into the alliance of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), and Banū Bakr entered into the alliance of Quraysh.

❖ Results:

The Companions were deeply saddened at not being able to enter Makkah for ‘Umrah. They felt the treaty was unjust toward the Muslims and that the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) had accepted Quraysh’s pressure despite the Pledge of al-Riḍwān. When he ordered them to exit the state of iḥrām and slaughter their sacrificial animals, none of them did so due to the severity of the situation upon them. He entered upon Umm Salamah and informed her, so she said: “O Prophet of Allah, would you like them to do so? Go out and do not speak to any of them until you have slaughtered your animal and called your barber to shave your head.” He did so, and when they saw this, they arose and slaughtered their animals, and some began shaving one another’s heads, almost injuring each other out of eagerness. ⁴

It was not long before the wisdom of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) became apparent, as well as his knowledge of what the outcome would be — victory and the masses entering Islam. On their return journey, Allah revealed to His Messenger Al-Fath, turning their sadness into joy, and they realized that all goodness lay in submitting to Allah and His Messenger. Allah relieved them of all distress with glad tidings of victory, conquest, and His pleasure with them, to the point that the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"Tonight there has been revealed to me a sūrah which is dearer to me than anything over which the sun rises: {Indeed, We have given you a clear conquest.}"** ⁵

¹ Al-Bukhārī (2731).

² Al-Bukhārī (4177).

Saturday: Ṣaḥābah Module – Khālīd ibn al-Walīd (may Allah be pleased with him)

❖ Name and Birth:

He is Khālīd ibn al-Walīd ibn al-Mughīrah ibn ‘Abd Allāh ibn ‘Umar ibn Makhzūm, known by the kunya Abū Sulaymān. His mother was Lubābah bint al-Ḥārith, the sister of Maymūnah bint al-Ḥārith, the wife of the Prophet (may Allah’s ṣalāh and abundant salām be upon him). He was born in Makkah in the year 30 before the Hijrah.

❖ Life and Virtues:

Khālīd (may Allah be pleased with him) was one of the nobles of Quraysh in the pre-Islamic period, distinguished for his leadership, military strategy, judgment, and wisdom. He accepted Islam in Ṣafar of the eighth year after the Hijrah, along with ‘Amr ibn al-‘Āṣ and ‘Uthmān ibn Ṭalḥah. They came to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), and when he saw them, he said to his Companions: **"Makkah has thrown to you its liver’s pieces."** ¹

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) praised his courage and valor, saying: **"What an excellent servant of Allah is Khālīd ibn al-Walīd — a sword from the swords of Allah."** ²

Abū Bakr (may Allah be pleased with him) said: “Women have been unable to give birth to the like of Khālīd.” ³

He was present with the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) at the Conquest of Makkah, and witnessed the battles of Ḥunayn and al-Ṭā’if, and the incident of demolishing al-‘Uzzā. He led the Muslims at the Battle of Mu’tah after the martyrdom of its three commanders, and Allah granted victory to the Muslims at his hands. He (may Allah be pleased with him) said: “On the Day of Mu’tah, nine swords broke in my hand, and nothing remained in my hand except a Yemeni blade.” ⁴

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) sent him to al-Akīdir of Dūmah, and he brought him back as a prisoner. Abū Bakr appointed him to lead the fight against Musaylimah and the apostates, in which he achieved a great victory. Abū Bakr then made him commander over all the armies and entrusted him with the wars against the Persians and Romans. He invaded Iraq, inflicted heavy losses upon its people until he prevailed over them, then crossed the desert from the border of Iraq to the beginning of al-Shām. He witnessed the battles in al-Shām, besieged Damascus, and conquered it along with Abū ‘Ubaydah. There was not a span’s length on his body except that it bore the mark of a wound sustained in battle. ⁵

¹ Al-Rawḍ al-Unuf (5/94).

² Al-Tirmidhī (3846).

³ Tārīkh al-Ṭabarī (3/358).

⁴ Al-Bukhārī (4265).

⁵ Siyar A’lām al-Nubalā’ (1/367).



❖ **Death:**

Khālid ibn al-Walīd (may Allah be pleased with him) died in the city of Ḥimṣ in the year 21 AH, at the age of sixty.

Weekly Knowledge Test – Week 31

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of 'namāriq'?	[a] Furnishings [b] Cushions [c] Couches	b
Ḥadīth Module	Salvation from the death and hardness of the heart is achieved by:	[a] Frequent remembrance of Allah [b] Healthy eating [c] Sleeping early	a
'Aqīdah Module	From the forms of doctrinal hypocrisy:	[a] Breaking a promise [b] Disliking the victory of the religion [c] Wailing over the dead	b
Fiqh Module	Jumu'ah prayer is an individual obligation upon:	[a] All Muslims [b] Men and women [c] Men	c
Sīrah Module	The one who wrote the peace treaty agreement was:	[a] 'Alī ibn Abī Ṭālib [b] Suhayl ibn 'Amr [c] Budayl ibn Warqā'	a
Ṣaḥābah Module	Khālīd ibn al-Walīd (may Allah be pleased with him) embraced Islam in the year:	[a] 6 AH [b] 7 AH [c] 8 AH	c



Week thirty-two

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Sunday: Tafsīr Module – Sūrat al-Ghāshiyah (Part 2)

{Then do they not look at the camels—how they were created? * And at the sky—how it was raised? * And at the mountains—how they were set up? * And at the earth—how it was spread out? * So, remind, [O Muḥammad]; you are only a reminder. * You are not a controller over them— * Except for he who turns away and disbelieves. * Then Allah will punish him with the greatest punishment. * Indeed, to Us is their return. * Then indeed, upon Us is their account.}

❖ Topic of the Verses:

Reflection upon the proofs of Allah’s power.

❖ Difficult Words Explained:

Arabic Transliteration	Meaning
سَطَّحَتْ Suṭiḥat	Spread out and made level.
فَذَكَّرْ Fa-dhakkir	Admonish them and warn them of Allah’s punishment.
بِمُصَيِّرٍ Bi-muṣayyir	One who has authority to compel them to believe.
إِيَابَهُمْ Iyābahum	Their return after death.

❖ Overall Meaning:

In these verses, Allah, Exalted be He, urges all people to reflect upon His creations that testify to His Oneness. They are to look at the camel — its marvellous creation, its subjugation for human use, and its service for their indispensable needs.

They are to look at the sky — how it has been raised high — and at the lofty, imposing mountains, which stabilise the earth and keep it from shaking, while holding many great benefits and diverse minerals within.

They are to look at the earth — how it has been extended widely and levelled to the utmost ease, so that creatures can live upon it, cultivate it, and build on it.

Then Allah commands His Messenger to remind the people, admonishing and warning them. His mission is to call creation to Allah and remind them of Him; he is not sent as a controller over them nor responsible for their actions. Once he has conveyed what he has been commanded, there is no blame upon him.

❖ Benefits from the Sūrah:

1. Encouragement for people to reflect upon Allah’s creations that indicate His Oneness.
2. The camel is one of the greatest signs of Allah: it has been made subservient to humans, suitable for riding and carrying loads, and it provides many other benefits.
3. The mountains are among Allah’s signs; they stabilise the earth like pegs.



4. Among Allah's signs is the spreading of the earth and its extension like a cradle or bed, and the countless blessings and signs He has placed within and upon it: **{And on the earth are signs for those of sure faith.}**¹
5. The mission of the caller to Allah is to convey the message; guidance is in the hands of Allah, Blessed and Exalted.

¹ [Al-Dhāriyāt: 20].

Monday: Ḥadīth Module – The Virtue of Maintaining Family Ties

On the authority of Anas ibn Mālik (may Allah be pleased with him) who said: The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Whoever would like his provision to be increased and his lifespan to be extended, let him maintain his ties of kinship."** ¹

❖ Explanation:

This ḥadīth encourages maintaining family ties and clarifies that doing so results in what a servant loves: increased provision and extended life. This is true in reality, for Allah is the Creator of causes and their effects. Just as the servant connects with his relatives through kindness and good treatment, bringing comfort and joy to their hearts, Allah extends his life, expands his provision, and opens for him doors of blessings that would not be attained without this great cause.

Maintaining family ties is done by visiting them, checking on their conditions, speaking kindly with them, helping them in goodness, giving charity to the poor among them, and giving gifts to the wealthy among them—without waiting for them to connect with him first or to treat him well. For the Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"The one who maintains the ties of kinship is not the one who merely reciprocates, but rather the one who, when his relatives cut him off, still maintains ties with them."** ²

❖ Benefits from the Ḥadīth:

1. The obligation of being keen to maintain family ties so that the Muslim may attain its reward in this life and the Hereafter.
2. Clarifying that maintaining family ties is a cause for increased provision and extended life.
3. Affirmation of legal causes, for the Prophet (may Allah's ṣalāh and abundant salām be upon him) established a cause—maintaining family ties—and an effect—increased lifespan and provision.

¹ Al-Bukhārī (5986), Muslim (2557).

² Al-Bukhārī (5991).



Tuesday: ‘Aqīdah Module – Innovation (Bid‘ah) in the Religion

❖ Ruling on Innovation in the Religion:

Islām has prohibited introducing innovations into the religion, whether by addition, omission, or alteration, because the religion is the religion of the Lord of the worlds. He revealed it, perfected it, and preserved it. The basic principle regarding acts of worship is prohibition and suspension; Allah is only to be worshipped in the manner He legislated in His Book or upon the tongue of His Messenger (may Allah’s ṣalāh and abundant salām be upon him). The Messenger (may Allah’s ṣalāh and abundant salām be upon him) said: **"Whoever introduces into this matter of ours that which is not from it, it will be rejected."** ¹ In another narration: **"Whoever performs an action that is not in accordance with our matter, it will be rejected."** ²

As for innovating in customs and worldly affairs, this is permissible and not included in the prohibition, because the basic principle regarding customs is permissibility and allowance, such as people inventing modern devices and contemporary means of living.

❖ Types of Innovation in the Religion:

1. **Innovation in speech and belief** – Such as the beliefs of the misguided sects like the Khawārij, Qadariyyah, and Murji’ah, and their statements that contradict the textual evidences.
2. **Innovation by introducing new acts of worship** – When a person initiates an act of worship not found in the Sharī‘ah, such as creating a new prayer or a type of fasting that is not legislated.
3. **Innovation by adding to a legislated act of worship** – For example, adding a fifth rak‘ah to Zuhr or ‘Aṣr prayer, or adding days to Ramaḍān before or after it.
4. **Innovation by altering the manner of a legislated act of worship** – Such as performing legislated adhkār in rhythmic group chants, or engaging in unnecessary severity that goes beyond the Sunnah.
5. **Innovation by specifying an unlegislated time for a legislated act of worship** – For instance, designating the fifteenth night of Sha‘bān and its day for fasting and night prayer. Although fasting and night prayer are legislated, specifying them for a time requires evidence.

❖ Is There Such a Thing as a “Good” Innovation in the Religion?:

All forms of innovation in the religion are prohibited and blameworthy. There is no such thing as a “good” innovation in the religion, because the Messenger (may Allah’s ṣalāh and abundant salām be upon him) judged all innovations to be misguidance. He said: **"Beware of newly invented matters, for every newly invented matter is an innovation, and every innovation is misguidance."** ³

¹ Al-Bukhārī (2695), Muslim (1718).

² Al-Bukhārī (7350), Muslim (1718).

³ Abū Dāwūd (4607), al-Tirmidhī (2676).

The degree of prohibition varies according to the type of innovation: some constitute disbelief and shirk, others are means leading to shirk, and some are sinful acts of disobedience.



Wednesday: Fiqh Module – Sunnan of Jumu‘ah

The day of Jumu‘ah has recommended Sunnan and etiquettes that a Muslim should observe and be diligent in performing. Among them are:

1. **Ghisl on Jumu‘ah** – It is Sunnah to perform ghisl on this day, and one should be keen not to abandon it, especially those with unpleasant odors. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"Ghisl on Jumu‘ah is obligatory upon every adult."** ¹
2. **Cleaning oneself, applying perfume, and removing what should be removed from the body** – such as trimming the nails and removing unwanted hair as prescribed by the Sharī‘ah. He (may Allah’s ṣalāh and abundant salām be upon him) said: **"No man performs ghisl on Jumu‘ah, purifies himself as much as he can, applies oil from his own oil, or applies perfume from his own house, then goes out and does not separate between two people, then prays what is prescribed for him, then listens attentively when the imām speaks, except that he will have his sins forgiven between that Jumu‘ah and the next."** ²
3. **Wearing the best clothes** – He (may Allah’s ṣalāh and abundant salām be upon him) said: **"It would do none of you any harm to buy two garments for Jumu‘ah other than his work clothes."** ³
4. **Going early to Jumu‘ah** – and engaging in voluntary prayers, remembrance, and recitation until the imām comes out for the khuṭbah. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"Whoever performs ghisl on the day of Jumu‘ah as he would for janābah, then goes in the first hour, it is as if he offered a camel; whoever goes in the second hour, it is as if he offered a cow; whoever goes in the third hour, it is as if he offered a horned ram; whoever goes in the fourth hour, it is as if he offered a chicken; and whoever goes in the fifth hour, it is as if he offered an egg. When the imām comes out, the angels are present to listen to the remembrance."** ⁴
5. **Walking to the Jumu‘ah prayer rather than riding** – He (may Allah’s ṣalāh and abundant salām be upon him) said: **"Whoever washes and performs ghisl on Jumu‘ah, goes early and arrives early, walks and does not ride, sits close to the imām, listens and does not engage in idle talk, will have for every step the reward of a year’s fasting and praying at night."** ⁵
6. **Performing two rak‘ahs upon entering the masjid** – and not sitting until praying them, as per the general command of the Prophet (may Allah’s ṣalāh and abundant salām be upon him), ⁶ shortening them if the imām is delivering the khuṭbah.
7. **Increasing ṣalāh upon the Prophet (may Allah’s ṣalāh and abundant salām be upon him) on this day and its night** – He said: **"Send abundant blessings upon me on the day of Jumu‘ah."** ⁷

¹ Al-Bukhārī (879), Muslim (846).

² Al-Bukhārī (883).

³ Abū Dāwūd (1078).

⁴ Al-Bukhārī (881), Muslim (850).

⁵ Aḥmad (10073), Abū Dāwūd (345).

⁶ Al-Bukhārī (930).

⁷ Abū Dāwūd (1047), al-Nasā‘ī (3/91).

8. **Reciting Al-Kahf** – He (may Allah’s ṣalāh and abundant salām be upon him) said: **"Whoever recites Al-Kahf on the day of Jumu‘ah will have a light shine for him between the two Jumu‘ahs."** ¹
9. **Making abundant du‘ā’ on Jumu‘ah** – and seeking the hour of response. He (may Allah’s ṣalāh and abundant salām be upon him) said: **"Indeed, on Jumu‘ah there is an hour in which no Muslim servant coincides with it while standing in prayer, asking Allah for something, except that He grants it to him."** ²

¹ Al-Ḥākim (2/368).

² Al-Bukhārī (935), Muslim (852).



Thursday: Sirah Module – The Battle of Khaybar

❖ Date:

It occurred at the beginning of the seventh year after the Hijrah, twenty days after the Prophet (may Allah's ṣalāh and abundant salām be upon him) returned from the Treaty of al-Ḥudaybiyyah.

❖ Causes:

The Prophet (may Allah's ṣalāh and abundant salām be upon him) resolved to fight the Jews of Khaybar due to their great corruption and their incitement against the Muslims. It was they who plotted the Battle of the Confederates and incited Banū Qurayzah to treachery and betrayal.

❖ Events:

Khaybar was a town to the north of Madīnah, on the road to al-Shām, about 153 kilometers away. It had around ten thousand Jewish fighters, and its fortresses were among the strongest. They had stored within their fortresses enough food and drink to last them months. This, however, did not weaken the determination of the Muslims.

The Prophet (may Allah's ṣalāh and abundant salām be upon him) set out to Khaybar and ordered that only those who had participated in the Treaty of al-Ḥudaybiyyah and the Pledge of Riḍwān accompany him, due to the strength of their faith and steadfastness. The Muslim army advanced until they camped in a valley called al-Rajī', between the Jews and the tribe of Ghatafān, in order to cut off any aid reaching Khaybar. Indeed, when Ghatafān heard of the Prophet's march to Khaybar, they prepared themselves to support the Jews. But the Muslims spread a rumor that they were heading to attack Ghatafān itself, so they turned back, and Allah spared the Muslims from fighting them. The Muslims then began the siege of Khaybar.¹

❖ Results:

The Muslims continued to conquer one fortress after another, while the Jews retreated from one to the next, until the Muslims reached a particularly strong fortress that resisted all attempts at capture. After days of struggle, the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Tomorrow I will give the banner to a man through whose hands Allah will grant victory. He loves Allah and His Messenger, and Allah and His Messenger love him."** The Muslims spent the night eagerly awaiting who it would be. The next day, the Prophet (may Allah's ṣalāh and abundant salām be upon him) called for 'Alī ibn Abī Ṭālib, who was suffering from an eye ailment. The Prophet (may Allah's ṣalāh and abundant salām be upon him) spat in his eyes and supplicated for him, and he was cured by the blessing of the Messenger of Allah.²

¹ Al-Bidāyah wa-al-Nihāyah (6/251).

² Al-Bukhārī (4210).

He then gave him the banner, and Allah granted victory at his hands. The Muslims triumphed, about twenty Companions were martyred (may Allah be pleased with them all), and the Jews suffered a crushing defeat.

The Prophet (may Allah's ṣalāh and abundant salām be upon him) intended to expel them from Khaybar, but they requested to remain in their land, cultivating it, while half of the harvest and produce each year would go to the Muslims. The Prophet (may Allah's ṣalāh and abundant salām be upon him) agreed. ¹

¹ Al-Bukhārī (2329), Muslim (1551).



Saturday: Şahābah Module – Şuhayb al-Rūmī (may Allah be pleased with him)

❖ Name and Birth:

He is Şuhayb ibn Sinān ibn Mālik ibn ‘Abd ‘Amr, from Banū al-Namr, one of the tribes of Rabī‘ah ibn Nizār. He was known as “Şuhayb al-Rūmī” because he lived among the Romans for a period of time. His father or uncle had been a governor for Kisrā. ¹

Şuhayb was born in the Jazīrah region near Nineveh in the year 35 before the Hijrah. He was captured there and brought to Makkah, where ‘Abdullāh ibn Jud‘ān purchased him.

❖ Life and Virtues:

Şuhayb (may Allah be pleased with him) was a man of striking redness in complexion, neither tall nor short, with abundant hair on his head which he dyed with henna. He (may Allah be pleased with him) was a companion of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) before the advent of his mission, and when he was sent, Şuhayb was among the earliest to embrace Islām.

‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) said:

“The first to openly declare their Islām were seven: the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), Abū Bakr, ‘Ammār, his mother Sumayyah, Şuhayb, Bilāl, and al-Miqdād. As for the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), Allah protected him with his uncle Abū Ṭālib. As for Abū Bakr, Allah protected him with his people. As for the others, the polytheists seized them, dressed them in iron armor, and exposed them to the scorching sun.” ²

Şuhayb (may Allah be pleased with him) was pious, generous, God-fearing, courageous, and noble. He sacrificed himself and his wealth in the path of Allah, never fearing poverty. He became renowned for the saying of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) to him: **“O Abū Yaḥyā, profitable indeed is the transaction, profitable indeed is the transaction, profitable indeed is the transaction!”** ³

This was when he intended to migrate to Madīnah but was stopped by the people of Makkah. He emptied his quiver, for he was a skilled archer, and offered them the choice: either he would fight them with his arrows or surrender his wealth so they would let him go. They accepted his wealth and let him leave. He then migrated with ‘Alī ibn Abī Ṭālib (may Allah be pleased with him), and they were the last to migrate from Makkah. Concerning him, Allah revealed: **{And among mankind is he who sells himself, seeking the pleasure of Allah, and Allah is Most Compassionate to the servants.}** ⁴

¹ Siyar A‘lām al-Nubalā’ (17/2).

² Aḥmad (3823), Ibn Mājah (150).

³ Al-Ḥākim (3/450).

⁴ [Al-Baqarah: 207], Tafsīr al-Ṭabarī (4/248).

After the death of the Prophet (may Allah's ṣalāh and abundant salām be upon him), Ṣuhayb resided in Madīnah, where he was honored by the Companions, who recognized his rank and status. When 'Umar ibn al-Khaṭṭāb (may Allah be pleased with him) was stabbed, he instructed that Ṣuhayb should lead the Muslims in prayer until the people of shūrā appointed the next caliph.⁵

❖ Death:

Ṣuhayb (may Allah be pleased with him) withdrew from the trials that followed the martyrdom of 'Uthmān (may Allah be pleased with him). He passed away in the year 38 AH in Madīnah and was buried in al-Baqī'.

⁵ Al-Bidāyah wa-al-Nihāyah (10/209).



Knowledge Test – Week 32

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of Allah's saying 'muṣayṭir'?	[a] A follower. [b] One in authority. [c] One who overwhelms.	b
Ḥadīth Module	From the fruits of maintaining family ties is:	[a] Having many children. [b] Healing from illnesses. [c] Increase in provision.	c
‘Aqīdah Module	Innovation in customs and worldly affairs is:	[a] Permissible. [b] Disliked. [c] Prohibited.	a
Fiqh Module	From what is recommended on the day and night of Jumu‘ah is:	[a] Specifying it with fasting and night prayer. [b] Abundant ṣalāh upon the Prophet. [c] Spending generously on the family.	b
Sīrah Module	The Battle of Khaybar took place in the year:	[a] 5 AH. [b] 6 AH. [c] 7 AH.	c
Ṣaḥābah Module	The lineage of Ṣuhayb (may Allah be pleased with him) goes back to:	[a] The Romans. [b] Quraysh. [c] Banū al-Namr.	c

Week thirty-three

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Sunday: Tafsīr Module – Sūrat al-A‘lā

In the Name of Allah – the Most Merciful, the Bestower of Mercy. .

{* Exalt the name of your Lord, the Most High, Who created and proportioned, and Who destined and guided, and Who brought forth the pasture, then made it black stubble. * We will make you recite, and you will not forget—except what Allah wills. Indeed, He knows what is declared and what is hidden. * And We will ease you to the easiest way. * So, remind, if the reminder benefits. * He who fears will be reminded, but the wretched one will avoid it—he who will [enter and] burn in the Great Fire, where he will neither die therein nor live. * He has certainly succeeded who purifies himself, and mentions the name of his Lord and prays. * But you prefer the worldly life, while the Hereafter is better and more lasting. * Indeed, this is in the former scriptures—the scriptures of Abraham and Moses.}

❖ Theme of the Sūrah:

A reminder to the human soul of the Hereafter, and a call to detach it from worldly attachments.

❖ Difficult Words Explained:

Arabic Word	Transliteration	Meaning
سَبِّحْ اسْمَ رَبِّكَ	sabbih isma rabbika	Glorify your Lord, mentioning His name with your tongue.
الْأَعْلَى	al-a‘lā	The One exalted in essence, rank, and dominion.
فَسَوَّوْا	fasawwā	Perfected and fashioned His creation.
فَهَدَى	fahadā	Guided each creature to what suits it.
أَخْرَجَ الْمَرْعَى	akhraja al-mar‘ā	Caused the vegetation and pastures to grow.
غُثَاءً	ghuthā’an	Dry and withered stubble.
أَحْوَى	aḥwā	Altered.
إِلَّا مَا شَاءَ اللَّهُ	illā mā shā’ a Allāh	Except what Allah wills to abrogate or cause to be forgotten.
لِلْيُسْرَى	lil-yusrā	Towards the easy and facilitated way of your Sharī‘ah and life.
يَصْلَى النَّارَ	yaṣlā al-nār	To enter and endure its heat.
تُزَكَّى	tuzakkā	Purified his soul from sins and adorned it with obedience.
إِنَّ هَذَا	inna hādha	Refers to His saying { He has certainly succeeded who purifies himself }.

❖ Overall Meaning:

Al-A‘lā is a Makkan sūrah, also called “Sūrat Sabbih,” revealed to speak of Allah, Exalted be He, establishing proofs of His greatness and power. He is the Most High, the Creator, the Originator, the One who guides His servants and creatures, the One who decrees provisions and life affairs, the All-Knowing of what is hidden and apparent.

The sūrah brought two glad tidings for the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him):

1. That Allah protected him from forgetfulness—he would not forget what was revealed to him.
2. That Allah eased him towards the path of ease—he was never given a choice between two matters except that he chose the easier of the two.

Thereafter, the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) was commanded to deliver the message and remind all people. The believer who fears Allah's punishment will remember and take admonition, whereas the wretched disbeliever will turn away until he ends up in the Fire—where he neither dies in relief nor lives a pleasant life. The sūrah concludes by affirming that true success is for the one who purifies his soul, remembers his Lord, performs the prayer, and does not prefer the fleeting worldly life over the enduring Hereafter.

❖ **Benefits from the Sūrah:**

1. Encouragement to purify and reform the heart, cleansing the soul of sins.
2. Encouragement to draw closer to Allah through prayer, remembrance, and charity.
3. Obligation to be mindful of Allah in private and public, for He knows what is open and what is hidden.
4. Misery is tied to turning away from Allah's remembrance and obedience, and its end is the blazing Fire.



Monday: Ḥadīth Module – A Person Will Be With Whom They Love

On the authority of Abū Mūsā al-Ash‘arī (may Allah be pleased with him) who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"A person will be with whom he loves."** ¹

❖ Explanation:

This ḥadīth clarifies that in the Hereafter a person will be gathered with those whom he loved in this world. Love is a proof of the strong attachment of the lover to the beloved, of his resemblance to him in character, and of his following him in actions. Thus, it is incumbent upon the Muslim to have immense love in his heart for the Messengers (peace be upon them) and for their righteous followers. By Allah’s grace and bounty, He will join him with them, even if his deeds fall short of theirs.

For this reason, Anas (may Allah be pleased with him) said: “After embracing Islām, we were never more delighted with anything than with the statement of the Prophet (may Allah’s ṣalāh and abundant salām be upon him): **‘For indeed, you will be with those whom you love.’** For I love Allah, His Messenger, Abū Bakr, and ‘Umar, and I hope that I will be with them, even though I have not performed the deeds like theirs.” ²

If this is the case regarding love among the creation, then how much greater is the matter for the one who loves Allah, placing His love and fear above everything else? Such a one is with Allah, and whoever is with Allah, Allah is with him. Allah, Exalted be He, says: **{Indeed, Allah is with those who fear Him and those who do good.}** ³

❖ Benefits from the Ḥadīth:

1. The status of love for the sake of Allah—not for worldly reasons or wealth—for it benefits a person in this world by increasing his faith and providing a good example, and in the Hereafter by being gathered with those he loves under the mercy of Allah.
2. A Muslim should carefully choose his companions and friends, for he will be with them even if his deeds are less than theirs.
3. The obligation to beware of loving the disobedient and the wicked, for such love will gather a person with them in the Hereafter, turning into enmity and mutual cursing.

¹ Al-Bukhārī (6170), Muslim (2641).

² Muslim (2639).

³ [Al-Nahl: 128].

Tuesday: ‘Aqīdah Module – The Position of the Salaf Regarding Innovations

The righteous predecessors (al-salaf al-ṣāliḥ) had clear stances in confronting innovations, resisting them, and denouncing them with the strongest forms of denunciation.

Among those stances is what was narrated by al-Dārimī: Abū Mūsā al-Ash‘arī (may Allah be pleased with him) came to the door of ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) and sat until he came out. He said: “O Abū ‘Abd al-Raḥmān, I saw something in the masjid just now which I disapproved of, but, praise be to Allah, I saw nothing but good.” He said: “What is it?” He replied: “If you live, you will see it. I saw in the masjid people sitting in circles waiting for the prayer. In every circle there was a man, and in their hands were pebbles. He would say, ‘Say Allahu Akbar one hundred times,’ so they said Allahu Akbar one hundred times. Then he would say, ‘Say al-ḥamdu lillāh one hundred times,’ so they said Say al-ḥamdu lillāh one hundred times. Then he would say, ‘Say Subhan Allah one hundred times,’ so they said Subhan Allah one hundred times.” He said: “What did you say to them?” He replied: “I did not say anything, waiting for your opinion.” He said: “Why did you not command them to count their sins, and assure them that nothing of their good deeds will be lost? Then he went, and we went with him, until he came to one of those circles. He stood over them and said: ‘What is this that I see you doing? Count your sins; I guarantee that nothing from your good deeds will be lost. Woe to you, O Ummah of Muḥammad! How quickly you are destroyed! Here are the garments of the Prophet (may Allah’s ṣalāh and abundant salām be upon him), not yet worn out, and his vessels not yet broken. By the One in Whose Hand is my soul, you are either upon a guidance more than the guidance of Muḥammad, or you are opening the door of misguidance.’ They said: ‘By Allah, O Abū ‘Abd al-Raḥmān, we only intended good.’ He replied: ‘How many intend good but never attain it! The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) told us that there will be people who recite the Qur’ān but it will not go beyond their throats. By Allah, I do not know; perhaps most of them are from you.’ Then he turned away from them.” ‘Amr ibn Salamah said: “We saw most of those people fighting against us on the day of Nahrawān with the Khawārij.”¹

Another stance is what was narrated from Imām Mālik ibn Anas (may Allah have mercy on him). A man came to him and said: “From where should I enter into iḥrām?” He said: “From the mīqāt from which the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) entered into iḥrām.” The man said: “What if I enter iḥrām from a place further away?” Mālik replied: “I do not see that as correct.” The man said: “What do you dislike about that?” Mālik said: “I fear fitnah for you.” The man said: “What fitnah is there in increasing good?” Mālik replied: “Allah, Exalted be He, says: **{So let those beware who oppose his command, lest a trial befall them or a painful punishment befall them.}**² And what fitnah is greater than that you specify yourself with a virtue not specified for the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him)?”³

¹ Al-Dārimī, Muqaddimat al-Sunan (p. 210).

² [Al-Nūr: 63].

³ Al-Faqīh wa-al-Mutafaqqih (1/146); al-Madkhal ilā al-Sunan al-Kubrā (p. 236).



Wednesday: Fiqh Module – Ṣalāt al-Janāzah (Funeral Prayer)

When a Muslim hears mention of death, he should take admonition and reflect upon this reality, remembering that it is his inevitable end in this world. He should prepare for the Hereafter through righteous deeds, hasten to repent from sins, and absolve himself from the rights and grievances of others.

This is a person's duty towards himself. As for the duty towards the deceased, Allah legislated that the bonds of Islamic brotherhood continue even after death. Thus, He prescribed for the Muslim to bid farewell to his deceased brother with a noble act and a blessed prayer, which includes turning to Allah to honor him with forgiveness and mercy, to absolve him of sins, and to accept the Muslims' intercession for him. The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"When you pray over the deceased, make your supplication sincere for him."** ¹

❖ Ruling on Ṣalāt al-Janāzah:

Funeral prayer is a communal obligation (farḍ kifāyah). If some perform it, the sin is lifted from the rest. On the day of the death of al-Najāshī, the Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"Indeed, your brother has died, so stand and pray over him."** ²

It is Sunnah to hasten with the funeral—washing, shrouding, praying over, walking with it, and burying it. The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Hasten with the funeral. If it was righteous, then you are presenting it to goodness; and if it was otherwise, then it is an evil you are removing from your necks."** ³

❖ Virtue of Ṣalāt al-Janāzah:

Regarding the virtue of funeral prayer, the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Whoever attends a funeral until the prayer is offered over it will have one qīrāṭ. Whoever attends until it is buried will have two qīrāṭs."** It was asked: **"What are the two qīrāṭs?"** He replied: **"Like two great mountains."** ⁴

❖ Pillars of Ṣalāt al-Janāzah:

The essential parts, without which the prayer is invalid, are seven:

1. Standing (for the one able).
2. The four takbīrs.
3. Recitation of Al-Fātiḥah after the first takbīr.

¹ Abū Dāwūd (3199).

² Muslim (952).

³ Al-Bukhārī (1351), Muslim (944).

⁴ Al-Bukhārī (1325), Muslim (945).

4. Sending ṣalāh upon the Prophet (may Allah's ṣalāh and abundant salām be upon him) after the second takbīr.
- 5.
6. Supplication for the deceased after the third takbīr.
7. Salām.
8. Performing the pillars in order.

❖ Supplications in Ṣalāt al-Janāzah:

It is Sunnah to supplicate with what has been narrated from the Prophet (may Allah's ṣalāh and abundant salām be upon him), such as:

- "O Allah, forgive our living and our dead, those present and absent, our young and old, our males and females. O Allah, whomever You keep alive from us, keep him alive upon Islām, and whomever You cause to die from us, cause him to die upon imān." ¹
- "O Allah, forgive him, have mercy on him, pardon him, honor his reception, expand his entry, wash him with water, snow, and hail, and cleanse him of sins as a white garment is cleansed of filth. Replace his home with a better home, his family with a better family, and his spouse with a better spouse. Admit him into Paradise, and protect him from the punishment of the grave and the punishment of the Fire." ²
- If the deceased was a child, he would say: "O Allah, make him a forerunner for his parents, and a source of reward and treasure for them." ³

It is also permissible to supplicate with any other appropriate du'ā'.

❖ Making Up Ṣalāt al-Janāzah:

Whoever misses part of the prayer should join with the imām, and after the imām's salām, complete what he missed in the same manner. Whoever misses the entire prayer may perform it at the grave, either before or after burial, as the Prophet (may Allah's ṣalāh and abundant salām be upon him) did in the case of the woman who used to clean the masjid. ⁴

¹ Abū Dāwūd (3201), al-Tirmidhī (1024).

² Muslim (963).

³ 'Abd al-Razzāq (6589).

⁴ Al-Bukhārī (458), Muslim (956).



Thursday: Sīrah Module – The Battle of Mu'tah

❖ Date:

It took place in Jumādā al-Ākhirah, in the eighth year after the Hijrah.

❖ Causes:

The Battle of Mu'tah occurred in retaliation for the killing of al-Ḥārith ibn 'Umayr al-Azdī (may Allah be pleased with him), whom the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) had sent to Heraclius, the emperor of Rome, to invite him to Islām. On his way, however, he was intercepted by Shuraḥbīl ibn 'Amr al-Ghassānī, a governor of the Romans, who killed him. When the Prophet (may Allah's ṣalāh and abundant salām be upon him) was informed of this, he became angry and called the Muslims to jihād.

❖ Events:

The Battle of Mu'tah is considered one of the most important battles fought by the Muslims against the Romans. The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) prepared an army of three thousand fighters, appointing three commanders in succession: Zayd ibn Ḥārithah, then if he was killed, Ja'far ibn Abī Ṭālib, then if he was killed, 'Abdullāh ibn Rawāḥah (may Allah be pleased with them all).¹ The Prophet (may Allah's ṣalāh and abundant salām be upon him) accompanied them for part of the way to bid them farewell.

They marched until they received word that Heraclius, the Roman emperor, had advanced against them with one hundred thousand soldiers, along with another one hundred thousand from the Christian Arabs under Mālik ibn Zāfila. The Muslims consulted one another, saying: "Shall we write to the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) to order us what to do or send us reinforcements?" 'Abdullāh ibn Rawāḥah (may Allah be pleased with him) encouraged them, saying: "O people! By Allah, what you dislike is the very thing you set out for—martyrdom. You do not fight people by numbers, strength, or multitudes, but rather you fight them with this religion by which Allah has honored you. So go forth, for it is one of two outcomes: either victory or martyrdom."²

The Muslims agreed with him and proceeded until they reached Mu'tah, a village in the land of al-Shām. There the two armies met and the battle intensified. Zayd ibn Ḥārithah (may Allah be pleased with him) was martyred while carrying the banner. Ja'far ibn Abī Ṭālib (may Allah be pleased with him) then took it, dismounted from his horse, hamstrung it, and fought until his right hand was cut off; he took the banner with his left hand, which was also cut off; then he held it against his chest until he was martyred. After him, 'Abdullāh ibn Rawāḥah (may Allah be pleased with him) took the banner and fought until he too was martyred.

¹ Al-Bukhārī (4261).

² Al-Ṭabarānī (15011).

The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) informed the people in Madīnah of their martyrdom before news arrived from the battlefield, and his eyes were shedding tears.³ After the fall of the three commanders, the Muslims appointed Khālid ibn al-Walīd as their leader, and Allah granted victory at his hands.

❖ Results:

When Khālid ibn al-Walīd (may Allah be pleased with him) took the banner, he devised a strategic plan for withdrawal to save the Muslim army. During the night, he switched the positions of the fighters—placing the right flank on the left, the front at the back, and ordering the cavalry to gallop and raise dust to create the illusion of reinforcements. This struck fear into the Romans. He then ordered the army to withdraw, and the Muslims returned safely.

Despite the overwhelming numbers of the enemy compared to the Muslims, only twelve Muslims were martyred, while a large number of Romans were killed. The Battle of Mu'tah served as a warning and prelude to the later campaigns against the Romans, and it became a cause for many tribes to enter Islām, such as Banū Sulaym, Ashja', Ghaṭafān, and Dhubyān.

¹ Al-Bukhārī (4262).



Saturday: Ṣaḥābah Module – Julaybīb (may Allah be pleased with him)

❖ Name and Birth:

He was Julaybīb, a noble Companion. He is known only by this name, and the exact date of his birth is not recorded. It is said that he was from Banū Tha‘labah, a confederate of the Anṣār.

❖ Life and Virtues:

Julaybīb (may Allah be pleased with him) was easygoing, of good character, and courageous, not fearing death. He was poor, short in stature, and of unattractive appearance. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) offered him marriage, to which Julaybīb said: “Then you will find me undesirable.” The Prophet (may Allah’s ṣalāh and abundant salām be upon him) replied: **"Indeed, with Allah you are not undesirable."** ¹

The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) then proposed for him the daughter of a man from the Anṣār. The man and his wife seemed reluctant, but their daughter overheard and said: “Do you turn away from what the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) has decided?!” She then recited: **{It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should have any choice in their affair.}** ² She said: “I am pleased and submit to what the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) chooses for me. Marry me to him, for he will not neglect me.”

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) then supplicated for her: **"O Allah, pour blessings upon her abundantly, and do not make her life one of hardship."** ³

❖ Death:

In one of the battles, the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) noticed that Julaybīb was missing. He ordered that he be searched for. They found him slain, having killed seven of the polytheists before being martyred, and they lay around him dead. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) came and stood over him, saying: **"He killed seven!"** He then supplicated for him and said: **"He is of me, and I am of him."** The Prophet (may Allah’s ṣalāh and abundant salām be upon him) carried him on his arms, for he had no bier other than that, and he buried him. He did not perform the funeral prayer over him. ⁴

¹ Abū Ya‘lā (3343).

² [Al-Aḥzāb: 36].

³ Aḥmad (4/422).

⁴ Muslim (2472).

Knowledge Test – Week 33

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of Allah's saying: 'Aḥwā'?	[a] Altered [b] Solid [c] New	a
Ḥadīth Module	On the Day of Resurrection, a person will be gathered with:	[a] His people [b] His family [c] Those whom he loved	c
'Aqīdah Module	Who warned the questioner against opposing the command of the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) and forbade him from entering iḥrām from another place?	[a] 'Abdullāh ibn Mas'ūd [b] Imām Mālik [c] Imām al-Awzā'ī	b
Fiqh Module	How many pillars does the Funeral Prayer have?	[a] 4 [b] 5 [c] 6	a
Sīrah Module	Against whom did the Muslims fight in the Battle of Mu'tah?	[a] The Persians [b] The Romans [c] Quraysh	b
Ṣaḥābah Module	How many polytheists did Julaybīb (may Allah be pleased with him) kill before his martyrdom?	[a] 3 [b] 5 [c] 7	c



Week thirty-four

To access the audio version:
On the *Daily Modules channel* from *al-Mawārid al-‘Ilmiyyah*:

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Sunday: Tafsīr Module – Sūrat al-Ṭāriq (Part 1)

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

{By the sky and the night-piercing star. * And what will make you know what the night-piercing star is? * It is the piercing, radiant star. * There is no soul but that over it is a keeper. * So let man see from what he was created. * He was created from a gushing fluid. * Emerging from between the backbone and the ribs. * Indeed, Allah is able to return him.* On the Day when secrets are put on trial. * Then he will have no power and no helper.}

❖ Theme of the Sūrah:

Clarifying Allah's power and encompassing knowledge in the creation of man and in his resurrection.

❖ Difficult Words Explained:

Arabic term	Transliteration	Meaning
الطَّارِق	al-Ṭāriq	The star that appears at night.
وَمَا أَدْرَاكَ مَا الطَّارِقُ	wa mā adrāka mā al- Ṭāriq	And what will make you know the greatness of this star?
النَّاقِب	al-thāqib	The shining, radiant star.
إِنْ كُلُّ نَفْسٍ لَمَّا	in kullu nafsin lammā	Not a soul except that...
حَافِظٌ	ḥāfiẓ	An angel who records its deeds.
دَافِقٍ	dāfiq	Gushing forth quickly into the womb.
الصُّلْبِ	al-ṣulb	The backbone.
النَّوَارِبِ	al-tarā'ib	The bones of the chest.
رَجَعِهِ	raj' ihi	His being returned to life after death.
تُبْلَى السَّرَائِرِ	tublā al-sarā'ir	Secrets will be tested and hidden thoughts revealed.

❖ Overall Meaning:

Al-Ṭāriq is a Makkan sūrah, which Allah begins with a tremendous oath, swearing by one of His wondrous cosmic signs—the sky and its radiant star. Allah's oath by His creation is a proof of His Majesty, for the greatness of the creation points to the greatness of the Creator. The subject of the oath is His encompassing surveillance: that there is no human being except that Allah has appointed an angel over him to preserve his deeds, so that he will be recompensed on the Day of Judgement.

Then He, Exalted is He, reminded [man] with one of the clearest evidences of His power to resurrect and hold to account: that he should look and reflect upon the origin of his creation and his beginning. The One who brought him forth from a gushing fluid, emerging from such a difficult passage, is fully able to return him and resurrect him in the Hereafter. On that Day the



secrets of the hearts and their inner intentions will be laid bare, the hidden will be exposed, righteousness of the righteous will appear, and the wickedness of the wicked will become manifest. Man will then have nothing but surrender and acknowledgment, for he will have no strength with which to repel from himself, nor any helper among the creation to grant him aid.

❖ **Benefits from the Sūrah:**

1. A reminder of man's weakness in his origin and creation, which should humble him and prevent arrogance.
2. In the creation of man are clear signs that he must reflect upon, and immense blessings that he must show gratitude for.
3. A reminder that all deeds, both good and evil, are meticulously recorded and preserved.
4. A warning against concealing evil or harboring falsehood, for Allah is fully aware of all that His servants hide and reveal.

Monday: Ḥadīth Module – The Warning Against Anger

On the authority of Abū Hurayrah (may Allah be pleased with him) who said:

A man came and said: O Messenger of Allah, advise me. He (may Allah's ṣalāh and abundant salām be upon him) said: "**Do not become angry.**" The man repeated [his request] several times, and he (may Allah's ṣalāh and abundant salām be upon him) said: "**Do not become angry.**"¹

❖ Explanation:

The statement of the Prophet (may Allah's ṣalāh and abundant salām be upon him): "**Do not become angry**" contains two important directions for guarding oneself against anger:

1. **Before anger arises:** The command includes taking the means that prevent anger when its causes appear, such as suppressing rage, training the soul upon forbearance and patience, and preparing oneself to endure the harm of others. When a servant is granted success in this, he will be ready to repel sudden bursts of anger with forbearance and patience.
2. **After anger arises:** The command includes refraining from executing what anger dictates. For some degree of anger may occur naturally and cannot be entirely prevented, yet a person can prevent its consequences. This is done by remembering the Prophet's counsel, restraining the tongue and limbs from speech and actions dictated by anger, and recalling the destructive consequences anger brings.

❖ Benefits from the Ḥadīth:

1. The importance of seeking counsel and advice from scholars and righteous people.
2. That prohibiting something also includes prohibiting its causes, and commands towards what assists in avoiding it.
3. The obligation of training the soul in good character, patience, and forbearance, as this is part of true intellectual and spiritual strength.
4. Whoever restrains himself from the effects of anger is, in reality, equal to the one who did not become angry at all.
5. That in the commands of Allah and His Messenger lie the causes of goodness and happiness for the Muslim.

¹ Reported by al-Bukhārī (6116).



Tuesday: ‘Aqīdah Module – Examples of Innovations (Bid‘ah)

Innovations in the religion continue to appear, one after another, but Allah always raises scholars firmly grounded in knowledge to confront them with clarification and exposition. This is a protection from Allah for the Sharī‘ah and a preservation of His dīn.

❖ Some examples of these innovations are:

1. The widespread practice among some Muslims of celebrating the Prophet’s birthday (al-Mawlid al-Nabawī) every year in the month of Rabī‘ al-Awwal. This is a reprehensible innovation, for it has no foundation in the Book of Allah, the Sunnah, nor in the practice of the righteous predecessors. Rather, it was introduced later by the Fātimids after the fourth century Hijrī. Similar to this is celebrating the night of al-Isrā’ wa-l-Mi‘rāj or the Hijrah of the Prophet (may Allah’s ṣalāh and abundant salām be upon him). All of these are innovations without evidence. The Companions did not do them, nor those after them from the best generations. Had there been any good in them, they would have been more deserving of it than us, for they had greater love and veneration for the Prophet (may Allah’s ṣalāh and abundant salām be upon him). They were more eager upon goodness and quicker in performing righteous deeds. They knew well that true love and veneration for him is by following him, obeying his command, reviving his Sunnah outwardly and inwardly, and spreading what he was sent with.
2. Seeking blessing (tabarruk) from places, relics, graves, and persons, whether living or dead. This is among the newly introduced innovations that crept into the Muslims through pagan creeds. Its legitimacy was never established, neither in the time of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) nor in the era of his Rightly Guided Caliphs. In fact, ‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him) cut down the tree at al-Ḥudaybiyyah under which the pledge of allegiance had taken place when he saw people seeking blessings from it.¹
3. Reciting Al-Fātiḥah on specific occasions, for there is no evidence at all to specify the Fātiḥah for this purpose, and it only appeared in later times.
4. Designating the month of Rajab for a special ‘Umrah called “al-Rajabiyyah,” or specifying it for prayer, fasting, and slaughtering.
5. Adopting invented litanies (adhkār) which contradict the prescribed adhkār in their wording, form, and timing.
6. Specifying the fifteenth night of Sha‘bān for standing in prayer, and its day for fasting.

❖ Harms and Effects of Innovations:

1. Innovations are a gateway to disbelief and a means of destroying the religion, for they diminish reverence for the Sharī‘ah and weaken adherence to the Book and the Sunnah.
2. Innovations are worse than major sins, because they imply a defect in Allah’s religion and attribute deficiency to it.

¹ Narrated by Ibn Abī Shaybah (2/73) and Ibn Sa‘d in al-Ṭabaqāt (2/100).

3. Innovations abolish the Sunnah and cause people to dislike practicing it, which in itself is a sufficient cause for the misguidance and corruption of hearts.
4. Innovations are among the causes of an evil end. This is because the perpetrator of a sin knows it is a sin and thus may repent from it, whereas the innovator believes his bid'ah is an act of religion drawing him closer to Allah. As a result, he is often deprived of repentance and afflicted with an evil ending.



Wednesday: Fiqh Module – Adhkār after Prayer

It is prescribed for the Muslim, after completing his prayer, to hasten to recite the legislated adhkār. Among them are:

First: Seeking forgiveness three times, then saying:

اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Allāhumma anta al-salām, wa minka al-salām, tabārakta yā dhā al-jalāli wa-l-ikrām.

"O Allah, You are Peace, and from You is peace. Blessed are You, O Possessor of majesty and honor."¹

Second:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

Lā ilāha illā Allāhu waḥdahu lā sharīka lahu, lahu al-mulku wa lahu al-ḥamdu, wa huwa ‘alā kulli shay’in qadīr. Allāhumma lā māni‘a limā a‘ṭayta, wa lā mu‘ṭiya limā mana‘ta, wa lā yanfa‘u dhā al-jaddi minka al-jaddu.

"There is no deity worthy of worship but Allah alone, without partner. His is the dominion and His is the praise, and He is over all things powerful. O Allah, none can withhold what You give, nor can anyone give what You withhold; and the fortune of the fortunate avails nothing against You."²

Third:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ، وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

Lā ilāha illā Allāhu waḥdahu lā sharīka lahu, lahu al-mulku wa lahu al-ḥamdu, wa huwa ‘alā kulli shay’in qadīr. Lā ḥawla wa lā quwwata illā billāh. Lā ilāha illā Allāh, wa lā na‘budu illā iyyāh, lahu al-ni‘matu, wa lahu al-faḍlu, wa lahu al-thanā‘u al-ḥasan. Lā ilāha illā Allāh mukhliṣīna lahu al-dīna wa law kariha al-kāfirūn.

"There is no deity worthy of worship but Allah alone, without partner. His is the dominion and His is the praise, and He is over all things powerful. There is no power and no strength except with Allah. There is no deity but Allah, and we worship none but Him. To Him belongs all bounty, all virtue, and all praise. There is no deity but Allah, sincerely devoted to Him in religion, even if the disbelievers dislike it."³

¹ Narrated by Muslim (591).

² Narrated by al-Bukhārī (844) and Muslim (593).

³ Narrated by Muslim (594).

Fourth: Saying the *tasbīḥ* (Subḥān Allāh), *tahmīd* (al-ḥamdu lillāh), and *takbīr* (Allāhu akbar). There are four modes reported:

- First mode: "سبحان الله" (Subḥān Allāh) – ten times, "الحمد لله" (al-ḥamdu lillāh) – ten times, "الله أكبر" (Allāhu akbar) – ten times. ¹
- Second mode: Each one twenty-five times, adding "لا إله إلا الله" (Lā ilāha illā Allāh) – twenty-five times. ²
- Third mode: Thirty-three times *Subḥān Allāh*, thirty-three times *al-ḥamdu lillāh*, thirty-four times *Allāhu akbar*. ³
- Fourth mode: Thirty-three times *Subḥān Allāh*, thirty-three times *al-ḥamdu lillāh*, thirty-three times *Allāhu akbar*, and once *Lā ilāha illā Allāhu waḥdahū lā sharīka lahu, lahu al-mulku wa lahu al-ḥamdu, wa huwa 'alā kulli shay'in qadīr* — completing one hundred. ⁴

It is also allowed to combine the three phrases together in each repetition, saying: *Subḥān Allāh, wa al-ḥamdu lillāh, wa Allāhu akbar* until completing thirty-three. ⁵

Fifth: Reciting Āyat al-Kursī:

The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: "**Whoever recites Āyat al-Kursī after every obligatory prayer, nothing prevents him from entering Paradise except death.**" ⁶

Sixth: Reciting the *Mu'awwidhāt* (Al-Ikhlās, al-Falaq, and al-Nās) after every prayer, and repeating them three times after Fajr and Maghrib. 'Uqbah ibn 'Āmir (may Allah be pleased with him) said: "The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) commanded me to recite the *Mu'awwidhāt* after every prayer." ⁷

¹ Narrated by al-Bukhārī (6329), Muslim (595).

² Narrated by al-Tirmidhī (3413), al-Nasā'ī (1350).

³ Narrated by Muslim (596).

⁴ Narrated by Muslim (597).

⁵ Narrated by al-Bukhārī (843).

⁶ Narrated by al-Nasā'ī (9848).

⁷ Narrated by Abū Dāwūd (1523).



Thursday: Sīrah Module – The Conquest of Makkah

❖ Its Date:

The Conquest of Makkah occurred on the 20th of Ramaḍān in the 8th year after Hijrah.

❖ Its Causes:

The reason was that Quraysh violated the Treaty of al-Ḥudaybiyyah when their allies, the tribe of Banū Bakr, attacked the Khuzā‘ah (allies of the Muslims). They killed many of them, while Quraysh secretly provided them with weapons and supported them in committing aggression within the Ḥaram.

Only one year and nine months had passed from the Treaty of al-Ḥudaybiyyah when Quraysh violated it. They then sent Abū Sufyān ibn Ḥarb to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) in order to renew the treaty. He came to Madīnah and presented his request to the Prophet (may Allah’s ṣalāh and abundant salām be upon him), but the Prophet gave him no reply.

He then went to Abū Bakr (may Allah be pleased with him), asking him to intercede with the Messenger of Allah, but Abū Bakr refused. Then he went to ‘Umar (may Allah be pleased with him), who rebuked him harshly, saying: "Do you expect me to do that?! By Allah, if I had nothing but a stick, I would still fight you with it!"

Then he went to ‘Alī (may Allah be pleased with him), but he also refused. He sought help from Fāṭimah, the daughter of the Messenger of Allah (may Allah be pleased with her), asking her to command her son al-Ḥasan to grant protection among the people. She said: "My son is too young for that, and no one grants protection over the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him)."¹ So Abū Sufyān returned to Makkah without achieving anything.

❖ Its Events:

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) ordered the Muslims to prepare for the march, while keeping the matter concealed. He asked Allah, Exalted be He, to veil the news from Quraysh, and Allah answered his supplication.²

¹ Ibn Kathīr, al-Bidāyah wa al-Nihāyah (4/280).

² Ibn Kathīr, al-Bidāyah wa al-Nihāyah (4/280).

The army set out on the 10th of Ramaḍān, numbering ten thousand fighters. The Prophet (may Allah's ṣalāh and abundant salām be upon him) divided them into five groups:

- He (may Allah's ṣalāh and abundant salām be upon him) himself led the first group.
- The other four were commanded by: al-Zubayr ibn al-ʿAwwām, Khālīd ibn al-Walīd, Abū ʿUbaydah ibn al-Jarrāh, and Qays ibn Saʿd ibn ʿUbādah.

He instructed each commander to enter Makkah from a different direction and not to fight anyone unless they were attacked.

❖ Its Results:

The Muslims entered Makkah without fighting. Then they headed toward the Kaʿbah.

When the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) saw the Kaʿbah, he made several takbīrs, and the Muslims echoed after him until Makkah trembled. Then he gestured for silence.

The first thing he began with was ṭawāf around the Kaʿbah. As he circumambulated, he destroyed every idol around it while reciting Allah's words: **{And say: "The truth has come, and falsehood has perished. Indeed, falsehood is ever bound to perish."}**¹

After that, he sent expeditions to the tribes surrounding Makkah, inviting them to Islam.

¹ [Al-Isrā': 81].



Saturday: Ṣaḥābah Module – Zayd ibn Thābit (may Allah be pleased with him)

❖ His Name and Birth:

He is the noble Companion Zayd ibn Thābit, the son of two Companions. His father was Thābit ibn al-Ṣaḥāk al-Anṣārī, and his mother was al-Nawwār bint Mālik al-Anṣāriyyah. He was born in Madinah twelve years before the Prophet (may Allah’s ṣalāh and abundant salām be upon him) migrated there.

❖ His Life and Virtues:

Zayd ibn Thābit (may Allah be pleased with him) was still young when the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) arrived in Madinah. He was among those who learned writing from the Quraysh captives after the Battle of Badr. He narrated from the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), recited the Qur’ān to him, and became one of the scribes of revelation and jurists among the Companions, despite his young age. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said about him: **“The most knowledgeable of my Ummah regarding inheritance is Zayd ibn Thābit.”**¹

After the death of the Prophet (may Allah’s ṣalāh and abundant salām be upon him), Zayd (may Allah be pleased with him) was the muftī of the people in Madinah and the leading reciter there, known for his wisdom and sound judgment. On the day the Muslims gathered at the Saqīfah of Banī Sā‘idah to appoint a khalīfah, Zayd said with wisdom: “The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) was from the Muhājirīn, and the leader must be from the Muhājirīn. We are their supporters, just as we were the supporters of the Messenger of Allah.”²

Abū Bakr (may Allah be pleased with him) entrusted him with the division of spoils after the Battle of Yarmūk, and when he decided to compile the Qur’ān, he appointed Zayd to oversee the task. Zayd (may Allah be pleased with him) said: “So I set out collecting the Qur’ān from parchments, shoulder blades, palm stalks, and from the hearts of men.”³

During the caliphate of ‘Uthmān ibn ‘Affān (may Allah be pleased with him), Zayd’s opinion was decisive in the compilation and standardization of the Qur’ān. ‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him) also appointed him as a judge and left him in charge of Madinah during his ḥajj.

¹ Narrated by Abū Ya‘lā (5763), al-Bayhaqī (12549).

² Narrated by Aḥmad (21617).

³ Narrated by al-Bukhārī (4986).

❖ His Death:

Zayd (may Allah be pleased with him) passed away in the year 45 AH in Madinah, during the caliphate of Mu‘āwiyah (may Allah be pleased with him). He was buried in al-Baqī‘. On the day of his death, ‘Abd Allāh ibn ‘Abbās (may Allah be pleased with them both) said: “Today, much knowledge has been buried.”¹

¹ Al-Dhahabī, Siyar A‘lām al-Nubalā’, (vol. 2, p. 440).



Knowledge Test – Week 34

Module	Question	Options	Correct Answer
Tafsīr Module	Allah, Exalted be He, swore by ‘al-Ṭāriq’, which is:	[a] The star that appears at night [b] The brightness of dawn [c] The twilight at sunset	a
Ḥadīth Module	When the man asked the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) for advice, he instructed him, saying:	[a] Lower your gaze [b] Do not get angry [c] Guard your thoughts	b
‘Aqīdah Module	From the harms and consequences of innovations (bid‘ah) is:	[a] That it is a cause for withholding provision [b] That it affects the soundness of the mind [c] That it is among the causes of a bad ending	c
Fiqh Module	From the verses that are prescribed to be recited after every ṣalāh is:	[a] The ending verses of Sūrat Āl ‘Imrān [b] The ending verses of Al-Baqarah [c] Āyat al-Kursī	c
Sīrah Module	The Conquest of Makkah occurred in the year:	a) 7 AH b) 8 AH c) 9 AH	b
Ṣaḥābah Module	Zayd ibn Thābit (may Allah be pleased with him) excelled in the knowledge of:	a) Inheritance law (farā’id) b) Genealogy c) Tafsīr	a

Week thirty-five

To access the audio version:
On the *Daily Modules channel* from *al-Mawārid al-'Ilmiyyah*:

YouTube

Telegram

SoundCloud



Sunday: Tafsīr Module – Sūrat al-Ṭāriq (Part 2)

{By the sky which returns (with rain). * And by the earth which cracks (with growth). * Indeed, it is a decisive word, and it is not a joke. * Indeed, they are planning a plan. * But I too am planning a plan. * So, give respite to the disbelievers; leave them a while.}

❖ Topic of the Verses:

The truth and authenticity of the Qur’ān.

❖ Difficult Words Explained:

Arabic	Transliteration	Meaning
وَالسَّمَاءِ ذَاتِ الرَّجْعِ	al-samā’i dhāti al-raj‘	The sky with its recurring rain
وَالْأَرْضِ ذَاتِ الصَّدْعِ	al-arḍi dhāti al-ṣad‘	The earth that cracks open with vegetation
إِنَّهُ لَقَوْلٌ فَصْلٌ	innahu la-qawl faṣl	A decisive word, separating truth from falsehood
أَمْهَلُهُمْ رُوَيْدًا	amhilhum ruwaydan	Give them a little respite

❖ Overall Meaning:

In these verses, Allah swears by the great creations that people witness every day: the sky which brings back rain repeatedly, reviving the barren land and providing sustenance for humans and animals, and the earth which splits open with vegetation and fruits, granting people their provision without deficiency.

The oath emphasizes the truth of the Qur’ān revealed to Muḥammad (may Allah’s ṣalāh and abundant salām be upon him) — a word of absolute truth, full of clarity and explanation, a decisive criterion distinguishing between truth and falsehood, sincerity and lies, seriousness and frivolity.

Yet the nature of the disbelievers is to respond with plots, deception, and denial, but Allah overpowers their schemes with His own plan and retribution — ensuring the victory of His religion, the protection of His Book, and the honor of His Messenger (may Allah’s ṣalāh and abundant salām be upon him). However, it is the way of Allah to grant the disbelievers respite; their punishment is not hastened, but it is certainly coming at its appointed time.

❖ Benefits from the Sūrah:

1. Confirmation of the truth of the Noble Qur’ān and the strength of its proof.
2. Assurance of Allah’s defense of the believers against the plots of the disbelievers.
3. The weakness of the disbelievers’ schemes when confronted with the plan of Allah, Exalted be He.

Monday: Ḥadīth Module – The Prohibition of Arrogance

On the authority of ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"No one who has an atom’s weight of arrogance in his heart will enter Paradise."** A man said: "But a person loves to have fine clothes and fine shoes." He (may Allah’s ṣalāh and abundant salām be upon him) said: **"Indeed, Allah is Beautiful and loves beauty. Arrogance is rejecting the truth and belittling people."**¹

❖ Explanation:

This ḥadīth shows that arrogance leads to the Fire and prevents entry into Paradise, even if it is as small as a speck in a person’s heart. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) clarified that arrogance is of two types:

1. **Arrogance towards the truth** – rejecting it, being haughty against it, and refusing to accept it. Allah has obligated His servants to submit to the truth sent with His Messengers and to place it above personal opinions and desires. Whoever rejects the truth is arrogant and threatened with punishment.
2. **Arrogance towards people** – despising, mocking, or belittling them in speech or action. This stems from self-admiration and seeing oneself as superior to others.

❖ Benefits from the Ḥadīth:

1. Arrogance is one of the major sins that necessitates Allah’s punishment.
2. The importance of purifying the heart from arrogance, as Paradise is pure and forbidden to every arrogant person.
3. The obligation to beware of rejecting the truth found in the Qur’ān and Sunnah, as this is from arrogance.
4. The obligation of humility towards Muslims, lowering one’s wing for them, and the prohibition of arrogance against them.
5. Beautification of clothing and appearance is not considered arrogance, provided it is free from extravagance and contempt for others.

¹ Narrated by Muslim (91).



Tuesday: ‘Aqīdah Module – The Categories of Visiting Graves

❖ Visiting graves is of two types:

1. Legislated (Shar‘ī) Visit
2. Innovated (Bid‘ī) Visit

1. Legislated Visit:

This is visiting for a valid, permissible purpose, such as:

- To greet the deceased and supplicate for them.
- To perform the Funeral Prayer over a deceased person.
- To be reminded of death and the Hereafter.

These visits are prescribed and recommended because the Sunnah proves their validity. For example:

- The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"I had forbidden you from visiting graves, but now visit them."** Al-Tirmidhī added: **"For indeed it reminds of the Hereafter."** ¹
- In the two Ṣaḥīḥs it is reported that a black woman who used to clean the mosque passed away. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) asked about her and was told that she had died. He said: **"Why did you not inform me? Show me her grave."** Then he prayed over her at her grave. ²

2. Innovated Visit:

This is visiting for impermissible purposes, such as:

- To visit the dead in order to ask them to fulfill one’s needs. This is major shirk, like the worship of idols.
- To ask Allah by means of the deceased, such as saying: “O Allah, I ask You by Your Prophet” or “by the right of Shaykh so-and-so.” This is an innovation and a means leading to shirk.
- To believe that supplication to Allah at graves is more likely to be answered. This too is a prohibited innovation, unanimously rejected.

For this reason, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) warned strongly, saying: **"O Allah, do not make my grave an idol to be worshipped."** ³

¹ Narrated by Muslim (1977), al-Tirmidhī (1054).

² Narrated by al-Bukhārī (460), Muslim (956).

³ Narrated by al-Bukhārī (437), Muslim (530).

Wednesday: Fiqh Module – Zakāh

❖ The Importance of Zakāh:

Zakāh is one of the obligations of Islam and its most important pillar after prayer. Allah, Exalted be He, has mentioned it alongside prayer in eighty-two places, which indicates its great significance and the strong connection between it and prayer.

❖ Proofs of Its Obligation:

Allah, Exalted be He, says: **{And establish prayer and give zakāh.}** ¹

Allah, Exalted be He, also says: **{Take from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them.}** ²

The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"Islam is built upon five: testifying that there is no deity but Allah and that Muḥammad is the Messenger of Allah, establishing prayer, giving zakāh, fasting in Ramaḍān, and performing pilgrimage to the House."** ³

❖ There is also a severe warning against those who abandon zakāh or neglect it:

Allah, Exalted be He, says: **{And those who hoard gold and silver and spend it not in the way of Allah – give them tidings of a painful punishment. The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard."}** ⁴

The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"There is no owner of treasure who does not pay its zakāh, except that it will be heated for him in the fire of Hell, then made into plates with which his sides and his forehead will be branded, until Allah judges between His servants on a Day whose measure is fifty thousand years. Then he will see his path, either to Paradise or to the Fire."** ⁵

❖ Upon Whom Zakāh Is Obligatory:

Zakāh is obligatory upon every Muslim who owns the threshold (nisāb) of wealth, male or female, adult or child, sane or insane. The guardian must discharge zakāh on behalf of the child or insane person, because he acts in their stead in fulfilling rights. 'Umar (may Allah be pleased with him) said: **"Trade with the wealth of orphans so that it will not be consumed by zakāh."** ⁶

¹ [Al-Baqarah: 43].

² [Al-Tawbah: 103].

³ Narrated by al-Bukhārī (8), Muslim (16).

⁴ [Al-Tawbah: 34-35].

⁵ Narrated by Muslim (1648).

⁶ Narrated by 'Abd al-Razzāq (6773).



❖ **The Wisdom Behind Zakāh:**

Zakāh was legislated for noble purposes and lofty objectives, among them:

- Thankfulness to Allah for the blessing of wealth.
- Purification of wealth, growth, and blessing therein.
- Purification of the owner from stinginess and miserliness, and training him in generosity and spending for Allah's sake.
- Purification of the owner from sins and mistakes.
- Comforting the poor and fulfilling the needs of the destitute and deprived.
- Spreading love and compassion within the community, so that the wealthy draw the hearts of the poor and remove envy and hatred.
- Realization of true faith, which is why it is called "ṣadaqah" (charity), for it proves the sincerity of one's īmān when he gives what is beloved to him in pursuit of Allah's love.

Thursday: Sīrah Module – The Battle of Ḥunayn

❖ Date:

In the month of Shawwāl, in the 8th year after Hijrah.

❖ Causes:

When Makkah was conquered, the surrounding tribes were shaken with fear. Mālik ibn ‘Awf al-Naṣrī gathered the tribe of Hawāzin to fight the Muslims. Along with Hawāzin, several other tribes joined, such as Thaqīf, Banū Naṣr ibn Mu‘āwiyah, Banū Jushm, Banū Sa‘d ibn Bakr, and some from Banū Hilāl ibn ‘Āmir. They even brought their women and livestock so that none would flee. ¹

❖ Events:

When the Prophet (may Allah’s ṣalāh and abundant salām be upon him) was informed of them, he sent ‘Abdullāh ibn Abī Ḥadrad al-Aslamī to gather intelligence. Then he prepared to meet them. He borrowed a hundred coats of armor from Ṣafwān ibn Umayyah, along with some money, and set out with ten thousand men who were with him at the Conquest of Makkah, joined by two thousand who had accepted Islam on that day. He appointed ‘Attāb ibn Usayd as governor of Makkah, though he was only twenty years old. ²

On the way, they passed by a tree revered by the polytheists called Dhāt Anwāt. Some of the newly converted Arabs said: “Make for us a Dhāt Anwāt as they have a Dhāt Anwāt.” He replied: **“By the One in Whose Hand is my soul, you have said just as the people of Mūsā said: {Make for us a god just as they have gods}.³ You are indeed an ignorant people! Verily, these are the ways of those before you; you will surely follow the ways of those who came before you.”** ⁴

Then he continued with his large army, until some felt conceited and said: “We will never be defeated today because of our numbers!” When they reached Ḥunayn — a valley among the valleys of Tihāmah — Hawāzin had prepared an ambush at dawn and attacked suddenly. The Muslims fled in confusion.⁵ This is referred to in Allah’s saying: **{And on the Day of Ḥunayn, when your great numbers made you proud, but they availed you nothing, and the earth, vast as it is, was straitened for you; then you turned back in flight}.⁶**

¹ Al-Fuṣūl, (p. 204).

² Al-Fuṣūl, (p. 204).

³ [Al-A‘rāf: 138].

⁴ Narrated by al-Tirmidhī (2180).

⁵ Al-Fuṣūl, (p. 205).

⁶ [Al-Tawbah: 25].



❖ **Results:**

The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) stood firm with a group of companions: Abū Bakr, 'Umar, 'Alī, al-'Abbās, his sons al-Faḍl and Qutham, Abū Sufyān and his son Ja'far, and others. He was mounted on his mule, urging it towards the enemy, while al-'Abbās held its reins to restrain it. The Prophet (may Allah's ṣalāh and abundant salām be upon him) was calling out: **"I am the Prophet; it is no lie; I am the son of 'Abd al-Muṭṭalib!"** ¹

Then he instructed al-'Abbās, who had a loud voice, to call out: "O assembly of the Anṣār! O people of Al-Baqarah!" When they heard, they rushed back like camels running to their young. The fighting intensified, and the Prophet (may Allah's ṣalāh and abundant salām be upon him) declared: **"Now the battle is fierce!"** He then took a handful of pebbles and threw them, saying: **"They are defeated, by the Lord of the Ka'bah!"**

'Alī ibn Abī Ṭālib (may Allah be pleased with him) fought the fiercest that day before the Prophet (may Allah's ṣalāh and abundant salām be upon him). ² Allah cast terror into the hearts of Hawāzin, and they fled. The Muslims pursued, killing around forty of them and taking many captives. Only four Muslims were martyred. ³

¹ Narrated by al-Bukhārī (2930).

² Narrated by Abū Ya'ālā (3606), al-Ṭabarānī (2758).

³ Al-Fuṣūl, (p. 207).

Saturday: Ṣaḥābah Module – Khabāb ibn al-Aratt (may Allah be pleased with him)

❖ His Name and Birth:

He is Khabāb ibn al-Aratt ibn Jandal al-Tamīmī. He was born in Najd, 36 years before the Hijrah. He was taken captive as a child and later learned the craft of making swords and weapons until he mastered it, becoming well known in Makkah for this skill.

❖ His Life and Virtues:

He (may Allah be pleased with him) embraced Islam early, being the sixth person to do so. He was among those who were tortured for the sake of Allah Almighty. ¹ He was truthful, trustworthy, intelligent, and wise despite his young age.

Among the notable events in his life is that he used to go to Sa‘īd ibn Zayd and Fāṭimah bint al-Khaṭṭāb to teach them the Qur’ān. When ‘Umar ibn al-Khaṭṭāb—who was still a polytheist at that time—heard of their Islam, he went to them angrily, knocked violently on the door, and entered. In Khabāb’s hand was a scroll containing Sūrat Ṭā Hā, which he was teaching them. ‘Umar demanded the scripture, but they refused to give it to him until he performed ghusl. His heart softened, and he bathed, then read from it.

When Khabāb heard ‘Umar’s recitation, he said to him: “Rejoice! By Allah, I hope that Allah has answered the supplication of His Prophet for you. For I heard him yesterday saying: **‘O Allah, strengthen Islam with the more beloved of the two ‘Umars to You—Abū Jahl or ‘Umar ibn al-Khaṭṭāb.’**” ²

Later in life, Khabāb (may Allah be pleased with him) became wealthy after previously living in poverty. He would generously spend his wealth on the poor and needy, leaving his door open without lock or barrier, so that people could enter and take as they wished.

❖ His Death:

Khabāb (may Allah be pleased with him) died in Kūfah in the year 37 AH, at the age of seventy-three. ‘Alī ibn Abī Ṭālib (may Allah be pleased with him) led his funeral prayer.

¹ Ḥilyat al-Awliyā’, (p. 471).

² Narrated by al-Tirmidhī (3681).



Knowledge Test – Week 35

Module	Question	Options	Correct Answer
Tafsīr Module	What is one of the lessons derived from ‘al-Ṭāriq’?	[a] Allah’s defense of the believers. [b] The virtue of night prayer. [c] The virtue of bearing harm from Muslims.	a
Ḥadīth Module	Which of the following is NOT considered arrogance?	[a] Belittling the young. [b] Adorning oneself with good clothing. [c] Rejecting the truth.	b
‘Aqīdah Module	Some people believe that supplicating to Allah at graves is answered. This is:	[a] Major disbelief. [b] A condemned innovation. [c] Permissible.	b
Fiqh Module	What indicates the great importance of Zakāh is that Allah has paired it with prayer in:	[a] 55 places. [b] 79 places. [c] 82 places.	c
Sīrah Module	Who was the leader of the polytheists in the Battle of Ḥunayn?	[a] Ka‘b ibn Mālīk. [b] Mālīk ibn ‘Awf. [c] ‘Awf ibn al-Ḥārith.	b
Ṣaḥābah Module	Khabāb (may Allah be pleased with him) was famous for making:	[a] Swords. [b] Clothes. [c] Doors.	a

Week thirty-six

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Sunday: Tafsīr Module – Sūrat al-Burūj

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

{By the sky containing great constellations * and by the promised Day * and by the witness and the witnessed * Cursed were the companions of the trench – the fire abounding in fuel * when they sat around it * and were themselves witnesses to what they were doing to the believers * They resented them only because they believed in Allah, the Mighty, the Praiseworthy * to Whom belongs the dominion of the heavens and the earth; and Allah is Witness over everything * Indeed, those who persecuted the believing men and believing women and then did not repent – for them is the punishment of Hell, and for them is the punishment of the burning fire * Indeed, those who believed and did righteous deeds – for them are gardens beneath which rivers flow. That is the great triumph * Indeed, the assault of your Lord is severe * Indeed, it is He Who originates creation and repeats it * and He is the All-Forgiving, the All-Loving * Possessor of the Glorious Throne * Doer of what He wills * Has there come to you the story of the hosts – of Pharaoh and Thamūd? * But those who disbelieve are in persistent denial * And Allah encompasses them from behind * Rather, it is a glorious Qurʾān * preserved in a guarded Tablet.}

❖ Theme of the Sūrah:

Affirmation of Allah’s might and encompassing knowledge, His support of His allies, and His punishment of His enemies.

❖ Difficult Words Explained:

Arabic	Transliteration	Meaning
ذَاتِ الْبُرُوجِ	Dhāt al-Burūj	The constellations/stations through which the sun and moon pass.
الْيَوْمِ الْمَوْعُودِ	al-Yawm al-Mawʿūd	The Day of Resurrection.
شَاهِدٍ وَمَشْهُودٍ	Shāhid wa Mashhūd	An oath by every witness and by everything witnessed.
قَتِيلٍ	Qutila	Cursed, punished, destroyed.
أَصْحَابِ الْأُخُدُودِ	Aṣḥāb al-Ukhdūd	Those who dug trenches to burn the believers.
النَّارِ ذَاتِ الْوُوقُودِ	an-Nār Dhāt al-Wuqūd	The fire supplied with abundant fuel.
شُهُودٍ	Shuhūd	Present, witnessing.
فَتَنُوا	Fatanu	Burned and persecuted with fire.
الْحَرِيقِ	al-Ḥarīq	The blazing fire.
بَطْشٍ	Baṭsh	Seizing, vengeance, retribution.
يُبْدِئُ	Yubdiʾ	Initiates creation in the beginning.
يُعِيدُ	Yuʿid	Brings them back to life after death.
الْوَدُودِ	al-Wadūd	The Loving One, Who loves His allies and is loved by them.
الْمَجِيدِ	al-Majīd	The Glorious, the Great One.

❖ Overall Meaning:

Al-Burūj is a Makkan sūrah that begins with a great oath by the sky with its constellations, the promised Day of Resurrection, and all witnesses and the witnessed. Allah threatens the disbelievers who tortured the believers with His severe punishment. The companions of the trench dug pits of fire and cast into them the believing men and women because they believed in Allah, the Mighty, the Praiseworthy. Allah, Exalted be He, declares His vengeance against them and promises the believers Paradise beneath which rivers flow. He affirms His might, ability to originate and resurrect, His forgiveness, love for His allies, majesty of the Throne, and irresistible power. The mention of Pharaoh and Thamūd serves as a reminder of the destruction of previous tyrants. The sūrah closes by affirming the greatness of the Qur'ān and its preservation in the guarded tablet.

❖ Benefits from the Sūrah:

1. The precise movement of the sun and the moon in their stations is a cosmic miracle that calls to reflection on Allah's power.
2. Reminder of the great benefits derived from the sun and moon: reckoning months and seasons, regulating lifespans, agriculture, and livelihoods.
3. One of the causes of salvation is preferring the safety of faith over the safety of the body.
4. Sincere repentance erases sins and wipes away what came before it.



Monday: Ḥadīth Module – The Encouragement of Sufficiency and Contentment

On the authority of ‘Abd Allāh ibn ‘Amr (may Allah be pleased with them both) who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"He has succeeded who accepts Islam, is provided with what suffices him, and whom Allah makes content with what He has given him."** ¹

❖ Explanation:

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) gave glad tidings of success to the one who combines these three traits: Islam, sufficiency, and contentment. Success means attaining all desired good and being protected from all feared harm. These qualities combine the goodness of religion and the world. If the servant is guided to Islam, which Allah accepts as the only religion and by which salvation is attained, then he is granted sufficient provision that spares him from asking others, and finally Allah completes His favor upon him by granting him contentment with what he possesses, so that his soul does not yearn for what is beyond that – then such a person has attained true happiness in both this world and the Hereafter.

❖ Benefits from the Ḥadīth:

1. True success and happiness lie in the perfection of one’s religion, sufficiency in livelihood, and contentment with what Allah has given.
2. Praiseworthy provision is that which strengthens one for worship, while being limited to what is needed.
3. Contentment is a great virtue and one of the causes of success.

¹ Narrated by Muslim (1054).

Tuesday: ‘Aqīdah Module – Intercession (al-Shafā‘ah)

Intercession (al-Shafā‘ah): is mediating on behalf of another to bring about benefit or repel harm.

Seeking intercession is one of the most common doubts of the idolaters, both in the past and today, when they supplicate to others besides Allah and worship them. They claim that they only request their intercession with Allah, saying: “The prophets, the righteous, and the angels have high status and great rank with Allah, so we call upon them to intercede for us with Him.”

Allah, Exalted be He, mentioned this false claim in His saying: {**And they worship besides Allah that which neither harms them nor benefits them, and they say, ‘These are our intercessors with Allah.’ Say, ‘Do you inform Allah of something He does not know in the heavens or on the earth?’ Exalted is He and high above what they associate with Him.**}¹

❖ **Refutation of this false doubt is from two angles:**

1. Allah, Exalted be He, has clarified that intercession belongs to Him alone. He grants it when He wills, and withholds it when He wills, and it is not sought except from Him. Allah, Exalted be He, says: {**Say: To Allah belongs [the right to allow] intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will all be returned.**}²
2. The Creator is not like the created. It is not permissible to liken Allah – the Rich, the Great, the All-Knowing, the Near – to kings and rulers who are in need of ministers and aides to complete their dominion, who require others to inform them about their subjects, and for whom access can only be gained through intermediaries and intercessors. Nothing is hidden from Allah, He is free of all need from everything else, and He is more merciful to His servants than a mother to her child.

❖ **Thus, intercession in the Qur’ān and Sunnah is of two types:**

1. Affirmed Intercession (al-Shafā‘ah al-Muthbatah):

This is the intercession that is sought from Allah alone – that He may grant it to the intercessor and the one interceded for. It is not sought from any created being, as it belongs to Allah alone. This affirmed intercession has two conditions:

- **First Condition:** Allah’s permission for the intercessor to intercede. Allah, Exalted be He, says: {**Who is it that can intercede with Him except by His permission?**}³

¹ [Yūnus: 18].

² [Al-Zumar: 44].

³ [Al-Baqarah: 255].



- **Second Condition:** Allah's approval of both the intercessor and the one interceded for. Allah, Exalted be He, says: **{And they do not intercede except for those with whom He is pleased.}**⁴
And He, Exalted be He, also says: **{On that Day no intercession will benefit except for one to whom the Most Merciful has given permission and has accepted his word.}**⁵

2. Negated Intercession:

This is the intercession sought by the polytheists from other than Allah. Allah, Exalted be He, says: **{So the intercession of the intercessors will not benefit them.}**⁶

The Prophet (may Allah's ṣalāh and abundant salām be upon him) did not legislate, nor did the prophets before him, that people should seek intercession from angels, prophets, or the righteous. None of the Companions, nor the Tābi'īn, nor any of the Imāms of Islam, including the four Imāms, ever recommended this.

¹ [Al-Anbiyā': 28].

² [Tā Hā: 109].

³ [Al-Muddaththir: 48].

Wednesday: Fiqh Module – Zakāt on Paper Currency

In the past, people transacted with gold and silver, buying goods and estimating their value through them. In our time, this practice has largely ceased, as people have replaced them with paper currencies such as the riyāl, dirham, dīnār, and dollar. Thus, paper money has become a valid currency in itself, by the convention and agreement of people in this era.

❖ Ruling on Zakāt of Paper Currency:

Zakāt is obligatory on paper currency once it reaches the threshold (niṣāb) and a full year has passed over it. Allah, Exalted be He, says: **{Take from their wealth a charity by which you purify them and cause them increase, and invoke [Allah’s blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.}**¹

❖ The threshold (Niṣāb) of Paper Currency:

The niṣāb is the minimum threshold upon which zakāt becomes obligatory. Anything below it is exempt. The threshold of paper currency is estimated according to the threshold of gold or silver. It is known that the threshold of silver is 595 grams. Therefore, we must calculate its value according to the local currency at the end of the lunar year.

For example, if the price of one gram of silver today is 3 Saudi Riyāls, then we multiply the niṣāb (595 g) by the price of one gram (3), giving a total of 1,785 riyāls. This is the threshold, i.e., the minimum amount upon which zakāt becomes obligatory.

❖ How Much Must Be Paid in Zakāt on Paper Currency?:

The zakāt due on paper money is the same as that due on gold and silver: one-quarter of a tenth (2.5%).

The easiest way to calculate this is to divide the total wealth by forty.

Example: If someone owns 40,000 riyāls, dividing by 40 equals 1,000 riyāls. This amount is the zakāt that must be given to the poor and others eligible.

¹ [Al-Tawbah: 103].



❖ **Zakāt on Monthly Salaries Saved:**

For an employee who receives a monthly salary and saves part of it, there are two methods of paying zakāt:

1. To pay zakāt on the entire amount owned at the end of the ḥawl (lunar year). In this case, he will have paid zakāt on wealth that completed a year and also advanced zakāt on what had not yet completed a year. This is permissible, since zakāt may be paid in advance.
2. To calculate zakāt separately for each month, starting from when each amount was saved, and then pay zakāt on it after a year has passed.

The first method is easier, simpler, and more convenient.

Thursday: Sīrah Module – The Battle of al-Ṭā'if**❖ Date:**

It took place in the month of Shawwāl, in the eighth year after Hijrah.

❖ Causes:

The escape of Mālik ibn 'Awf al-Naṣrī, the leader of Hawāzin, and his joining with the tribe of Thaḳīf in the fortress of al-Ṭā'if.

❖ Events:

The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) set out from Ḥunayn towards al-Ṭā'if and besieged them for twenty nights. He launched them with the catapult, destroyed much of their visible wealth, and cut down their vineyards, then withdrew.

When he reached al-Ji'rānah, a delegation from Hawāzin came to him as Muslims. He returned to them their captives, who numbered six thousand, among them al-Shaymā' bint al-Ḥārith ibn 'Abd al-'Uzzā, the sister of the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) from breast feeding. He honored her and comforted her until she returned to her people.

He appointed Mālik ibn 'Awf al-Naṣrī as governor over those of his people who had accepted Islam, for he had himself embraced Islam, and his Islam was good. He even praised the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) in a well-known poem.

1

❖ Results:

The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) began to distribute the vast spoils of Ḥunayn. On this occasion, he chose to distribute them among those whose hearts were to be reconciled, so as to win over the chiefs of Quraysh who had recently embraced Islam, such as Abū Sufyān, 'Uyaynah, al-Aqra', and Suhayl ibn 'Amr. He gave each man one hundred camels, or fifty, and on that day he gave Ṣafwān ibn Umayyah three hundred camels.

He gave nothing to the Anṣār, relying on the faith that Allah had adorned their hearts with. This caused some feelings among them, and Sa'd ibn 'Ubādah (may Allah be pleased with him) went to the Prophet (may Allah's ṣalāh and abundant salām be upon him) and told him what was in people's hearts.

¹ (Al-Fuṣūl) (p. 209).



So, the Prophet (may Allah's ṣalāh and abundant salām be upon him) gathered the Anṣār alone and addressed them, saying:

"O assembly of the Anṣār! Did I not find you astray, and Allah guided you through me? Were you not divided, and Allah united you through me? Were you not poor, and Allah enriched you through me?" Each time he said something, they replied: "Allah and His Messenger are more gracious and bountiful."

Then he said: **"Do you not accept that people will return with sheep and camels, while you return with the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) to your homes? By the One in Whose hand is the soul of Muḥammad, if it were not for Hijrah, I would be one of the Anṣār. If people took one valley and the Anṣār took another, I would take the valley of the Anṣār. The Anṣār are my inner garment, and people are the outer cloak. O Allah, have mercy on the Anṣār, and the children of the Anṣār, and the grandchildren of the Anṣār."**

At this, the Anṣār wept until their beards were wet with tears, and they said: "We are content with the Messenger of Allah as our share and portion." ¹

Afterward, he performed 'Umrah from al-Ji'rānah and entered Makkah. When he completed his 'Umrah, he set out for Madīnah. He appointed 'Attāb ibn Asīd (may Allah be pleased with him) to lead the people in Ḥajj that year, making him the first Muslim governor to lead people in Ḥajj. ²

¹ Narrated by al-Bukhārī (4330), Aḥmad (11730).

² Al-Fuṣūl (p. 209).

Saturday: Ṣaḥābah Module – Khubayb ibn ‘Adiyy (may Allah be pleased with him)

❖ His Name and Birth:

He is Khubayb ibn ‘Adiyy ibn Mālik al-Awsī al-Anṣārī.
He was born in Madīnah before the Prophet’s mission.

❖ His Life and Virtues:

He (may Allah be pleased with him) was a skilled fighter, well-known for his strength and bravery. He witnessed the Battle of Uḥud and was the first to be crucified in the cause of Allah.

This happened when he (may Allah be pleased with him) took part in the Expedition of al-Rajī’, which the Prophet (may Allah’s ṣalāh and abundant salām be upon him) sent to the tribes of ‘Aḍal and al-Qārah after they requested that he send men to teach them the Qur’an and the rulings of Islam. But they betrayed them, killed most of the group, and Khubayb was taken captive.

He was then sold to the idolaters of Makkah, where Abū Sarwa‘ah ‘Uqbah ibn al-Ḥārith took him in order to execute him in revenge for his father, who had been killed at Badr. He was taken to al-Tan‘īm, where Khubayb said: “Leave me so I may pray two rak‘ahs.” They allowed him, so he prayed them. Then he said: “By Allah, were it not that you might think I fear death, I would have prolonged them.” Then he recited:

“I do not care when I am killed as a Muslim,
On whichever side my death comes to Allah.
And that is all for the sake of Allah, the Exalted,
If He wills, He will bless torn and severed limbs.”¹

❖ His Death:

He (may Allah be pleased with him) was martyred, crucified in Makkah in the 4th year after Hijrah. ‘Amr ibn Umayyah secretly carried his body away by night and buried him.

¹ Narrated by al-Bukhārī (7402).



Knowledge Test – Week 36

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of 'al-Burūj'?	[a] Vast expanse [b] The stations through which the sun and moon pass [c] Dense clouds	b
Ḥadīth Module	What is the praiseworthy type of provision?	[a] That which provides strength for worship and is limited to necessity [b] That which is obtained with hardship [c] That which suffices the dependents after the provider's death	a
'Aqīdah Module	In the Qur'an and Sunnah, intercession is divided into:	[a] General intercession and specific intercession [b] Intercession in this world and intercession in the Hereafter [c] Affirmed intercession and negated intercession	c
Fiqh Module	The obligation in Zakāh on paper money is:	[a] 2.5% [b] 10% [c] 20%	a
Sīrah Module	In which year did the Battle of al-Ṭā'if occur?	[a] 7 AH [b] 8 AH [c] 9 AH	b
Ṣaḥābah Module	One of the virtues of Ḥubayb (may Allah be pleased with him) is that he:	[a] Was the first to migrate to Madinah [b] Was the first leader of a military expedition in Islam [c] Was the first to be crucified for the sake of Allah	c

Week thirty-seven

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Sunday: Tafsīr Module – Sūrat al-Inshiqāq (Part 1)

In the Name of Allah, the Most Merciful, the Bestower of Mercy

{When the sky is split open * and listens to its Lord and is obliged to do so * And when the earth is stretched out * and throws out what is within it and becomes empty * and listens to its Lord and is obliged to do so * O mankind, indeed you are laboring toward your Lord with great exertion and will meet Him * Then as for he who is given his record in his right hand * he will be judged with an easy account * and will return to his people in happiness * But as for he who is given his record behind his back * he will cry out for destruction * and will enter to burn in a Blaze * Indeed, he had once been among his people in happiness * Indeed, he had thought he would never return to Allah * But yes! Indeed, his Lord was ever of him, Seeing.}

❖ Theme of the Sūrah:

A reminder of human weakness, the changing conditions of life, and the inevitable turn to Allah.

❖ Difficult Words Explained:

Arabic word	Transliteration	Meaning
انشقت	inshaqqat	Split apart, cracked, burst open.
وأذنت لربها	wa-adhinat li-rabbihā	Obeded the command of its Lord.
وَحَقَّتْ	wa-ḥuqqat	And it is rightful that it obeys.
مُدَّتْ	muddat	Stretched, expanded, leveled with its mountains crushed.
وألقت	wa-alqat	Cast forth what is inside it.
كادح إلى ربك	kādih ilā rabbik	Striving towards Allah, working deeds of good or evil.
كتابه	kitābahu	His record of deeds.
وينقلب	wayanqalibu	Returns.
يدعو ثبورًا	yad'ū thubūrā	Calls for destruction upon himself.
لن يحور	lan yaḥūr	Believed he would not return to Allah for reckoning.

❖ Overall Meaning:

In these verses, Allah describes the events of the Day of Resurrection: the sky will split apart and the earth will be flattened, its mountains crushed, casting forth all that lies within—whether the dead or treasures—and it will expand to accommodate all people for judgment. Both the heavens and the earth are submissive to Allah’s command, and it is fitting that they listen and obey, for they are under His absolute control.

The address then turns to mankind: every human being is laboring and striving toward death and will inevitably meet Allah with the results of his deeds. Whoever receives his record in his right hand will enjoy ease in reckoning, with his deeds shown to him without strict accountability, and he will return to his family in joy. But whoever receives his record behind his back will cry out

in despair, calling for destruction, and will be thrown into the Fire, for he had lived in heedless enjoyment among his family, thinking he would never be resurrected. Indeed, Allah was ever watchful over him.

❖ **Lessons from the Sūrah:**

1. The heavens and the earth are entirely submissive to the command of their Lord.
2. Every human is striving—either towards good or towards evil.
3. The believers and people of piety will have an easy reckoning, which is the mere presentation of deeds without dispute.
4. Whoever is questioned thoroughly in judgment is doomed, for he will have no proof or excuse.
5. The sign of salvation on the Day of Judgment is receiving one's record in the right hand, and the sign of misery is receiving it in the left.
6. Worldly heedlessness and indulgence in desires are the fruit of lacking certainty in resurrection and accountability.



Monday: Ḥadīth Module – Encouragement to Show Mercy to People

On the authority of Jarīr ibn ‘Abd Allāh (may Allah be pleased with him) who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"Whoever does not show mercy to the people, Allah will not show mercy to him."** ¹

❖ Explanation:

This ḥadīth clearly indicates that whoever does not show mercy to people will be deprived of Allah’s mercy, and by implication, whoever shows mercy to people will receive mercy from Allah. Mercy towards creation is one of the greatest means by which a servant attains Allah’s mercy, while lacking it is one of the greatest obstacles that prevents it.

The servant is in utmost need of Allah’s mercy, for he will not attain any good in this world or the next except through it. Therefore, whenever he desires more of Allah’s mercy, he should pursue its causes, among them showing mercy to people and doing good to them.

Allah, Exalted be He, says: **{Indeed, the mercy of Allah is near to the doers of good.}** ²
These are those who excel in their worship of Allah and in their kindness towards His servants.

Mercy that a person shows is of two types:

1. **Innate mercy:** that which Allah has placed naturally in the hearts of some people.
2. **Acquired mercy:** that which a servant develops through striving against the soul and remembering the reward from Allah.

❖ Benefits from the Ḥadīth:

1. Mercy is a noble character trait that Islam emphasizes and instills in the believer.
2. Mutual mercy among people is a cause for Allah’s mercy upon them.
3. Affirmation of the attribute of mercy for Allah, Exalted be He.
4. The recompense is of the same nature as the deed.

¹ Narrated by al-Bukhārī (6013) and Muslim (2319).

² [Al-A’rāf: 56].

Tuesday: 'Aqīdah Module – Al-Tawassul (Seeking a Means to Allah)

Al-Tawassul: drawing near to something and seeking a way to it.

Al-Wasīlah: nearness. Allah, Exalted be He, says: **{And seek the means [of nearness] to Him}**

¹ – meaning: drawing near to Him, Exalted is He, through obedience and pursuing what pleases Him.

It is therefore obligatory upon the believer to strive for whatever brings him closer to Allah and His pleasure and to the answering of his supplications. However, it is essential that the means be legitimate and legislated; if not, then it is prohibited and leads to Allah's anger rather than His pleasure.

❖ Categories of Tawassul:

From this, it becomes clear that tawassul is of **two types**:

1. **Legitimate (Permissible) Tawassul**
2. **Prohibited Tawassul**

Each has its forms and examples.

❖ Forms of Permissible Tawassul:

1. **By Allah's Names and Attributes:** Calling upon Him by them, as He commanded: **{And to Allah belong the Most Beautiful Names, so call upon Him by them and leave those who deviate concerning His Names. They will be recompensed for what they used to do.}** ²
2. **By Faith and Righteous Deeds:** As Allah said regarding the believers: **{Our Lord, indeed we have heard a caller calling to faith [saying], 'Believe in your Lord,' so we have believed. Our Lord, forgive us our sins and remove from us our misdeeds and cause us to die with the righteous.}** ³

And as in the well-known ḥadīth of the three men trapped in the cave, who supplicated to Allah by mentioning their righteous deeds until He relieved them.⁴

3. **By Tawḥīd:** As Yūnus (peace be upon him) supplicated: **{There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.}** ⁵

¹ [Al-Mā'idah: 35].

² [Al-A'rāf: 180].

³ [Āl 'Imrān: 193].

⁴ Narrated by al-Bukhārī (2272), Muslim (2743).

⁵ [Al-Anbiyā': 87].



4. **By Acknowledgment of Sin:** As Mūsā (peace be upon him) supplicated: {**My Lord, indeed I have wronged myself, so forgive me.**}¹
5. **By Expressing Weakness, Need, and Poverty before Allah:** As Ayyūb (peace be upon him) supplicated: {**Indeed, adversity has touched me, and You are the Most Merciful of the merciful.**}²
6. **By Requesting the Supplication of the Righteous Living:** As the Companions, when afflicted with drought, would ask the Prophet (may Allah's ṣalāh and abundant salām be upon him) to supplicate for them. After his passing, they would ask al-'Abbās (may Allah be pleased with him), his uncle, to supplicate.³

¹ [Al-Qaṣaṣ: 16].

² [Al-Anbiyā': 83].

³ Narrated by al-Bukhārī (1010).

Wednesday: Fiqh Module – The Recipients of Zakāh

The recipients of Zakāh are those who are entitled to receive it. It is not permissible to give Zakāh to anyone outside of these categories. Allah, Exalted be He, restricted them to eight groups in His saying: **{Indeed, Zakāh expenditures are only for the poor, the needy, those employed to collect [zakāh], those whose hearts are to be reconciled, for freeing captives, for those in debt, for the cause of Allah, and for the stranded traveler – an obligation [imposed] by Allah. And Allah is Knowing and Wise.}** ¹

For this reason, it is not permissible to spend obligatory Zakāh on other charitable avenues, such as building mosques or digging wells.

❖ The Eight Categories of Zakāh Recipients:

1. **The Poor (Fuqarā')** – those who do not find anything of food, drink, clothing, or shelter, or who find less than what suffices them.
2. **The Needy (Masākīn)** – those who find more than half of their needs but still fall short of sufficiency, such as one who owns a thousand yet needs two thousand. Both the poor and needy may be given from Zakāh what suffices them for a full year.
3. **Those Employed to Collect Zakāh (Āmilūn Ḍalayhā)** – those appointed by the Imām to gather, record, and distribute Zakāh. They are given from Zakāh as compensation for their work. However, a person who is simply entrusted by a relative or friend to distribute their Zakāh is not included among them; such a person is only an agent.
4. **Those Whose Hearts are to be Reconciled (Mu'allafah Qulūbuhum)** – those to whom the Imām gives Zakāh to repel their harm, incline them toward Islam if they are disbelievers, or strengthen their weak faith if they are Muslims.
5. **Freeing Slaves (Fī al-Riqāb)** – this includes purchasing Muslim slaves from Zakāh funds in order to free them, as well as ransoming Muslim captives from the enemy.
6. **Debtors (Ghārimūn)** – those who have incurred debt in a permissible matter. They are given from Zakāh what suffices to repay their debt. Also included is the one who takes on debt to reconcile between disputing groups; he may be given from Zakāh even if he is otherwise wealthy.
7. **In the Cause of Allah (Fī Sabīl Allāh)** – this refers to volunteers who fight in the path of Allah without any stipend from the treasury; they may be supported from Zakāh.

The Wayfarer (Ibn al-Sabīl) – a traveler cut off from his wealth, who needs assistance due to the loss or exhaustion of his funds; he may be given enough to return to his homeland.

¹ [Al-Tawbah: 60].



❖ **The Ruling on Giving Zakāh to Relatives:**

It is recommended to give Zakāh to one's needy relatives for whom one is not legally responsible, starting with the closest of kin. The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"Your charity upon the poor is a charity, and upon a relative it is two: charity and maintaining family ties."**¹

However, Zakāh cannot be given to relatives whose maintenance is obligatory, such as parents, grandparents, children, and grandchildren, nor to one's wife.

¹ Narrated by Abū Dāwūd (2839), al-Tirmidhī (658).

Thursday: Sīrah Module – The Battle of Tabūk

❖ Date:

It occurred in Rajab of the ninth year after Hijrah.

❖ Causes:

When Allah revealed His saying: **{Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture – until they give the jizyah willingly while they are humbled.}** ¹

The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) urged the people of Madīnah and the surrounding Bedouins to set out for jihād and informed them of his intention to march against the Romans.

❖ Events:

Normally, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) would conceal his military objectives, but in this campaign he made it explicit, due to the strength and size of the enemy, the great distance, the severity of the journey, and because it coincided with days of intense heat and drought. For this reason, the army was called “The Army of Hardship” (Jaysh al-‘Usrah).

The Muslims prepared themselves, and ‘Uthmān ibn ‘Affān (may Allah be pleased with him) spent generously on this army, until the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"Nothing will harm ‘Uthmān after today, whatever he does."** ²

About thirty thousand set out. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) appointed Muḥammad ibn Maslamah as his deputy over Madīnah. ‘Abdullāh ibn Ubayy, the chief of hypocrisy, stayed behind in disbelief and obstinacy, along with around eighty hypocrites. Some sinful Muslims also remained behind, such as Murārah ibn al-Rabī‘, Ka‘b ibn Mālik, and Hilāl ibn Umayyah—yet Allah later accepted their repentance fifty nights after the Prophet’s return. Those who lacked mounts or provisions and sincerely wished to join were excused. They were known as al-Bakkā’ūn (the weepers), about whom Allah said: **{Nor [is there blame] upon those who, when they came to you for you to take them along, you said, “I can find nothing for you to ride upon.” They turned back while their eyes overflowed with tears, out of grief that they could not find something to spend.}** ³

¹ [Al-Tawbah : 29].

² Narrated by al-Tirmidhī (3701).

³ [Al-Tawbah : 92]; al-Fuṣūl (210).



On the way, he passed by al-Ḥijr (the dwellings of Thamūd) and instructed his companions not to enter their homes except weeping, nor to drink from their wells, except for the well from which the she-camel drank. Whatever dough they had made from other water was to be given to their camels. ¹

Upon reaching Tabūk, they found a small spring trickling with little water, which increased by his blessed presence. ² Likewise, food was multiplied by his supplication until they ate and filled every container in the army. ³ When thirst overcame them, he supplicated, and a cloud came, raining until they all drank fully. The rain did not extend beyond the army. ⁴

❖ **Results:**

At Tabūk, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) made peace with Yūḥannah ibn Ru’bah, the ruler of Aylah, and dispatched Khālīd ibn al-Walīd to Akīdir of Dūmat al-Jandal, who was brought, made a treaty, and released. The Muslims encountered no direct battle with the Romans.

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) then returned to Madīnah, ordered the demolition of Maṣjid al-Ḍirār (the Mosque of Harm), and his return was in Ramaḍān of the ninth year. It was during this campaign that most of Al-Tawbah was revealed. ⁵

¹ Narrated by al-Bukhārī (433), Muslim (2980, 2981).

² Narrated by Muslim (706).

³ Narrated by Muslim (27).

⁴ Narrated by Ibn Ḥibbān (1383).

⁵ Al-Fuṣūl (212).

Saturday: Ṣaḥābah Module – Zayd ibn Ḥārithah (may Allah be pleased with him)

❖ Name and Birth:

He is Zayd ibn Ḥārithah ibn Shurahīl ibn ‘Abd al-‘Uzzā ibn Imri’ al-Qays, nicknamed Abū Usāmah. He was titled “the Beloved of the Messenger of Allah” (ḥibb Rasūl Allāh).

He was born forty-three years before the Hijrah in the land of his people, Banū Kalb.

❖ Life and Virtues:

He was the chief of the freedmen, the beloved of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), and the father of his beloved (Usāmah). The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"O Zayd, you are my freedman, from me and to me, and the most beloved of people to me."** ¹

He grew up in the care of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) from his youth until he was called Zayd ibn Muḥammad², until Allah revealed: **{Call them by [the names of] their fathers; it is more just in the sight of Allah.}** ³

When the Prophet (may Allah’s ṣalāh and abundant salām be upon him) was sent, Zayd was among the earliest to embrace Islam, being the first of the freedmen to accept Islam.

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) married him to his cousin, Zaynab bint Jaḥsh. Later Zayd divorced her, and then the Prophet (may Allah’s ṣalāh and abundant salām be upon him) married her. On this occasion, Allah revealed: **{So when Zayd had no longer any need for her, We married her to you.}** ⁵

No other Companion of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) was mentioned by name in the Qur’ān except Zayd.

He (may Allah be pleased with him) witnessed Badr, Uḥud, the Trench (al-Khandaq), al-Ḥudaybiyyah, and Khaybar.

He was appointed as commander in seven expeditions, and the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) left him as governor over Madinah when he set out for the campaign of al-Muraysī‘.

¹ Narrated by Aḥmad (21777).

² Narrated by al-Bukhārī (4782), Muslim (2425).

³ [Al-Aḥzāb: 5].

⁴ Narrated by al-Bukhārī (7420), Muslim (1428).

⁵ [Al-Aḥzāb: 37].



He was the first commander in the Battle of Mu'tah, where he carried the banner and stood firm until he fell as a martyr in that battle. ⁶

❖ **Death:**

He was martyred in the Battle of Mu'tah, in the 8th year after Hijrah, at the age of 55 years.

¹ Narrated by al-Bukhārī (4261).

Knowledge Test – Week 37

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of Allah's statement: 'lan yaḥūr'?	[a] He will not repent from sins. [b] He will not return to Allah to be held accountable. [c] He will not be resurrected with the criminals.	b
Ḥadīth Module	The mercy with which a servant is described is of two types:	[a] Innate and acquired. [b] Limited and extended. [c] Genuine and false.	a
'Aqīdah Module	What is meant by 'al-wasīlah' in Allah's statement: {wa-btaghū ilayhi al-wasīlah}?	[a] Divine pleasure. [b] Nearness (to Allah). [c] Devotion.	b
Fiqh Module	What is meant by spending Zakāh 'in the way of Allah'?	[a] fighters in the path of Allah. [b] All acts of righteousness and charity. [c] Anyone whose Islam or faith is hoped to be strengthened.	a
Sīrah Module	The Muslim army in the Battle of Tabūk was called:	[a] The Army of Victory. [b] The Army of Patience. [c] The Army of Difficulty.	c
Ṣaḥābah Module	One of the virtues of Zayd ibn Ḥārithah (may Allah be pleased with him) is that he was:	[a] The first to invade Roman lands. [b] The first to memorize the Qur'ān in his chest. [c] The first of the freedmen to embrace Islam.	c



Week thirty-eight

To access the audio version:
On the *Daily Modules channel* from *al-Mawārid al-'Ilmiyyah*:

YouTube

Telegram

SoundCloud

Sunday: Tafsīr Module – Sūrat al-Inshiqqāq (Part 2)

In the Name of Allah, the Most Merciful, the Bestower of Mercy

{So I swear by the twilight glow * and by the night and what it envelops * and by the moon when it becomes full * you will surely pass from stage to stage * So what is [the matter] with them that they do not believe * And when the Qur'ān is recited to them, they do not prostrate * But those who disbelieve deny * And Allah knows best what they conceal in their hearts * So, give them glad tidings of a painful punishment * Except for those who believe and do righteous deeds — for them is a reward uninterrupted.}

❖ Theme of the Sūrah:

A reminder to man of his weakness, the changes that befall him, and ultimately his return to his Lord.

❖ Difficult Words Explained:

Arabic	Transliteration	Meaning
بالشفق	al-shafaq	The redness of the horizon at sunset.
وَسَقَّ	wasāqa	Gathers.
اَنْسَقَّ	ittasaqa	When the moon becomes complete and full.
طَبَقًا عَنْ طَبَقٍ	ṭabaqan 'an ṭabaq	Stages and states, one after another.
يُوعُونَ	yū'ūn	What they conceal in their chests of denial and stubbornness.
غَيْرُ مَمْنُونٍ	ghayru mamnūn	Uninterrupted, neither cut off nor diminished.

❖ Overall Meaning:

Allah, Exalted be He, swears by the twilight glow at sunset, by the night and what it envelops with its darkness, and by the moon when it is complete in its light — that man will surely pass through multiple stages and conditions: from a drop of fluid, to a clot, to a lump of flesh, to the breathing of the soul, then death, and finally resurrection and gathering. Despite these clear signs and inevitable stages, the disbeliever's heart does not soften towards faith, nor does he humble himself when the Qur'ān is recited. For such people, Allah promises painful torment. As for those who believe in Allah and act righteously, for them is a continuous, everlasting reward.

❖ Benefits from the Sūrah:

1. The changing states of mankind — from hardship to ease, and righteousness to corruption — are a sign of Allah's supreme power and His ability to resurrect the dead.
2. The twilight glow, the night's darkness, and the fullness of the moon are among the greatest signs for reflection.
3. The Qur'ān must be given its due reverence and respect, as Allah says: {**And when the Qur'ān is recited to them, they do not prostrate.**}



Monday: Ḥadīth Module – Envy in Knowledge and Spending

On the authority of ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"There is no envy except in two cases: a man whom Allah has given wealth and he spends it righteously, and a man whom Allah has given wisdom, and he judges with it and teaches it."** ¹

❖ Explanation:

The Islamic texts clarify that envy is of two types:

1. **The forbidden envy:** This is blameworthy in all circumstances, and it means wishing for the removal of Allah’s blessings — whether religious or worldly — from another person. This type of envy consumes good deeds just as fire consumes wood.
2. **The permissible envy (al-ghibṭah):** This is when a person does not wish for the removal of Allah’s blessings from others, but rather wishes to have the same, or more, or even less. This is called *ghibṭah* (righteous envy). The most complete form of this is in the blessings of religion.

In the ḥadīth, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) mentioned two men who are most deserving of being envied (with *ghibṭah*):

- The first: One who possesses wealth earned through lawful means, and is guided to spend it in righteousness, charity, obligatory rights, and recommended acts. This is a great proof of true faith.
- The second: One who possesses knowledge and wisdom granted by Allah, and is guided to spread it through teaching and judging among people.

Thus, these two blessings are most deserving of being envied with *ghibṭah*, because of the immense good they bring that nothing else compares to.

❖ Benefits from the Ḥadīth:

1. Clarification that envy is of two kinds: blameworthy (*ḥasad*) and praiseworthy (*ghibṭah*).
2. The virtue of wealth and richness when its owner fulfills its due rights.
3. Spending and giving in avenues of righteousness are among the greatest blessings worthy of wishing for.
4. Teaching beneficial knowledge that guides the people is one of the greatest blessings Allah bestows.
5. Wishing for worldly pleasures and desires is not praiseworthy.
6. It is obligatory to thank the Bestower for all His favors by using them in His obedience.

¹ Narrated by al-Bukhārī (73), Muslim (816).

Tuesday: 'Aqīdah Module – At-Tawassul (2)

We have previously mentioned that *tawassul* (seeking a means of nearness to Allah) is of two types:

- **Permissible tawassul**, which has already been explained.
- **Prohibited tawassul**, which will be clarified here.

Prohibited tawassul is the innovated form of tawassul, for which there is no evidence proving its permissibility. It takes various forms, including:

1. **Tawassul by requesting supplication from the dead.**

This is not permissible, because the dead cannot benefit the living — neither by supplication nor by anything else. There is no evidence in the Sharī'ah permitting this; rather, evidence indicates its prohibition. For instance, when 'Umar ibn al-Khaṭṭāb and the Companions with him faced drought, they sought rain through the supplication of al-'Abbās (may Allah be pleased with him), who was alive, and they did not seek it through the Prophet (may Allah's ṣalāh and abundant salām be upon him) after his death, though they were capable of doing so. 'Umar (may Allah be pleased with him) said:

"O Allah, we used to seek a means to You through our Prophet, and You would grant us rain. Now we seek a means to You through the uncle of our Prophet, so grant us rain." ¹

If requesting supplication from the dead were permissible, they would not have abandoned seeking it through the Prophet (may Allah's ṣalāh and abundant salām be upon him) after his death, preferring instead someone below him in status.

2. **Tawassul by requesting intercession (shafā'ah) from the dead.**

This is exactly the practice of the idolaters, as Allah, Exalted be He, said:

{And they worship besides Allah that which neither harms them nor benefits them, and they say: 'These are our intercessors with Allah.' Say: 'Do you inform Allah of something He does not know in the heavens or on the earth?' Exalted is He and high above what they associate with Him.} ²

3. **Tawassul to Allah through created beings — whether by their persons, their rank, or their status.**

For example, saying: "*O Allah, I seek a means to You by Your Prophet,*" or "*by the status of Your Prophet,*" or "*by the right of Your Prophet or other righteous ones.*"

All these are forbidden practices and reprehensible innovations for the following reasons:

- Allah has not made the person of any created being a cause for answering supplications, nor has He legislated that for His servants. Acts of worship are only established by sound and explicit evidence.

¹ Narrated by al-Bukhārī (1010).

² [Yūnus: 18].



- Allah is not obligated by any right of anyone; rather, He is the One Who bestows favors upon His servants and graciously grants them rights. As He says: {**And incumbent upon Us was the help of the believers.**}¹. Thus, when the obedient are granted reward, nearness, and answered supplications, this is a bestowal of favor and grace — not a right owed in exchange, as one creature owes another.
- This right that Allah graciously grants to His servant is specific to him and benefits only him. If someone else uses it as a means of tawassul, he is seeking by something that does not belong to him, and it will not benefit him in any way.

¹ [Al-Rūm: 47].

Wednesday: Fiqh Module – Zakāh of Debts

Several issues are connected to zakāh on debts:

Issue One: Is zakāh due on the debtor (al-madīn)?

A person who owes a debt (the debtor) is still required to pay zakāh on whatever wealth he actually possesses. However, if he pays off his debts before the completion of the lunar year (ḥawl) and nothing remains with him, then no zakāh is due on him.

‘Uthmān ibn ‘Affān (may Allah be pleased with him) used to order those who were indebted to settle their debts before their zakāh became due.¹

Issue Two: Is zakāh due on the creditor (ad-dā’in)?

The debt owed to you by others is of two types:

1. **A collectible debt:** This is when it is owed by a solvent and capable debtor. In this case, you must count it as part of your zakāh every year, because it is as if the wealth is in your possession.
2. **A non-collectible debt:** This is when it is owed by an insolvent debtor, a denier, or one who constantly delays repayment. Zakāh is not due on such a debt.

Issue Three: Can a person waive his debt upon someone and count it as zakāh?

The ruling: This is not permissible. For doing so would be a way of protecting one’s wealth — using the waiving of a debt he could not recover as a pretext to avoid giving what is obligatory upon him in zakāh.

However, if the poor person is given his rightful share of zakāh, and he then uses that amount to repay his debt to the giver, this is permissible.

¹ Reported by Mālik (1/253).



Thursday: Sirah Module – The Year of Delegations

The Year of Delegations refers to the ninth year after the Hijrah. It was named so due to the large number of delegations that arrived in Madinah from across the Arabian Peninsula, declaring their Islām and pledging allegiance. After the Conquest of Makkah and the battles of Ḥunayn and Tabūk, tribes began coming in groups to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him).

The delegations exceeded seventy in number, including:

- The delegation of Banū Tamīm
- The delegation of Banū ‘Āmir
- The delegation of Banū Sa‘d ibn Bakr
- The delegation of ‘Abd al-Qays
- The delegation of Banū Ḥanīfah
- The delegation of Ṭayy’
- The delegation of Banū Zubayd
- The delegation of Kindah
- The delegation of the kings of Ḥimyar
- The delegation of Banū al-Ḥārith ibn Ka‘b
- The delegation of Hamdān
- The delegation of ‘Adiyy ibn Ḥātim
- The delegation of Furwah ibn Musayk al-Murādī
- The delegation of Ṣurad ibn ‘Abdullāh al-Azdī
- The delegation of Furwah ibn ‘Amr al-Judhāmī

All of them came yielding to Islām, entering into the religion of Allah in crowds, as Allah, Exalted be He, says: **{When the victory of Allah has come and the conquest, and you see the people entering into the religion of Allah in multitudes, then glorify the praise of your Lord and seek His forgiveness. Indeed, He is ever Accepting of repentance.}** ¹

In this year, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) appointed Abū Bakr al-Ṣiddīq (may Allah be pleased with him) as the leader of the Ḥajj. After Abū Bakr had set out with the Muslims and departed from Madinah, Allah revealed verses from the beginning of Al-Tawbah: **{[This is] a disassociation from Allah and His Messenger to those with whom you had made a treaty among the polytheists. So, travel freely, [O disbelievers], throughout the land [during] four months...}** ²

Then, Allah also revealed: **{And [it is] an announcement from Allah and His Messenger to the people on the Day of the Greater Ḥajj that Allah is disassociated from the disbelievers, and [so is] His Messenger.}** ³

¹ Al-Bidāyah wa al-Nihāyah, (7/232).

² [Al-Naṣr: 1–3].

³ [Al-Tawbah: 3].

The Prophet (may Allah's ṣalāh and abundant salām be upon him) then sent 'Alī (may Allah be pleased with him) to follow Abū Bakr and publicly recite Al-Barā'ah (al-Tawbah) during the Ḥajj. He proclaimed: "No polytheist shall perform Ḥajj after this year, and none shall circumambulate the Ka'bah while naked." He also declared the annulment of all treaties, except those which had specified terms; such treaties would remain valid until their expiry. ¹

¹ Reported by al-Bukhārī (4655) and Muslim (1347).



Saturday: Ṣaḥābah Module – ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him)

❖ His Name and Birth:

He is ‘Abdullāh ibn Mas‘ūd ibn Ghāfil ibn Ḥabīb ibn Shams al-Hudhalī, known as Abū ‘Abd al-Raḥmān. He was born in Makkah about twenty years before the Prophetic mission.

❖ His Life and Virtues:

He (may Allah be pleased with him) was of slight build, thin in flesh, and had slender legs. Yet he was among the most well-dressed and pleasant-smelling of people, and was known for his trustworthiness even in the days of Jāhiliyyah.

He was one of the earliest to embrace Islam, accepting the faith before the Prophet (may Allah’s ṣalāh and abundant salām be upon him) entered the house of al-Arqam.¹ He himself said: “I was the sixth of six, and there was no Muslim on the face of the earth besides us.”²

He was renowned for his strong faith and firm conviction. He was the first to recite the Qur’ān aloud at the Ka‘bah after the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him).³ He migrated twice to Abyssinia, then to Madīnah, and he witnessed Badr and all the battles alongside the Prophet (may Allah’s ṣalāh and abundant salām be upon him).

‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) was the keeper of the secrets of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), his companion, and the one who carried his siwāk, sandals, and bedding when travelling. He would put the Prophet’s sandals on him, walk before him with a staff, then when the Prophet sat, he would remove the sandals and carry them in his arm while handing him the staff.⁴ He most resembled the Prophet (may Allah’s ṣalāh and abundant salām be upon him) in guidance, demeanor, and conduct. Ḥudhayfah (may Allah be pleased with him) was asked about someone closest in manner and guidance to the Prophet (may Allah’s ṣalāh and abundant salām be upon him), and he replied: “The one who most resembles the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) in guidance, demeanor, and conduct—from the time he leaves his home until he returns—is Ibn Umm ‘Abd.”⁵

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) praised him on many occasions. Once he instructed him to climb a tree to bring something. When the wind exposed his thin legs, some people laughed. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **“By the One in Whose Hand is my soul, they are heavier on the scale on the Day of Resurrection than Mount Uḥud.”**⁶

¹ Ibn Sa‘d, (1/107).

² Ibn Ḥibbān (7062).

³ Ibn Hishām, (1/314).

⁴ Ibn Sa‘d, (3/1/108).

⁵ Al-Bukhārī (3762).

⁶ Aḥmad (1/114).

On another occasion, he said: **“Whoever wishes to recite the Qur’ān fresh as it was revealed, let him recite according to the recitation of Ibn Umm ‘Abd.”**¹

Ibn Mas‘ūd (may Allah be pleased with him) himself said: “By the One besides whom there is no deity, no sūrah of the Book of Allah was revealed except that I know where it was revealed. And no verse of the Book of Allah was revealed except that I know regarding whom it was revealed. If I knew of anyone more knowledgeable than me about the Book of Allah, and camels could reach him, I would travel to him.”²

The Companions recognized his excellence and vast knowledge. ‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him) sent him as a teacher and jurist to the people of Kūfah and said: “I have preferred you with ‘Abdullāh over myself.”³ Abū Mūsā al-Ash‘arī (may Allah be pleased with him) said: “Do not ask me about anything as long as this scholar is among you.”⁴

❖ His Death:

He returned from Kūfah to Madīnah and remained there until he passed away in the year 32 AH at the age of over sixty. He was buried in al-Baqī‘.

¹ Aḥmad (35); Ibn Ḥibbān (7066).

² Al-Bukhārī (5002); Muslim (2463).

³ Al-Ḥākim (3/388).

⁴ Al-Bukhārī (6736).



Knowledge Test – Week 38

Module	Question	Options	Correct Answer
Tafsīr Module	What is meant by ‘al-Shafaq’?	[a] Redness of the horizon at sunset [b] Redness of the horizon at sunrise [c] Redness of the horizon at lunar eclipse	a
Ḥadīth Module	What is the name of praiseworthy envy?	[a] al-Ghibṭah (emulative envy) [b] al-‘Ghill (spite) [c] al-Ḥiqd (malice)	a
‘Aqīdah Module	Which of the following is an example of prohibited tawassul (intercession)?	[a] Tawassul through righteous deeds [b] Tawassul through the status of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) [c] Tawassul through the supplication of one’s parents	b
Fiqh Module	Zakāh is obligatory on the lender if the debt is upon:	[a] An insolvent poor person [b] A wealthy but procrastinating person [c] A solvent capable person	c
Sīrah Module	The Year of Delegations was which year of Hijrah?	[a] The 8th year of Hijrah [b] The 9th year of Hijrah [c] The 10th year of Hijrah	b
Ṣaḥābah Module	From the virtues of ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) is that he was:	[a] The first of the Muhājirīn to migrate to Madīnah [b] The first judge for the Muslims in al-Shām [c] The first to recite the Qur’ān aloud at the Ka‘bah after the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him)	c

Week thirty-nine

To access the audio version:
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Sunday: Tafsīr Module – Sūrat al-Muṭaffifīn (Part 1)

In the Name of Allah, the Most Merciful, the Bestower of Mercy

{Woe to those who give less [than due] * those who, when they take a measure from people, take in full * But if they give them by measure or by weight, they cause loss * Do they not think that they will be resurrected for a tremendous Day * a Day when mankind will stand before the Lord of the worlds * No! Indeed, the record of the wicked is in Sijjīn * And what can make you know what Sijjīn is * It is a written record * Woe, that Day, to the deniers * those who deny the Day of Recompense * And none deny it except every sinful transgressor * When Our verses are recited to him, he says: “Legends of the former peoples.” * No! Rather, the stain has covered their hearts of that which they used to earn * No! Indeed, from their Lord, that Day, they will be partitioned off * Then indeed, they will [enter to] burn in Hellfire * Then it will be said: “This is what you used to deny.” * No! Indeed, the record of the righteous is in ‘Illiyīn * And what can make you know what ‘Illiyīn is * It is a written record * witnessed by those brought near [to Allah].}

❖ Theme of the Sūrah:

A warning to the deniers and wrongdoers of the Day of Resurrection, and glad tidings to the believers in it.

❖ Difficult Words Explained:

Arabic term	Transliteration	Meaning
لِّلْمُطَفِّفِينَ	al-Muṭaffifīn	Those who defraud in measure and weight.
يُخْسِرُونَ	yukh’sirūn	They cause loss by reducing in measure or weight.
يَظُنُّ	yaẓunnu	Know.
كِتَابِ الْفُجَّارِ	kitāb al-fujjār	The record of the wicked, or their destined end.
سِجِّينَ	Sijjīn	A prison, confinement, narrowness.
مَرْقُومٍ	marqūm	Written and sealed, like embroidery that cannot be erased.
مُعْتَدٍ	mu’tadin	A transgressor, one who oversteps bounds.
أَثِيمٍ	athīm	Habitually sinful.
أَسَاطِيرَ	asāṭīr	False tales, myths.
رَانَ	rān	Covered, veiled, rusted.
الْمَحْجُوبُونَ	al-mahjūbūn	Screened, veiled, deprived of seeing Allah.
لَفِي عِلِّيِّينَ	la-fi ‘Illiyīn	In the highest, exalted place.

❖ Overall Meaning:

Al-Muṭaffifīn is a Makkan sūrah warning those who cheat in measure and weight with destruction and severe punishment. It reminds them that they will be resurrected and held accountable on a great and dreadful Day, when mankind will stand before the Lord of the worlds and every deed will be reckoned, small or great.

On that Day, the destiny of the wicked will be imprisonment and suffocating confinement, veiled from the vision of their Lord, just as their hearts were veiled in this life due to sin and arrogance. They rejected Allah's verses, calling them mere myths of the ancients, and thus their doom was sealed.

As for the righteous, their record will be in the highest of places, secure and exalted, decreed for them and unalterable, witnessed by the closest angels to Allah.

❖ **Benefits from the Sūrah:**

1. The prohibition of cheating in measure and weight, whether by taking extra or by giving less, even if only by a small amount.
2. Greed is among the most blameworthy traits of merchants, and none are safe from it except those who fear Allah.
3. Remembering the terrors of the Day of Resurrection is one of the greatest deterrents from sin.
4. Punishment corresponds to the deed: since the disbelievers veiled themselves from Allah's signs in this world, they will be veiled from seeing Him in the Hereafter.
5. Sins are extremely dangerous, as they seal and harden the heart with a covering (ran).



Monday: Ḥadīth Module – The Prohibition of Spying and Mutual Hatred

On the authority of Abū Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Beware of suspicion, for suspicion is the most false of speech. Do not spy, do not pry, and do not hate one another. Be servants of Allah as brothers. And a man must not propose to a woman over the proposal of his brother until he marries her or withdraws."**¹

❖ Explanation:

The Sharī'ah has enjoined reconciliation between Muslims, strengthening brotherhood, and unity among them, while forbidding everything that leads to division, hatred, and enmity. In this ḥadīth, the Prophet (may Allah's ṣalāh and abundant salām be upon him) forbade and warned against some causes of division and hostility. He cautioned against having ill suspicion towards Muslims and against spreading unverified reports, clarifying that falsehood in suspicion is greater than in speech. He forbade spying, which is searching for people's faults and defects, and forbade prying, which is seeking information about matters hidden from oneself. He commanded us to be brothers in Allah, loving one another for His sake. He also prohibited one man from proposing to a woman when another Muslim has already proposed, unless it becomes clear that the first suitor has withdrawn, so that resentment does not occur between them.

❖ Benefits from the Ḥadīth:

1. A warning against having ill suspicion, for falsehood in it is greater than truth.
2. A prohibition of spying on Muslims, as it exposes their faults and private matters.
3. A prohibition of prying, as it burdens oneself with what one was not commanded to do.
4. An encouragement to obey the command of the Prophet (may Allah's ṣalāh and abundant salām be upon him), which is to be brothers loving one another for the sake of Allah.
5. The prohibition of a man proposing to a woman upon the proposal of his brother, until it is clear that he has withdrawn.

¹ Narrated by al-Bukhārī (6064).

Tuesday: 'Aqīdah Module – Seeking Help (Istī'ānah) and Seeking Relief (Istighāthah)

- **Istī'ānah (seeking help):** Requesting aid to achieve an intended goal.
- **Istighāthah (seeking relief):** Requesting rescue and the removal of hardship.

❖ Seeking Help and Relief from the Creator, Exalted be His Majesty:

Allah commanded His servants to turn to Him in *istī'ānah* and *istighāthah*, for they are a branch of affirming His exclusive right to worship. Whoever acknowledges that Allah alone is the true object of worship must also seek help from Him alone, because the One who is worshipped is perfect in His attributes and fully capable of aiding His servants.

Allah, Exalted be He, says: **{You alone we worship, and You alone we ask for help.}** ¹ And He praised His believing servants, saying: **{When you sought help of your Lord, and He answered you, 'Indeed, I will reinforce you with a thousand angels, following one another.}'** ²

In the ḥadīth, the Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"When you seek help, then seek help from Allah."** ³ And when something distressed him, he would say: **"O Ever-Living, O Sustainer, by Your mercy I seek relief."** ⁴

❖ Seeking Help and Relief from the Created

This is of two types:

1. **Seeking help from a living created being who is present, in matters he is capable of.** This is permissible. Allah, Exalted be He, says: **{And cooperate in righteousness and piety.}** ⁵ He also says regarding the story of Mūsā (peace be upon him): **{The one from his people sought his help against his enemy.}** ⁶ And about Dhū al-Qarnayn: **{He said: 'That in which my Lord has established me is better; so, help me with strength, and I will make a barrier between you and them.}'** ⁷
2. **Seeking help from the dead, the absent, or in matters that none but Allah can do.** Examples include seeking from the dead or the living for curing illness or removing hardships. This is major shirk. Allah, Exalted be He, says: **{If Allah touches you with harm, none can remove it except Him. And if He touches you with good, then He is over all things competent.}** ⁸

¹ [Al-Fātiḥah: 5].

² [Al-Anfāl: 9].

³ Narrated by al-Tirmidhī (2516) and Aḥmad (2763).

⁴ Narrated by al-Tirmidhī (3524).

⁵ [Al-Mā'idah: 2].

⁶ [Al-Qaṣaṣ: 15].

⁷ [Al-Kahf: 95].

⁸ [Al-An'ām: 17].



And He says: {**And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection, while they are heedless of their supplication.**}¹

¹ [Al-Aḥqāf: 5].

Wednesday: Fiqh Module – Zakāh on Shares and Real Estate

❖ Zakāh on Shares:

People differ in their purpose for purchasing shares, and they fall into two categories:

1. **The Trader (al-Muḍārib):**

One who buys and sells shares regularly by following the stock market and its indicators. This type is obligated to pay zakāh annually, because the ruling is the same as that of trade goods. At the completion of a year, he must evaluate his share portfolio and pay one quarter of a tenth (2.5%).

2. **The Investor:**

One who acquires shares with the intention of long-term investment and benefiting from distributed profits and dividends. In this case, if the company itself explicitly states that it pays zakāh, or if the state system requires companies to pay zakāh—as is the case in the Kingdom of Saudi Arabia—then nothing is due upon the shareholder.

❖ Zakāh on Real Estate:

Real estate refers to what a person owns of land or buildings upon it, such as houses, apartments, towers, and rest-houses. The zakāh of real estate differs depending on the owner's intention, and there are four cases:

1. **For Personal Use:**

If he owns it with the intention of personal use such as building and living, then there is no zakāh on it regardless of its value, because it becomes property for personal possession. Similarly, real estate purchased for safekeeping wealth, without intent for trade or profit, has no zakāh.

2. **For Trade:**

If he owns it with the intention of trade and its value increasing over time, then zakāh is due annually according to its market value, whether it has increased from the purchase price or decreased. This includes purchasing distant plots of land while waiting for people's demand to rise and their prices to increase. Such property must be given zakāh, since it is intended for trade and wealth growth. The due amount is one quarter of a tenth (2.5%).

3. **For Rental Income:**

If he owns it with the intention of renting it out and benefiting from its income—such as apartment buildings, warehouses, furnished apartments, or hotels—then there is no zakāh on the real estate itself. Instead, zakāh is due on the rental income once it is saved and a full year passes over it.

4. **For Farming:**

If he owns it with the intention of agriculture and cultivation, then there is no zakāh on the land itself. Zakāh is only due on the crops and produce harvested from it.



Thursday: Sīrah Module – Ḥajj al-Wadā‘ (The Farewell Ḥajj)

On Saturday, the 25th of Dhū al-Qa‘dah in the tenth year after Hijrah, our Prophet Muḥammad (may Allah’s ṣalāh and abundant salām be upon him) set out for his great pilgrimage (*Ḥajj al-Wadā‘*). With him were multitudes whose number none knows except Allah, exceeding one hundred thousand. His nine wives accompanied him in their howdahs. He departed from Madīnah at noon, after performing ṣalāh, combing his hair, and applying oil. He traveled until he reached the station of Dhū al-Ḥulayfah after ‘Aṣr, where he encamped and spent the night.

On the following day, he bathed at noon in preparation for entering into iḥrām. ‘Ā’ishah (may Allah be pleased with her) perfumed him, then he donned his izār and ridā’, mounted his she-camel al-Qaṣwā’, and entered iḥrām with both ḥajj and ‘umrah together, thus he (may Allah’s ṣalāh and abundant salām be upon him) was *qārin*.

He drove his sacrificial animals from Dhū al-Ḥulayfah and proceeded while reciting the talbiyah, until Jibrīl came to him and commanded him to instruct his companions to raise their voices with the talbiyah, for it is one of the rites of ḥajj.¹

After traveling for eight days, he arrived in Makkah on the night of Sunday, the 4th of Dhū al-Ḥijjah. He camped at Dhū Ṭuwā, known today as Ḥayy Jarwal, and spent the night there. At dawn he prayed Fajr, then bathed for entering Makkah. He entered during the daytime from the upper pass of Thanīyat Kadā’ (today called al-Ḥajūn). He entered al-Masjid al-Ḥarām in the forenoon from Bāb Banī Shaybah (currently gate no. 22). He performed ṭawāf al-quḍūm around the Ka‘bah, then walked between al-Ṣafā and al-Marwah.

He remained in Makkah Sunday, Monday, Tuesday, Wednesday, and the night of Thursday. On Thursday forenoon, the 8th of Dhū al-Ḥijjah (Yawm al-Tarwiyah), he set out with the people toward Minā, commencing the remaining rites of ḥajj.

He spent the night of Friday, the 9th of Dhū al-Ḥijjah, at Minā, then in the morning proceeded to ‘Arafah, where a tent had been set up for him at Namirah. He rested there until midday. When the sun passed its zenith, his she-camel al-Qaṣwā’ was brought to him, and he rode to the valley of ‘Uranah, where he delivered a great sermon, affirming the foundations of Islām. Around forty thousand of his companions (may Allah be pleased with them all) witnessed it.

He then combined zuhr and ‘aṣr prayers, rode into ‘Arafah, stood at the eastern side near the rocks, facing the qiblah, and supplicated until sunset. After sunset he departed for Muzdalifah, where he combined maghrib and ‘ishā’, and slept until fajr. He prayed Fajr at its earliest time, then went near al-Mash‘ar al-Ḥarām, faced the qiblah, remembered Allah, glorified Him, and supplicated until daybreak became clear. Before sunrise he moved on to Minā, where he stoned Jamrat al-‘Aqabah.

¹ Narrated by Abū Dāwūd (1814).

He then delivered another great sermon, admonishing and advising the people. After that, he slaughtered one hundred camels, shaved his head, and distributed his hair among the companions. He gave half of it to Abū Ṭalḥah and the other half was divided among the people. 'Ā'ishah perfumed him after shaving. He then went to Makkah and performed ṭawāf al-ifāḍah while riding, due to the crowds surrounding him, asking him questions and seeking to follow his example. After praying zuhr in Makkah, he returned to Minā, where he spent the nights of the days of al-Tashrīq, stoning the jamarāt each day after midday.

On the first day of al-Tashrīq he delivered another profound sermon, warning and reminding the people, and made them bear witness that he had conveyed the message and fulfilled the trust.

When he had stoned the jamarāt on the 13th, he set out for Makkah, camped at al-Abṭah, prayed zuhr, 'aṣr, maghrib, and 'ishā' there, and rested. Later in the night he departed, arriving at the Sacred House on the night of the 14th, where he performed ṭawāf al-wadā'. He then prayed Fajr with the people, reciting Al-Ṭūr in it, before returning with the Muslims to Madīnah.

Thus, his pilgrimage was completed, and Allah perfected for him the religion. May Allah's ṣalāh and abundant salām be upon him continuously until the Day of Judgment.



Saturday: Ṣaḥābah Module– Sa‘d ibn ‘Ubādah (may Allah be pleased with him)

❖ Name and Birth:

He is the noble Companion Sa‘d ibn ‘Ubādah ibn Dulaym ibn Ḥārithah al-Khazrajī al-Anṣārī al-Sā‘idī. He was known by the kunya Abū Thābit. He was born in Madīnah before the advent of the Prophethood.

❖ Life and Virtues:

He (may Allah be pleased with him) was the chief of Banū Sā‘idah and the leader of the Khazraj before Islām. In the Jāhiliyyah he was known for writing, archery, and swimming. Those who mastered these were called “perfect.”¹

He (may Allah be pleased with him) was courageous, generous, humble, just, merciful, dutiful to his mother, deeply protective over his wives, and ascetic in worldly matters despite his wealth.

He witnessed the pledge of al-‘Aqabah with the seventy Anṣār and was one of the twelve chiefs chosen there. During the battle of Badr, he had a heroic stance when the Prophet (may Allah’s ṣalāh and abundant salām be upon him) consulted the Muslims. Sa‘d stood and said: "By Him in Whose hand is my soul, if you command us to plunge into the sea, we will plunge into it; and if you command us to strike the flanks of our horses towards Bark al-‘Imād, we will do so."²

He also participated in the battles of Uḥud, al-Khandaq, Ḥunayn, and the conquest of Makkah. After the death of the Prophet (may Allah’s ṣalāh and abundant salām be upon him), he was among those nominated for the caliphate.³

❖ Death:

He (may Allah be pleased with him) passed away in the year 14 AH in Ḥawrān, in the land of al-Shām.

¹ Al-Bidāyah wa al-Nihāyah (9/607).

² Narrated by Muslim (1779).

³ Narrated by al-Bukhārī (3667).

Knowledge Test – Week 39

Module	Question	Options	Correct Answer
Tafsīr Module	What is meant by 'al-Muṭaffifin'?	[a] Those who cheat in weights and measures [b] Those who prevent lending [c] Those who mock the Muslims	a
Ḥadīth Module	The Prophet (may Allah's ṣalāh and abundant salām be upon him) forbade "taḥassus", which means:	[a] Quick temper [b] Seeking knowledge of hidden news [c] Malice and envy	b
'Aqīdah Module	Seeking help from the dead in curing illness and relieving distress is:	[a] Disliked [b] Minor shirk [c] Major shirk	c
Fiqh Module	One who trades in shares by buying and selling through the stock market:	[a] Zakāh is obligatory upon him [b] Zakāh is not obligatory upon him [c] Recommended but not obligatory	a
Sīrah Module	The Prophet (may Allah's ṣalāh and abundant salām be upon him) set out for the Farewell Ḥajj in the year:	[a] Ninth year after Hijrah [b] Tenth year after Hijrah [c] Eleventh year after Hijrah	b
Ṣaḥābah Module	Before Islām, Sa'd ibn 'Ubādah (may Allah be pleased with him) was:	[a] The chief of Thaḳīf [b] The chief of al-Aws [c] The chief of al-Khazraj	c



Week forty

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Sunday: Tafsīr Module – Sūrat al-Muṭaffifīn (Part 2)

In the Name of Allah – the Most Merciful, the Bestower of Mercy

{Indeed, the righteous will be in bliss, on adorned couches observing. * You will recognize in their faces the radiance of bliss. * They will be given to drink a sealed nectar—its seal will be of musk. So, for this let the competitors compete. * And its mixture will be of Tasnīm, a spring from which those nearest [to Allah] drink. * Indeed, those who committed crimes used to laugh at those who believed. * And when they passed by them, they would wink at one another. * And when they returned to their people, they would return jesting. * And when they saw them, they would say: “Indeed, those are truly astray.” * Yet they had not been sent as guardians over them. * So today those who believed will laugh at the disbelievers, on adorned couches observing. * Have the disbelievers been repaid for what they used to do?}

❖ Theme of the Sūrah:

A warning to the oppressive deniers of the Day of Judgment, and glad tidings to the believers in it.

❖ Difficult Words Explained:

Arabic word	Transliteration	Meaning
الأرائك	al-arā'ik	The adorned couches covered with curtains and cloths
نضرة	naḍrah	Radiance, brightness
رحيق	rahīq	Pure wine
ختمه مسك	khitāmuhu misk	Its end is the scent of musk
مزاجه	mizājuhu	Its mixture
تسنيم	tasnīm	A spring at the highest place in Paradise
يشرب بها	yashrabu bihā	They drink from it, enjoying it
يتغامزون	yataghāmazūn	They wink at each other in mockery
انقلبوا	inqalabū	They returned
فكهيّن	fakihīn	Amused, enjoying their mockery of the believers
حافظين	ḥāfiẓīn	Watchers who record deeds
ثوب	thūb	Recompensed, repaid

❖ Overall Meaning:

Allah, Exalted be He, explains that His righteous servants will be in everlasting bliss, for the heart, soul, and body. Their seats will be on elevated couches, adorned with beautiful decorations. They will observe what Allah has prepared for them of delight, and they will behold the Face of their Noble Lord. Whoever looks at them will see the radiance and brightness of bliss on their faces. Their drink will be the purest of drinks — clear wine, mixed with the spring of



Tasnīm, and sealed with the fragrance of musk. For such bliss, competition and striving in righteous deeds is required.

On the other hand, the fate of the criminals is in stark contrast. In this world they mocked, ridiculed, and laughed at the believers, winking at one another when they passed by them, returning to their families filled with arrogance and joy, heedless of reckoning and punishment. They combined wrongdoing with false assurance, claiming guidance for themselves while accusing the believers of misguidance — a bold fabrication against Allah. They were never sent as guardians over the believers to track them and reproach them. Therefore, their recompense in the Hereafter is from the same type as their deeds: the believers will laugh at them when they see them in severe punishment, while the believers enjoy perfect security and tranquility.

❖ **Benefits from the Sūrah:**

1. True competition and striving should only be for attaining the highest ranks in Paradise.
2. The greatest bliss for the people of Paradise is beholding their Lord, Blessed and Exalted.
3. Mocking the people of religion is one of the attributes of the disbelievers.

Monday: Ḥadīth Module – Encouragement of Planting and Cultivation

On the authority of Jābir (may Allah be pleased with him) who said: The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"There is no Muslim who plants a tree or sows crops, and a human, a bird, or an animal eats from it, except that it will be counted for him as charity."**¹

❖ Explanation:

In this ḥadīth, the Prophet (may Allah's ṣalāh and abundant salām be upon him) draws attention to the virtue of planting and cultivating. Whenever a Muslim plants a tree or sows crops and the benefit of it reaches any of the living creatures—whether a human, a bird, an animal, or any beast or insect of the earth—it is recorded for him as charity. The Prophet mentioned the Muslim specifically because he is the one who benefits from the reward of charity in both this world and the Hereafter, whereas the disbeliever does not receive reward for his deeds.

❖ Benefits from the Ḥadīth:

1. The ways of acquiring reward are diverse and numerous, among them planting.
2. The virtue of agriculture, and that whatever a Muslim plants, he is rewarded for whoever eats from it.
3. An encouragement to cultivate and develop the earth with what benefits people.
4. The virtue of striving to provide benefit that extends to the creation.
5. The virtue of kindness and mercy to animals.

¹ Narrated by al-Bukhārī (2320) and Muslim (1553).



Tuesday: ‘Aqīdah Module – Seeking Blessing (Tabarruk)

❖ **It is among the established principles in the Shari‘ah that worship is not accepted except with two essential conditions:**

1. Sincerity to Allah, Exalted be He.
2. Following the Prophet (may Allah’s ṣalāh and abundant salām be upon him).

Allah, Blessed and Exalted, says: {**So whoever hopes for the meeting with his Lord—let him do righteous work and not associate in the worship of his Lord anyone.**} ¹

❖ **There is another principle: the basis of acts of worship is prohibition, until their legitimacy is proven by authentic evidence.**

The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: "**Whoever introduces into this matter of ours that which is not from it, it will be rejected.**" ²

Once these two principles are confirmed and clear, it is said:

Among the issues in which many people have erred is the matter of *tabarruk* (seeking blessing)—whether from persons, objects, places, or times. This has resulted in various innovations and newly-invented practices for which Allah has sent down no authority.

Tabarruk: means seeking blessing (*barakah*).

Barakah: is the abundance of good, its increase, and its continuity.

If the Muslim is eager to seek blessing in his wealth, lifespan, time, and children, then he must ensure that *tabarruk* is only sought through what is legislated.

❖ **Types of Tabarruk:**

1. **Legislated Tabarruk (permissible):**

This is what fulfills two conditions:

- There must be evidence that this matter contains blessing.
- The *tabarruk* must be sought in the manner prescribed by the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him).

If either of the two conditions is missing, the *tabarruk* becomes prohibited.

Each of these two types will be explained in detail in separate lessons, with their examples and forms mentioned.

¹ [Al-Kahf: 110].

² Narrated by al-Bukhārī (2695) and Muslim (1718).

Wednesday: Fiqh Module – Common Mistakes in Zakāh

There are a number of violations and common mistakes in giving Zakāh which one must beware of and avoid. Among them are:

1. Delaying Zakāh beyond its due time.

This is a grave sin, for it is not permissible to delay Zakāh except due to a legitimate excuse which prevents its payment. Once Zakāh becomes due, it is a right of its recipients, and it is forbidden to withhold it or delay it from them. Allah, Exalted be He, says: **{And those in whose wealth is a known right—for the petitioner and the deprived.}** ¹

2. Thinking it is impermissible to pay Zakāh in advance.

The correct view is that it is permissible to advance Zakāh before its due time if one already possesses the niṣāb (minimum amount), especially when the welfare of the poor or the Muslims requires it. It is allowed to pay it in advance by months, or even a year or two, but not more than two years, as this is the longest period reported. The Prophet (may Allah's ṣalāh and abundant salām be upon him) permitted al-'Abbās to advance his Zakāh for two years. ²

3. Linking Zakāh to the month of Ramaḍān regardless of its due time.

Some people like to make Ramaḍān their Zakāh month. If Zakāh is due after Ramaḍān, it is permissible to advance it until then. However, if it becomes due before Ramaḍān, it is not permissible to delay it until Ramaḍān, as already explained.

4. Giving Zakāh to anyone out of carelessness or favoritism.

This is not valid. Zakāh is not accepted and the obligation is not discharged until it is placed where Allah designated. Allah Himself divided the categories of charity, saying: **{Indeed, charity is only for the poor, the needy, those employed to collect it, those whose hearts are to be reconciled, for freeing slaves, for those in debt, for the cause of Allah, and for the stranded traveler—as an obligation from Allah. And Allah is Knowing, Wise.}** ³

Therefore, one must be diligent in choosing its rightful recipients. However, if a person sincerely strives to identify the deserving and later it is discovered that the recipient was not deserving, it is valid for the giver, and the sin falls upon the one who took it unlawfully.

5. Neglecting Zakāh on the wealth of minors.

Zakāh is obligatory upon the wealth of minors, the insane, and those unable to manage their property. Their guardians are required to discharge it on their behalf. 'Umar ibn al-Khaṭṭāb (may Allah be pleased with him) said: "Do business with the wealth of orphans, so that Zakāh does not consume it." ⁴ And 'Ā'ishah (may Allah be pleased with her) used to supervise orphans under her care and pay Zakāh from their wealth. ⁵

¹ [Al-Ma'ārij: 24–25].

² Narrated by Abū Dāwūd (1624) and al-Tirmidhī (678).

³ [Al-Tawbah: 60].

⁴ Narrated by 'Abd al-Razzāq (6773).

⁵ Narrated by Mālik (1/251).



6. **Calculating the Zakāh year by the Gregorian calendar.**

It is obligatory to calculate it by the Hijrī lunar calendar, since these are the prescribed Islamic timings. Allah, Exalted be He, says: **{They ask you about the new moons. Say: They are measurements of time for the people and for ḥajj.}** ¹

7. **Paying Zakāh reluctantly.**

It is obligatory for the Muslim to give Zakāh willingly, with a heart content and faithful in its obligation, seeking closeness to his Lord. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“Three things, whoever does them has tasted the sweetness of faith: that he worships Allah alone knowing that none is worthy of worship except Allah, that he pays Zakāh on his wealth willingly each year, and that he gives out of what his soul desires.”** ²

¹ [Al-Baqarah: 189].

² Narrated by Abū Dāwūd (1582) and al-Bayhaqī (4/95).

Thursday: Sīrah Module – The Death of the Prophet (may Allah’s ṣalāh and abundant salām be upon him)

When the Prophet (may Allah’s ṣalāh and abundant salām be upon him) returned from the Farewell Ḥajj, he remained in Madīnah through the rest of Dhū al-Ḥijjah, Muḥarram, and Ṣafar. Then his illness began on Thursday, the first of Rabī‘ al-Awwal, while he was in the house of Maymūnah (may Allah be pleased with her). His pain was in his noble head, yet he continued to move between the houses of his wives until it became too difficult for him. He then sought their permission to be nursed in the house of ‘Ā’ishah (may Allah be pleased with her), and they permitted him. His illness then lasted for twelve days.

On Thursday night, four days before his passing, his illness grew intense, his body fevered, and he fainted several times. Bilāl (may Allah be pleased with him) would come to inform him of the prayer, and he said: **"Order Abū Bakr to lead the people in prayer."** It was said: "O Messenger of Allah, indeed Abū Bakr is soft-hearted, and when he stands in your place, the people will not hear him." But he repeated the command, and thus Abū Bakr (may Allah be pleased with him) led them in prayer during those days. ¹

On Monday morning, the 12th of Rabī‘ al-Awwal, in the 11th year after Hijrah, the pangs of death descended upon him, and the throes of death became evident. ‘Ā’ishah (may Allah be pleased with her) was beside him, and he leaned against her. He raised his finger, his gaze fixed upward, and she heard him say: **"O Allah, forgive me, have mercy on me, and join me with the Highest Companion."** He repeated it three times. ² Then his Lord took him, joining him to the Highest Companion, in the house of ‘Ā’ishah, in her lap. He was sixty-three years old.

The calamity of his death was immense, the trial severe, and the matter grave. The Muslims were shaken until Abū Bakr (may Allah be pleased with him) came forth and addressed the people with his famous words:

“Whoever used to worship Muḥammad, then Muḥammad has died. But whoever used to worship Allah, then Allah is Ever-Living and never dies.” He then recited: **{And Muḥammad is no more than a messenger. Messengers have passed away before him. So, if he dies or is killed, will you turn back on your heels? And he who turns back on his heels will never harm Allah at all, but Allah will reward the grateful.}** ³

It was as if the people had never heard this verse before, and everyone began to recite it. ⁴

The Muslims then went to the Saqīfah of Banū Sā‘idah, where they gathered and agreed to appoint Abū Bakr (may Allah be pleased with him) as the caliph of the Muslims. They pledged allegiance to him there, and then later the people gave him the general pledge on the minbar.

¹ Narrated by al-Bukhārī (713) and Muslim (418).

² Narrated by al-Bukhārī (5674) and Muslim (2444).

³ [Āl ‘Imrān: 144].

⁴ Narrated by al-Bukhārī (1242).



The Companions then began preparing the body of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him). He was washed while still clothed¹, by his uncle al-‘Abbās, his son Qutham, ‘Alī ibn Abī Ṭālib, Usāmah ibn Zayd, and Shuqrān (may Allah be pleased with them all).² He was shrouded in three white Yemeni cotton sheets, with no shirt or turban among them³. The Companions prayed over him individually due to his great status—first the men, then the women, then the children. He was buried on Tuesday in the very spot where he passed away, in the chamber of ‘Ā’ishah (may Allah be pleased with her).⁴

May Allah’s ṣalāh and abundant salām be upon him, upon his family, and his Companions, and may He reward him on our behalf with the best reward given to a Prophet on behalf of his nation, and to a Messenger on behalf of his call and message.

¹ Narrated by Abū Dāwūd (3141).

² Al-Bidāyah wa al-Nihāyah (8/120, 8/132).

³ Narrated by al-Bukhārī (1273) and Muslim (941).

⁴ Al-Bidāyah wa al-Nihāyah (8/132).

Saturday: Ṣaḥābah Module – Sa‘d ibn Mu‘adh (may Allah be pleased with him)

❖ Name and Birth:

He is Sa‘d ibn Mu‘adh ibn al-Nu‘mān ibn Imri’ al-Qays ibn Zayd ibn ‘Abd al-Ashhal, known as Abū ‘Amr. He was born in Madīnah, nine years before the Prophethood.

❖ Life and Virtues:

Sa‘d (may Allah be pleased with him) was tall, fair-skinned, handsome in face and beard, and the chief of al-Aws, of great standing among them. When he embraced Islām, he was determined to spread it among his tribe. He stood before them and said: “O Banū ‘Abd al-Ashhal, how do you know my position among you?” They replied: “You are our chief, the most virtuous among us, and the most trustworthy in judgment.” He then said: “Your men and women are forbidden to me until you believe in Allah and His Messenger.” Thereupon, not a man or woman remained in the dwellings of Banū ‘Abd al-Ashhal except that they embraced Islām. ¹

Sa‘d (may Allah be pleased with him) witnessed many battles alongside the Prophet (may Allah’s ṣalāh and abundant salām be upon him), most famously the battles of Badr and al-Khandaq.

One of his most renowned stances was his judgment upon Banū Qurayzah after they broke their covenant with the Muslims and allied with Quraysh in the Battle of al-Khandaq. Allah gave the Muslims power over them, so they sought peace and were content with the judgment of Sa‘d ibn Mu‘adh, as he had been their ally in Jāhiliyyah. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) sent for Sa‘d, who was carried on a donkey due to his injury from the battle. On the way, people said to him: “Be good to your allies, for the Messenger of Allah has appointed you as judge over them.” When he arrived before the Prophet (may Allah’s ṣalāh and abundant salām be upon him) and they seated him, he declared: “My judgment upon them is that their warriors be killed and their women and children taken captive.” The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"You have judged with the judgment of the King."** ²

❖ Death:

After his judgment regarding Banū Qurayzah, Sa‘d (may Allah be pleased with him) supplicated, saying: “O Allah, I believe You have ended the war between us and them. If there remains anything of the war with Quraysh, then keep me alive for it so that I may strive against them for Your sake. But if You have ended the war, then cause this wound to rupture and let my death be from it.” His wound then burst, and he passed away (may Allah be pleased with him) in the fifth year after Hijrah. ³

¹ Siyar A‘lām al-Nubalā’ (1/280).

² Narrated by al-Bukhārī (4121) and Muslim (1768).

³ Narrated by al-Bukhārī (4122) and Muslim (1769).



The Prophet (may Allah's ṣalāh and abundant salām be upon him) attended his washing and said: **"This is the righteous servant for whom the Throne shook, the gates of the heavens were opened, and seventy thousand angels who had never before descended to the earth attended his funeral."** ⁴

⁴ Narrated by al-Nasā'ī (2055).

Knowledge Test – Week 40

Module	Question	Options	Correct Answer
Tafsīr Module	What is meant by ‘al-Arā’ik’?	[a] Silk garments [b] Cushions [c] Decorated couches with curtains and cloths	c
Ḥadīth Module	If an animal eats from what a person has planted:	[a] Its benefit and reward are lost [b] It will be a benefit without reward [c] It will be counted as charity for him	c
‘Aqīdah Module	The basic principle regarding acts of worship is:	[a] Prohibition [b] Permissibility [c] Dislike	a
Fiqh Module	Zakāh must be calculated based on:	[a] The solar calendar [b] The lunar calendar [c] Both are permissible	b
Sīrah Module	The Prophet’s illness began while he was in the house of:	[a] Ḥafṣah (may Allah be pleased with her) [b] Umm Salamah (may Allah be pleased with her) [c] Maymūnah (may Allah be pleased with her)	c
Ṣaḥābah Module	One of the most famous stances of Sa’d ibn Mu’ādh (may Allah be pleased with him) was:	[a] His judgment on Banū Qurayzah [b] His defense of the Prophet in the Battle of Uḥud [c] His bravery on the Day of al-Aḥzāb	a



Week forty-one

To access the audio version:
On the *Daily Modules channel* from *al-Mawārid al-‘Ilmiyyah*:

YouTube

Telegram

SoundCloud

Sunday: Tafsīr Module – Sūrat al-Infīṭār

{In the Name of Allah – the Most Merciful, the Bestower of Mercy. .

When the sky breaks apart, * and when the stars fall, scattering, * and when the seas are burst forth, * and when the graves are scattered, * [then] a soul will [then] know what it has put forth and kept back. * O mankind! What has deceived you concerning your Lord, the Most Generous— * Who created you, proportioned you, and balanced you? * In whatever form He willed has He assembled you. * No! But you deny the Recompense. *

And indeed, [appointed] over you are keepers, * noble and recording, * they know whatever you do. * Indeed, the righteous will be in bliss, * and indeed, the wicked will be in Hellfire. * They will [enter to] burn therein on the Day of Recompense, * and never therefrom will they be absent. * And what can make you know what is the Day of Recompense? * Then, what can make you know what is the Day of Recompense? * [It is] the Day when no soul will possess anything [to benefit] another soul. And the command, that Day, will belong to Allah.}

❖ Theme of the Sūrah:

A warning to mankind against being deceived and neglecting the Day of Resurrection.

❖ Difficult Words Explained:

Arabic word	Transliteration	Meaning
انْفَطَرَتْ	infatarat	Split apart
انْتَثَرَتْ	intatharat	Scattered and fell down
فَجْرَتْ	fujjirat	Gushed forth and overflowed
بُعِثْرَتْ	bu‘thirat	Turned over by the resurrection of those inside
مَا غَرَّكَ بِرَبِّكَ	mā gharraka birabbik	What deceived you and lured you into disobedience of your Lord
فَسَوَّأَكَ	fasawwāk	Made you well-formed and complete in body and limbs
فَعَدَّلَكَ	fa‘adalak	Made you balanced and proportioned in form
بِالَّذِينَ	biddīn	The Recompense and Judgment
لِحَافِظِينَ	lahāfīzīn	Angels assigned to record your deeds
بِغَائِبِينَ	bighā’ibīn	They will never leave the Fire, nor die therein

❖ Overall Meaning:

Al-Infīṭār is a Makkan chapter that portrays the scenes of the Resurrection and its terrors: the breaking apart of the heavens, the scattering of the stars, the bursting of the seas, and the overturning of graves. On that Day, people will rise from their graves and stand before Allah, and every soul will be confronted with what it has earned of good and evil. Then follows a stern reproach to mankind: What has deceived you into disobeying your Lord—the One Who created



you in the most perfect form, with a sound and balanced constitution? Yet despite this, people persist in denying the Judgment. Allah, however, has placed over them noble angels who record their every action and word, and these records will be presented on the Day of Judgment. The righteous will enjoy eternal bliss in Paradise, while the wicked will be cast into the blazing Hell, from which they will never escape. On that Day, no soul will have power to benefit another, and the entire affair will be under Allah's command alone.

❖ **Benefits from the Sūrah:**

1. Allah's honoring of mankind by creating him in the best and most complete form.
2. Warning against heedlessness of resurrection and recompense, for this is the root of disbelief and corruption.
3. A reminder that being deceived by Allah's generosity and delay in punishment is a grave danger.
4. A reminder that all deeds are recorded and will be presented to each servant on the Day of Judgment.

Monday: Ḥadīth Module – The Virtue of Good Character

On the authority of ‘Ā’ishah (may Allah be pleased with her) who said: I heard the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) say:

"Indeed, a believer will attain, through his good character, the rank of the one who fasts during the day and stands [in prayer] at night." ¹

❖ Explanation:

Adorning oneself with good character is among the greatest acts of worship that earn Allah’s pleasure and nearness. It makes a servant among those who will be seated closest to the Prophet (may Allah’s ṣalāh and abundant salām be upon him) in the Hereafter, and raises him to the rank of the one who spends his nights in voluntary prayer and his days in voluntary fasting. This is because the one who behaves with good character towards people—by refraining from harming them, speaking kindly, dealing gently and with compassion, greeting them with a cheerful face, giving generously, and showing patience with their harm despite their differing temperaments—is in fact engaging in a continual struggle against many inclinations of the soul. This brings toil and difficulty similar to that experienced by the one who fasts and prays constantly; thus, they are equal in degree and reward.

❖ Benefits from the Ḥadīth:

1. A Muslim must adorn himself with noble and excellent manners so that Allah grants him love and acceptance among people, closeness to the Prophet (may Allah’s ṣalāh and abundant salām be upon him) in the Hereafter, and attainment of the rank of the fasting and praying.
2. Bad character—such as harsh speech, frowning faces, and rough dealings—results in people’s hatred in this world, and distance from the Prophet (may Allah’s ṣalāh and abundant salām be upon him) in the Hereafter.

¹ Narrated by Abū Dāwūd (4798).



Tuesday: ‘Aqīdah Module – Prohibited forms of Tabarruk (Seeking Blessing)

Prohibited tabarruk is any form of seeking blessing for which there is no evidence permitting it. It has many examples, from them:

1. Tabarruk with the persons themselves, such as wiping oneself with them or touching them for blessing. This is not permissible due to the absence of any legal sanction. The Sharī‘ah only permitted seeking blessing through the Prophet (may Allah’s ṣalāh and abundant salām be upon him) during his lifetime. It is authentically reported that the Companions sought blessing from his hair, his saliva, his ablution water, his sweat, his utensils, and his garments, because Allah placed barakah in them. This type of tabarruk ended with his passing, and after the long passage of time, it has become impossible to establish the existence of any of these items.

As for other righteous people, it is not permissible to seek blessing through their persons or relics, for several reasons:

1. There is no evidence indicating its permissibility, and the ruling remains upon its basis—prohibition.
2. The Companions (may Allah be pleased with them) never practiced such tabarruk with anyone besides the Prophet (may Allah’s ṣalāh and abundant salām be upon him).
3. To block the means to shirk, since seeking blessing from the relics of the righteous can lead to exaggeration regarding them.

Shaykh ‘Abd al-‘Azīz ibn Bāz (may Allah have mercy on him) said: “Seeking blessing through the relics of the righteous is not permissible; it is only permissible with the Prophet (may Allah’s ṣalāh and abundant salām be upon him) specifically, because Allah placed barakah in his body and whatever came into contact with him.”¹

However, it is permissible to seek blessing through accompanying the righteous, since this brings various blessings such as benefiting from their knowledge, their supplications, their admonitions, and attaining the merit of gatherings of remembrance with them.

2. Tabarruk with the places where the Prophet (may Allah’s ṣalāh and abundant salām be upon him) walked, passed by, or sat, such as climbing Mount Ḥirā’ or Thawr, or visiting Mount Uḥud or similar places, with the intention of seeking blessing. There is no evidence establishing the legitimacy of seeking blessing, praying, or visiting these places for that purpose, neither in the time of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) nor in the time of his Rightly-Guided Caliphs. Rather, ‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him) cut down the tree at al-Ḥudaybiyyah under which the pledge had been taken, when he saw people seeking blessing from it.²

¹ Majmū‘ al-Fatāwā (7/45).

² Reported by Ibn Abī Shaybah (2/73) and Ibn Sa‘d in al-Ṭabaqāt (2/100).

3. **Tabarruk with the grave of the Prophet (may Allah's ṣalāh and abundant salām be upon him)**, such as traveling specifically to it, or engaging in prohibited practices there like supplicating to him, asking him for prayers or intercession, wiping or kissing the walls of his grave, deliberately facing it in prayer, or performing acts of worship at it such as reciting Qur'ān or dhikr. The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said:

"O Allah, do not make my grave an idol to be worshipped." ¹

And he also said:

"Do not set out on a journey except to three mosques: the Sacred Mosque, this mosque of mine, and al-Masjid al-Aqṣā." ²

¹ Narrated by al-Bukhārī (437) and Muslim (530).

² Narrated by al-Bukhārī (1189) and Muslim (1397).



Wednesday: Fiqh Module – Recommended Charity

❖ Virtue of Charity:

Among the beauties of Islam is that, alongside the obligatory zakāh, it prescribed a recommended charity, which is legislated at all times and valid with whatever is easy to give. Numerous proofs have come regarding its great virtue and reward:

- Allah, Exalted be He, says: **{And to remit it by way of charity is better for you, if you only knew.}** ¹
- And He, Exalted be He, says: **{Who is it that will lend to Allah a goodly loan so He may multiply it for him many times over? And Allah withholds and gives, and to Him you will be returned.}** ²
- The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"Charity extinguishes sin just as water extinguishes fire."** ³
- And he (may Allah's ṣalāh and abundant salām be upon him) said: **"No one gives charity from good earnings—even if it is a single date—except that Allah takes it in His right hand, then nurtures it for him as one of you nurtures his foal, until it becomes like a mountain or greater."** ⁴

❖ Preferable Forms of Charity:

1. **Secret charity** is better than public charity, because Allah, Exalted be He, says: **{But if you conceal it and give it to the poor, it is better for you.}** ⁵
It is further away from showing off, unless showing it achieves a greater benefit and one feels safe from showing off.
2. **Charity given during good health** is better than charity at the time of illness. When the Prophet (may Allah's ṣalāh and abundant salām be upon him) was asked: Which charity is greatest in reward? he replied: **"That you give while you are healthy and miserly, hoping to live and fearing poverty."** ⁶
3. **Charity in virtuous times and places** is superior. It is reported: "The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) was the most generous of people in goodness, and he was most generous during the month of Ramaḍān." ⁷
4. **Charity during times of need** is better, as Allah, Exalted be He, says: **{Or giving food on a day of severe hunger, to an orphan near of kin, or to a needy person in destitution.}** ⁸

¹ [Al-Baqarah: 280].

² [Al-Baqarah: 245].

³ Narrated by al-Tirmidhī (2616).

⁴ Narrated by al-Bukhārī (1410) and Muslim (1014).

⁵ [Al-Baqarah: 271].

⁶ Narrated by al-Bukhārī (1419) and Muslim (1032).

⁷ Narrated by al-Bukhārī (3220) and Muslim (2308).

⁸ [Al-Balad: 14–16].

5. **Charity to relatives and neighbors** is superior to giving to distant people. Allah commanded giving to relatives, saying: **{And give the relative his right.}**⁹ The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"Your charity given to a poor person is charity, but to a relative it is two: charity and maintaining the ties of kinship."**¹⁰

¹ [Al-Isrā': 26].

² Narrated by Abū Dāwūd (2839) and al-Tirmidhī (658).



Thursday: Sīrah Module – Signs of His Prophethood (may Allah’s ṣalāh and abundant salām be upon him)

Speaking about the evidences of his prophethood fills countless pages and many volumes. This is because it is Allah’s way with all the prophets: He supports them with miracles. Allah never sent a prophet without granting him signs that proved his message, challenged those who opposed him, and demonstrated his truthfulness. What the scholars compiled regarding the evidences of the prophethood of our Prophet Muḥammad (may Allah’s ṣalāh and abundant salām be upon him) exceeds a thousand.

The greatest of them is **the Noble Qur’an**, which Falsehood cannot approach it from before it or from behind it; a revelation from One Wise and Praiseworthy. It is the greatest miracle, the most vast of signs, and the clearest of proofs. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"There has been no prophet except that he was given signs by which people believed in him. What I have been given is revelation which Allah has revealed to me, and I hope to have the most followers on the Day of Resurrection."** ¹

The Qur’an’s miraculous nature is twofold: in its meanings and in its wording.

- **In its meanings:** it contains perfect harmony, wisdom, mercy, benefit, good outcome, the achievement of the highest objectives, and the elimination of all corruption. It encompasses every good and virtue, and forbids every evil and vice. It commands the oneness of Allah and forbids shirk, commands truthfulness and forbids lying, commands justice and forbids injustice, commands trustworthiness and forbids betrayal, commands fulfillment and forbids treachery, commands kindness to parents and forbids disobedience to them, commands maintaining kinship ties and forbids severing them, and commands good neighborliness while forbidding its opposite.

- **In its wording:** it represents the peak of eloquence and clarity of speech. The more one’s knowledge of the Arabic language increases, the greater their reverence for the Qur’an. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) challenged all the eloquent masters of his time with this Qur’an, despite their strong enmity toward him and their eagerness to disprove him, to produce something like it—and he informed them that they would never be able to do so.

Allah, Exalted be He, says: **{Or do they say, "He fabricated it?" Rather, they do not believe. Then let them produce a discourse like it, if they are truthful.}** ²

He even challenged all of mankind and jinn together, saying: **{Say: If mankind and the jinn gathered together to produce the like of this Qur’an, they could not produce the like of it, even if they supported one another.}** ³

Then He challenged them with ten chapters like it: **{Or do they say, "He fabricated it?" Say: Then bring ten surahs like it fabricated, and call whomever you can besides Allah, if you should be truthful.}** ⁴

¹ Narrated by al-Bukhārī (7274) and Muslim (152).

² [Al-Ṭūr: 33–34].

³ [Al-Isrā’: 88].

⁴ [Hūd: 13].

When they failed, He challenged them with just one surah: **{Or do they say, "He fabricated it?" Say: Then bring a surah like it, and call upon whomever you can besides Allah, if you should be truthful.}**¹

All of this challenge was first made in Makkah. Then, in Madīnah, Allah renewed the challenge and added the word **"not" (lan)** to indicate negation in the future, affirming that they would not be able to do so in any time. Allah says: **{And if you are in doubt about what We have sent down upon Our servant, then produce a surah the like thereof, and call upon your witnesses other than Allah, if you should be truthful. But if you do not—and you will never be able to—then fear the Fire whose fuel is men and stones, prepared for the disbelievers.}**²

Such a challenge could only be issued by one who is certain that what he has brought is truly the speech of the Lord of the Worlds, unlike anything produced by His creation.³

¹ [Yūnus: 38].

² [Al-Baqarah: 23–24].

³ Al-Bidāyah wa al-Nihāyah (8/540).



Saturday: Ṣaḥābah Module – Salmān al-Fārisī (may Allah be pleased with him)

❖ Name and Birth:

He is Salmān al-Fārisī, also known as Abū ‘Abd Allāh. His origin was from Persia, and his name before Islam was Rūzbah ibn Budakhshān.

❖ Life and Virtues:

He is Salmān al-Khayr, the foremost of the Persians to embrace Islam, a freedman of the Prophet (may Allah’s ṣalāh and abundant salām be upon him). He accompanied him, served him, and narrated from him.

He (may Allah be pleased with him) was tall, strong in build, intelligent, firm, of sound judgment, and had abundant knowledge of the divine laws. He lived a life of asceticism, renouncing worldly pleasures and devoting himself to worship. Whenever he received his stipend from the public treasury—which was five thousand—he would give it all away in charity. He worked with his own hands¹ and would say: "I buy palm leaves for a dirham, then weave them, and sell them for three dirhams. I put one dirham back into the materials, spend one dirham on my family, and give one dirham in charity." ²

He (may Allah be pleased with him) became famous for his unique story in seeking the truth. He abandoned the religion of his people, the Magians, and traveled to many lands searching for the true religion. He pursued the scholars of the People of the Book, suffering the hardships of travel and betrayal, until one of them described to him the coming of a prophet in the land of the Arabs. Salmān then requested a group from the tribe of Kalb to transport him to the land of the Arabs, giving them his cattle and sheep in exchange. They agreed, but then betrayed him and sold him to a Jew from Wādī al-Qurā. Later, another Jew from Banū Qurayzah purchased him and took him to his land, al-Madīnah.

When the Prophet (may Allah’s ṣalāh and abundant salām be upon him) migrated to al-Madīnah, Salmān heard of him and hastened to him, believing in him.³ His bondage prevented him from attending the battles of Badr and Uḥud, but later he arranged a contract for his freedom, and the Prophet (may Allah’s ṣalāh and abundant salām be upon him) assisted him in fulfilling it. His first battle alongside the Prophet was the Battle of the Trench, where his ingenious idea of digging the trench shone brightly. He then witnessed the remaining battles with the Prophet (may Allah’s ṣalāh and abundant salām be upon him).

The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) praised his faith and strength when he once placed his hand on Salmān and said: **"If faith were at the Pleiades, men from among these would surely attain it."** ⁴

¹ Usd al-Ghābah (2/420).

² Reported by al-Ṭabarānī (6110).

³ Reported by Aḥmad (23737).

⁴ Narrated by al-Bukhārī (4897) and Muslim (2546).

When Salmān (may Allah be pleased with him) fell ill, Sa‘d ibn Mālik traveled from Kūfah to visit him. He found him in the throes of death, weeping. Sa‘d asked: "Why are you weeping, my brother? Do you not remember your companionship with the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him)? Do you not remember the righteous deeds you performed?" Salmān replied: "By Allah, I do not weep out of love for this world nor dislike of meeting Allah." Sa‘d said: "Then why do you weep after eighty years?" He said: "I weep because my beloved gave me a covenant. He said: **'Let the provision of one of you from this world be like the provision of a rider.'** And I fear that we may have gone beyond that."⁵

❖ Death:

He (may Allah be pleased with him) passed away in al-Madā’in, during the caliphate of ‘Uthmān (may Allah be pleased with him), at around the age of eighty.

¹ Reported by Aḥmad (5/438).



Knowledge Test – Week 41

Module	Question	Options	Correct Answer
Tafsīr Module	What does ‘infaṭarat’ mean?	[a] It split apart [b] It fell down [c] It was overturned	a
Ḥadīth Module	The Prophet (may Allah’s ṣalāh and abundant salām be upon him) explained that a believer, through good character, attains the rank of:	[a] The martyr [b] The one who fasts by day and prays at night [c] The truthful (al-Ṣiddīqūn)	b
‘Aqīdah Module	Which of the following is an example of prohibited tabarruk (seeking blessing)?	[a] The Companions seeking blessing from the Prophet’s hair [b] Seeking blessing by reciting the Qur’ān [c] Seeking blessing from persons by touching them	c
Fiqh Module	Among the virtues of charity is that it:	[a] Competes with sin [b] Weakens sin [c] Extinguishes sin	c
Sīrah Module	The evidences of Prophethood compiled by the scholars for our Prophet Muḥammad (may Allah’s ṣalāh and abundant salām be upon him) exceed:	[a] Fifty evidences [b] One hundred evidences [c] One thousand evidences	c
Ṣaḥābah Module	The first battle attended by Salmān al-Fārisī (may Allah be pleased with him) was:	[a] Uḥud [b] al-Khandaq (the Trench) [c] Tabūk	b

Week forty-two

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Sunday: Tafsīr Module – Sūrat al-Takwīr (Part 1)

In the Name of Allah, the Most Merciful, the Bestower of Mercy

{When the sun is wrapped up * And when the stars fall, losing their luster * And when the mountains are set in motion * And when the ten-month pregnant she-camels are neglected * And when the wild beasts are gathered * And when the seas are set aflame * And when the souls are paired * And when the girl-child who was buried alive is asked * For what sin she was killed * And when the scrolls are laid open * And when the heaven is stripped away * And when Hell is set ablaze * And when Paradise is brought near * Then every soul will know what it has brought forth.}

❖ Virtue of the Sūrah:

The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: "Whoever would like to look at the Day of Resurrection as if he is seeing it with his own eyes, then let him recite: {When the sun is wrapped up} and {When the heaven is cleft asunder}." ¹

❖ Theme of the Sūrah:

A reminder to the souls of the Resurrection and the disturbance of the universe within it.

❖ Difficult Words Explained:

Arabic Transliteration	Meaning	
كُورَتْ	kuwwirat	Was rolled up, and its light went away
انكدرت	inkadarat	Fell, scattered, and its light went away
العشائر	al-'ishār	The pregnant she-camels
عُطِّلَتْ	'uṭṭilat	Were neglected and left unattended
حُشِرَتْ	ḥushirat	Gathered so that they may recompense one another
سُجِّرَتْ	sujjirat	Kindled, so they became a blazing fire
زُوجِّتْ	zuwwijat	Paired with their kinds and likenesses
المؤودة	al-maw'udah	The infant girl buried alive
الصحف	al-ṣuḥuf	The scrolls of the deeds of the servants
نُشِرَتْ	nushirat	Opened and spread
كُشِطَتْ	kushitat	Removed and stripped away
سُجِّرَتْ	su'irat	Set ablaze
أُزْلِفَتْ	uzlifat	Brought near
أُحْضِرَتْ	aḥḍarat	Presented, of good or evil

¹ Reported by al-Tirmidhī (3333), and Aḥmad (4806).

❖ **Overall Meaning:**

Al-Takwīr is a Makkan sūrah. It presents a vivid picture of the Day of Resurrection, describing the collapse of the universe after its stability, and what will occur to the heavens, the earth, the mountains, the seas, and the wild beasts. Then mankind will be distinguished and gathered—each person will be grouped with those like him: the righteous with the righteous, and the wicked with the wicked. At that time, every soul will come to know what it has brought forth of good or evil.

❖ **Benefits from the Sūrah:**

1. Reminder of the Day of Resurrection and its terrors, so that people of sound minds may take heed and prepare with righteous deeds.
2. Reminder that Allah records all the deeds of His servants through His angels, and that every person will be presented with his record.
3. Hell will be prepared and kindled for its people, and Paradise will be prepared and brought near for its people.
4. Attachment of the hearts in this world is a cause for their gathering in the Hereafter. Allah says: **{And when the souls are paired}**, and the Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"A man will be with those whom he loves."**¹

¹ Reported by al-Bukhārī (6168), and Muslim (2640).



Monday: Ḥadīth Module – Encouragement to Give Charity and Speak a Good Word

On the authority of ‘Adī ibn Ḥātim (may Allah be pleased with him) who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"There is none among you except that his Lord will speak to him without there being any interpreter between Him and him. He will look to his right and see nothing but what he sent forth. He will look to his left and see nothing but what he sent forth. He will look in front of him and see nothing but the Fire facing him. So, protect yourselves from the Fire, even if by giving half a date in charity. And if he does not find (that), then with a good word."** Agreed upon. ¹

❖ Explanation:

This is a tremendous ḥadīth that contains mention of the greatness of the Creator, which minds cannot encompass and tongues cannot describe. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) informed that all of creation will be spoken to directly by Allah, without an interpreter or intermediary, and will be questioned about all of their deeds.

At that moment, the servant will have no helpers, no supporters, no wealth, and no children. He will come alone just as he was created the first time. His deeds will surround him, demanding their recompense—whether good or evil—on his right and his left, while the Fire will be in front of him. He must inevitably approach it, and there will be no way to salvation except by Allah’s mercy, then through the righteous deeds he has prepared to save him from it.

For this reason, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) encouraged his ummah to protect themselves from the Fire, even with something very small, such as giving half a date in charity. And if he cannot find even that, then with a good word.

❖ Benefits from the Ḥadīth:

1. Affirmation of the Resurrection after death, and that mankind will stand before the Lord of the Worlds to be judged for their deeds.
2. Affirmation that Allah will speak to His servants on the Day of Resurrection for questioning and accountability.
3. One of the greatest means of salvation from the Fire is showing kindness to others, even with something small—like half a date or a good word.
4. Charity, even if little, saves from the Fire; as the Prophet said: **"So protect yourselves from the Fire, even if by giving half a date."**
5. A good word includes all speech that brings joy to the hearts and opens the chests.
6. Among the good words is advising people, teaching them what they are ignorant of, and guiding them to both religious and worldly benefits.

¹ Reported by al-Bukhārī (6539), and Muslim (1016).

Tuesday: 'Aqīdah Module – Permissible Forms of Seeking Blessing

Permissible tabarruk: is that which is established and commanded in the Qur'an and Sunnah. It has multiple forms and diverse means, effective for the one who practices them by Allah's permission, and beneficial to him in religion, provision, health, time, and offspring.

❖ Examples of Permissible Tabarruk:

First: Seeking blessings through the remembrance of Allah. Such as mentioning His Name at the beginning of words and actions, sending ṣalāh upon the Prophet (may Allah's ṣalāh and abundant salām be upon him), and the daily and nightly adhkār. These are among the greatest sources of blessing. Through them, a person attains forgiveness of sins, admission into Paradise, relief from hardships, increase in provision and offspring, and healing from illnesses and diseases.

Second: Seeking blessings from places that have been affirmed as blessed in the Qur'an and Sunnah, in the correct manner. These include: al-Masjid al-Ḥarām, al-Masjid al-Nabawī, al-Masjid al-Aqṣā, and thereafter all other mosques. Blessings from them are attained by praying in them, attending gatherings of remembrance, reciting and studying the Qur'an, and seeking sacred knowledge—not by wiping against stones or soil, or by kissing windows and doors.

Blessings from the Ka'bah are attained by making ṭawāf around it, facing it in prayer and du'ā'—not by wiping one's clothes against it or clinging to any part of it. In fact, only the two Yemeni corners are to be touched, as authentically established in the Sunnah.¹

Ibn al-Qayyim (may Allah have mercy on him) said:

"There is no place on the face of the earth where kissing or touching is legislated, and where sins and burdens are erased, except the Black Stone and the Yemeni Corner."²

Shaykh 'Abd al-'Azīz ibn Bāz (may Allah have mercy on him) said:

"Rubbing against Maqām Ibrāhīm, or against the walls of the Ka'bah, or its covering—all of this is impermissible. It has no basis in the Sharī'ah, nor did the Prophet (may Allah's ṣalāh and abundant salām be upon him) do it."³

Third: Seeking blessings in blessed times which Allah has given extra virtue and blessing. These include: Ramaḍān, Laylat al-Qadr, the last third of the night, and the ten days of Dhū al-Ḥijjah. Whoever strives for goodness and worship during them attains immense goodness and blessings.

Fourth: Seeking blessings in foods and drinks that are affirmed in the texts as blessed and beneficial.

Among them: olive oil, honey, Zamzam water, and the 'Ajwah dates of Madinah.

¹ Reported by al-Bukhārī (1606), and Muslim (1268).

² Zād al-Ma'ād (1/48).

³ Majmū' al-Fatāwā (17/221).



Wednesday: Fiqh Module – Etiquettes of Charity

Charity has etiquettes that one should be especially careful to observe. They are as follows:

1. That the charity be purely for Allah, free of showing off or seeking praise, so that its great reward is attained. Allah, Exalted be He, says: **{And the example of those who spend their wealth seeking the pleasure of Allah and to strengthen their souls is like a garden on a high ground which is hit by heavy rain – it yields its fruits in double. And if it is not hit by heavy rain, then light rain is sufficient. And Allah is All-Seer of what you do}.¹**
2. That one spends frequently in avenues of goodness and righteousness, for that is a means for the increase and blessing of one's wealth. The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Every morning two angels descend, and one of them says: O Allah, give more to the one who spends; and the other says: O Allah, bring ruin to the one who withholds."**²
3. That one hastens to give charity before obstacles arise. Allah, Exalted be He, says: **{And spend from what We have provided you before death comes to one of you, and he says: My Lord! If only You would delay me for a short term, so that I would give charity and be among the righteous}.³**
4. That the charity is from lawful, pure earnings. The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"Indeed, Allah is Pure and accepts only what is pure."⁴**
5. That the charity be from good wealth which he himself loves. Allah, Exalted be He, says: **{You will never attain righteousness until you spend from what you love. And whatever you spend, Allah surely knows it well}.⁵**
6. That one avoids arrogance, self-admiration, or regarding the charity as too great. Allah, Exalted be He, says: **{And do not render vain your charity}.⁶**
7. That one avoids what invalidates charity, such as reminders of generosity and causing harm. Allah, Exalted be He, says: **{O you who believe! Do not invalidate your charities with reminders [of your generosity] and with injury, like the one who spends his wealth only to be seen by the people, and does not believe in Allah and the Last Day}.⁷**
8. **That one gives charity secretly**, and does not make it public except for a legitimate Shar'ī benefit. Allah, Exalted be He, says: **{If you disclose your charities, that is good; but if you conceal them and give them to the poor, that is better for you, and it will expiate some of your sins. And Allah is All-Aware of what you do}.⁸**

¹ [Al-Baqarah: 265]

² Al-Bukhārī (1442), Muslim (1010)

³ [Al-Munāfiqūn: 10]

⁴ Muslim (1015)

⁵ [Al 'Imrān: 92]

⁶ [Al-Mudathir': 6]

⁷ [Al-Baqarah: 264]

⁸ [Al-Baqarah: 271]

And in the ḥadīth, the Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"Seven will be shaded by Allah under His shade on the Day when there is no shade but His..."** and he mentioned among them: **"A man who gives charity and conceals it to the extent that his left hand does not know what his right hand gives."**¹

¹ Al-Bukhārī (660), Muslim (1031)



Thursday: Sīrah Module – Proofs of His Prophethood (may Allah’s ṣalāh and abundant salām be upon him)

❖ His Upbringing and Life (may Allah’s ṣalāh and abundant salām be upon him):

Among the proofs of his prophethood (may Allah’s ṣalāh and abundant salām be upon him) is his pure upbringing and noble life. He grew up among a people who knew his lineage, his life, his entry and exit, with complete knowledge. He was always recognized by them for his truthfulness and trustworthiness, righteousness and maturity, noble character, justice, modesty, maintaining ties, and other virtues that were not combined in anyone but him. Nothing blameworthy was ever known about him — not in his speech, nor in his actions, nor in his character. He was never known to have lied even once, nor to have committed injustice, nor to have been foul.

Then prophethood only increased his perfection upon perfection. He reached the height of noble composure, the likes of which the people of intellect had never seen. He reached the highest state of worshipping Allah, humility before Him, calling to Him, patience upon the harm of those who opposed him and bearing it, abstaining from the world and turning away from its adornments, and enduring its hardships.

He (may Allah’s ṣalāh and abundant salām be upon him) said: **"I was frightened for the sake of Allah when no one else was frightened, and I was harmed for the sake of Allah when no one else was harmed. Thirty days and nights passed over me and Bilāl, and we had no food that any being with a liver could eat except what Bilāl could conceal under his armpit."**¹

Reason itself comprehends that one who never lied to the creation in the least — how could he then lie against the Lord of the Worlds at the age of forty?!

Ibn Taymiyyah (may Allah have mercy on him) said: "The life of the Messenger of Allah, his character, his speech, and his actions are among his signs — that is, proofs of his prophethood. His Shari‘ah is among his signs. His Ummah is among his signs. The knowledge of his Ummah is among his signs. Their religion is among his signs. The extraordinary occurrences of his righteous followers are among his signs. All of that becomes manifest through contemplation of his life — from the time he was born until he was sent, and from the time he was sent until he passed away — and through contemplation of his lineage, his land, his origin and his background. For he was of the noblest lineage on earth, from the pure descendants of Ibrāhīm, upon whose progeny Allah made prophethood and scripture to remain. After Ibrāhīm, no prophet came except from his descendants. Allah gave him two sons: Ismā‘īl and Ishāq. Both were mentioned in the Torah, and it gave glad tidings of what would be from the offspring of Ismā‘īl. Yet none of the descendants of Ismā‘īl ever fulfilled what the earlier scriptures foretold, except him. Ibrāhīm supplicated for the descendants of Ismā‘īl, asking that a messenger be sent from among them. That messenger was Muḥammad (may Allah’s ṣalāh and abundant salām be upon him), from Quraysh — the elite of Ibrāhīm’s line — from Banū Hāshim, the elite of Quraysh. He was from Makkah, the Mother of Cities and the land of the Sacred House which Ibrāhīm built, calling the people to its pilgrimage.

¹ Al-Tirmidhī (2472)

It continued to be visited since the time of Ibrāhīm, and it was described in the scriptures of the prophets in the most excellent terms." ¹

¹ Al-Jawāb al-Ṣaḥīḥ li-man baddala Dīn al-Masīḥ (5/437)



Saturday: Ṣaḥābah Module – Salamah ibn al-Akwa' (may Allah be pleased with him)

❖ His Name and Birth:

He was Salamah ibn 'Amr ibn Sinān al-Aslamī, known as Abū Muslim. He was born a few years before the Hijrah.

❖ His Life and Virtues:

He (may Allah be pleased with him) was generous, righteous, virtuous, courageous, quick in running, and precise in archery. He devoted himself to Islam, witnessed the pledge of al-Riḍwān, and his name became renowned in the expedition of Dhū Qarad, when the she-camels of the Prophet (may Allah's ṣalāh and abundant salām be upon him) were taken. He chased after the enemy alone, throwing stones and arrows at them until he exhausted them, all the while saying: *"I am the son of al-Akwa', and today is the day of defeat!"*

Then he recovered the camels from them.¹

In the battle of Khaybar, he was struck in his leg, so he went to the Prophet (may Allah's ṣalāh and abundant salām be upon him), who breathed upon it three times. After that, he never suffered from the injury until his death.²

He displayed immense bravery in the battle of Mu'tah, until the Prophet (may Allah's ṣalāh and abundant salām be upon him) said that day:

"The best of our horsemen is Abū Qatādah, and the best of our foot soldiers is Salamah ibn al-Akwa'."

In that battle, the Prophet (may Allah's ṣalāh and abundant salām be upon him) granted him both the share of a foot soldier and a horseman.³

❖ His Death:

He (may Allah be pleased with him) passed away in Madīnah in the year 74 AH, at the age of 80.

¹ Al-Bukhārī (3041)

² Al-Bukhārī (4206)

³ Ibn Ḥibbān (7175)

Knowledge Test – Week 42

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of 'al-'ishār'?	[a] Mules [b] Pregnant she-camels [c] Horses	b
Ḥadīth Module	Whoever cannot find anything to give in charity should give:	[a] His family's food [b] By taking a loan [c] A kind word	c
'Aqīdah Module	Seeking blessing through foods and drinks proven beneficial in the texts is:	[a] Permissible tabarruk [b] Forbidden tabarruk [c] Disliked tabarruk	a
Fiqh Module	What invalidates charity?	[a] Its small amount [b] People knowing about it [c] Reminding others of it	c
Sīrah Module	Among the proofs of the Prophethood of Muḥammad ibn 'Abd Allāh (may Allah's ṣalāh and abundant salām be upon him) is:	[a] The short lifespans of his nation [b] His noble companions [c] His pure upbringing and righteous life	c
Ṣaḥābah Module	In which incident did the name of Salamah ibn al-Akwa' (may Allah be pleased with him) become renowned?	[a] The expedition of Dhū Qarad [b] The battle of Dhū Qār [c] The battle of al-Zallāqah	a



Week forty-three

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Sunday: Tafsīr Module – Sūrat al-Takwīr (Part 2)

{So, I swear by the retreating stars, * those that run [their courses] and disappear, * and by the night as it closes in, * and by the dawn when it breathes. * Indeed, it is surely the word of a noble Messenger, * endowed with power, with the Owner of the Throne secure, * obeyed there [in the heavens] and trustworthy. * And your companion is not mad. * And indeed, he saw him on the clear horizon. * And he is not withholding [knowledge] of the unseen. * And it is not the word of a banished devil. * So where then are you going? * It is nothing but a reminder to the worlds, * for whoever among you wills to remain upright. * But you do not will except that Allah, the Lord of the worlds, wills.}

❖ Topic of the Verses:

The greatness of the Noble Qur'an.

❖ Difficult Words Explained:

Arabic Term	Transliteration	Meaning
فَلَا أُقْسِمُ	Fa-lā uqsimu	I swear; and the word (lā) is for emphasis.
بالخنس	bil-khunnas	The stars whose light is hidden during the day.
الجوار	al-jawārī	The stars running in their orbits.
الْكُنَّسِ	al-kunnas	The stars moving in their constellations.
عَسَّعَسَ	'as'asa	Approached with its darkness and withdrew.
تَنَفَّسَ	tanaffasa	Its light appeared and spread.
رسول كريم	rasūl karīm	Refers to Jibrīl (Gabriel), peace be upon him.
مَكِين	makīn	One of high status with Allah.
وَلَقَدْ رَأَهُ	wa laqad ra'āhu	Our Prophet Muḥammad (may Allah's ṣalāh and abundant salām be upon him) saw Jibrīl in his true form.
ثُمَّ	thamma	There—in the heavens.
وَمَا صَاحِبُكُمْ	wa mā ṣāhibukum	Refers to Muḥammad (may Allah's ṣalāh and abundant salām be upon him).
بَضِينِ	ḍanīn	Not stingy in conveying revelation.
رَجِيمِ	rajīm	Accursed, expelled from the mercy of Allah.
فَأَيْنَ تَذْهَبُونَ	fa-ayna tadhhabūn	Where then are your minds being taken?

❖ Overall Meaning:

In these verses, Allah Almighty swears by the stars in their disappearance and movements, by the night in its darkness, and by the dawn in its brightness, that the Qur'an is His true Book and revelation. It was brought down by Jibrīl, who is characterized by strength, trustworthiness, and



high rank with Allah, and he delivered it to our Prophet Muḥammad (may Allah's ṣalāh and abundant salām be upon him). The Prophet is free from the false claims of the polytheists regarding his intellect or honesty; rather, he is the wisest of mankind and most trustworthy. He was not withholding in conveying the revelation, nor did he seek payment for it. And this Qur'an does not resemble the speech of devils or soothsayers, whose nature is corruption and misguidance. Instead, it is guidance, light, truth, and goodness for all the worlds.

❖ **Benefits from the Sūrah:**

1. The greatness of the Qur'an—it is the best of Books, sent down by the best of angels, upon the best of Messengers, in the best of times.
2. The Prophet (may Allah's ṣalāh and abundant salām be upon him) is innocent of the accusations of the polytheists regarding his mind or trustworthiness.
3. The virtue of Jibrīl (peace be upon him), his strength, and his lofty rank over the rest of the angels.
4. The servant has will and choice, but it remains under the will of Allah Almighty.

Monday: Ḥadīth Module – Using Wealth Without Extravagance or Arrogance

On the authority of ‘Amr ibn Shu‘ayb, from his father, from his grandfather, who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"Eat, give charity, and dress, without extravagance and without arrogance."** ¹

❖ Explanation:

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) encourages the preservation of wealth and its use in lawful and good matters permitted by Allah, such as eating, dressing, and spending in avenues of goodness whose reward endures, like charity to the needy and relatives. Allah Almighty has made wealth a means of sustenance for people—through it, their personal and communal affairs are maintained. Its benefit, however, diminishes and is lost when extravagance or arrogance become involved.

Allah, Exalted be He, says: **{And eat and drink, but do not be extravagant. Indeed, He does not love the extravagant.}** ²

And He says: **{And those who, when they spend, are neither extravagant nor miserly, but hold a medium way between those extremes.}** ³

And He says: **{And do not walk upon the earth with arrogance. Indeed, Allah does not love every self-deluded boaster.}** ⁴

This is the just balance in managing wealth: extravagance harms the body by bringing diseases and illnesses, and it destroys livelihood by hastening poverty and need. Arrogance harms the soul, earning people’s hatred, and it harms the Hereafter by earning sin and punishment.

❖ Benefits from the Ḥadīth:

1. The ḥadīth forbids arrogance, pride, extravagance, and wastefulness.
2. It shows the expansiveness and ease of Islam in allowing permissible matters.
3. It encourages disciplining the soul and controlling its desires.

¹ Aḥmad (181), Abū Dāwūd (2559).

² [Al-A‘rāf: 31].

³ [Al-Furqān: 67].

⁴ [Luqmān: 18].



Tuesday: ‘Aqīdah Module – Swearing by Other than Allah

An **oath** is a sworn statement, and an oath is the confirmation of a ruling by mentioning one who is held in reverence. Reverence and glorification belong only to Allah, Exalted be He. The scholars have unanimously agreed that an oath may not be sworn except by Allah, or His Names and Attributes. They also agreed that swearing by other than Allah is shirk.

On the authority of Ibn ‘Umar (may Allah be pleased with them both), the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said:

"Whoever swears by other than Allah has committed disbelief or shirk." ¹.

And he said: **"Indeed Allah forbids you from swearing by your fathers."** ².

This is considered minor shirk unless the one being sworn by is venerated to the degree of equating him with Allah. In such a case it becomes major shirk. This occurs with the grave-worshippers, for they fear and revere the occupants of the graves more than they fear and revere Allah Himself!

The Muslim must preserve his oaths by Allah and not make them frequent, for Allah says: **{And guard your oaths}** ³, and He says: **{And do not obey every worthless habitual swearer}** ⁴. Frequent swearing indicates a lack of reverence for Allah and His Names and Attributes, which contradicts perfect tawhīd.

The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said:

"Three types of people Allah will neither speak to, nor purify, and for them is a painful punishment... among them is a man who makes Allah the merchandise of his trade — he only buys with an oath and only sells with an oath." ⁵.

It is forbidden to swear by Allah falsely. This is the “immersive oath” (al-yamīn al-ghamūs), so called because it plunges its taker into sin and then into the Fire. It is one of the major sins.

When the Prophet (may Allah’s ṣalāh and abundant salām be upon him) was asked, "What are the major sins?" he said: **"Associating partners with Allah."** It was asked: "Then what?" He said: **"Disobedience to parents."** It was asked: "Then what?" He said: **"The false oath (al-yamīn al-ghamūs)."** ⁶.

Allah has made this from the traits of the hypocrites, as He says: **{And they swear to falsehood while they know}** ⁷.

¹ Reported by al-Tirmidhī (1535) and Abū Dāwūd (3251).

² Reported by al-Bukhārī (6647) and Muslim (1646).

³ [Al-Mā'idah: 89].

⁴ [Al-Qalam: 10].

⁵ Reported by al-Ṭabarānī (6111).

⁶ Reported by al-Bukhārī (6920).

⁷ [Al-Mujādilah: 14].

Summary Points:

1. The prohibition of swearing by other than Allah — such as swearing by trust, honesty, the Ka‘bah, or the Prophet — and that this is shirk.
2. The prohibition of swearing by Allah while knowingly lying; this is the false oath (al-yamīn al-ghamūs).
3. The dislike of frequent swearing by Allah without need, even if truthful.
4. The permissibility of swearing by Allah truthfully when necessary.



Wednesday: Fiqh Module – Fasting (al-Ṣiyām)

From the wisdom and mercy of Allah, Exalted be He, upon His servants is that He obligated upon them acts of worship which bring about their rectification and benefit in both religion and worldly affairs. He also legislated for them voluntary deeds similar to the obligations — as an increase in reward, and as a compensation for the shortcomings in their obligatory acts. Thus, the obligations of prayer, zakāh, and fasting are completed and perfected by their voluntary counterparts on the Day of Resurrection.

❖ Virtues of Fasting:

Numerous authentic texts affirm the virtues and immense reward of fasting, including:

- The saying of the Prophet (may Allah’s ṣalāh and abundant salām be upon him): **"In Paradise there are eight gates. Among them is a gate called al-Rayyan. None will enter it except those who fast."** ¹
- And his saying (may Allah’s ṣalāh and abundant salām be upon him): **"Allah, Mighty and Majestic, said: Every deed of the son of Ādam is for him, except fasting — it is for Me, and I alone reward it. The odor of the mouth of the fasting person is more pleasant to Allah than the fragrance of musk."** ²

❖ Wisdoms of the Legislation of Fasting:

Allah, Exalted be He, legislated fasting for profound wisdoms that the intellect cannot fully encompass. Among them are:

1. Fasting is a great means to attain taqwā (consciousness of Allah), which is among the greatest stations of religion and through which the believer attains happiness in this world and the Hereafter. Allah says: **{O you who believe, fasting has been prescribed for you as it was prescribed for those before you, that you may attain taqwā}**. ³
2. Fasting is a grand school where the believer trains himself in noble character, purifies his soul, and detaches it from worldly pleasures and sins — seeking only the Face of Allah.
3. It provides rest for the digestive system, allowing relief from constant filling, digesting, and discharging. Through fasting it regains strength and vitality, and the body expels accumulated waste and undigested food.
4. Fasting increases a person’s compassion and empathy, as the feeling of hunger motivates him to support and show mercy toward his poor and needy brothers.
5. Through refraining from food and drink during a limited time, the believer remembers the blessing of being permitted these throughout the rest of the year, which makes him increase in gratitude to his Lord.
6. Fasting constricts the pathways of Shayṭān, who flows through the son of Ādam like blood, and it deters him from sins and disobedience.

¹ Reported by al-Bukhārī (3257) and Muslim (1152).

² Reported by al-Bukhārī (1894) and Muslim (1151).

³ [Al-Baqarah: 183].

7. Fasting is a form of jihād al-nafs (striving against the self). It helps to restrain its impulses, break the intensity of its desires, resist the calls of lust and whim, and combat the whispers of Shayṭān.



Thursday: Sīrah Module – Signs of His Prophethood (may Allah’s ṣalāh and abundant salām be upon him)

❖ Acceptance of His Supplications:

The acceptance of his supplications is among the signs of his prophethood and the proofs of his truthfulness, for it is a manifest evidence of his high rank with his Lord and of the authenticity of what he conveys from Him. Numerous incidents have been authentically reported, too many to be enumerated, among them are the following:

1. What occurred during his migration:

On the authority of Abū Bakr (may Allah be pleased with him) who said: Suraqah ibn Mālik followed us. I said: We have been overtaken, O Messenger of Allah! He replied: **“Do not grieve, indeed Allah is with us.”** Then the Prophet (may Allah’s ṣalāh and abundant salām be upon him) supplicated against him, and his horse sank into the ground up to its belly. He said: I realize that you have supplicated against me, so supplicate to Allah for me, and I pledge to turn back those who seek you. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) supplicated for him, so he was released. From then on, he would not meet anyone except that he repelled them and said: You have been spared from this way. ¹

2. The guidance of the mother of Abū Hurayrah (may Allah be pleased with them both) through his supplication:

Abū Hurayrah (may Allah be pleased with him) said: “I used to call my mother to Islam while she was still a polytheist. One day I invited her, but she said to me concerning the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) something that I disliked. So, I went to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) weeping, and I said: O Messenger of Allah, I was calling my mother to Islam, and today she said to me regarding you words that I hated; so, supplicate to Allah to guide the mother of Abū Hurayrah. He said: **‘O Allah, guide the mother of Abū Hurayrah.’** I left, rejoicing at the supplication of the Prophet of Allah. When I reached the door, I heard the sound of her footsteps. She said: Stay where you are, O Abū Hurayrah. Then she bathed herself, hastily put on her garment without a khimār, opened the door, and said: O Abū Hurayrah, I bear witness that there is no deity but Allah, and I bear witness that Muḥammad is the Messenger of Allah. I returned to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) weeping with joy and said: O Messenger of Allah, rejoice, Allah has answered your supplication and guided the mother of Abū Hurayrah. He praised Allah and extolled Him.”²

3. The blessing upon Jābir’s camel:

Jābir (may Allah be pleased with him) said: “I went out with the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) on an expedition while riding a camel that had grown weak and could hardly walk.

¹ Reported by al-Bukhārī (3615) and Muslim (2009).

² Reported by Muslim (2491).

The Prophet (may Allah's ṣalāh and abundant salām be upon him) said to me: **'What is wrong with your camel?'** I replied: It is worn out. He stayed behind, struck it, and supplicated for it. Thereafter it walked ahead of the other camels. He said: **'How do you find your camel now?'** I replied: It is well, your blessing has reached it."¹

4. His supplication for rain:

When people were afflicted with drought, they came to him while he was delivering a khuṭbah on Friday and said: O Messenger of Allah, the rain has ceased, the trees have dried up, and the animals are perishing; so, supplicate to Allah to send rain upon us. He supplicated: **"O Allah, give us rain"** twice. By Allah, there was not a cloud in the sky, but a cloud soon formed and it rained until the next Friday. Then, as he was delivering the khuṭbah the following Friday, they cried out: O Messenger of Allah, the houses are collapsing and the paths are cut off, so supplicate to Allah to withhold it from us. The Prophet (may Allah's ṣalāh and abundant salām be upon him) smiled and said: **"O Allah, around us and not upon us."** So, the clouds cleared away from Madīnah, and it rained around it but not a single drop fell upon Madīnah.

Imām Abū al-ʿAbbās al-Qurṭubī said: These are but a few of the Prophet's supplications that were answered immediately, and they are so numerous that they surpass counting. Taken together, they establish with certainty that Allah honored Muḥammad (may Allah's ṣalāh and abundant salām be upon him) by answering his supplications and granting his requests in abundance, and all of this proves his lofty rank and the truth of his message.²

¹ Reported by al-Bukhārī (2967) and Muslim (715).

² Al-Qurṭubī, al-Mufhim (68/6).



Saturday: Ṣaḥābah Module – ‘Ubādah ibn al-Ṣāmit (may Allah be pleased with him)

❖ His Name and Birth:

He is ‘Ubādah ibn al-Ṣāmit ibn Qays al-Khazrajī al-Anṣārī.
He was born in Madīnah 38 years before the Hijrah.

❖ His Life and Virtues:

He (may Allah be pleased with him) was among the nobles of the Anṣār, tall, well-built, handsome, eloquent, a fine orator, and outspoken in truth, never fearing the blame of a critic in the cause of Allah.

He witnessed the First and Second Pledge of al-‘Aqabah, and he was one of the leaders therein.¹ He also witnessed the Battle of Badr, Uḥud, and all the other campaigns with the Prophet (may Allah’s ṣalāh and abundant salām be upon him). The Prophet (may Allah’s ṣalāh and abundant salām be upon him) appointed him over the ṣadaqah, then he excused himself out of caution, and he was relieved.²

He (may Allah be pleased with him) was among those who had gathered the Qur’ān in their hearts. Muḥammad ibn Ka‘b al-Qurazī said: "The Qur’ān was collected during the time of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) by five men from the Anṣār: Mu‘ādh, ‘Ubādah, Ubayy, Abū Ayyūb, and Abū al-Dardā’".³

Yazīd ibn Abī Sufyān once wrote to ‘Umar (may Allah be pleased with him): "The people of al-Shām have increased in number and filled the cities, and they are in need of someone to teach them the Qur’ān and fiqh. Help me with men who can teach them." So ‘Umar sent him Mu‘ādh ibn Jabal, ‘Ubādah ibn al-Ṣāmit, and Abū al-Dardā’⁴. Thus, ‘Ubādah (may Allah be pleased with him) went as a teacher, jurist, and judge. He settled in Bayt al-Maqdis and became the first judge in Palestine.

He also participated in the conquests of al-Lādhiqiyyah, Jablah, and Cyprus, and was one of the commanders in the conquest of Alexandria. He was also the leader of the delegation sent by ‘Amr ibn al-‘Āṣ to al-Muḥawqis, who trembled at his imposing presence and strength.

❖ His Death:

He died in al-Ramlah in the year 34 AH, at the age of 72, and was buried in Bayt al-Maqdis.

¹ Reported by al-Bukhārī (7056), Muslim (1706), and Aḥmad (22774).

² Reported by Ibn Ḥibbān (3270).

³ Siyar A‘lām al-Nubalā’ (2/6).

⁴ Siyar A‘lām al-Nubalā’ (2/6)

Knowledge Test – Week 43

Module	Question	Options	Correct Answer
Tafsīr Module	What is the meaning of 'al-Khunnas'?	[a] The stars that hide their light during the day Positions of the sun [b] Positions of the sun [c] Seasons of farming and cultivation	a
Ḥadīth Module	What is meant by 'al-makhīlah' in this ḥadīth?	[a] Extravagance [b] Furnace [c] Arrogance	c
‘Aqīdah Module	Swearing by Allah while lying is called:	[a] False claim [b] Slander [c] al-Yamīn al-Ghamūs	c
Fiqh Module	Among the great wisdoms for which Allah legislated fasting is:	[a] That it provides rest for the digestive system [b] That it trains the body to stand in prayer at night [c] That it helps one recite the Qur’ān	a
Sīrah Module	The Companion whose camel was blessed by the Prophet (may Allah’s ṣalāh and abundant salām be upon him) was:	[a] Anas ibn Mālik [b] Jābir ibn ‘Abd Allāh [c] Abū Ṭalḥah	b
Ṣaḥābah Module	‘Ubādah ibn al-Ṣāmit (may Allah be pleased with him) was the first judge in:	[a] al-Madīnah [b] Egypt [c] Palestine	c



Week forty-four

To access the audio version:
On the *Daily Modules channel* from *al-Mawārid al-‘Ilmiyyah*:

YouTube

Telegram

SoundCloud

Sunday: Tafsīr Module – Sūrat ‘Abasa (1)

In the Name of Allah – the Most Merciful, the Bestower of Mercy. .

{He frowned and turned away * because the blind man came to him * But what would make you know that perhaps he might be purified * or be reminded and the reminder would benefit him * As for he who thinks himself without need * to him you give attention * But what is upon you if he will not be purified * And as for he who came to you striving * while he fears Allah * from him you are distracted * No! Indeed, it is a reminder * so, whoever wills may remember it * [It is recorded] in honored scriptures * exalted, purified * carried by the hands of scribes * noble and dutiful * May man be destroyed—how disbelieving is he * From what thing did He create him * From a sperm-drop He created him and proportioned him * Then He eased the way for him * Then He causes him to die and puts him in a grave * Then when He wills, He will resurrect him * No! He has not accomplished what He commanded him.}

❖ **Theme of the Sūrah:**

A reminder to the arrogant disbelievers who deem themselves self-sufficient, with proofs of resurrection.

❖ **Difficult Words Explained:**

Arabic	Transliteration	Meaning
عَبَسَ	‘Abasa	He frowned.
وَتَوَلَّى	Wa-tawallā	He turned away.
يُرَكِّى	Yazzakkā	To be purified from his sins.
تَصَدَّدَى	Taşaddā	You give attention to him.
تَلَّهَى	Talahhā	You are distracted.
كَلَّا	Kallā	Not as you did; it is not correct.
سَفَرَةَ	Safarah	Angels who carry the revelation and convey it between Allah and His creation.
بَرَرة	Bararah	Dutiful, obedient to Allah, not disobeying Him.
قَتِيلَ الْإِنْسَانُ	Qutila al-insān	The disbeliever is cursed and doomed.
مَا أَكْفَرَهُ	Mā akfarahu	How great is his disbelief!
نُطْفَةَ	Nuṭfah	A small, insignificant fluid; semen.
فَقَدَّرَهُ	Faqaddarahu	He fashioned him in stages.
السَّبِيلَ يَسَّرَهُ	As-sabīla yassarahu	He made clear to him the path of good and evil.
كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ	Kallā lammā yaqdi Mā amarahu	He has not fulfilled what Allah commanded him.



❖ **Overall Meaning:**

This sūrah begins with a gentle reproach from Allah to His Messenger (may Allah’s ṣalāh and abundant salām be upon him) when he turned away from ‘Abdullāh ibn Umm Maktūm, the blind Companion and one of the emigrants, who came sincerely seeking guidance and reminder. The Prophet was at that moment calling the chiefs of Quraysh to Islam, so Allah corrected him, affirming that the Qur’ān is a reminder for all, and that no one should be given preference over another in receiving it.

The verses then intensify the warning to the arrogant disbelievers, reminding them of their humble beginning—from a mere drop of fluid, then developed stage by stage, then given a grave after death so that they would not remain as decaying corpses on the surface. Afterwards, they will be resurrected for reckoning, yet despite all this, man has not fulfilled what Allah has commanded him.

❖ **Benefits from the Sūrah:**

1. The Prophet’s (may Allah’s ṣalāh and abundant salām be upon him) honesty in conveying the revelation, as he did not conceal even the verses that contained reproach directed at him.
2. The obligation to give importance to seekers of knowledge and guidance.
3. By referring to the Companion as “the blind man,” the Qur’ān draws attention to caring for the weak and people with disabilities.
4. The inability of man to fulfill the complete right of Allah, even if he worships Him his whole life.
5. The poor and weak may be more virtuous if they are more pious and eager in holding to Islam.
6. Allah’s kindness to mankind by granting them dignified burial, unlike animals whose carcasses remain on the surface of the earth.

Monday: Ḥadīth Module – The Right of a Muslim upon Another Muslim

On the authority of Abū Hurayrah (may Allah be pleased with him) who said:

The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: **"The right of a Muslim upon another Muslim is six: When you meet him, greet him with salām; when he invites you, respond to him; when he seeks your advice, advise him; when he sneezes and praises Allah, say to him 'may Allah have mercy on you'; when he falls sick, visit him; and when he dies, follow his funeral."** ¹

❖ Explanation:

Islam is the religion of love, affection, and brotherhood. It encourages these values and legislates the means that realize them. Among the most important of those means are fulfilling the social rights and obligations between Muslims. These are:

1. **"When you meet him, greet him with salām"** – Salām is one of the most beautiful etiquettes of Islam. Each of the two meeting parties invokes safety, mercy, and blessings upon the other. It fosters love, which leads to faith, and faith leads to Paradise.
2. **"When he invites you, respond to him"** – meaning when he invites you to a meal or drink, you should accept it to honor him and strengthen love, unless there is hardship like long travel, or if the gathering involves clear sinful acts.
3. **"When he seeks your advice, advise him"** – giving sincere advice is legislated in Islam and becomes obligatory when someone requests it. This could concern actions, dealings, or marriage decisions. You must advise him sincerely, wishing for him what you wish for yourself.
4. **"When he sneezes and praises Allah, say 'may Allah have mercy on you'"** – sneezing is a blessing, as it clears the body of harmful vapors. The sneezer should praise Allah, and the listener should reply: "May Allah have mercy on you," to which the sneezer responds: "May Allah guide you and rectify your affairs." Whoever sneezes but does not praise Allah forfeits both the blessing of praising Him and the du'ā' of his brother.
5. **"When he falls sick, visit him"** – visiting the sick is from the rights of Muslims, especially relatives and close friends. It brings comfort to the patient, eases his pain, and earns the visitor immense reward. The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"Whoever visits a sick person remains in the harvest of Paradise until he returns."** ² And he said: **"There is no Muslim who visits his sick brother in the morning but seventy thousand angels invoke blessings upon him until evening, and if he visits him in the evening they do so until morning."** ³ The visitor should also make du'ā' for him, encourage him, and not prolong his stay.

¹ Reported by Muslim (2162).

² Reported by Muslim (2568).

³ Reported by al-Tirmidhī (969).



6. **"When he dies, follow his funeral"** – this involves fulfilling the right of Allah, the right of the deceased, and the right of his family. Attending the funeral carries immense reward. The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"Whoever offers the funeral prayer will have a qīrāṭ of reward, and whoever attends until burial will have two qīrāṭs. Each qīrāṭ is like Mount Uḥud."**¹

¹ Reported by al-Bukhārī (47) and Muslim (946).

Tuesday: 'Aqīdah Module – The Ruling on Mocking the Religion

Mocking the religion: is an act of apostasy from Islam and a complete departure from the faith. Allah, Exalted be He, says: {**And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved after your belief.**}¹

And He says about the polytheists: {**And when they see you, [O Muḥammad], they take you not except in ridicule, [saying], "Is this the one whom Allah has sent as a messenger?"**}²

Al-Sa' dī (may Allah have mercy on him) said: "Indeed, mocking Allah and His Messenger is disbelief that expels one from the religion; for the foundation of the religion is built upon reverence for Allah, His religion, and His Messengers. Mocking any of these contradicts this foundation and negates it in the strongest manner."³

This proves that mocking Allah, His Messenger, or His verses is disbelief — whether it is explicit or implicit.

- **Explicit mockery:** is open disparagement, like what those said during the Battle of Tabūk: "We have not seen the likes of these reciters of ours – the greediest of stomachs, the most lying of tongues, and the most cowardly in battle." They meant the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) and his Companions from among the reciters. 'Awf ibn Mālik said to him: "You have lied; rather you are a hypocrite. I will surely inform the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him)." 'Awf then went to inform him but found that the Qur'ān had already preceded him. That man came to the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) while he had mounted his camel, saying: "O Messenger of Allah, we were only conversing idly and passing time on the journey." But the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: "**Is it Allah and His verses and His Messenger that you were mocking?**" He did not turn towards him nor add anything more."⁴

From this category also is what some people say: "Islam is not suitable for this time; it was only for the Middle Ages," or "It is backwardness and regression," or "It is harsh and barbaric." Such statements are nothing but revilement of the religion, its people, and mockery of the true creed.

- **Implicit mockery:** is vast like an endless ocean. Examples include winking with the eye, sticking out the tongue, curling the lips, or gesturing with the hand during the recitation of the Book of Allah or the Sunnah of His Messenger (may Allah's ṣalāh and abundant salām be upon him). Also included is mocking one who adheres to the Sunnah of the Messenger (may Allah's ṣalāh and abundant salām be upon him), ridiculing his appearance, his words, or his advice — all of which fall under the actions of mockers.

¹ [Al-Tawbah: 65–66].

² [Al-Furqān: 41].

³ Al-Sa' dī, Taysīr al-Karīm al-Rahmān, (p. 342).

⁴ Al-Ṭabarī, Tafsīr (14/333).



Wednesday: Fiqh Module – The Days in Which Fasting is Recommended

There are virtuous days which the Shari‘ah has encouraged us to seize by fasting, and has promised reward and merit for doing so. Among them are:

1. **Fasting six days of Shawwāl**; The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"Whoever fasts Ramadan and then follows it with six days of Shawwāl, it will be as if he fasted for a lifetime."** ¹
2. **Fasting on the Day of ‘Arafah**; The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"Fasting on the Day of ‘Arafah — I anticipate that Allah will expiate thereby the sins of the previous year and the coming year."** ²
3. **Fasting on the Day of ‘Āshūrā’**; The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said regarding it: **"I anticipate that Allah will expiate thereby the sins of the previous year."** ³

It is recommended to also fast a day before or after it, as he (may Allah’s ṣalāh and abundant salām be upon him) said: **"If I live until the next year, I will certainly fast the ninth as well."** ⁴

And he (may Allah’s ṣalāh and abundant salām be upon him) said: **"Fast a day before it or a day after it, and oppose the Jews."** ⁵

4. **Fasting on Mondays and Thursdays every week**
‘Ā’ishah (may Allah be pleased with her) said: "The Prophet (may Allah’s ṣalāh and abundant salām be upon him) used to eagerly observe fasting on Mondays and Thursdays." ⁶

He (may Allah’s ṣalāh and abundant salām be upon him) also said: **"Deeds are presented [before Allah] on Mondays and Thursdays, and I love that my deeds be presented while I am fasting."** ⁷

5. **Fasting three days of every month**
The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"Fast three days of every month, for a good deed is multiplied tenfold, and that will be like fasting for a lifetime."** ⁸

Abū Hurayrah (may Allah be pleased with him) said: "My beloved advised me with three: fasting three days of every month, praying two rak‘ahs of ḍuḥā, and that I should pray witr before I sleep." ⁹ The best days for these are the white days, which are the 13th, 14th, and 15th of the month, for he (may Allah’s ṣalāh and abundant salām be upon him) said:

¹ Reported by Muslim (1162).

² Reported by Muslim (1162).

³ Reported by Muslim (1162).

⁴ Reported by Muslim (1133).

⁵ Reported by Ahmad (1/241).

⁶ Reported by Ahmad (5/201) and al-Tirmidhī (745).

⁷ Reported by al-Tirmidhī (751) and al-Nasā’ī (1/322).

⁸ Reported by al-Bukhārī (1981).

⁹ Reported by al-Bukhārī (1178) and Muslim (721).

"Whoever among you fasts any days from the month, then let him fast the three white days." ¹

6. Fasting one day and breaking the fast the next (the fast of Prophet Dāwūd, peace be upon him)

He (may Allah's ṣalāh and abundant salām be upon him) said: **"The best fasting is the fasting of Dāwūd (peace be upon him); he used to fast one day and break the fast the next."** ²

ʿAbdullāh ibn ʿAmr reported that the Prophet (may Allah's ṣalāh and abundant salām be upon him) said to him: **"Fast one day and break the fast the next; that is the fasting of Dāwūd, and it is the most balanced form of fasting."** He said: **"But I am able to do more than that."** He replied: **"There is nothing better than that."** ³

7. Fasting in the month of Allah, al-Muḥarram

The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"The best fasting after Ramadan is the month of Allah, al-Muḥarram."** ⁴

8. Fasting the first nine days of Dhū al-Ḥijjah

The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"There are no days in which righteous deeds are more beloved to Allah than these ten days."** ⁵

9. Fasting in the month of Shaʿbān

ʿĀʾishah (may Allah be pleased with her) said: **"I did not see him (may Allah's ṣalāh and abundant salām be upon him) fast in any month more than he fasted in Shaʿbān."** ⁶

¹ Reported by al-Nasāʾī (4/222).

² Reported by al-Bukhārī (1976).

³ Reported by Muslim (1962).

⁴ Reported by Muslim (1163).

⁵ Reported by al-Bukhārī (969).

⁶ Reported by al-Bukhārī (1833) and Muslim (1956).



Thursday: Sīrah Module – Signs of His Prophethood (may Allah’s ṣalāh and abundant salām be upon him)

❖ The Splitting of the Moon:

Among the signs of his prophethood are the extraordinary miracles that Allah, Exalted be He, manifested at his hands. One of the most famous and greatest of these was the splitting of the moon. Allah, Exalted be He, says: **{The Hour has drawn near, and the moon has split. Yet if they see a sign, they turn away and say, "Continuous magic." And they denied and followed their desires, but every matter has its appointed time. And there has certainly come to them reports wherein is deterrence—perfect wisdom—but the warnings do not avail.}** ¹

As this miracle is explicitly mentioned in the Qur’an, it was also transmitted by numerous Companions (may Allah be pleased with them) through recurrent mass transmission (*tawātur*). Among those who narrated it were: ‘Abdullāh ibn Mas‘ūd, Anas, Ibn ‘Abbās, Ibn ‘Umar, Ḥudhayfah, ‘Alī, Jubayr ibn Mu‘‘im, and others (may Allah be pleased with them all). From them, the Followers narrated it, and then their followers after them, until the report reached us, establishing certain knowledge of this miracle without any doubt for anyone of sound reason.

Anas (may Allah be pleased with him) said: "The people of Makkah asked the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) to show them a sign, so he showed them the splitting of the moon." ²

‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) said: "While we were with the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), the moon split into two parts: one part was above the mountain, and the other was below it. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said to us: **'Bear witness.'**" ³

Ibn Mas‘ūd (may Allah be pleased with him) further clarified how this splitting occurred, confirming its reality, saying: "One part was above the mountain, and the other was below it," leaving no room for doubt.

In another narration, he detailed what happened afterward, saying: "When the disbelievers of Quraysh saw that, they said: 'This is sorcery by Ibn Abī Kabshah. Look for the travelers, for if they saw what you saw, then he has spoken the truth. But if they did not see it, then it is sorcery he has bewitched you with, for Muḥammad cannot bewitch all people.' So, they asked the travelers who had come from every direction, and they said: 'We saw it too.'" ⁴

¹ [Al-Qamar: 1–5].

² Reported by al-Bukhārī (4867) and Muslim (2802).

³ Reported by al-Bukhārī (4864) and Muslim (2800).

⁴ Al-Bidāyah wa al-Nihāyah (8/562).

Saturday: Ṣaḥābah Module – Al-‘Abbās ibn ‘Abd al-Muṭṭalib (may Allah be pleased with him)

❖ His Name and Birth:

He was al-‘Abbās ibn ‘Abd al-Muṭṭalib al-Hāshimī al-Qurashī, known as Abū al-Faḍl. He was born in Makkah, three years before the Year of the Elephant.

❖ His Life and Virtues:

Al-‘Abbās (may Allah be pleased with him) was among the tallest of men, with a striking appearance, handsome features, and a powerful voice. He was known for his great forbearance, high status, and noble leadership. In the pre-Islamic era, he was regarded as a chief and a nobleman of Quraysh. He was exceedingly generous, dutiful towards his kin, and possessed sharp intelligence and cleverness, through which he was able to ward off much harm from the Prophet (may Allah’s ṣalāh and abundant salām be upon him).

Among his most important responsibilities were providing water to the pilgrims and maintaining the Sacred Mosque. He was one of the closest relatives of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) who supported him after Abū Ṭālib. He attended the Second Pledge of al-‘Aqabah to affirm the covenant and to stipulate that the Anṣār protect the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) and support him, though at that time he remained upon the religion of his people. ¹

He was among those who stood firm during the battle of Ḥunayn when others retreated, holding onto the reins of the Prophet’s mule until Allah granted victory. ² On that day, the Prophet (may Allah’s ṣalāh and abundant salām be upon him), knowing al-‘Abbās had a strong voice, instructed him to call out: "O Assembly of the Anṣār! O Companions of Al-Baqarah!"—until the people rallied and returned. ³

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) honored him after his Islam and said: **"Indeed, a man’s paternal uncle is the equivalent of his father."** ⁴ He also supplicated for him specifically, saying: **"O Allah, forgive al-‘Abbās and his children with a manifest and hidden forgiveness that leaves no sin. O Allah, protect him in his offspring."** ⁵

The Companions also respected him greatly. When they suffered drought, they would request him to pray for rain. ‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him) used to supplicate through him, saying: "O Allah, we used to seek Your intercession by means of our Prophet, and You granted us rain. Now we seek Your intercession by means of the uncle of our Prophet, so grant us rain." And they would be given rain. ⁶

¹ Al-Bidāyah wa al-Nihāyah (3/160).

² Reported by Muslim (1775).

³ Reported by Abū Ya‘lā (3606) and al-Ṭabarānī (2758).

⁴ Reported by al-Tirmidhī (3760).

⁵ Reported by al-Tirmidhī (3762).

⁶ Reported by al-Bukhārī (1010).



❖ **His Death:**

He (may Allah be pleased with him) passed away in Madīnah on Friday, the 14th of Rajab in the year 32 AH, during the caliphate of ‘Uthmān. He was 88 years old at the time of his death, and he freed seventy slaves upon passing.¹ ‘Alī ibn Abī Ṭālib, along with his sons ‘Abdullāh, Qutham, and ‘Ubaydullāh, washed him, and he was buried in al-Baqī‘.

¹ Reported by Ibn Sa‘d (4/30).

Knowledge Test – Week 44

Module	Question	Options	Correct Answer
Tafsīr Module	What is meant by 'al-safarah'?	[a] The angels [b] The righteous [c] The warriors	a
Ḥadīth Module	How many rights of a Muslim over his brother are mentioned in the ḥadīth?	[a] Five [b] Six [c] Seven	b
ʿAqīdah Module	What is the ruling on mocking the religion?	[a] Practical hypocrisy [b] Minor disbelief [c] Apostasy from Islam	c
Fiqh Module	What is the best fasting after Ramadan?	[a] The month of Rabi' al-Awwal [b] The month of Dhū al-Qa'dah [c] The month of Allah, al-Muḥarram	c
Sīrah Module	Those whom Quraysh asked to testify about the splitting of the moon were:	[a] The travelers [b] The Bedouins [c] The Romans	a
Ṣaḥābah Module	Among the most important works of al-ʿAbbās ibn ʿAbd al-Muṭṭalib (may Allah be pleased with him) was:	[a] Digging Zamzam Well [b] Providing water (al-Siqāyah) [c] Carrying the banner at Mu'tah	b



Week forty-five

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On the *Daily Modules channel* from *al-Mawārid al-‘Ilmiyyah*:

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Sunday: Tafsīr Module – Sūrat ‘Abasa (Part 2)

{So let man look at his food: We poured down water abundantly. Then We split the earth in fissures. And We caused therein to grow grain, and grapes, and fresh herbage, and olives, and date-palms, and gardens dense with trees, and fruits, and herbage – provision for you and your cattle. But when the Deafening Blast comes – on the Day when a man will flee from his brother, and his mother, and his father, and his wife, and his children – every man that Day will have enough to make him heedless of others. Some faces that Day will be bright, laughing, rejoicing. And some faces that Day will be covered with dust, veiled in darkness. They will be the disbelievers, the wicked.}

❖ Theme of the Sūrah:

A reminder to the arrogant disbelievers who feel no need of their Lord, presenting clear proofs of resurrection.

❖ Difficult Words Explained:

Arabic Transliteration	Meaning
وَقَضْبًا	Waqaḍban Fodder for cattle.
غُلْبًا	Ghulban Great trees with thick trunks.
وَأَبًا	Wa Aban Pasture for animals.
الصَّاحَّةُ	Al-Ṣākhkhah The Blast of the Day of Resurrection that deafens ears.
يُغْنِيهِ	Yughnihi Preoccupies him.
مُسْفِرَةٌ	Musfirah Radiant, illuminated.
مُسْتَبْشِرَةٌ	Mustabshirrah Joyful, happy.
غَبْرَةٌ	Ghabarah Dust and gloom.
تَرَهُّفُهَا	Tarhaquhā Overwhelms/covers it.
فَتْرَةٌ	Fatarah Humiliation and darkness.
الْكَفَرَةُ	Al-Kafarah The rejecters with their hearts.
الْفَجْرَةُ	Al-Fajarah The sinners through their actions.

❖ Overall Meaning:

These verses remind mankind of Allah’s countless blessings, particularly the provision of food and drink. It is Allah who sends water from the sky and splits the earth, bringing forth grain, grapes, olives, date-palms, and a variety of plants for people and their animals to benefit from.

Yet all of this worldly provision will vanish when the Deafening Blast occurs on the Day of Judgment. The horror of that Day will cause every person to flee from his closest relatives, each one preoccupied with his own fate. On that Day, the people will be divided: faces bright with joy and laughter – the people of Paradise; and faces covered with dust and gloom – the disbelieving sinners.



❖ **Lessons Derived from the Sūrah:**

1. Allah's favor upon His creation by providing diverse foods suited to their tastes and needs.
2. All animals and creatures on earth are provided sustenance prepared for them by Allah.
3. Reminder of the intense terror of the Day of Resurrection and the call to prepare for it.
4. All ties of kinship and relationships will be severed on that Day; each person concerned only with himself.
5. The distinction of the believers and the wretched will be manifest on their faces on the Day of Judgment.

Monday: Ḥadīth Module – The Religion is Sincere Advice

On the authority of Tamīm al-Dārī (may Allah be pleased with him) who said:

The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said:

"The religion is naṣīḥah (sincere advice). The religion is naṣīḥah. The religion is naṣīḥah."

They said: "To whom, O Messenger of Allah?" He said: **"To Allah, to His Book, to His Messenger, to the leaders of the Muslims, and to their common folk."** ¹

❖ Explanation:

This noble ḥadīth shows that the upright religion is built upon the foundation of sincerity in advice and devotion. The Prophet (may Allah's ṣalāh and abundant salām be upon him) emphasized three times that the whole of religion, inwardly and outwardly, is encompassed within naṣīḥah. He then explained its meaning in terms of five rights:

1. **Naṣīḥah to Allah** – acknowledging His Lordship and Oneness, affirming His exclusive perfection without any partner, worshipping Him outwardly and inwardly, constantly turning to Him in repentance, and seeking forgiveness from every slip.
2. **Naṣīḥah to the Book of Allah** – learning its words and meanings, memorizing it, pondering over it, and striving to act upon it.
3. **Naṣīḥah to the Messenger (may Allah's ṣalāh and abundant salām be upon him)** – believing in him, loving him, giving preference to him over one's self, wealth, and children, giving precedence to his words over anyone else's, following him, and adhering to his guidance in the fundamentals and branches of the religion.
4. **Naṣīḥah to the leaders of the Muslims** – acknowledging their authority, listening to and obeying them, fulfilling their due rights, encouraging others to do the same, and offering them sincere counsel in whatever benefits them and the people. This applies to every leader, whether of general or specific authority.
5. **Naṣīḥah to the common Muslims** – loving for them what one loves for oneself, disliking for them what one dislikes for oneself, guiding them to the truth, and warning them from harm so they may avoid it.

❖ Benefits from the Ḥadīth:

1. The Prophet's explanation of naṣīḥah is from his concise, comprehensive speech, as it encompassed the entirety of the religion without leaving anything outside of it.
2. The Prophet (may Allah's ṣalāh and abundant salām be upon him) repeated the phrase **"The religion is naṣīḥah"** three times to emphasize its importance and elevate its rank.
3. Fulfilling these five rights constitutes fulfilling the religion of Allah and His legislation in full.

¹ Reported by Muslim (55).



Tuesday: ‘Aqīdah Module – Claiming Knowledge of the Unseen

The meaning of the unseen: That which is hidden from people’s perception, whether present, future, or past.

Allah, Exalted be He, is the Only One Who possesses knowledge of the unseen; no one knows it except Him. Allah says: **{Say, "None in the heavens and earth knows the unseen except Allah."}** ¹

Thus, whoever claims knowledge of the unseen—whether by soothsaying, fortune-telling, astrology, palm-reading, coffee cup readings, horoscopes, star-signs, or any other means—is a liar and a disbeliever in Allah.

Soothsaying only occurs through seeking closeness to the devils, who steal snippets of hearing from the heavens. Allah, Exalted be He, says: **{Shall I inform you upon whom the devils descend? They descend upon every sinful liar. They deliver what they have heard, but most of them are liars.}** ²

The devil snatches a word from the speech of the angels and casts it upon the tongue of a sorcerer or a soothsayer, who then adds to it a hundred lies. People then say: “Did he not foretell on such-and-such a day such-and-such a thing, and it came true?” Thus, they believe in that one word that was heard from the heavens.³

Some claim to know what happened on earth and what will occur; some claim to inform about the location of lost things; others tie earthly events to celestial states, saying: “Whoever marries under such a star will have such-and-such happen to him; whoever travels under such a star will have such-and-such happen to him; whoever is born under such a star will have such-and-such happen to him.” All of this is major shirk in both lordship (rubūbiyyah) and divinity (ulūhiyyah).

It is shirk in lordship because it claims a share with Allah in His knowledge, and shirk in divinity because it involves seeking closeness to the devils with acts of worship.

The same applies to whoever believes such claimants; his ruling is disbelief that expels from Islam, for he has made Allah a partner in one of His exclusive attributes. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said:

"Whoever goes to a soothsayer and believes in what he says has disbelieved in what was revealed to Muḥammad." ⁴

¹ [Al-Naml: 65]

² [Al-Shu‘arā’: 221-223]

³ Reported by al-Bukhārī (4800).

⁴ Reported by Abū Dāwūd (3904) and al-Nasā’ī (9017).

Wednesday: Fiqh Module – Nullifiers of Fasting

Allah, Exalted be He, legislated for the fasting person a moderate fast—neither one that harms and weakens him, nor one that is neglected and disregarded. All this is so that he may attain the intended wisdom behind it.

Allah has mentioned the foundations of the nullifiers of fasting in His saying: **{So now have relations with them and seek that which Allah has decreed for you, and eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the night.}**¹ This verse has gathered the main nullifiers: eating, drinking, and sexual intercourse. As for the rest, they have been explained by the Prophet (may Allah's ṣalāh and abundant salām be upon him) in his Sunnah.

Thus, the total nullifiers of fasting are seven:

1. **Sexual intercourse:** This is the gravest of the nullifiers and the most sinful. Expiation is only required for this among the nullifiers.
2. **Masturbation:** The evidence is Allah's statement in a ḥadīth qudsī about the fasting person: "He leaves his food, his drink, and his desires for My sake."²
3. **Eating or drinking:** This also includes inserting anything into the stomach through the nose, for it is like eating and drinking. The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"Exaggerate in sniffing water into the nose, except when you are fasting."**³
4. **That which is equivalent to eating and drinking:** This includes two matters:
 - Blood transfusions, since blood is the ultimate nourishment of food and drink.
 - Nutritional injections which replace food and drink, for they take the place of eating and drinking.
 As for injections that do not replace food or drink but are for treatment, such as penicillin, insulin, or vaccines, they do not harm the fast.
5. **Cupping (ḥijāmah):** Due to the saying of the Prophet (may Allah's ṣalāh and abundant salām be upon him): **"The one who cups and the one who is cupped have broken their fast."**⁴ Included in this is blood donation, since it affects the body as cupping does. As for nosebleeds, they do not invalidate the fast, as they occur involuntarily.
6. **Induced vomiting:** The Prophet (may Allah's ṣalāh and abundant salām be upon him) said: **"Whoever is overcome by vomiting, no making up is required of him; but whoever vomits intentionally must make it up."**⁵

¹ [Al-Baqarah: 187]

² Reported by al-Bukhārī (1894) and Muslim (1151).

³ Reported by al-Tirmidhī (788).

⁴ Reported by Abū Dāwūd (2367).

⁵ Reported by al-Tirmidhī (720).



7. **Menstruation and postnatal bleeding:** Due to the Prophet's saying (may Allah's ṣalāh and abundant salām be upon him): "Is it not the case that when she menstruates, she neither prays nor fasts?"⁶

⁶ Reported by al-Bukhārī (304).

Thursday: Sīrah Module – Signs of His Prophethood (may Allah’s ṣalāh and abundant salām be upon him)

❖ The descent of blessings upon Madinah by his supplication.

On the authority of ‘Ā’ishah (may Allah be pleased with her) who said:

We arrived in Madinah, and it was a place afflicted with disease (i.e., full of epidemic). Abū Bakr, Bilāl, and ‘Āmir ibn Fuhayrah fell ill. Whenever Abū Bakr was seized by fever, he would say:

*“Every man wakes up among his family,
while death is nearer than the strap of his sandal.”*

And whenever Bilāl recovered from his fever, he would—longing for Makkah—say:

*“If only I knew, will I spend a night
in a valley surrounded by idhkkhir and jalīl?
And will I one day drink from the waters of Majannah?
And will Shāmah and Tufayl appear before me?”*

When the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) saw the suffering of his companions, he said: **“O Allah, make Madinah beloved to us as You made Makkah beloved—or even more so. Grant it health, bless us in its sā‘ and its mudd, and transfer its fever to al-Juhfah.”**¹

The meaning of his saying "Grant it health": purify it from disease, and make its air and water wholesome and sound.

Al-Zurqānī said: “So Allah, the Exalted, answered his supplication, purified its air, its soil, its dwellings, and the life therein.”²

Al-Nawawī said: **“In this ḥadīth is a sign among the signs of Muḥammad’s prophethood (may Allah’s ṣalāh and abundant salām be upon him). For indeed, al-Juhfah has been avoided since that day, and none drinks from its water except that he is afflicted with fever.”**³

¹ Reported by al-Bukhārī (1790) and Aḥmad (24405).

² Al-Zurqānī, Sharḥ al-Zurqānī (5/50).

³ Al-Nawawī, Sharḥ Ṣaḥīḥ Muslim (9/150).



Saturday: Ṣaḥābah Module – ‘Abd Allāh ibn ‘Abbās (may Allah be pleased with them both)

❖ His Name and Birth:

He is ‘Abd Allāh ibn al-‘Abbās ibn ‘Abd al-Muṭṭalib ibn Hāshim ibn ‘Abd Manāf, known by the kunya Abū al-‘Abbās. He was born in the valley (Shi‘b) while Banū Hāshim were under siege, three years before the Hijrah.

❖ His Life and Virtues:

He (may Allah be pleased with him) was tall, fair-skinned with a touch of yellow, handsome of face, sharp in intellect, extremely intelligent, strong in memory, and vast in knowledge. He was nicknamed “*The Scholar of the Ummah*” and “*The Interpreter of the Qur’ān*” due to the blessing of the supplication of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him). This occurred when he spent the night in the house of his maternal aunt Maymūnah (may Allah be pleased with her), and he prepared water for the Prophet’s ablution during the night. When the Prophet (may Allah’s ṣalāh and abundant salām be upon him) asked who had prepared it, she informed him that it was Ibn ‘Abbās. So, the Prophet said: **“O Allah, grant him understanding of the religion, and teach him interpretation.”**¹

He memorized the Qur’ān in his youth, dedicated himself to seeking knowledge, and kept the company of its people until he attained an abundant share of it. He (may Allah be pleased with him) said: “I gathered the decisive verses during the lifetime of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), and he passed away while I was ten years old.”²

He also said: “If a ḥadīth reached me from a man, I would go to him while he was resting at midday. I would lay my cloak at his door, and the wind would scatter dust over me. When he came out and saw me, he would say: ‘O cousin of the Messenger of Allah, why did you not send for me so I could come to you?’ I would reply: ‘I am more deserving of coming to you to ask.’”³

Thus, he (may Allah be pleased with him) became the leading scholar of his time in tafsīr, and the foremost jurist of his era in Islamic law. Even ‘Umar and ‘Uthmān (may Allah be pleased with them both) would summon him for consultation along with the veterans of Badr, and he would issue legal verdicts and teach during their times. He (may Allah be pleased with him) said: “‘Umar used to admit me along with the elders of Badr. It was as if some of them found this difficult and said: ‘Why do you admit this boy among us when we have children like him?’ So ‘Umar said: ‘He is as you know.’ One day, he summoned me with them and asked: ‘What do you say regarding the statement of Allah, the Exalted: {**When the victory of Allah has come and the conquest**}⁴?’ Some of them said: ‘We are commanded to praise Allah and seek His forgiveness when we are granted victory and conquest.’

¹ Reported by al-Bukhārī (143) and Muslim (2645).

² Reported by al-Ṭabarānī (10577).

³ Reported by al-Ṭabarānī (20592).

⁴ [Al-Naṣr: 1].

‘Umar said: ‘Do you say the same, O Ibn ‘Abbās?’ I said: ‘No.’ He asked: ‘Then what do you say?’ I said: ‘It is the appointed term of the Messenger of Allah, of which Allah informed him.’ ‘Umar said: ‘I know nothing of it except what you say.’”¹

Abū Wā’il said: “Ibn ‘Abbās delivered a sermon to us while he was in charge of the Hajj season. He began with Sūrah al-Nūr, reciting and interpreting it. I kept saying: I have never seen nor heard speech like this from any man. If the Persians, Romans, and Turks had heard it, they would have accepted Islam.”²

He (may Allah be pleased with him) was also known for his abundant worship. Abū Malīkah said: “I accompanied Ibn ‘Abbās from Makkah to Madinah. He would pray two rak‘ahs for the obligatory prayer, and when he stopped (to rest), he would stand for half the night, reciting the Qur’ān letter by letter, weeping profusely with sobs and sighs.”³

Ṭawūs said: “By Allah, I never saw anyone who revered the sacred limits of Allah more than Ibn ‘Abbās.”⁴

❖ His Death:

He passed away in Ṭā’if in the year 68 AH, at the age of seventy-one. Muḥammad ibn al-Ḥanafīyyah led his funeral prayer.

¹ Reported by al-Bukhārī (4970).

² Abū Nu‘aym, Ḥilyat al-Awliyā’ (1/324).

³ Al-Dhahabī, Siyar A’lām al-Nubalā’ (3/352).

⁴ Abū Nu‘aym, Ḥilyat al-Awliyā’ (1/329).



Knowledge Test – Week 45

Module	Question	Options	Correct Answer
Tafsīr	What is the meaning of ‘al-Qaḍb’?	[a] Summer fruit [b] Food of the people of Hellfire [c] Fodder for cattle	a
Ḥadīth	Learning the words of the Qur’an and their meanings, memorizing it, pondering it, and striving to act upon it – all of this is considered sincere advice to:	[a] Allah, Exalted be He [b] His Book [c] The general Muslims	b
‘Aqīdah	What is the ruling on linking earthly events with astrological conditions?	[a] Major shirk [b] Minor shirk [c] Permissible, nothing wrong with it	a
Fiqh	Which of the following is NOT considered among the nullifiers of fasting?	[a] Hijāmah (cupping) [b] Vaccination injections [c] Vomiting intentionally	b
Sīrah	The Prophet (may Allah’s ṣalāh and abundant salām be upon him) supplicated that the fever of Madīnah be transferred to:	[a] Yemen [b] Damascus [c] al-Juḥfah	c
Ṣaḥābah	‘Abd Allāh ibn ‘Abbās (may Allah be pleased with them both) was nicknamed:	[a] The Interpreter of the Qur’an [b] The One with Two Testimonies [c] The Trustworthy of the Ummah	a

Week forty-six

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Sunday: Tafsīr Module – Sūrat al-Nāzi‘āt (1)

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

{By those who extract [souls] with violence * And by those who remove [souls] gently * And by those who glide [through space] * And by those who race each other in a race * And by those who arrange [each] matter * On the Day the blast [of the Horn] will convulse [creation] * There will follow it the subsequent [blast] * Hearts, that Day, will tremble * Their eyes humbled * They are [now] saying, "Will we indeed be returned to [our] former state [of life]?" * Even if we should be decayed bones * They say, "That, then, would be a losing return." * But indeed, it will be but one shout * And suddenly they will be [Alert] upon the earth's surface * Has there reached you the story of Moses * When his Lord called to him in the sacred valley of Ṭuwā * "Go to Pharaoh. Indeed, he has transgressed * And say to him, 'Would you [be willing to] purify yourself * And let me guide you to your Lord so you would fear [Him]?' * And he showed him the greatest sign * But Pharaoh denied and disobeyed * Then he turned his back, striving * And he gathered [his people] and called out * And said, "I am your most exalted lord." * So, Allah seized him in exemplary punishment for the last and the first [transgression] * Indeed, in that is a lesson for whoever would fear [Allah].}

❖ Theme of the Sūrah:

Reminder of Allah, His angels, and the Hereafter.

❖ Difficult Words Explained:

Arabic	Transliteration	Meaning
وَالنَّازِعَاتِ عَرْقًا	al-Nāzi‘āt gharqā	An oath by the angels who extract the souls of the disbelievers violently
وَالنَّاشِطَاتِ	al-Nāshiṭāt	An oath by the angels who remove the souls of the believers gently
وَالسَّابِحَاتِ	al-Sābiḥāt	An oath by the angels who glide in the heavens descending and ascending
فَالسَّابِقَاتِ	al-Sābiqāt	An oath by the angels who precede the devils with revelation to the prophets
فَالْمُذَبِّبَاتِ أَمْرًا	al-Mudabbirāt amrā	An oath by the angels who execute Allah’s command
تَرْجُفُ الرَّاجِفَةَ	tarjufu al-rājifah	The earth quakes with the first blowing of the Trumpet
تَتَّبِعُهَا الرَّادِفَةَ	tatba‘uhā al- rādifah	It is followed by another blowing for resurrection
وَاجِفَةً	wājifah	Fearful, trembling
خَاشِعَةً	khāshi‘ah	Humbled, subdued at the terrors witnessed
الْحَافِرَةَ	al-ḥāfirah	The state they were upon in worldly life
نَجْرَةً	nakhirah	Decayed, rotten

Arabic	Transliteration	Meaning
كِرَّة	karrāh	A return, a revival
زَجْرَة	zajrah	A shout, a blast
بِالسَّاهِرَة	bi'l-sāhirah	Upon the surface of the earth, alive
الآيَة الْكُبْرَى	al-āyah al-kubrā	The great miracle: the staff and the shining hand
نَكَال	nakāl	Punishment

❖ Overall Meaning:

Al-Nāzi'āt is a Makkan sūrah, whose subject revolves around three of the foundations of faith: belief in Allah, His angels, and the Last Day. It begins with oaths by the noble angels and their actions that reflect their complete obedience to Allah's command: extracting souls at death, carrying out divine decrees, and hastening to fulfill His orders. The sūrah describes the fate of the souls – the disbelievers whose spirits are taken harshly, and the believers whose souls are taken gently.

It then transitions to a reminder of the Day of Resurrection, its terrifying events, and the distinction between the outcome of the righteous and the fate of the criminals. The story of Mūsā (Moses, peace be upon him) is then mentioned as a comfort to the Prophet Muḥammad (may Allah's ṣalāh and abundant salām be upon him). For Pharaoh was more tyrannical and stronger than the disbelievers of Quraysh, yet Allah destroyed him and he could not escape His punishment.

❖ Benefits from the Sūrah:

1. Remembering the terrors of the Day of Resurrection motivates one to fear Allah and perform righteous deeds.
2. The greatness of the caller to Allah and the nobility of his mission.
3. The necessity of gentleness when addressing those being invited to the truth, and the importance of patience in da'wah.



Monday: Ḥadīth Module – The Virtue of Tasbīḥ and Taḥmīd

On the authority of Abū Mālik al-Ash‘arī (may Allah be pleased with him) who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"Purification is half of faith. Al-ḥamdu lillāh (All praise is for Allah) fills the scale, and Subḥānallāh (Glory be to Allah) and al-ḥamdu lillāh together fill – or: fill what is between the heavens and the earth. Prayer is light, charity is proof, patience is illumination, and the Qur’ān is a proof for you or against you. Everyone sets out in the morning, selling his soul, thereby either freeing it or ruining it."**¹

❖ Explanation:

Our Lord, Blessed and Exalted, is Most Generous and Great. He has legislated for His servants easy actions and attached to them immense rewards. This ḥadīth clarifies some of that:

- **"Purification is half of faith"**: Purification here refers to wuḍū’. It is described as half of faith, meaning half of the prayer, for prayer is invalid without purification. This emphasizes the importance of performing wuḍū’ as commanded by Allah and His Messenger.
- **"Al-ḥamdu lillāh fills the scale"**: Ḥamd is praising Allah with His attributes of perfection and majesty, along with love and glorification. Allah loves praise and grants great reward for it. This brief statement outweighs the scale of deeds and fills it.
- **"Subḥānallāh and al-ḥamdu lillāh"**: Tasbīḥ is exalting Allah and declaring Him free from every imperfection. Its reward, when coupled with ḥamd, is that they fill with countless good deeds what is between the heavens and the earth, for they combine affirming Allah’s complete perfection both by affirmation and by negation.
- **"Prayer is light"**: Prayer provides light for the servant in this world and the Hereafter: light in the heart restraining from sin and evil, light in the face, light in the grave, light at the resurrection, and light on the Day of Judgement.
- **"Charity is proof"**: It is decisive evidence of the truthfulness of one’s faith and distance from hypocrisy. Since souls are naturally attached to wealth, when a person spends it sincerely, it is a shining proof of true īmān.
- **"Patience is illumination"**: This includes patience of three kinds: patience in obedience, patience against sin, and patience upon painful decrees. Adorning oneself with patience is illumination: in this world it brightens the heart and guides to the best path and deeds, and in the Hereafter it is illumination in the grave, at resurrection, and when meeting the Most Forgiving, Almighty Lord.
- **"The Qur’ān is a proof for you or against you"**: Whoever believes in it, acts upon its commands, and avoids its prohibitions, the Qur’ān will be a proof for him on the Day of Judgement. Whoever turns away and disobeys, it will be a proof against him.
- **"Everyone sets out in the morning"**: Meaning when people begin their day, they disperse in the land: some seek their benefit, others their ruin. Every person sells his soul: either he sells it to Allah, freeing it from the Fire, or he sells it to Shayṭān, destroying it in the Fire.

¹ Narrated by Muslim (223).

❖ **Benefits from the Ḥadīth:**

1. The importance of performing wuḍū' thoroughly, as commanded by Allah and explained by His Messenger (may Allah's ṣalāh and abundant salām be upon him).
2. The great virtue of remembering Allah with words such as tasbīḥ and taḥmīd, and the excellence of prayer and charity.



Tuesday: ‘Aqīdah Module – Siḥr (Magic)

Siḥr: It consists of incantations, spells, talismans, medicines, and fumigations. It affects hearts and bodies, causing illness, death, and separation between a man and his wife — by Allah’s permission.

Magic is disbelief and among the deeds of the devils which contradict ‘aqīdah, for it only occurs through acts of shirk. Allah, Exalted be He, says: **{But the devils disbelieved, teaching people magic.}** ¹

And He, Exalted, clarified that whoever is pleased with it and seeks it, he has no share in the Hereafter. Allah, Exalted be He, says: **{And they certainly knew that whoever purchased it would not have in the Hereafter any share.}** ²

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) mentioned it among the destructive sins (al-mūbiqāt), pairing it with shirk. He said: **"Avoid the seven destructive sins." They said: O Messenger of Allah, what are they? He said: "Associating partners with Allah, siḥr (magic) ..."** ³

Imām al-Sa‘dī (may Allah have mercy on him) said: "Magic enters into shirk from two aspects: from the aspect of employing the devils and depending upon them, perhaps even drawing close to them with what they love in order for them to serve him and fulfill his request; and from the aspect of claiming knowledge of the unseen, claiming to share with Allah in His knowledge, and following the paths that lead to that. This is among the branches of shirk and kufr." ⁴

Likewise, the ruling upon one who goes to a magician for treatment or otherwise is that of kufr which expels one from the religion.

On the authority of Abū Hurayrah (may Allah be pleased with him) that the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"Whoever goes to a fortune-teller, magician, or soothsayer and believes what he says, has indeed disbelieved in what was revealed to Muḥammad."** ⁵

Thus, it is obligatory upon the Muslim to safeguard his creed from what corrupts or undermines it. He must not use impermissible medicines nor go to magicians and charlatans seeking treatment, for they corrupt his heart and his creed — and that is the true illness that requires treatment with tawḥīd and īmān. Whoever relies upon Allah, He will suffice him.

¹ [Al-Baqarah: 102]

² [Al-Baqarah: 102]

³ Narrated by al-Bukhārī (2766) and Muslim (89)

⁴ Al-Qawl al-Shadīd, (p. 97)

⁵ Narrated by al-Ṭabarānī (10005)

Wednesday: Fiqh Module – Ḥajj and ‘Umrah

❖ The Virtue of Ḥajj and ‘Umrah:

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"Whoever performs Ḥajj for the sake of Allah, and does not engage in obscenity nor sin, he will return as the day his mother gave birth to him."** ¹

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) also said: **"One ‘Umrah to the next ‘Umrah is an expiation for what is between them, and the accepted Ḥajj has no reward except Paradise."** ²

❖ The Ruling of Ḥajj and ‘Umrah:

Ḥajj and ‘Umrah are obligatory once in a lifetime for whoever has the ability. Evidence for this includes:

- Allah, Exalted be He, says: **{And [due] to Allah from the people is a pilgrimage to the House – for whoever is able to find thereto a way. But whoever disbelieves – then indeed, Allah is free from need of the worlds.}** ³
- Allah, Exalted be He, says: **{And complete the Ḥajj and ‘Umrah for Allah.}** ⁴
- The saying of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) to ‘Ā’ishah when she asked: “Is there any jihād upon women?” He said: **"Yes, upon them is a jihād in which there is no fighting: Ḥajj and ‘Umrah."** ⁵
- His statement to the one who mentioned that his father could not perform Ḥajj or ‘Umrah: **"Perform Ḥajj on behalf of your father, and perform ‘Umrah."** ⁶

❖ The Wisdom Behind the Legislation of Ḥajj and ‘Umrah:

Allah has legislated Ḥajj and ‘Umrah for many great reasons and secrets, among them:

1. Manifesting humility and servitude to Allah, Exalted be He, in performing all the rituals such as ṭawāf and sa‘y and others.
2. Showing gratitude to Allah for the blessings of health and wealth, which are among the greatest of His blessings upon mankind.

¹ Narrated by al-Bukhārī (1521) and Muslim (1350).

² Narrated by al-Bukhārī (1773) and Muslim (1349).

³ [Āl ‘Imrān: 97]

⁴ [Al-Baqarah: 196]

⁵ Narrated by Aḥmad (6/165) and Ibn Mājah (2901).

⁶ Narrated by Abū Dāwūd (1810) and al-Nasā’ī (5/111).



3. Training the soul to reach the highest levels of faith, patience, and striving against one's self and desires.
4. Demonstrating one of the greatest signs of Muslim unity, as they gather on one plain, in one garment, performing one ritual — a great objective that leads to unity of the hearts.

Thursday: Sirah Module – Proofs of His Prophethood (may Allah’s ṣalāh and abundant salām be upon him)

❖ The Multiplication of Small Amounts of Food by Allah’s Permission:

On the authority of Anas (may Allah be pleased with him): Abū Ṭalḥah said to Umm Sulaym: “I have heard the voice of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), weak from hunger. Do you have anything [to eat]?” She said: “Yes.” She brought out some loaves of barley bread, then took her scarf, wrapped the bread in part of it, and placed it in my hands. Anas said: She then sent me to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him). I went and found him in the mosque with the people. He said: **“Has Abū Ṭalḥah sent you?”** I said: “Yes.” He said: **“With food?”** I said: “Yes.” Then the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said to those with him: **“Stand up.”** So, they set out, and I went ahead of them until I came to Abū Ṭalḥah and informed him. Abū Ṭalḥah said: “O Umm Sulaym, the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) has come with the people, and we have nothing to feed them!” She said: “Allah and His Messenger know best.” The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **“Come here, O Umm Sulaym, with what you have.”** She brought the bread, and the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) commanded that it be cut. Umm Sulaym squeezed a small skin of fat to add to it as condiment. Then the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) invoked Allah upon it as He willed, and then said: **“Let ten enter.”** Ten were admitted, and they ate until they were full, then they went out. He then said: **“Let another ten enter.”** They entered, ate until full, then went out. Again, he said: **“Let another ten enter.”** The people continued like this until all seventy men ate and were satisfied. ¹

On the authority of Abū Hurayrah (may Allah be pleased with him) who said: “By Him besides Whom there is no deity, I would press my liver to the ground from hunger, and I would tie a stone upon my belly because of hunger. One day I sat on the road by which they would come out. Abū Bakr passed by, and I asked him about an āyah from the Book of Allah — not asking except that he might feed me. Then ‘Umar passed by, and I asked him about an āyah from the Book of Allah — not asking except that he might feed me. Then Abū al-Qāsim (may Allah’s ṣalāh and abundant salām be upon him) passed by, and when he saw me he smiled, knowing what was in my heart and on my face. He said: ‘Abā Hur.’ I replied: ‘At your service, O Messenger of Allah.’ He said: **‘Come along.’** He went on and I followed him until he entered [his home] and found a cup of milk. He said: ‘Abā Hur.’ I replied: ‘At your service, O Messenger of Allah.’ He said: **‘Go to the people of the Ṣuffah and call them for me.’** The people of the Ṣuffah were the guests of Islam; they had no families nor wealth nor anyone to depend upon. This distressed me, and I thought: What will this milk avail the people of the Ṣuffah? I thought I was more entitled to a drink from it by which I might regain strength. But there was no way out from obeying Allah and His Messenger, so I went and called them. They came, sought permission, and were admitted. They sat down in the house. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: ‘Abā Hur.’ I replied: ‘At your service, O Messenger of Allah.’ He said: **‘Take and give them [to drink].’**

¹ Narrated by al-Bukhārī (3578) and Muslim (2040).



So, I took the cup and gave it to one man, who drank until satisfied and returned it to me. I then gave it to another, who drank until satisfied and returned it to me. I continued until all the people had drunk and were full. Then I came to the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him), and he took the cup, placed it in his hand, looked at me and smiled. He said: '**Abā Hur.**' I replied: 'At your service, O Messenger of Allah.' He said: '**Only you and I remain.**' I said: 'You have spoken the truth, O Messenger of Allah.' He said: '**Sit and drink.**' So, I sat and drank. He continued saying: '**Drink,**' until I said: 'By Him Who sent you with the truth, I can find no more room for it.' He said: '**Then give it to me.**' So, I gave him the cup. He praised Allah, mentioned His Name, and drank."¹

¹ Narrated by al-Bukhārī (6452).

Saturday: Ṣaḥābah Module – ‘Abd Allāh ibn ‘Umar (may Allah be pleased with them both)

❖ His Name and Birth:

He is ‘Abd Allāh ibn ‘Umar ibn al-Khaṭṭāb, his kunya was Abū ‘Abd al-Raḥmān. He was born in Makkah ten years before the Hijrah.

❖ His Life and Virtues:

He (may Allah be pleased with him) was noble and of good character. He embraced Islam while young together with his father ‘Umar ibn al-Khaṭṭāb, and migrated with him to Madīnah when he was ten years old. His first battle was the Battle of al-Khandaq, for he had been presented to the Prophet (may Allah’s ṣalāh and abundant salām be upon him) on the day of Uḥud when he was fourteen years old, but he did not permit him; then he was presented on the day of al-Khandaq when he was fifteen, and he permitted him. ¹

After that, he did not miss any of the battles or expeditions during the lifetime of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), nor during the times of the Rightly Guided Caliphs. He participated in the conquest of Makkah, the Battle of Mu’tah, al-Yarmūk, al-Yamāmah, al-Qādisiyyah, Jalūlā’, and also took part in the conquest of Egypt and the lands of North Africa.

He (may Allah be pleased with him) was among the most knowledgeable of the Companions and one of the most prolific narrators of ḥadīth. He remained as a muftī in Madīnah for nearly sixty years.

He was ascetic in worldly matters, devout, diligent in night prayers, and deeply affected by the Qur’ān. His freedman Nāfi’ said: Ibn ‘Umar never recited these two verses from the end of Al-Baqarah: **{Whether you reveal what is in your souls or conceal it, Allah will call you to account for it.}** ² except that he wept and said: “Indeed, this is a severe matter.” ³ And whenever he recited: **{Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah?}** ⁴ he would weep until he was overcome with tears. ⁵

He had a water basin for ablution; when the night came, he would pray what Allah enabled him, then he would go to bed, sleeping only a short while like the sleep of a bird, then he would rise, perform wuḍū’, and pray — repeating this four or five times during the night. ⁶

¹ Narrated by al-Bukhārī (4097).

² [Al-Baqarah: 284]

³ Ḥilyat al-Awliyā’ (1061).

⁴ [Al-Ḥadīd: 16]

⁵ Ḥilyat al-Awliyā’ (1/305).

⁶ Siyar A’lām al-Nubalā’ (3/215).



The Prophet (may Allah’s ṣalāh and abundant salām be upon him) praised him and described him as righteous, in the interpretation of his dream: ‘Abd Allāh saw himself in a dream holding a piece of silk brocade, pointing with it to whichever place in Paradise he wished, and it would carry him there. Ḥafṣah related this to the Prophet (may Allah’s ṣalāh and abundant salām be upon him), who said: **“Indeed, your brother is a righteous man.”**¹

He (may Allah be pleased with him) was generous, spending in charity, and compassionate to the poor. He said: “This verse occurred to me: **{You will never attain righteousness until you spend from that which you love.}**² So I reflected on what Allah had given me, and I found nothing more beloved to me than my slave-girl Rumaithah, so I said: She is free for the sake of Allah.”³

On one occasion, Mu‘āwiyah (may Allah be pleased with him) sent him one hundred thousand [dirhams], and not a year passed except that he had spent it all without leaving anything.⁴

❖ His Death:

He died in the year 73 AH at the age of 87 and was buried in Makkah, in a valley called Fakhkh.

¹ Narrated by al-Bukhārī (7015) and Muslim (2478).

² [Āl ‘Imrān: 92]

³ Ḥilyat al-Awliyā’ (103).

⁴ Ḥilyat al-Awliyā’ (103).

Knowledge Test – Week 46

Module	Question	Options	Correct Answer
Tafsīr	What is the meaning of Allah's saying: 'nakhirah' ?	[a] Rotten [b] Decayed [c] Severe	b
Ḥadīth	What is meant by īmān in the Prophet's saying: "Purification is half of īmān"?	[a] Taqwā [b] Prayer [c] Correct belief	b
'Aqīdah	What is the ruling on one who goes to a fortune-teller and believes what he says?	[a] Major kufr [b] Minor shirk [c] Minor kufr	a
Fiqh	What is the legislated jihād for women?	[a] Fasting and prayer [b] Abundant recitation of the Qur'ān [c] Ḥajj and 'Umrah	c
Sīrah	The people whom the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) commanded Abū Hurayrah to call for drinking milk were:	[a] Ahl al-Ṣuffah [b] The people of Badr [c] The people of al-Khandaq	a
Ṣaḥābah	The first battle that Ibn 'Umar (may Allah be pleased with him) attended was:	[a] Uḥud [b] al-Khandaq [c] The Conquest of Makkah	b



Week forty-seven

To access the audio version:
On the *Daily Modules channel* from *al-Mawārid al-‘Ilmiyyah*:

YouTube

Telegram

SoundCloud

Sunday: Tafsīr Module – Sūrat al-Nāzi‘āt (Part 2)

{Are you a more difficult creation or is the heaven? He built it, * He raised its height and proportioned it, * He darkened its night and brought forth its daylight. * And after that He spread the earth, * He brought forth from it its water and its pasture, * and the mountains He anchored, * as a provision for you and your cattle. * But when the overwhelming calamity comes, * on the Day when man will remember what he strove for, * and Hellfire will be made visible to whoever sees, * then as for he who transgressed * and preferred the life of this world, * then indeed, Hellfire will be his abode. * But as for he who feared standing before his Lord and restrained himself from desires, * then indeed, Paradise will be his abode. * They ask you about the Hour, “When will it come?” * In what [concern] are you to mention it? * To your Lord belongs its finality. * You are only a warner for those who fear it. * On the Day they see it, it will be as if they had not tarried except for an afternoon or a morning thereof.}

❖ **Topic of the Verses:**

A reminder of Allah and the Hereafter.

❖ **Difficult Words Explained:**

Arabic term	Transliteration	Meaning
رَفَعَ سَمَكَهَا	rafa‘a samkahā	He raised its canopy/roof.
وَأَغْطَسَ لَيْلَهَا	wa-aghtaṣa laylahā	He darkened its night with the setting of its sun.
وَأَخْرَجَ ضُحَاهَا	wa-akhraja ḍuhāhā	He brought forth its daylight with the rising of its sun.
دَحَاهَا	daḥāhā	He spread it and placed within it its benefits.
وَمَرَعَاهَا	wa-mar‘āhā	Its pasture — that which is grazed from plants.
أَرْسَاهَا	arsāhā	He anchored them (the mountains) on the earth like pegs.
الطَّامَّة	al-ṭāmmah	The Great Calamity, i.e., the second blowing of the Trumpet (Resurrection).
بَرَزَتْ	barazat	Became manifest, shown clearly.
الْمَأْوَى	al-ma’wā	The final abode or destination.
مَقَامَ رَبِّهِ	maqām rabbihī	Standing before his Lord for judgement.
أَيَّانَ مُرْسَاهَا	ayyān mursāhā	When is its appointed time?
فِيمَ أَنْتَ مِنْ ذِكْرَاهَا	fīma anta min dhikrāhā	You have no knowledge of it to mention it.
عَشِيَّة	‘ashiyyah	The period between noon and sunset.
ضُحَاهَا	ḍuhāhā	The period between sunrise and midday.



❖ **Overall Meaning:**

Allah, Exalted be He, refutes the deniers of resurrection with a clear proof: the creation of the heavens, vast in size, immense in structure, elevated in height, containing the darkness of night and the brightness of day; and the earth, thick and widespread, with its firmly fixed mountains and its stored provisions. When the great overwhelming calamity occurs — the Day of Resurrection — each person will recall his deeds, whether good or evil, and realize that his past striving will determine his success or loss on that Day. Whoever transgressed and preferred the life of this world will have Hellfire as his abode, while whoever feared standing before his Lord and restrained his soul from desires will have Paradise as his abode. As for the disbelievers who ask mockingly about the Hour, Allah informs them that its knowledge belongs only to Him, and that the Messenger's duty is solely to warn those who fear it. On the Day they see it, they will feel as though they had only stayed in the world for part of an afternoon or morning.

❖ **Benefits from the Sūrah:**

1. The creation of the heavens and earth is evidence of Allah's greatness and His ability to resurrect after death.
2. The knowledge of the Hour is from the unseen, known only to Allah, Exalted be He.
3. Fear of Allah and restraining the soul from desires are among the most important reasons for entering Paradise.

Monday: Ḥadīth Module – From the Adhkār that Protect the Servant

On the authority of Abū Hurayrah (may Allah be pleased with him): A man came to the Prophet (may Allah’s ṣalāh and abundant salām be upon him) and said: “O Messenger of Allah, last night I suffered from the sting of a scorpion.” He said: “**Had you said in the evening: ‘I seek refuge in the Perfect Words of Allah from the evil of what He created,’ it would not have harmed you.**”¹

❖ Explanation:

The causes that protect a Muslim from harm and evil are of two kinds:

1. **Material causes**, such as taking medicine when ill, or wearing thick clothes in cold weather.
2. **Shar‘ī causes**, such as maintaining the morning and evening adhkār, and praying Fajr and ‘Ishā’ in congregation.

In this ḥadīth, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) clarifies one of the Shar‘ī means by which a Muslim is protected — by Allah’s permission — from harms and evils. It is to say: *A‘ūdhu bikalimāti Allāhi al-tāmmāti min sharri mā khalaq* (I seek refuge in the Perfect Words of Allah from the evil of what He created). Its meaning is: I take refuge and protection in the perfect Words of Allah, free from any deficiency or defect, from all evils in His creation. Whoever says this will have Allah’s protection from the sting of scorpions and other harms. Thus, it is essential for the Muslim to memorize and persist in this supplication every morning and evening.

The time for the morning adhkār begins after the Fajr prayer until sunrise, and the evening adhkār begin after the ‘Aṣr prayer until sunset. If one forgets during that time, he should recite them whenever he remembers.

❖ Benefits from the Ḥadīth:

1. The strong reliance of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) upon his Lord, and his frequent remembrance of Him.
2. The Prophet’s eagerness to teach his Ummah whatever benefits them.
3. A Muslim is required to observe both the Shar‘ī means and the material means, and to act upon them.
4. The importance of the morning and evening adhkār, for they protect the Muslim — by Allah’s permission — from evils and from the devils.

¹ Narrated by Muslim (2709).



Tuesday: ‘Aqīdah Module – Ruqyā

Ruqyā: (pl. ruqā) Reading upon the sick for healing.

They are of two types:

❖ **Type One: Permissible Ruqyā:** This is that which is free from shirk: reciting upon the sick from the Qur’ān, or seeking refuge through the Names and Attributes of Allah, or using permissible supplications. This is allowed, for the Prophet (may Allah’s ṣalāh and abundant salām be upon him) performed ruqyā and commanded it.

On the authority of ‘Awf ibn Mālik (may Allah be pleased with him):

“We used to perform ruqyā during Jāhiliyyah. We said: O Messenger of Allah, what do you think about that? He said: **‘Present your ruqā to me. There is no harm in ruqyā as long as there is no shirk in it.’**”¹

Ibn Ḥajar said: “The scholars are unanimous that ruqyā is permissible when three conditions are met:

1. It must be with the words of Allah, or with His Names and Attributes.
2. It must be in the Arabic language, and its meaning must be known.
3. One must believe that ruqyā itself has no effect, but that it works only by Allah’s decree.”²

Its Method: One may recite and blow lightly upon the sick, or recite into water and give it to the patient to drink, or recite over soil and place it upon the site of pain.

‘Ā’ishah (may Allah be pleased with her) said: “The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), when he went to bed, would blow into his hands with **{Say: He is Allah, One}** and with the Mu‘awwidhatayn together, then wipe with them over his face and whatever his hands reached of his body. When he fell ill, he would command me to do that for him.”³

In the ḥadīth of Thābit ibn Qays: “The Prophet (may Allah’s ṣalāh and abundant salām be upon him) took soil from Bathān, placed it in a cup, blew upon it, and poured it over him.”⁴

¹ Narrated by Muslim (2200).

² Fath al-Bārī (10/195).

³ Narrated by al-Bukhārī (5748).

⁴ Narrated by Abū Dāwūd (3885).

❖ **Type Two: Forbidden Ruqyā:** This is that which contains shirk, where assistance is sought from other than Allah, or where others are invoked — such as ruqyā with the names of jinn, angels, prophets, righteous men, or others. This is major shirk and of no benefit. It is what the Prophet (may Allah’s ṣalāh and abundant salām be upon him) referred to in his saying: **“Indeed, ruqā, amulets, and love-charms are shirk.”**¹

It is also reported from Ibn Mas‘ūd (may Allah be pleased with him) that he said: “Indeed Allah has not placed your cure in that which He has forbidden for you.”²

¹ Narrated by Aḥmad (3615) and Abū Dāwūd (3883).

² Narrated by al-Bukhārī in mu‘allaq form (5614).



Wednesday: Fiqh Module – The Mawāqīt (Designated Boundaries) for Ḥajj and ‘Umrah

Al-Mawāqīt al-Makāniyyah (Spatial Boundaries): These are boundaries that a pilgrim performing Ḥajj or ‘Umrah must not cross without entering into iḥrām. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) explained them in the ḥadīth of Ibn ‘Abbās (may Allah be pleased with them both): **“The Messenger of Allah set Dhū al-Ḥulayfah as the miqāt for the people of Madīnah, al-Juḥfah for the people of al-Shām, Qarn al-Manāzil for the people of Najd, and Yalamlam for the people of Yemen. These are for them and for those who come upon them from other than their people who intend Ḥajj and ‘Umrah. Whoever lives within these boundaries, then his miqāt is from where he starts, even the people of Makkah from Makkah.”**¹

❖ **The Wisdom Behind It:** Since the Sacred House of Allah is greatly honored, Allah made for it a sanctuary, and for this sanctuary He made a protected boundary — the mawāqīt — which none may cross without iḥrām, in order to magnify the Sacred House.

❖ Details of the Mawāqīt:

- **Miqāt of Dhū al-Ḥulayfah:** For the people of Madīnah. It is now within its urban boundary and is known as “Masjid al-Miqāt.”
- **Miqāt of al-Juḥfah:** For the people of al-Shām, Egypt, and the Maghrib. People today assume iḥrām from there or from Rabigh, which is before al-Juḥfah and close to it. It is about 200 km from Makkah.
- **Miqāt of Qarn al-Manāzil:** For the people of Najd. It is now known as al-Sayl. Two routes to Makkah pass by it: one through al-Sayl and the other through Jabal Karā. It is about 70 km from Makkah.
- **Miqāt of Yalamlam:** For the people of Yemen, about 70 km from Makkah.
- **Miqāt of Dhāt ‘Irq:** For the people of Iraq and the East, about 70 km from Makkah.

These mawāqīt are the places where their respective people must assume iḥrām, as well as anyone passing by them who intends Ḥajj or ‘Umrah. Whoever passes them without iḥrām must return and assume iḥrām from there if possible. If he cannot, he must offer a fidyah — a sheep slaughtered in Makkah and distributed to the poor of the Ḥaram. Whoever’s route does not pass directly through a miqāt must assume iḥrām when parallel to the nearest one. ‘Umar (may Allah be pleased with him) said: **“Look for what is parallel to it from your path.”**²

Similarly, one traveling by plane must assume iḥrām when parallel to a miqāt in the air. He should prepare by bathing and wearing the iḥrām before boarding the plane, so that when he reaches the miqāt, he can enter iḥrām. It is not permissible to delay iḥrām until landing at Jeddah, for Jeddah is not a miqāt except for its own residents.

¹ Narrated by al-Bukhārī (1524) and Muslim (1181).

² Narrated by al-Bukhārī (1531).

- As for the residents of the Ḥaram (Makkah), they assume iḥrām for Ḥajj from their homes, and for ‘Umrah from outside the Ḥaram, such as al-Tan‘īm or al-Ji‘rānah.
- As for the people living between Makkah and the mawāqīt (Ahl al-Ḥill), their miqāt for both Ḥajj and ‘Umrah is from their place of residence.



Thursday: Sīrah Module – Proofs of His Prophethood (may Allah’s ṣalāh and abundant salām be upon him)

❖ Allah’s Protection of Him from His Enemies:

From the proofs of his Prophethood is that Allah, Exalted be He, protected him from the time he was sent until he joined the Highest Companion. Allah protected him from the plotting of the polytheists, repelled the mockery of the mockers, and preserved his religion until the Day of Judgement. Allah, Exalted be He, says: **{So proclaim what you have been commanded and turn away from the polytheists. * Indeed, We are sufficient for you against the mockers, * who set up with Allah another god; but they will come to know.}** ¹

And He says: **{Indeed, your enemy – it is he who is cut off.}** ²

And He says: **{So Allah will suffice you against them. And He is the Hearing, the Knowing.}**

³ And He says: **{And Allah will protect you from the people.}** ⁴

If he had not truly been a Messenger of Allah, Allah would not have affirmed, supported, and manifested him. As Allah, Exalted be He, says: **{And if he had made up about Us some [false] sayings, * We would have seized him by the right hand; * then We would have cut from him the aorta. * And there is none of you who could prevent [Us] from him.}** ⁵

- Among the instances of this protection is what Abū Hurayrah (may Allah be pleased with him) narrated: Abū Jahl said: “Does Muḥammad rub his face in the dust among you?” It was said: “Yes.” He said: “By al-Lāt and al-‘Uzzā, if I see him doing so, I will trample on his neck.” Then he came while the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) was praying. Suddenly, they saw him retreating backwards, shielding himself with his hands. They said: “What is the matter with you?” He said: “Indeed, between me and him there is a trench of fire, terror, and wings.” The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“Had he drawn near to me, the angels would have snatched him limb by limb.”** ⁶
- Also, the narration of Jābir ibn ‘Abd Allāh (may Allah be pleased with them both): He went with the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) on a campaign towards Najd. When the Prophet returned, he rested under a tree and hung his sword upon it. The people dispersed beneath the trees for shade. While they slept, a man from the polytheists came, took the sword of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) and unsheathed it. He said: “Do you fear me?” The Prophet said: **“No.”** He said: “Who will protect you from me?” He replied: **“Allah.”** The man then sheathed the sword and the Prophet did not punish him. ⁷ Allah, Exalted be He, revealed: **{And Allah will protect you from the people.}** ⁸

¹ [Al-Hijr: 94–96]

² [Al-Kawthar: 3]

³ [Al-Baqarah: 137]

⁴ [Al-Mā’idah: 67]

⁵ [Al-Hāqqah: 44–47]

⁶ Narrated by Muslim (2797)

⁷ Narrated by al-Bukhārī (2910) and Muslim (843)

⁸ [Al-Mā’idah: 67] – see Ṣaḥīḥ Asbāb al-Nuzūl (p. 99)

- Also, what Salamah ibn al-Akwa' (may Allah be pleased with him) narrated: We went on the expedition of Hunayn with the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him). When they overwhelmed him, he dismounted from his mule, took a handful of soil, and threw it at their faces saying: **“May the faces be disfigured!”** By Allah, not one of them but that Allah filled his eyes with dust from that handful, and they turned fleeing. Allah defeated them. ¹
- And when Kisrā tore up the letter of the Prophet (may Allah's ṣalāh and abundant salām be upon him), he supplicated against them that their kingdom be torn apart. Thus, Allah tore apart the kingdom of the Persians completely. As for Heraclius and al-Muqawqis, since they honored his letters, their kingdoms remained. ²

¹ Narrated by Muslim (1777)

² Narrated by al-Bukhārī (64); al-Jawāb al-Ṣaḥīḥ (6/273)



Saturday: Ṣaḥābah Module – Ṣafwān ibn al-Mu‘aṭṭal (may Allah be pleased with him)

❖ His Name and Birth:

He is Ṣafwān ibn al-Mu‘aṭṭal al-Sulamī, kunya Abū ‘Amr.

❖ His Life and Virtues:

Ṣafwān (may Allah be pleased with him) was among the righteous Companions of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him). He was a poet, noble, and courageous.

He witnessed the Battle of al-Khandaq, and after that he did not miss any expedition.

He became well-known due to the incident of al-Ifk and the testimony of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) about him. The Prophet said regarding him: **“I know nothing of him except good.”**¹

This was during the expedition of al-Muraysī‘ in the fifth year [after Hijrah], when Ṣafwān (may Allah be pleased with him) was traveling at the rear of the army, collecting what had been left behind. He passed by and saw a figure, and when he approached he found it was the Mother of the Believers, ‘Ā’ishah (may Allah be pleased with her), who had been delayed because her necklace had broken. He said: “Indeed, we belong to Allah, and indeed to Him we shall return,” and said nothing else. He made his camel kneel, mounted her upon it, and led it until he caught up with the people. Then the people of al-Ifk spoke and spread lies.

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) then stood, praised Allah, and said: **“O assembly of Muslims, who will excuse me against men who hurt me concerning my family? For I know nothing about my family except good, and they accuse a man among my Companions about whom I know no evil, and who has never failed to accompany me in any journey I have taken.”** Then Allah revealed the verses declaring her innocence.²

❖ His Death:

He died in Sumaysāt, west of the Euphrates, in the year 60 AH, at the end of the caliphate of Mu‘āwiyah (may Allah be pleased with him).

¹ Narrated by al-Bukhārī (2637) and Muslim (2770).

² Narrated by al-Bukhārī (4141) and Muslim (2770).

Knowledge Test – Week 47

Module	Question	Options	Correct Answer
Tafsīr	What is the meaning of Allah's saying: daḥāhā?	[a] Rolled it up and folded it [b] Spread it and placed within it its benefits [c] Cut it	b
Ḥadīth	When does the time for the evening adhkār begin?	[a] After 'Aṣr prayer until sunset [b] After 'Ishā' prayer until sunrise [c] After Duḥā prayer until the 'Aṣr adhān	a
'Aqīdah	Which ruqyā is permissible?	[a] That which is only from the Qur'ān [b] That which is reported from the Companions [c] That which is free from shirk	c
Fiqh	The residents of the Ḥaram (Makkah) assume iḥrām for Ḥajj from:	[a] Their homes [b] al-Tan'īm [c] al-Ji'rānah	a
Sīrah	The one who tore the letter of the Prophet (may Allah's ṣalāh and abundant salām be upon him) was:	[a] Heraclius [b] Kisrā [c] al-Muqawqis	b
Ṣaḥābah	One of the most famous events in the life of Ṣafwān (may Allah be pleased with him) was:	[a] The incident of al-Ifk [b] The demolition of idols [c] The migration to Abyssinia	a



Week forty-eight

To access the audio version:
On the *Daily Modules channel* from *al-Mawārid al-'Ilmiyyah*:

YouTube

Telegram

SoundCloud

Sunday: Tafsīr Module – Sūrat al-Naba' (Part 1)

In the Name of Allah – the Most Merciful, the Bestower of Mercy.

{About what are they asking one another? * About the Great News, * that over which they dispute. * No! They are going to know. * Then, no! They are going to know. * Have We not made the earth a resting place? * And the mountains as pegs? * And We created you in pairs, * and We made your sleep [a means for] rest, * and We made the night as clothing, * and We made the day for livelihood, * and We built above you seven strong [heavens], * and We made [therein] a burning lamp, * and We sent down from the rainclouds pouring water, * that We may bring forth thereby grain and vegetation * and luxuriant gardens.}

❖ Theme of the Sūrah:

A presentation of the evidences of Allah's power over resurrection, and a warning to those who deny it.

❖ Difficult Words Explained:

Arabic term	Transliteration	Meaning
عم	'am	About what / concerning what.
النبأ العظيم	al-naba' al-'azīm	The Great News; the Qur'ān containing the news of resurrection.
مهادًا	mihādā	Spread out, prepared like a resting place.
أوتادًا	awtādā	Pegs; stabilizing the earth (mountains).
أزواجًا	azwājā	Classes: males and females.
سباتًا	subātā	Rest for the bodies, a cessation of activity.
لباسًا	libāsā	A covering, concealing with its darkness.
معاشًا	ma'āshā	A time for seeking livelihood.
سراجًا وهاجًا	sirājā wahhājā	A radiant lamp, blazing with light .
المعصرات	al-mu'ṣirāt	Rainclouds.
تجاجًا	tijājā	Pouring forth abundantly.
جَنَاتٍ أَلْفَافًا	jannāt alfāfā	Dense Gardens, intertwined with trees..

❖ Overall Meaning:

The sūrah begins with a great interrogative intended to magnify the matter: about what are the disbelievers disputing and questioning one another? It is about the Great News — the Qur'ān which contains the news of resurrection. They disputed over it, sometimes describing it as sorcery, sometimes as poetry, sometimes as fables — but the truth is that they will soon come to know the reality of their denial.

Then Allah enumerates clear proofs of the truth of this Great News: the earth spread out as a cradle for mankind, the mountains set firm as pegs to stabilize it, the creation of mankind in pairs for companionship, affection, mercy, and offspring, the night as a covering for rest, the sleep as



relief and renewal, the strong heavens above, the radiant sun, the abundant rain pouring down, producing grains, plants, and dense gardens. He who has bestowed these great blessings — how can He be denied, and His words rejected?

❖ **Benefits from the Sūrah:**

1. Affirmation of the truth of the Great News, with its signs and proofs.
2. The perfection and precision of Allah's creation is evidence of His power to resurrect.
3. Allah's great favor upon mankind in creating and subjugating what surrounds them for their livelihood and survival.

Monday: Ḥadīth Module – The Vastness of Allah’s Mercy and the Severity of His Punishment

On the authority of Abū Hurayrah (may Allah be pleased with him), the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **“If the believer knew what is with Allah of punishment, none would hope for His Paradise; and if the disbeliever knew what is with Allah of mercy, none would despair of His Paradise.”**¹

❖ Explanation:

A Muslim must combine in his journey to Allah both fear of Allah’s punishment and hope in His mercy. Without this balance, one may fall into extremes: either despairing of Allah’s mercy and overburdening himself, or becoming complacent and careless with sin due to reliance upon Allah’s forgiveness.

Allah, Exalted be He, says: **{Inform My servants that it is I who am the Forgiving, the Merciful, * and that My punishment is the painful punishment.}**²

When both fear and hope are present in the heart of the believer, Allah grants him what he hopes for and protects him from what he fears.

❖ Benefits from the Ḥadīth:

1. True fear of Allah prevents the servant from committing prohibited acts; thus, he does not neglect prayer, nor betray, nor steal, out of fear of Allah.
2. True hope is always accompanied by action: performing good deeds desiring Allah’s bounty and reward, and repenting from sins hoping for Allah’s forgiveness and mercy.
3. One fruit of true fear is that the servant does not rely upon his deeds nor become deceived by them.
4. One fruit of true hope is that the servant does not belittle any act of goodness, for perhaps a small deed may bring about Allah’s mercy.
5. Hoping for mercy without repentance or righteous deeds is deception and delusion from Shayṭān.

¹ Narrated by Muslim (2755).

² [Al-Hijr: 49–50]



Tuesday: ‘Aqīdah Module – Amulets (al-Tamā’im)

Amulets (tamā’im, sing. tamīmah): are objects hung on the sick, children, or animals as charms to repel or remove harm. They may take the form of bracelets, necklaces, strings, or other attachments.

❖ Amulets are of two types:

1. Amulets made from the Qur’an:

The scholars differed regarding the ruling on this type:

- The first opinion: Permissible. This was the view of ‘Abdullāh ibn ‘Amr (may Allah be pleased with them both).
- The second opinion: Prohibited. This was the view of Ibn Mas‘ūd, Ibn ‘Abbās, Ḥudhayfah, ‘Uqbah ibn ‘Āmir, and Ibn Ḥakīm (may Allah be pleased with them), and was also held by a group of the Tābi‘īn, including the companions of Ibn Mas‘ūd.

The second opinion is the correct one, for three reasons:

- The general prohibition in the ḥadīths that follow, with no exception specified.
- Blocking the means, since allowing it opens the door to permitting other impermissible amulets.
- Hanging the Qur’an in such a way leads to its disrespect, such as carrying it while relieving oneself and similar situations.

2. Amulets made from other than the Qur’an:

Such as beads, strings, leather, cloth, and the like. This is unanimously prohibited and constitutes shirk, since it involves attaching the heart to other than Allah, Exalted is He.

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“Whoever wears an amulet has committed shirk.”**¹

And he said: **“Whoever depends on something will be left to it.”**²

Meaning, Allah entrusts the person to that which he relied upon—whether creatures, amulets, or graves—thus abandoning him to weakness and failure. Such things cannot bring him benefit nor protect him from harm. His creed becomes corrupt and his bond with his Lord severed.

But whoever clings to Allah, seeks refuge in Him, and entrusts his affairs to Him—Allah suffices him, protects him, brings near what is far, and eases what is difficult.

¹ Narrated by Ahmad (17422).

² Narrated by al-Tirmidhī (2027).

Wednesday: Fiqh Module – Iḥrām for Ḥajj and ‘Umrah

❖ Sunan of Iḥrām:

It is recommended for the one who intends Ḥajj or ‘Umrah to prepare himself before entering into iḥrām by performing several desirable acts, so that he may begin this act of worship in the most complete state. Among these recommended acts are:

1. Performing ghusl (ritual bath), for the Prophet (may Allah’s ṣalāh and abundant salām be upon him) performed ghusl for his iḥrām.¹
2. Cleaning himself by removing that which is prescribed to be removed, such as trimming the moustache, shaving the armpits and pubic hair if needed. If there is no need, then he should not remove them, for they are only done when necessary, and are not from the special characteristics of iḥrām.
3. Applying perfume to the body, as ‘Ā’ishah (may Allah be pleased with her) said: “I used to perfume the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) for his iḥrām before he entered iḥrām, and for his ḥalāl (exiting iḥrām) before he circumambulated the House.”²
4. For a man to choose a clean white izār and ridā’, as the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: “**The best of your clothes are white, so wear them, and shroud your dead in them.**”³
5. That the iḥrām be entered into after performing a prayer, as he did.⁴
6. Frequently reciting the talbiyah from the moment of entering iḥrām, saying: “Labbayk Allāhumma labbayk, labbayka lā sharīka laka labbayk, inna al-ḥamda wa-al-ni‘mata laka wa-al-mulk, lā sharīka lak. (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily, all praise, and blessing, and sovereignty belong to You. You have no partner.)”⁵

❖ How to Enter into Iḥrām:

The first act is the iḥrām itself, which means the intention to enter into the state of ritual devotion.

It is called iḥrām because the Muslim makes unlawful for himself things that were previously lawful, such as marriage, perfume, trimming the nails, shaving the head, and so on.

When intending to enter the state of devotion, he makes the intention in his heart and pronounces it with his tongue, saying: “Labbayka Allāhumma ḥajjan” (Here I am, O Allah, for Ḥajj), or: “Labbayka Allāhumma ‘umrah” (Here I am, O Allah, for ‘Umrah).

¹ Narrated by al-Tirmidhī (830).

² Narrated by al-Bukhārī (1539) and Muslim (1189).

³ Narrated by Abū Dāwūd (3878) and al-Tirmidhī (994).

⁴ Narrated by al-Bukhārī (2337).

⁵ Narrated by al-Bukhārī (1549) and Muslim (1184).



If he fears that something might prevent him, such as illness or another excuse, it is prescribed for him to make a condition after entering iḥrām, by saying:

“Allāhumma maḥillī ḥaythu ḥabastanī” (O Allah, my exit from iḥrām is wherever You prevent me).¹

¹ Narrated by al-Bukhārī (5089) and Muslim (1207).

Thursday: Sirah Module – Signs of His Prophethood (may Allah’s ṣalāh and abundant salām be upon him)

❖ Healing the Sick:

• From this is his healing -by the permission of Allah- the eye of ‘Alī ibn Abī Ṭālib (may Allah be pleased with him). On the day of Khaybar, Sahl ibn Sa’d (may Allah be pleased with him) narrated that the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **“Tomorrow I will certainly give this banner to a man by whose hand Allah will grant victory. He loves Allah and His Messenger, and Allah and His Messenger love him.”** That night, the people spent the night wondering which one of them it would be given to. The next morning, they all went to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), each hoping that it would be given to him. He asked: **“Where is ‘Alī ibn Abī Ṭālib?”** They said: “He is suffering from his eyes.” So, they sent for him, and he was brought. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) then spat in his eyes and supplicated for him, and he was cured as if he had never had any pain. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) then gave him the banner and said: **“Proceed at ease until you reach their courtyard, then call them to Islam and inform them of what is due upon them from the right of Allah. For by Allah, that Allah guides one man through you is better for you than red camels.”**¹

• From this also is the healing of the leg of Salamah ibn al-Akwa’ (may Allah be pleased with him). Yazīd ibn Abī ‘Ubayd said: “I saw a mark of a strike on the leg of Salamah. I asked him: ‘O Abā Muslim, what is this strike?’ He said: ‘This was a strike that hit me on the day of Khaybar. The people said: “Salamah has been struck.” I was brought to the Prophet (may Allah’s ṣalāh and abundant salām be upon him), and he blew into it three times, and I have not suffered from it until now.”²

• Also from this is his healing of the leg of ‘Abd Allāh ibn ‘Atīk (may Allah be pleased with him). When the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) sent a group of men from the Anṣār, appointing ‘Abd Allāh ibn ‘Atīk over them, to kill Abū Rāfi’ the Jew—who used to harm the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) and aid against him—he was in his fortress in the land of al-Ḥijāz. ‘Abd Allāh said: “When we drew near to him and the sun had set and the people had returned with their livestock, I said to my companions: ‘Stay where you are, I will go forward and trick the gatekeeper, perhaps I can enter.’ I proceeded until I was able to reach Abū Rāfi’. I recognized him and killed him. Then I opened the doors one by one until I reached a staircase. I placed my foot and fell, breaking my leg. I tied it with a turban and then sat by the door. I said: ‘I will not leave tonight until I know if I have killed him.’ When the rooster crowed, the crier stood on the wall and said: ‘I announce the death of Abū Rāfi’, the merchant of the people of al-Ḥijāz.’ I went back to my companions and said: ‘Let us flee, for Allah has killed Abū Rāfi’.’

¹ Narrated by al-Bukhārī (4210) and Muslim (2406).

² Narrated by al-Bukhārī (4206).



I then went to the Prophet (may Allah’s ṣalāh and abundant salām be upon him) and informed him. He said: ‘Stretch out your leg.’ I stretched it out, and he wiped over it, and it was as if I had never suffered from it at all.”¹

¹ Narrated by al-Bukhārī (4039).

Saturday: Ṣaḥābah Module – ‘Ammār ibn Yāsir (may Allah be pleased with him)

❖ His Name and Birth:

He is ‘Ammār ibn Yāsir ibn ‘Āmir ibn Mālik ibn Kinānah, and his kunya was Abū al-Yaqzān. He was born in Madīnah, 56 years before the Hijrah, and he grew up close in age to the Prophet (may Allah’s ṣalāh and abundant salām be upon him)¹.

❖ His Life and Virtues:

‘Ammār (may Allah be pleased with him) was tall, broad-shouldered, with curly hair. He knew writing and reading, spoke little, and was often silent.²

He accepted Islām early and was among the oppressed in Makkah. He, his father, and his mother were tortured severely for the sake of Allah until the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said to them: "**Patience, O family of Yāsir! Indeed, your promised place is Paradise.**"³

‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) said: "The first seven who openly declared their Islām were: the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), Abū Bakr, ‘Ammār, his mother Sumayyah, Ṣuḥayb, Bilāl, and al-Miqdād. As for the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), Allah protected him through his uncle Abū Ṭālib. As for Abū Bakr, Allah protected him through his people. As for the rest, the polytheists seized them, clothed them in iron armor, and exposed them to the sun."⁴

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) praised him and commended his faith in several ḥadīths. Among them: "**Indeed, ‘Ammār is filled with faith up to his very bones.**"⁵

And once when he sought permission to enter upon the Prophet (may Allah’s ṣalāh and abundant salām be upon him), he said: "**Welcome to the good and purified one.**"⁶

He migrated to Abyssinia, then to Madīnah. He witnessed Badr, and no one besides him with two believing parents witnessed it. He also witnessed Uḥud and all the battles with the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him). On the Day of al-Yamāmah, he displayed great courage when the battle grew intense. He climbed onto a rock, and part of his ear had been cut off, and he was calling out: "O assembly of Muslims! Are you fleeing from Paradise?! I am ‘Ammār ibn Yāsir, come to me!" while fighting with great bravery.⁷

¹ Narrated by al-Ḥākim (3/385).

² Ḥilyat al-Awliyā’ (1/145).

³ Narrated by al-Ṭabarānī (1508) and al-Ḥākim (5666).

⁴ Narrated by Aḥmad (3823) and Ibn Mājah (150).

⁵ Narrated by al-Ḥākim (5680).

⁶ Narrated by al-Bukhārī in al-Adab al-Mufrad (1031).

⁷ Siyar A’lām al-Nubalā’ (1/422).



❖ **His Death:**

He was martyred in the year 37 AH, at the age of 91. ‘Alī ibn Abī Ṭālib (may Allah be pleased with him) carried him upon his chest, prayed over him with the Muslims, and then buried him in his clothes.

Knowledge Test – Week 48

Module	Question	Options	Correct Answer
Tafsīr	What is meant by 'al-Mu'şirāt'?	[a] The rain clouds. [b] The towering mountains. [c] The mighty ships.	a
Ḥadīth	From the fruits of true hope (rajā') is:	[a] That the servant does not rely on his deeds and become deceived. That the servant does not belittle any act of goodness. [b] That the servant does not belittle any act of goodness. [c] That the servant does not become extreme and abandon some of the permissible acts.	a
'Aqīdah	"What is hung on the sick, children, or animals from charms to repel or remove harm" is the definition of:	[a] Ruqyah. [b] al-Tiwalah. [c] al-Tamā'im (amulets).	c
Fiqh	From the recommended acts of iḥrām is:	[a] The intention. [b] Bathing (ghusl). [c] To enter iḥrām from the mīqāt.	b
Sīrah	Who was the one who killed Abū Rāfi' the Jew?	[a] Salamah ibn al-Akwa'. [b] 'Abd Allāh ibn 'Atīq. [c] Sa'd ibn Mu'adh.	b
Ṣaḥābah	From the virtues of 'Ammār (may Allah be pleased with him) is the statement of the Prophet (may Allah's ṣalāh and abundant salām be upon him):	[a] Indeed, he is a righteous man. [b] Indeed, the Holy Spirit supports you. [c] Welcome to the good and pure one.	c



Week forty-nine

To access the audio version:
On the *Daily Modules channel* from *al-Mawārid al-‘Ilmiyyah*:

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Sunday: Tafsīr Module – Sūrat al-Naba' (Part 2)

{Indeed, the Day of Decision is an appointed time * The Day the Trumpet will be blown, and you will come forth in crowds * And the heaven will be opened, and will become gateways * And the mountains will be set in motion, and will become a mirage * Indeed, Hell has been lying in wait * a home for the transgressors * where they will remain for long ages * They will not taste therein any coolness nor any drink * except scalding water and pus – a fitting recompense * Indeed, they used not to expect any reckoning * and they denied Our signs with [utter] denial * But everything We have enumerated in a Record * So, taste [the punishment]! * And never will We increase you except in torment.}

❖ Difficult Words Explained:

Arabic word	Transliteration	Meaning
مِيقَاتَا	Mīqātan	An appointed time for judgment between creation.
الصُّور	al-Ṣūr	The Trumpet which Isrāfīl will blow.
أَبْوَابًا	Abwāban	Having many gates for the descent of angels.
وَسِيرَاتٍ	Wussīrat	Uprooted and blown away after being firm.
مِرْصَادًا	Mirṣādan	Lying in wait, watching its people.
أَحْقَابًا	Aḥqāban	Long ages that never end.
بَرْدًا	Bardan	Anything that cools the heat of the Fire on their bodies.
حَمِيمًا	Ḥamīman	Boiling water at the peak of heat.
غَسَاقًا	Ghasāqan	The pus of the people of Hell.
وَفَاقًا	Wifāqan	Justly and proportionately to their deeds.
لَا يَرْجُونَ	Lā yarjūn	They do not fear.
أَحْصَيْنَاهُ	Aḥṣaynāhu	We recorded and preserved it in the scrolls of deeds.

❖ Overall Meaning:

Allah, Exalted be He, reminds of the greatness of the Day of Resurrection, which He has appointed for all creation. On that Day, there will be immense upheavals: the mountains will be moved until they become like scattered dust, the sky will split open with gates, and Allah will judge between the creation with His infallible justice.

Hell will be kindled, having been prepared as a dwelling place for the transgressors, where they will remain for countless ages. In it, they will find no relief to cool their bodies nor any drink to quench their thirst, except scalding water that burns faces and cuts intestines, and the pus of the people of Hell, which is unbearably foul in odor and disgusting in taste.

They earned this dreadful punishment justly, in exact proportion to their deeds. Allah did not wrong them – they wronged themselves. They neither believed in the reckoning, nor prepared for the Hereafter, and they denied the signs of Allah with blatant rejection. Allah has enumerated all



their deeds in a precise record, and their recompense is a punishment that will never decrease but only increase in severity and intensity.

❖ **Benefits from the Sūrah:**

1. Reminder of the Day of Judgment and its overwhelming terrors.
2. Remembering the terrors of the Hereafter is a cure for heedlessness and a motivator for righteous action.
3. A warning against tyranny, and clarification of its punishment.
4. Man was not created in vain, but with great wisdom, and will be held accountable on a tremendous Day.
5. Angels record all deeds of the servants – small and great, good and evil.
6. Clarification of the punishment Allah has prepared for the disbelievers, so they may take heed.
7. The torment of the disbelievers in Hell will continually increase in intensity and severity.

Monday: Ḥadīth Module – The Command to Have Good Expectations of Allah, Exalted is He

On the authority of Jābir ibn ‘Abd Allāh (may Allah be pleased with them both) who said: I heard the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) say, three days before his death: **"None of you should die except while assuming the best about Allah, Mighty and Majestic."** ¹

❖ Explanation:

The believer should always maintain good expectations of his Lord, especially at times of hardship, calamity, trial, illness, and when death approaches. At those times, he should recall Allah’s generosity and kindness, and hope for His mercy and pardon. This will aid him in overcoming the difficulty with a good ending and blessed speech. The more a servant assumes good of Allah and has high hopes in what is with Him, the more Allah will not disappoint his hope nor waste his deeds.

On the other hand, having bad expectations of Allah is a sign of ignorance of Him, and it leads to indulgence in sins and unnecessary hardship upon oneself.

❖ Benefits from the Ḥadīth:

1. The keenness of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) in guiding his Ummah, and his great compassion for them even in the illness of his death.
2. Warning against despair and hopelessness, and encouragement to maintain good expectations and hope in Allah.
3. A Muslim should let his good expectations of Allah motivate him to perform righteous deeds, not to abandon action and indulge in sins – for that is mere delusion.
4. From having good expectations of Allah is that when a servant supplicates, he believes Allah will accept his supplication; when he sins and seeks forgiveness, he believes Allah will accept his repentance; and when he performs a righteous deed, he believes Allah will accept it.
5. From having bad expectations of Allah is that a servant performs acts of obedience while thinking Allah will not accept them, or that when he sins and repents, he believes Allah will not forgive him.

¹ Narrated by Muslim (2877).



Tuesday: ‘Aqīdah Module – Obedience to the Muslim Ruler

Among the core principles of the creed of Ahl al-Sunnah wa-al-Jamā‘ah, and from the foundations of their religion, is the obligation to hear and obey the Muslim ruler. The explicit Book of Allah, the authentic Sunnah of His Messenger (may Allah’s ṣalāh and abundant salām be upon him), and the consensus of the scholars of the Muslims — from the early generations and those after them — have all indicated the obligation of obeying the Muslim ruler and the prohibition of rebelling against him. This obligation is a religious duty by which they worship Allah, a creed by which they submit to Him, and an act of devotion for which they hope for reward.

Allah, Exalted is He, is the One who created mankind. He knows their natures, their needs, and what rectifies their affairs. All good lies in adhering to His command and following His legislation.

Allah, Exalted is He, says: **{O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is the best [way] and best in result.}**¹

On the authority of ‘Ubādah ibn al-Ṣāmit (may Allah be pleased with him) who said: **"We pledged allegiance to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) to hear and obey in hardship and in ease, in what we liked and disliked, and even when others were given preference over us; and that we would not dispute the authority of its people, unless you see open disbelief about which you have proof from Allah."**²

The one who was most concerned for his Ummah encouraged that a person never separate from the Muslim community, even in the slightest matter, and he strongly warned against the evil consequence of doing so. He (may Allah’s ṣalāh and abundant salām be upon him) said: **"Whoever sees something from his leader that he dislikes, let him be patient with it. For whoever separates from the community even a handspan and dies, he dies a death of Jāhiliyyah."**³

He (may Allah’s ṣalāh and abundant salām be upon him) also said: **"Whoever withdraws his hand from obedience will meet Allah on the Day of Resurrection with no proof for himself; and whoever dies without having a pledge of allegiance on his neck dies a death of Jāhiliyyah."**⁴

¹ [Al-Nisā’: 59].

² Narrated by al-Bukhārī (7055) and Muslim (1709).

³ Narrated by al-Bukhārī (7054) and Muslim (1849).

⁴ Narrated by Muslim (1851).

Reason itself testifies to this most clearly: It is from wisdom and benefit that every nation have a ruler to be obeyed, who manages their affairs, safeguards their interests, protects their wealth and honor, facilitates their worship and acts of devotion, enables them to perform their 'Umrah and Hajj, unites their ranks, strengthens their word, raises their status and dignity, and drives away their enemies.



Wednesday: Fiqh Module – Prohibitions of Iḥrām

The prohibitions of iḥrām are those matters forbidden to the pilgrim once he has entered into iḥrām. They are eight in total:

1. **Shaving the hair** — from the head or body. Allah, Exalted is He, says: {**And do not shave your heads until the sacrificial animal has reached its place of slaughter.**}¹. However, it is permissible for him to wash his hair, for indeed the Prophet (may Allah’s ṣalāh and abundant salām be upon him) washed his head while in iḥrām.²
2. **Trimming the nails** — whether from the hands or feet. If a nail breaks and he removes it, there is no blame upon him.
3. **Covering the head for men with something that touches it directly** — for the Prophet (may Allah’s ṣalāh and abundant salām be upon him) forbade wearing turbans and hooded cloaks.³ However, he may seek shade under a tent, tree, or umbrella, for the Prophet (may Allah’s ṣalāh and abundant salām be upon him) had a tent pitched for him and he stayed in it while in iḥrām.⁴
4. **Wearing sewn garments for men** — meaning clothes tailored to fit the body, such as a shirt, trousers, or a coat. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) was asked: “What may the pilgrim in iḥrām wear?” He replied: “**He must not wear a shirt, nor a turban, nor hooded cloaks, nor trousers, nor garments touched by saffron or wars (a yellow dye), nor leather socks (khuffs).**”⁵
As for women, they may wear whatever garments they need for covering, except for two things: the niqāb and gloves. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: “**A woman in iḥrām must not wear the niqāb, nor gloves.**”⁶
However, she must cover her face with her veil when men pass by. ‘Ā’ishah (may Allah be pleased with her) said: “**The riders used to pass by us while we were with the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) in iḥrām. When they approached us, one of us would lower her jilbāb over her face, and when they had passed, we uncovered our faces again.**”⁷
5. **Applying perfume** — whether on the body or clothes. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) commanded a pilgrim in iḥrām who had perfume on him to wash it off.⁸ He (may Allah’s ṣalāh and abundant salām be upon him) also said regarding the man who was killed by his riding animal while in iḥrām: “**Do not apply perfume to him.**”⁹

¹ [Al-Baqarah: 196].

² Narrated by al-Bukhārī (1840) and Muslim (1205).

³ Narrated by al-Bukhārī (1838) and Muslim (1177).

⁴ Narrated by Muslim (1184).

⁵ Narrated by al-Bukhārī (1838) and Muslim (1177).

⁶ Narrated by al-Bukhārī (1838).

⁷ Narrated by Abū Dāwūd (1833).

⁸ Narrated by Muslim (1180).

⁹ Narrated by Muslim (1206).

6. **Hunting land animals** — Allah, Exalted is He, says: **{O you who have believed, do not kill game while you are in a state of iḥrām.}** ¹, and He says: **{Prohibited to you is land game as long as you are in a state of iḥrām.}** ²
7. Thus, the pilgrim in iḥrām may not hunt land animals, nor help in hunting, nor eat from what he hunted, or what was hunted for his sake. However, sea game is permissible, as Allah says: **{Lawful to you is game from the sea and its food.}** ³ Likewise, domesticated animals such as chickens and sheep are permissible.
8. **Contracting marriage** — the muḥrim cannot marry, arrange a marriage, or propose. ‘Uthmān (may Allah be pleased with him) said: **“The muḥrim may not marry, nor arrange a marriage, nor propose.”** ⁴
9. **Sexual intercourse and its precursors** — such as touching and kissing with desire. Allah, Exalted is He, says: **{So whoever has made Ḥajj obligatory upon himself therein (by entering iḥrām), there should be no sexual relations (rafath).}** ⁵

¹ [Al-Mā'idah: 95].

² [Al-Mā'idah: 95].

³ [Al-Mā'idah: 96].

⁴ Narrated by Muslim (1409)

⁵ [Al-Baqarah: 197].



Thursday: Sīrah Module – Proofs of His Prophethood (may Allah’s ṣalāh and abundant salām be upon him)

❖ His Foretelling of the Unseen:

Among the proofs of his Prophethood are the unseen matters of the future which he informed of and which occurred exactly as he foretold, without deviation. Allah, Exalted be He, revealed to His Messenger—the unlettered Prophet who could not write and who had no knowledge of the sciences of the ancients nor the reports of the past—the news of what was and what is to come, in precise truth and reality. Allah, Exalted is He, says: **{That is from the news of the unseen which We reveal to you; neither you nor your people knew it before this. So be patient; indeed, the [best] outcome is for the righteous.}** ¹

In the Qur’ān, there are numerous truthful reports from Allah about Himself, His angels, His Throne, and His creation both above and below, the heavens and the earth and what is between them. These are great matters, supported by decisive proofs. Within it are also accounts of nations and their Prophets, and how Allah saved the believers and destroyed the disbelievers—in a style of speech that no human could produce. Sometimes the narrative is concise yet perfectly clear and eloquent, and at other times it is expanded upon in the most beautiful and moving manner. It is so vivid that the listener feels as if he is witnessing the events before him. Allah, Exalted is He, says: **{And you were not at the side of the Mount when We called [Moses], but you were sent as a mercy from your Lord.}** ², and He says: **{That is from the news of the unseen which We reveal to you. You were not with them when they cast their pens [to decide] which of them would be responsible for Mary, nor were you with them when they disputed.}** ³, and He says: **{That is from the news of the unseen which We reveal to you, and you were not with them when they put together their plan while they conspired.}** ⁴

❖ Among these reports of the unseen which occurred exactly as foretold are:

- Allah’s words in Al-Muzzammil, revealed in Makkah at the beginning of the Prophet’s mission: **{He has known that there will be among you those who are ill, and others traveling throughout the land seeking something of the bounty of Allah, and others fighting in the cause of Allah.}** ⁵. Fighting in the cause of Allah was only legislated later, in Madīnah after the Hijrah.
- His words in Al-Qamar, also Makkan: **{Or do they say, “We are an assembly supporting [each other].” Their assembly will be defeated, and they will turn their backs [in retreat].}** ⁶. This was fulfilled on the Day of Badr when the Prophet (may Allah’s ṣalāh and abundant salām be upon him) recited it as he emerged from the shelter.

¹ [Hūd: 49].

² [Al-Qaṣaṣ: 46].

³ [Āl ‘Imrān: 44].

⁴ [Yūsuf: 102].

⁵ [Al-Muzzammil: 20].

⁶ [Al-Qamar: 44–45].

- His words in Al-Fath: **[Allah has certainly fulfilled His Messenger's vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone].}**⁷. This promise was revealed at al-Hudaybiyyah in the 6th year, and it was fulfilled in the 'Umrah of al-Qada' in the 7th year.
- His words in Al-Rum: **{The Romans have been defeated in the nearest land. But they, after their defeat, will overcome within a few years.}**⁸. When the Persians defeated the Romans, the polytheists rejoiced, while the believers were saddened, for the Christians were closer to them than the Magians. Allah then informed His Messenger that the Romans would soon defeat the Persians, and it came to pass just as foretold.
- His words in Al-Nur: **[Allah has promised those among you who have believed and done righteous deeds that He will surely grant them succession [to authority] upon the earth.}**⁹. Indeed, Allah granted power to His religion and made it manifest across the lands during the era of the Rightly Guided Caliphs.

¹ [Al-Fath: 27].

² [Al-Rum: 1-3].

³ [Al-Nur: 55].



Saturday: Şahābah Module – ‘Imrān ibn Ḥuşayn (may Allah be pleased with him)

❖ His Name and Birth:

He is ‘Imrān ibn Ḥuşayn ibn ‘Ubayd, from the tribe of Khuzā‘ah.

He, his father, and Abū Hurayrah (may Allah be pleased with them all) accepted Islam in the same year, the 7th year after Hijrah.

❖ His Life and Virtues:

He (may Allah be pleased with him) was among the virtuous and learned Companions, truthful, pious, devout, and deeply devoted to the obedience of Allah and His Messenger (may Allah’s ṣalāh and abundant salām be upon him). He was one whose supplications were answered, and he was often moved to tears out of fear of Allah.

He (may Allah be pleased with him) was also known for his fine clothing and appearance. Abū Rajā’ said: ‘Imrān once came out to us wearing a cloak of fine khazz (silk blend) the like of which had never been seen before. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"Indeed, when Allah bestows a blessing upon His servant, He loves to see the effect of His blessing upon him."** ¹

‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him) appointed him to al-Başrah to teach its people their religion. The people of al-Başrah came to love him dearly and eagerly sought knowledge from him. Al-Ḥasan al-Başrī and Ibn Sīrīn said: “No Companion of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) ever came to al-Başrah more virtuous than ‘Imrān ibn Ḥuşayn.” ²

He (may Allah be pleased with him) suffered from illness for thirty years before his death, yet he endured it with beautiful patience. During that time, Allah granted him miracles, among them that angels would greet him with salām from the sides of his house. ³

❖ His Death:

Allah took his soul while he was on his sickbed in al-Başrah, in the year 53 AH.

¹ Aḥmad (4/438).

² Siyar A’lām al-Nubalā’ (4/126).

³ Muslim (1226).

Knowledge Test – Week 49

Module	Question	Options	Correct Answer
Tafsīr	What is the meaning of 'al-'ghasāq'?	[a] The pus of the people of Hell. [b] The boiling hot water. [c] The thorny tree.	a
Ḥadīth	A Muslim should let his good expectation of Allah carry him to:	[a] Righteous deeds. [b] Comfort and relaxation. [c] Reducing voluntary acts.	a
'Aqīdah	Who said: "We pledged allegiance to listen and obey in ease and hardship, in difficulty and ease, and not to dispute the authority of its people"?	[a] Abū Hurayrah. [b] 'Ubādah ibn al-Ṣāmit. [c] Mu'ādh ibn Jabal.	b
Fiqh	How many prohibitions of iḥrām are there?	[a] Four prohibitions. [b] Seven prohibitions. [c] Eight prohibitions.	c
Sīrah	From the unseen matters that occurred exactly as the Prophet (may Allah's ṣalāh and abundant salām be upon him) foretold is:	[a] The martyrdom of Ḥamzah ibn 'Abd al-Muṭṭalib. [b] The defeat of the polytheists at Badr. [c] The Islam of Salmān al-Fārisī.	b
Ṣaḥābah	'Umar ibn al-Khaṭṭāb (may Allah be pleased with him) sent 'Imrān ibn Ḥuṣayn as a teacher to the people of:	[a] al-Baṣrah. [b] Damascus. [c] Egypt.	a



Week fifty

To access the audio version:
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Sunday: Tafsīr Module – Sūrat al-Naba' (Part 3)

{Indeed, for the righteous is attainment * gardens and grapevines * and full-breasted [companions] of equal age * and a full cup * No ill speech will they hear therein or any falsehood * [as] reward from your Lord, [a generous] gift [made due by] account * [He is] the Lord of the heavens and the earth and whatever is between them – the Most Merciful * They possess not from Him [authority for] speech * The Day that the Spirit and the angels will stand in rows * they will not speak except for one whom the Most Merciful permits, and he will say what is correct * That is the True Day; so he who wills may take to his Lord a [way of] return * Indeed, We have warned you of a near punishment * on the Day when a man will observe what his hands have put forth * and the disbeliever will say, “Oh, I wish that I were dust!”}

❖ Difficult Words Explained:

Arabic Transliteration		Meaning
مَفَازًا	Mafāzan	Triumph – by entering Paradise
كَوَاعِبَ	Kawā'ib	Young maidens with rounded breasts
أَتْرَابًا	Atrabā	Of equal age
دِهَاقًا	Dihāqan	Filled to the brim (with wine)
لَعْوًا	Laghwā	Idle or vain speech
حَسَابًا	Ḥisāban	Abundant and sufficient
الرُّوحِ	al-Rūḥ	Jibrīl (Gabriel, peace be upon him)
مَثَابًا	Matāban	A return through righteous deeds

❖ Overall Meaning:

After mentioning the fate of the criminals, Allah follows it by describing the blessings of the righteous: what success and salvation await them, and the bliss they will enjoy in gardens vast and lush, filled with different types of fruits and flowing rivers. They will have beautiful wives, equal in age, youth, and freshness. They will drink from cups filled with pure, delightful wine, free from ill speech and falsehood.

This immense reward is a gift from Allah, given out of His bounty, in recompense for their deeds that were made the price of Paradise. Allah then emphasizes His Lordship, greatness, and dominion on that Day, when all creation, including the angels, will stand silent in submission, unable to speak except with His permission, and only the truth will be spoken.

It is the True Day in which falsehood has no place. Each person will witness the results of his deeds: the righteous will rejoice, while the disbelievers will be seized with regret, wishing they were dust from the severity of their sorrow and despair.



❖ **Benefits from the Sūrah:**

1. Glad tidings of the reward that Allah has prepared for the righteous to encourage effort and perseverance.
2. Taqwā (fear and mindfulness of Allah) is the key to entering Paradise.
3. Protecting one's ears from vain and false speech is among the blessings of Paradise.
4. This worldly life is the abode of action and striving.
5. All creation are servants of Allah, weak before Him, submitting to His decree and command.
6. Severe regret will seize those who wasted their lives in heedlessness and play.

Monday: Ḥadīth Module – Calamities as Expiations for Sins

On the authority of ‘Ā’ishah (may Allah be pleased with her) who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"No Muslim is afflicted with a prick of a thorn or anything above it, except that a degree is written for him thereby and a sin is erased from him thereby."** ¹

❖ Explanation:

Among the manifestations of Allah’s love for His believing servant is that He tries him with calamities—whether illness, worry, grief, or sorrow. For there is no calamity that afflicts a Muslim except that it becomes good for him if he shows patience and seeks reward. This is because patience in such circumstances brings the following benefits:

- The believer worships Allah through the act of patience and demonstrates his need and dependence upon Him.
- His sins and misdeeds are expiated through the trial.
- His rank is elevated to a station he could not have reached through his own deeds alone.

❖ Benefits from the Ḥadīth:

1. The bounty of Allah upon His believing servants and His mercy in forgiving their sins through even the smallest harm that afflicts them.
2. The Muslim should meet calamities with patience and acceptance in order to gain reward from Allah, the Exalted.
3. Showing discontent and resentment toward calamities is a sin that brings blame, deprives one of reward, and constitutes objection to the divine decree.

¹ Narrated by al-Bukhārī (5646) and Muslim (2572).



Tuesday: ‘Aqīdah Module – The Virtue of Ahl al-Bayt and What is Obligatory Toward Them

❖ Who are Ahl al-Bayt?

Ahl al-Bayt are the family of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) upon whom ṣadaqah is forbidden. They include the family of ‘Alī, the family of Ja‘far, the family of ‘Aqīl, the family of al-‘Abbās, and the descendants of al-Hārith ibn ‘Abd al-Muṭṭalib, together with the wives of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) and his daughters.

❖ The Virtue of Ahl al-Bayt:

- Allah, Exalted be He, says: **{Indeed, Allah only desires to remove impurity from you, O people of the [Prophet’s] household, and to purify you completely.}** ¹
- The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **"Indeed, Allah chose Kinānah from among the descendants of Ismā‘īl, and He chose Quraysh from Kinānah, and He chose Banū Hāshim from Quraysh, and He chose me from Banū Hāshim."** ²
- He (may Allah’s ṣalāh and abundant salām be upon him) also said: **"I remind you by Allah regarding my household, I remind you by Allah regarding my household, I remind you by Allah regarding my household."** ³

❖ Their Rights and What is Obligatory Toward Them:

Ahl al-Sunnah wa’l-Jamā‘ah affirm the rights of Ahl al-Bayt upon a balanced and upright path, free from excess or negligence, free from hostility or exaggeration.

Thus, Ahl al-Sunnah love the household of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), show loyalty toward them, honor them, and preserve the Prophet’s will concerning them, since loving them is part of loving the Prophet (may Allah’s ṣalāh and abundant salām be upon him). However, this is conditional upon their adherence to the Sunnah and uprightness upon the religion. As for one who opposes the Sunnah and deviates from the faith, he is not to be given allegiance, even if he is from Ahl al-Bayt. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"Whoever is slowed by his deeds will not be hastened forward by his lineage."** ⁴

Ahl al-Sunnah disassociate themselves from the way of the Nāṣibīs, who harbor enmity against Ahl al-Bayt and revile them, just as they disassociate themselves from the way of the extremists who exaggerate regarding Ahl al-Bayt, claiming infallibility for them, seeking intercession through them, or worshipping them. In fact, Ahl al-Bayt themselves repudiated exaggeration concerning them and disowned those who went to extremes regarding them.

¹ [Al-Aḥzāb: 33].

² Narrated by Muslim (2267).

³ Narrated by Muslim (2408).

⁴ Narrated by Muslim (2699).

[577]

Indeed, the Commander of the Believers, ‘Alī ibn Abī Tālib (may Allah be pleased with him), burned the extremists who exaggerated about him, and Ibn ‘Abbās approved of killing them while differing with him on burning them. ‘Alī (may Allah be pleased with him) also sought to kill ‘Abd Allāh ibn Saba’, the head of the extremists, but he fled. ¹

¹ Narrated by al-Bukhārī (2854); Tārīkh Dimashq by Ibn ‘Asākir (29/7).



Wednesday: Fiqh Module – The Expiation (Fidya) for Violations of Iḥrām

If the pilgrim in iḥrām commits one of the prohibitions knowingly, deliberately, and while remembering, then an expiation (fidya) becomes obligatory upon him.

The categories of fidya for violations are four:

1. Expiation for killing game:

He is given the choice between three options:

- To slaughter from the livestock an equivalent to what he killed.
- Or to purchase with the value of its equivalent food to feed the poor.
- Or to fast one day for each poor person's portion of food.

Allah, Exalted be He, says: **{O you who have believed, do not kill game while you are in the state of iḥrām. And whoever among you kills it intentionally – the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you, as an offering delivered to the Ka'bah, or an expiation: feeding needy people, or the equivalent of that in fasting.}** ¹

2. Expiation for intercourse:

It invalidates both Ḥajj and 'Umrah. He must make them up, and expiation is required:

- A she-camel if he committed intercourse during Ḥajj.
- A sheep if he committed intercourse during 'Umrah.

3. Contracting marriage:

If he contracts a marriage while in iḥrām, the marriage contract is invalid, and he must redo it. No fidya is required.

4. Expiation for the remaining prohibitions (six in total):

Shaving the hair, clipping the nails, wearing sewn garments, applying perfume, covering the head, or physical intimacy (touching with desire). The expiation for these is by choice of one of three options:

1. Fasting three days.
2. Feeding six poor people.
3. Slaughtering a sheep.

This is based on the statement of the Prophet (may Allah's ṣalāh and abundant salām be upon him) to Ka'b ibn 'Ujrah when lice had harmed his head: **"Fast three days, or feed six poor people, or slaughter a sheep."** ²

¹ [Al-Mā'idah: 95].

² Narrated by al-Bukhārī (1815) and Muslim (1201).

Thursday: Sīrah Module – Signs of His Prophethood (may Allah’s ṣalāh and abundant salām be upon him)

❖ The Moaning of the Palm Trunk:

It is established in Ṣaḥīḥ al-Bukhārī ¹ that the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) used to stand upon the trunk of a palm tree to deliver the Friday sermon. One day, a woman from the Anṣār came to the Prophet (may Allah’s ṣalāh and abundant salām be upon him) and said: “Shall I not make for you a pulpit to stand on when you give the khuṭbah?” He replied: **“If you wish.”** So, the woman instructed her son, who was a carpenter, to build a wooden pulpit. They placed it in the mosque and set the palm trunk aside. When Friday came and the Prophet (may Allah’s ṣalāh and abundant salām be upon him) ascended the pulpit to begin the sermon, the trunk was heard moaning and crying loudly like the crying of camels. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) descended from the pulpit, approached the trunk, and placed his hand upon it until it quieted down.

Al-Ḥasan al-Baṣrī, whenever narrating this incident, used to say: “How astonishing! A trunk wept for the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), yet you do not weep for him!” ²

❖ The Complaint of the Camel:

On the authority of ‘Abd Allāh ibn Ja‘far (may Allah be pleased with him) who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) entered an orchard belonging to a man from the Anṣār. There was a camel therein. When the camel saw the Prophet (may Allah’s ṣalāh and abundant salām be upon him), it moaned, and its eyes overflowed with tears. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) approached it and wiped its hump and behind its ears, whereupon it became calm.

Then he said: **“Who is the owner of this camel? To whom does it belong?”**

A young man from the Anṣār came forward and said: “It belongs to me, O Messenger of Allah.”

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“Do you not fear Allah with regard to this animal which Allah has placed in your possession? For it has complained to me that you starve it and overwork it.”** ³

The term **“dhifrayh”** refers to the place behind the camel’s ears, and **“tudh‘ibuhu”** means: you tire it out.

¹ Ṣaḥīḥ al-Bukhārī (3585).

² Faḍā‘il al-Madīnah (1/37).

³ Narrated by Abū Dāwūd (2549) and Aḥmad (1745).



Saturday: Ṣaḥābah Module – ‘Amr ibn al-Jamūḥ (may Allah be pleased with him)

❖ His Name and Birth:

He is ‘Amr ibn al-Jamūḥ ibn Zayd ibn Ḥarām al-Khazrajī al-Anṣārī al-Sulamī.

He was born in Madīnah and was nicknamed al-Abyad al-Ja’d.

He had four sons: Mu’ādh, Mu’awwidh, Khallād, and ‘Abd al-Raḥmān — all of whom witnessed battles alongside the Prophet (may Allah’s ṣalāh and abundant salām be upon him).

❖ His Life and Virtues:

He (may Allah be pleased with him) was a chief among the leaders of Banū Salamah, renowned for his noble character, generosity, refined manners, and qualities befitting leaders and dignitaries. His people recognized his virtue and honored him with the status he deserved.

Despite having a severe limp in his leg, this did not weaken his resolve. On the contrary, it increased his determination and courage. When the call for jihād was made on the Day of Uḥud, he insisted on going forth, but his sons tried to prevent him, saying:

“O our father, Allah has excused you from jihād. We will suffice on your behalf, as Allah, Exalted, says: **{There is no blame upon the blind, nor is there blame upon the lame, nor is there blame upon the sick}** ¹.” So ‘Amr ibn al-Jamūḥ went to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) and said: “My sons want to prevent me from going out with you. By Allah, I long to tread with this limp of mine into Paradise.” The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“As for you, Allah has indeed excused you, and there is no jihād upon you.”** Then he said to his sons: **“What harm is there if you do not prevent him? Perhaps Allah will grant him martyrdom.”** ²

So, he armed himself, went forth, and fought until he was martyred.

❖ His Death:

He (may Allah be pleased with him) was martyred in the Battle of Uḥud in the year 3 AH. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) passed by him and said:

“By Allah, it is as if I can see you walking with your leg in Paradise, while it is sound.” ³

¹ [Al-Faḥḥ: 17]

² Sīrah Ibn Hishām (2/90); Dalā’il al-Nubuwwah by al-Bayhaqī (3/246).

³ Al-Sunan al-Kubrā by al-Bayhaqī (9/42).

Knowledge Test – Week 50

Module	Question	Options	Correct Answer
Tafsīr	What is meant by ‘Atrāban’?	[a] Tall in stature. [b] Of the same age. [c] Young in age.	b
Ḥadīth	That which deprives a servant of reward and leads him to object to divine decree is:	[a] Pain. [b] Supplication for relief. [c] Displeasure and impatience.	c
‘Aqīdah	Who are the Nāṣibah?	[a] Those who slander Ahl al-Bayt. [b] Those who love Ahl al-Bayt. [c] Those who exaggerate concerning Ahl al-Bayt.	a
Fiqh	The expiation for intercourse during ‘Umrah is:	[a] A she-camel. [b] A sheep. [c] Feeding six needy people.	b
Sīrah	The camel complained to the Prophet (may Allah’s ṣalāh and abundant salām be upon him) that its owner:	[a] Beats it. [b] Starves it. [c] Will slaughter it.	b
Ṣaḥābah	The disability with which ‘Amr ibn al-Jamūḥ (may Allah be pleased with him) was tested was:	[a] Blindness. [b] Deafness. [c] Severe lameness.	c



Week fifty-one

To access the audio version:
On the *Daily Modules channel* from *al-Mawārid al-‘Ilmiyyah*:

YouTube

Telegram

SoundCloud

Sunday: Tafsīr Module – Āyat al-Kursī

{Allah – there is no deity worthy of worship except Him, the Ever-Living, the Sustainer of all that exists. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is in the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass nothing of His knowledge except what He wills. His Kursī extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.}

❖ Its Virtue:

Numerous aḥādīth have come regarding the virtue of Āyat al-Kursī, encouraging its recitation and making it part of one's daily routine in the morning, evening, before sleep, and after the prescribed prayers. Among them:

- On the authority of Ubayy ibn Ka'b (may Allah be pleased with him), that the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: "**O Abū al-Mundhir, do you know which verse from the Book of Allah that you have is the greatest?**" He said: I replied, "Allah – there is no deity worthy of worship except Him, the Ever-Living, the Sustainer of all that exists." He struck my chest and said: "**Congratulations on your knowledge, O Abū al-Mundhir.**"¹
- In Ṣaḥīḥ al-Bukhārī from the narration of Abū Hurayrah (may Allah be pleased with him), it is indicated that whoever recites it before going to bed will remain under Allah's protection, and no devil will approach him until morning.²

❖ Difficult Words Explained:

Arabic Transliteration	Meaning
الْقَيُّومُ al-Qayyūm	The One who sustains and manages the affairs of His creation
سِنَةٌ Sinah	Drowsiness
كُرْسِيُّهُ Kursī	The place of the Lord's Feet, exalted by He
يَأْتِيهِمْ بِأَثْقَالٍ Ya'ūduhu	To burden or weigh heavily upon; to tire

❖ Overall Meaning:

Āyat al-Kursī is the greatest and most noble verse in the Qur'ān due to its encompassing meanings of Allah's Lordship, Oneness, Names, Attributes, Majesty, and Grandeur.

¹ Muslim (810).

² Al-Bukhārī mu'allaq (2311).



Allah informs us that He alone is worthy of worship, possessing perfect life that is never preceded by non-existence nor followed by death, and absolute sustenance over all creation. From His perfection is that He neither slumbers nor sleeps. To Him belongs all that is in the heavens and the earth – in creation, ownership, provision, and governance. Everything besides Him is created, owned, and managed, unable to possess or control even an atom's weight.

None can intercede with Him except with His permission. His knowledge is complete and all-encompassing of His creation, covering their past, present, and future, while His servants know nothing except what He allows them. His Kursī extends over the heavens and the earth – despite their vastness – and preserving them does not tire Him. He is the Most High, above His creation, exalted in His Attributes, Great in His dominion, Majesty, and Sovereignty.

❖ **Benefits from the Verse:**

1. Āyat al-Kursī contains eighteen Names of Allah, both explicit and implicit.
2. It highlights the vastness of Allah's knowledge, His complete power, His encompassing care for His creation, and that preserving the heavens and the earth does not fatigue Him.

Monday: Ḥadīth Module – The Obligation of Lowering the Gaze

On the authority of Jarīr ibn ‘Abd Allāh (may Allah be pleased with him) who said: I asked the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) about the sudden glance, and he said: **"Turn away your gaze."** ¹

❖ Explanation:

The servant in this world is exposed to many trials, among them the trials of doubts and of desires. One of the greatest of the trials of desires is the temptation of men towards women and women towards men.

The gateway to falling into this temptation is letting the gaze roam freely. For this reason, Allah, Exalted be He, commanded the believing men and believing women to lower their gazes, making it a means of purifying and cleansing the heart. Allah says: **{Tell the believing men to lower their gaze and guard their private parts; that is purer for them. Indeed, Allah is All-Aware of what they do. And tell the believing women to lower their gaze and guard their private parts.}** ²

The glance may sometimes occur unintentionally – this is what the ḥadīth refers to as the “sudden glance.” In this case, one must immediately turn away without persisting or continuing in it.

❖ Benefits from the Ḥadīth:

1. The importance of returning to the scholars and asking them about matters that are unclear.
2. The prohibition of letting the gaze wander freely was well established among the Companions, which is why Jarīr asked about what happens unintentionally.
3. The sin becomes greater if the gaze involves spying or peeking secretly.
4. Lowering the gaze is a noble act of worship for which one is rewarded, as it is obedience to the Sharī‘ah.
5. Lowering the gaze is a sign of purity of soul, good character, and trustworthiness.
6. A glance at something forbidden without intention carries no sin, but one must immediately avert the gaze and not persist.
7. The command to lower the gaze includes lowering it from prohibited images shown on television, mobile devices, newspapers, and other media.
8. This ḥadīth demonstrates the principle of blocking the means (sadd al-dharā’i‘), since both gazing and seclusion were prohibited as a safeguard against falling into fornication.

¹ Narrated by Muslim (2159).

² [Al-Nūr: 30–31].



Tuesday: ‘Aqīdah Module – The Virtue of the Companions and What Must Be Believed Regarding Them

❖ The Belief of Ahl al-Sunnah wa-al-Jamā‘ah Regarding the Companions:

A Companion is: one who met the Prophet (may Allah’s ṣalāh and abundant salām be upon him) while believing in him, and died upon that faith.

The creed of Ahl al-Sunnah wa-al-Jamā‘ah regarding the Companions is that they are the best of this Ummah and the best of all generations, due to their precedence and their unique distinction of accompanying the Prophet (may Allah’s ṣalāh and abundant salām be upon him), striving in jihād with him, carrying the Sharī‘ah from him, and conveying it to those after them.

Thus, Ahl al-Sunnah love the Companions, honor them, and return to their statements and understanding in comprehending the texts of the religion. They are the best of people, the closest to the pure spring of Prophethood, and the most knowledgeable of the intent of Allah and His Messenger.

❖ The Virtue of the Companions:

Allah, Exalted be He, praised the Companions in His Noble Book, saying: **{Muḥammad is the Messenger of Allah, and those who are with him are severe against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is like a seed that produces its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers – so that He may enrage by them the disbelievers. Allah has promised those among them who believe and do righteous deeds forgiveness and a great reward.}**¹

And He says: **{And the foremost to embrace Islam of the Muhājirūn and the Anṣār, and also those who followed them in righteousness – Allah is pleased with them, and they are pleased with Him. And He has prepared for them Gardens under which rivers flow, to abide therein forever. That is the supreme success.}**²

In these verses are numerous attributes of praise for the Companions: describing them with mutual mercy and severity against disbelievers, abundant bowing and prostration, purity of intention and heart, that they are recognized by the marks of obedience and faith, and that Allah chose them for the companionship of His Prophet in order to enrage His enemies. He especially honored the Muhājirūn and the Anṣār with greater virtue and distinction, describing them with precedence in good, declaring His pleasure with them, and promising them eternal Gardens.

¹ [Al-Fath: 29].

² [Al-Tawbah: 100].

In the Sunnah, it is authentically established that the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) praised the Companions and preferred them over all other people, and that Allah will reward them for their goodness in a way He will not reward others. He said: **"The best of people are my generation..."** ¹

And he said: **"Do not revile my Companions. For by the One in Whose Hand is my soul, if one of you were to spend the like of Mount Uḥud in gold, it would not equal a mudd of what they spent, nor half of it."** ²

And when he mentioned the splitting of the Ummah into seventy-three sects, all of them in the Fire except one, and they asked him about the saved group, he said: **"They are those who are upon what I and my Companions are upon today."** ³

These are some of their general virtues. There are also specific virtues for some, depending on precedence in Islam, jihād, and hijrah – such as the virtues of the four Rightly Guided Caliphs, then the rest of the ten promised Paradise, then the people of Badr, and the people of the pledge of Riḍwān.

¹ Narrated by al-Bukhārī (6429).

² Narrated by al-Bukhārī (3673) and Muslim (2540).

³ Narrated by al-Tirmidhī (2641).



Wednesday: Fiqh Module – The Acts of Ḥajj and ‘Umrah

The acts of Ḥajj and ‘Umrah are divided into: pillars, obligations, and recommended acts.

- **The pillars (arkān):** must all be fulfilled; the rite is invalid without them.
- **The obligations (wājibāt):** if one leaves any of them, it is compensated with a sacrificial animal.

❖ The Pillars of ‘Umrah (3):

1. Entering iḥrām.
2. Ṭawāf (circumambulation).
3. Sa‘y (between Ṣafā and Marwah).

❖ The Obligations of ‘Umrah (2):

1. Entering iḥrām from the designated mīqāt.
2. Shaving or shortening the hair.

❖ The Pillars of Ḥajj (4):

1. **Iḥrām** – the intention of entering into the rite. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: "**Indeed, deeds are by intentions, and every man shall have only that which he intended.**" ¹
2. **Standing at ‘Arafah** on the 9th of Dhū al-Ḥijjah. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: "**Ḥajj is ‘Arafah.**" ²
3. **Ṭawāf al-Ifāḍah** on the 10th of Dhū al-Ḥijjah, as Allah says: **{And let them perform the ṭawāf around the Ancient House.}** ³
4. **Sa‘y between Ṣafā and Marwah**, as the Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: "**Perform sa‘y, for indeed Allah has prescribed sa‘y upon you.**" ⁴

❖ The Obligations of Ḥajj:

1. Entering iḥrām from the mīqāt.
2. Remaining at ‘Arafah until sunset.
3. Spending the night at Muzdalifah on the night of the 10th.

¹ Narrated by al-Bukhārī (1) and Muslim (1907).

² Narrated by Abū Dāwūd (1949).

³ [Al-Ḥajj: 29].

⁴ Narrated by Aḥmad (27407).

4. Spending the nights at Minā during the Days of Tashrīq.
5. Stoning the Jamarāt: Jamrat al-‘Aqabah on the day of ‘Īd, and the three Jamarāt during the Days of Tashrīq.
6. Shaving or shortening the hair; for women, shortening a fingertip’s length.
7. Ṭawāf al-Wadā‘ (farewell circumambulation).

Whoever leaves an obligation must compensate with a sacrificial animal – a sheep, or one-seventh of a camel or cow – slaughtered in Makkah and distributed among the poor of the Ḥaram. Ibn ‘Abbās (may Allah be pleased with them both) said:

"Whoever forgets any part of his rite, or leaves it, then let him offer a sacrifice." ¹

❖ Recommended Acts (Sunan and Mustahabbāt):

These complete the reward of the pilgrim by following the example of the Prophet (may Allah’s ṣalāh and abundant salām be upon him). They include:

- Spending the night at Minā on the 8th of Dhū al-Ḥijjah.
- Ṭawāf al-Qudūm (arrival circumambulation).
- Saying the transmitted adhkār and supplications.
- Making talbiyah from the beginning of iḥrām until stoning Jamrat al-‘Aqabah (for Ḥajj), and in ‘Umrah until ṭawāf.

¹ Narrated by Mālik (1258).



Thursday: Sīrah Module – Signs of His Prophethood (may Allah’s ṣalāh and abundant salām be upon him)

❖ The Submission of Trees:

On the authority of Jābir (may Allah be pleased with him), he said: “We travelled with the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) until we reached a spacious valley. The Messenger of Allah went to relieve himself, and I followed him with a vessel of water. He looked around but found nothing to shield himself. Then he saw two trees at the edge of the valley. He went to one of them, took hold of one of its branches and said: **‘Come to me by the permission of Allah.’** So, it moved with him like a camel led by its halter, until he came to the other tree. He took hold of one of its branches and said: **‘Come to me by the permission of Allah.’** So, it moved likewise with him until, when he stood halfway between them, he joined them together and said: **‘Join together upon me, by the permission of Allah.’** So, they were joined. I sat speaking to myself, then glanced and saw the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) returning, and the two trees had separated, each standing upon its root.”¹

❖ The Greeting of a Stone:

On the authority of Jābir ibn Samurah (may Allah be pleased with him), he said: **“The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: ‘Indeed, I know a stone in Makkah that used to greet me before I was sent [as a Prophet]. Indeed, I know it now.’”**²

Al-Nawawī said: “As Allah the Exalted says: **{And there is not a thing except that it glorifies Him with His praise, but you do not understand their glorification}**³. Just as the dry trunk moaned, the pebbles glorified, and the stone fled with the garment of Mūsā (peace be upon him), so everything glorifies Allah in reality according to its state, but we do not comprehend it.”⁴

¹ Narrated by Muslim (3012).

² Narrated by Muslim (2277).

³ [Al-Isrā’: 44].

⁴ Sharḥ Ṣaḥīḥ Muslim, Al-Nawawī (9/140).

Saturday: Ṣaḥābah Module – ‘Amr ibn al-‘Āṣ (may Allah be pleased with him)

❖ His Name and Birth:

He is ‘Amr ibn al-‘Āṣ ibn Wā’il ibn Hāshim al-Sahmī.
He was born in Makkah, in the year 47 before Hijrah.

❖ His Life and Virtues:

He (may Allah be pleased with him) was dark-eyed, bright-faced, with a thick beard, broad shoulders, and large hands and feet. He would dye his hair.

He was among the knights of Quraysh and their champions in the Jāhiliyyah, counted as one of the remarkable men of his era in intelligence, eloquence, courage, firmness, and skill in warfare. He was also a poet of fine expression; much poetry being preserved from him.¹

He migrated to the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) as a Muslim in the beginning of the 8th year after Hijrah, accompanied by Khālid ibn al-Walīd and ‘Uthmān ibn Ṭalḥah. The Prophet rejoiced at their arrival and Islam.² From the time he accepted Islam, his heart was filled with love and reverence for the Prophet.

He (may Allah be pleased with him) said: “By Allah, I was the most shy of people before the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him). I never filled my eyes with looking at him, nor conversed with him as I wished, until he passed to Allah—out of modesty before him.”³

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) praised him and bore witness to his faith, saying: “**The two sons of al-‘Āṣ are believers: ‘Amr and Hishām.**”⁴

The Prophet appointed him as the commander of the expedition of Dhāt al-Salāsīl, in which were Abū Bakr and ‘Umar, in Jumādā al-Ākhirah of the 8th year. He (may Allah be pleased with him) said: “The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) summoned me, saying: Take your clothes and weapon and come to me. I went to him while he was performing ablution. He raised his gaze to me and lowered it, then said: **‘I intend to appoint you as commander of an army, and may Allah safeguard you and grant you spoils, and I desire good wealth for you’.** I said: O Messenger of Allah, I did not accept Islam for the sake of wealth, but I accepted Islam out of desire for Islam, and to be with the Messenger of Allah. He replied: **‘O ‘Amr, how excellent is good wealth for a righteous man.’**⁵

¹ Siyar A’lām al-Nubalā’ (3/55).

² Siyar A’lām al-Nubalā’ (3/55).

³ Narrated by Muslim (121).

⁴ Narrated by al-Nasā’ī in al-Sunan al-Kubrā (8300).

⁵ Narrated by al-Bukhārī (3662) and Muslim (2384). See also al-Bukhārī in al-Adab al-Mufrad (299).



In Ramaḍān, the Prophet sent him with a detachment to demolish the idol Suwā'. In Dhū al-Ḥijjah, he sent him with a letter to the two kings of 'Umān, inviting them to Islam. After they accepted Islam, the Prophet appointed him as the collector of zakāh there, where he remained for two years until the Prophet's passing.

During the caliphate of Abū Bakr, 'Amr was a commander in the wars of apostasy, and the leader in the conquest of Palestine with six thousand fighters, commanding the right flank in the battle of al-Yarmūk.

In the caliphate of 'Umar ibn al-Khaṭṭāb, he participated in the conquest of Damascus and Bayt al-Maqdis, met Khālīd ibn al-Walīd in the battle of Ajnādayn, and was dispatched by Abū 'Ubaydah to negotiate the surrender of Aleppo and Antioch.

When Abū 'Ubaydah died in the plague of 'Amwās, he appointed 'Amr as governor over Palestine, Jordan, and the rest of al-Shām.

In 20 AH, 'Amr proposed to 'Umar the conquest of Egypt. He led the conquest and became its first Muslim governor. He founded Fuṣṭāṭ and built its first masjid, later known by his name.

In the caliphate of 'Uthmān, he conquered Alexandria in 21 AH, then Tripoli in 24 AH.

❖ His Death:

He (may Allah be pleased with him) died in Egypt, on the night of 'Īd al-Fiṭr in 43 AH, at the age of 88.

Knowledge Test – Week 51

Module	Question	Options	Correct Answer
Tafsīr	What is the meaning of 'ya'ūdhu'?	[a] To carry and find it difficult. [b] To harm him. [c] To make him forget.	a
Ḥadīth	The gateway to falling into trials of desires is:	[a] Excessive eating. [b] Excessive sleep. [c] Unrestrained gaze.	c
'Aqīdah	Who are the best of this Ummah and its finest generation?	[a] The Mujāhidūn (fighters). [b] The Companions (Ṣaḥābah). [c] The scholars.	b
Fiqh	From the obligations of Ḥajj is:	[a] Entering iḥrām from the mīqāt. [b] Spending the night in Minā on the 8th day. [c] Ṭawāf al-quḍūm (arrival circumambulation).	a
Sīrah	From the signs of the Prophethood of our Prophet Muḥammad (may Allah's ṣalāh and abundant salām be upon him) is:	[a] Mountains speaking to him. [b] Winds being subdued for him. [c] The stone greeting him.	c
Ṣaḥābah	From the lands that 'Amr ibn al-'Āṣ (may Allah be pleased with him) conquered is:	[a] The Romans. [b] Egypt. [c] Constantinople.	b



Week fifty-two

To access the audio version:
On the *Daily Modules channel* from *al-Mawārid al-‘Ilmiyyah*:

YouTube

Telegram

SoundCloud

Sunday: Tafsīr Module – The Closing Verses of Al-Baqarah

{The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah, His angels, His books, and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [Grant us] Your forgiveness, our Lord. And to You is the [final] destination." * Allah does not burden a soul beyond its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we forget or make a mistake. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our Protector, so give us victory over the disbelieving people."}

❖ Reason for Revelation:

When Allah revealed: {**And whether you disclose what is within yourselves or conceal it, Allah will bring you to account for it...**}¹, this weighed heavily upon the Companions. They said: "O Messenger of Allah, we have been charged with deeds we can bear: prayer, fasting, jihād, charity. But this verse has been revealed to you, and we cannot endure it!" The Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: "**Do you wish to say as the People of the Two Scriptures before you said: We hear and disobey? Rather say: We hear and we obey. Your forgiveness, our Lord, and to You is the return.**" So, they said it, and when they recited it, their tongues submitted to it. Then Allah revealed afterwards: {**The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers...**}. When they did so, Allah revealed: [Allah does not burden a soul beyond its capacity... **Our Lord, do not impose blame upon us if we forget or make a mistake**], and Allah said: "**I have done so.**"²

❖ Virtue of the Verses:

On the authority of Ibn 'Abbās (may Allah be pleased with them both), he said: While Jibrīl was sitting with the Prophet (may Allah's ṣalāh and abundant salām be upon him), he heard a creaking sound above him, so he raised his head and said: "This is a gate from the heaven that has opened today; it has never been opened before today." An angel descended from it and said: "Rejoice with two lights you have been given, which no Prophet before you was given: the Opening of the Book (al-Fātiḥah), and the concluding verses of Al-Baqarah. You will not recite a single letter of them except that it will be granted to you."³

Also, Abū Mas'ūd al-Badrī (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's ṣalāh and abundant salām be upon him) said: "**Whoever recites the last two verses of Al-Baqarah at night, they will suffice him.**"⁴

¹ [Al-Baqarah: 284].

² Narrated by Muslim (125).

³ Narrated by Muslim (806).

⁴ Narrated by al-Bukhārī (4008) and Muslim (807).



❖ **Overall Meaning:**

These verses declare the faith of the Messenger (may Allah’s ṣalāh and abundant salām be upon him) and the believers in Allah, His angels, His books, and His messengers, alongside their submission, obedience, and plea for forgiveness. Faith in Allah entails belief in everything He has informed of Himself and what His messengers have conveyed of His attributes of majesty and perfection. Faith in the angels entails belief in their names, attributes, and functions. Faith in the messengers and the scriptures entails belief in all they reported of the unseen, commands, and prohibitions.

The believers make no distinction between the messengers, but affirm their unity in calling to the worship of Allah alone. They say: “We hear and we obey. Your forgiveness, our Lord, and to You is the return.”

Allah then clarifies that His religion is ease, not hardship. He does not burden a soul beyond its capacity. Each person will be recompensed for what he earned of good or evil. The believers’ supplication then comes: seeking pardon, forgiveness, mercy, and victory over disbelievers.

❖ **Benefits from the Verses:**

1. Affirmation of the pillars of faith and their foundations.
2. Faith leads to submission and obedience; hence the verses begin with belief and end with “We hear and we obey.”
3. Allah’s mercy to His servants: He does not burden them beyond their capacity.
4. Recognition of human weakness, forgetfulness, and error, hence the need for supplication for pardon and forgiveness.

Monday: Ḥadīth Module – Mention of Some Beneficial Supplications

On the authority of Ibn ‘Umar (may Allah be pleased with them both), who said:

The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) never neglected these words when he entered the morning or the evening: **"O Allah, I ask You for well-being in this world and the Hereafter. O Allah, I ask You for pardon and well-being in my religion, my worldly affairs, my family, and my wealth. O Allah, conceal my faults and grant me safety from my fears. O Allah, protect me from before me, from behind me, from my right, from my left, and from above me, and I seek refuge in Your greatness from being swallowed up from beneath me."**¹

❖ Explanation:

The Prophet (may Allah’s ṣalāh and abundant salām be upon him) was frequent in supplication to his Lord, humbled before Him. In this ḥadīth we learn that he had supplications he never left, whether in the evening (at the time of nightfall) or in the morning (at daybreak). Among them:

- “O Allah, I ask You for well-being”: i.e., safety and deliverance.
- “O Allah, I ask You for pardon”: i.e., forgiveness and absolution, in my religion and worldly affairs, my family (wives, children, relatives), and my wealth (including livelihood and trade).
- “O Allah, conceal my faults”: i.e., protect me from disgrace or exposure.
- “And grant me safety from my fears”: i.e., calm me and protect me from whatever causes me fear or terror. The plural “fears” indicates their abundance.
- “O Allah, protect me from before me, from behind me, from my right, from my left, and from above me”: i.e., from every direction of harm.
- “And I seek refuge in Your greatness from being swallowed up from beneath me”: i.e., from being destroyed or made to perish by the earth.

❖ Benefits from the Ḥadīth:

1. The importance of morning and evening adhkār, which protect the Muslim from evils and devils.
2. The obligation of relying upon Allah and entrusting all affairs to Him.
3. The necessity of asking Allah to conceal one’s faults and protect from disgrace.
4. Mentioning Allah’s Name and supplicating to Him is a cure for fear, grief, and anxiety.

¹ Narrated by Abū Dāwūd (5074).



Tuesday: ‘Aqīdah Module – The Creed of Ahl al-Sunnah Regarding the Disputes Among the Companions

Ahl al-Sunnah wa-al-Jamā‘ah hold a balanced position regarding what occurred of disputes between some of the Companions. Their stance can be summarized in the following points:

1. They refrain from speaking about what occurred between the Companions and avoid delving into such matters, for silence is the path of safety in such issues. This is in accordance with the saying of Allah, Exalted be He: **{And those who came after them say: Our Lord, forgive us and our brothers who preceded us in faith, and put not in our hearts any rancor toward those who believe. Our Lord, indeed You are Kind and Merciful.}** ¹
2. They examine carefully the reports narrated about those events, since many of them are fabrications invented by the enemies of the Companions to tarnish their reputation. Others have been altered, exaggerated, or distorted from their correct form.
3. They recognize that what is authentically reported—and it is little—they are excused therein: for they were either mujtahidūn who were correct, and thus they have two rewards, or mujtahidūn who erred, and thus they still have one reward. This is based on the saying of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him): **"When a judge strives to make ijtihād and is correct, he will have two rewards; but if he strives and errs, he will still have one reward."** ²
4. They affirm that the Companions were human beings, not infallible. Mistakes could occur from some of them. However, their mistakes are erased by numerous expiations: repentance, their striving in jihād, and their precedence in virtue and good deeds. Allah, Exalted be He, says: **{Indeed, good deeds do away with misdeeds.}** ³

Therefore, it is not permissible to use their mistakes as a means to belittle them or to attack them. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **"Do not revile my Companions. For by the One in Whose Hand is my soul, if one of you were to spend in charity the like of Mount Uḥud in gold, it would not equal a mudd (handful) of what they spent, nor even half of it."** ⁴

¹ [Al-Ḥashr: 10].

² Narrated by al-Bukhārī (7352) and Muslim (1716).

³ [Hūd: 114].

⁴ Narrated by al-Bukhārī (3673) and Muslim (2540).

Wednesday: Fiqh Module – Rulings of Ṭawāf and Sa‘y

❖ Conditions of Ṭawāf:

1. Purification from both minor and major impurity, and being free of physical filth.
2. Covering the ‘awrah (private area). If one performs ṭawāf without covering it, his ṭawāf is invalid.
3. Starting ṭawāf from the Black Stone and ending at it.
4. Keeping the Ka‘bah on one’s left side during ṭawāf.
5. Performing ṭawāf outside the Ka‘bah. If one performs it inside the Ka‘bah or inside al-Ḥijr, it is invalid since al-Ḥijr is part of the Ka‘bah.
6. Completing seven full circuits; it is invalid with fewer.
7. Maintaining continuity and order between the circuits of ṭawāf, though a short break for prayer or the like does not harm it.
8. Walking during ṭawāf if one is able.

❖ Recommended Acts (Sunan) of Ṭawāf:

1. Touching the Black Stone and kissing it at the start of each circuit if possible. Otherwise, one may touch it and kiss his hand, and if unable, he points toward it and says takbīr.
2. Saying at the beginning of ṭawāf: “In the name of Allah, Allah is the Greatest. O Allah, with faith in You, and belief in Your Book, and fulfillment of Your covenant, and following the Sunnah of Your Prophet Muḥammad (may Allah’s ṣalāh and abundant salām be upon him).”¹
3. Saying between the Yemeni Corner and the Black Stone: **{Our Lord, grant us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.}**²
4. Performing idṭībā‘ (uncovering the right shoulder), which is done by placing the middle of the garment under the right arm and its ends over the left shoulder. This applies only to Ṭawāf al-Qudūm and the ‘Umrah ṭawāf, not Ṭawāf al-Ifāḍah or Ṭawāf al-Wadā‘.
5. Raml (brisk walking with short steps) in the first three circuits of Ṭawāf al-Qudūm and ‘Umrah. It is Sunnah for men only, not for women, and should not cause harm to others.
6. Touching the Yemeni Corner by hand without kissing it. If unable to touch it, one should not gesture to it.
7. Praying two rak‘ahs after ṭawāf behind Maqām Ibrāhīm if possible, or elsewhere in the mosque.
8. Returning to the Black Stone after the two rak‘ahs to touch it again if possible.

¹ Narrated by al-Ṭabarānī (1/157) and al-Bayhaqī (5/79).

² Narrated by Abū Dāwūd (1892).



❖ **Conditions of Sa‘y:**

1. Performing sa‘y after ṭawāf.
2. Observing the order, beginning at al-Şafā and ending at al-Marwah.
3. Completing seven full circuits.
4. Covering the entire distance between al-Şafā and al-Marwah; shortening it is invalid.
5. Continuity between the circuits of sa‘y, with a short break being permissible.
6. Walking during sa‘y if one is able.

❖ **Recommended Acts (Sunan) of Sa‘y:**

1. Exiting to al-Şafā from its designated gate.
2. Performing sa‘y immediately after ṭawāf.
3. Being in a state of purity from minor and major impurity.
4. Climbing al-Şafā and al-Marwah upon reaching them.
5. Facing the qiblah on al-Şafā and al-Marwah, making du‘ā’, takbīr, and tahlīl, and reciting the supplications that are reported.
6. Running briskly between the two green markers, which is Sunnah for men only, not for women, as modesty is required from them.

The evidence for all these is the statement of the Prophet (may Allah’s ṣalāh and abundant salām be upon him): **“Take your rituals from me.”**¹

¹ Narrated by Muslim (2/943).

Thursday: Sīrah Module – Signs of His Prophethood (may Allah’s ṣalāh and abundant salām be upon him)

❖ The speaking of Food to Him:

On the authority of ‘Amr, from Abū Salamah, who said: The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) used to accept gifts but not eat from charity. A Jewish woman once gifted him a roasted sheep in which she had put poison. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) ate from it, and the people ate as well. Then he said: **“Lift your hands, for it has informed me that it is poisoned.”** Bishr ibn al-Barā’ ibn Ma’rūr al-Anṣārī then died from it. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) sent for the Jewish woman and asked: **“What made you do what you did?”** She said: “If you were a Prophet, then what I did would not harm you, and if you were a king, I would relieve the people of you.” So, the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) ordered that she be executed. Later, during his illness before death, he said: **“I still feel the pain from the morsel I ate at Khaybar!”**¹

❖ Water Gushing from His Fingers:

On the authority of Jābir (may Allah be pleased with him) who said: On the day of al-Ḥudaybiyyah, the people became thirsty, and in front of the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) was a small water-skin (rakwah). He performed wuḍū’ from it, then the people came towards him. The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) said: **“What is the matter with you?”** They said: “O Messenger of Allah, we have no water to perform wuḍū’ with or to drink, except what is in front of you.” So, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) placed his hand in the water-skin, and water began gushing forth from between his fingers like springs. Jābir said: “We drank and performed wuḍū’ from it.” I said to Jābir: “How many were you that day?” He said: “If we had been one hundred thousand, it would have sufficed us. We were fifteen hundred.”²

The word (rakwah) refers to a small leather vessel from which water is drunk.

¹ Narrated by Abū Dāwūd (4512).

² Narrated by al-Bukhārī (4152) and Muslim (1856).



Saturday: Ṣaḥābah Module – Mus‘ab ibn ‘Umayr (may Allah be pleased with him)

❖ His Name and Birth:

He is Mus‘ab ibn ‘Umayr ibn Hāshim ibn ‘Abd Manāf al-Qurashī al-Badrī, whose kunyah was Abū ‘Abd Allāh.

He was born in Makkah in the year 42 before the Hijrah, and was raised there.

❖ His Life and Virtues:

Mus‘ab (may Allah be pleased with him) was raised under wealthy parents, enjoying luxury and affluence. In his early youth, he lived like a prince, pampered and spoiled, wearing the finest and most expensive clothes, perfumed with the best fragrances. Makkah had not known anyone like him in youth, beauty, wealth, and elegance.

When he learned of the call of the Prophet (may Allah’s ṣalāh and abundant salām be upon him), his worldly comforts did not prevent him from accepting the truth. He did not let the delights of this life deter him from seeking the delights of the Hereafter. He immediately embraced Islam secretly in the house of al-Arḡam.

When his people found out about his Islam, they imprisoned and tortured him. Sa‘d ibn Mālik (may Allah be pleased with him) said: “I once saw him when his skin was peeling off like the shedding of a snake’s skin. I saw him in such hardship that he could not even walk, so we would take a bow and carry him on our shoulders.”¹

He remained imprisoned until he migrated with the other Companions (may Allah be pleased with them) to Abyssinia. Later, he migrated to Madinah after the First Pledge of al-‘Aqabah, as the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) sent him with the twelve leaders of the pledge to teach the people of Madinah the Qur’an and the teachings of Islam. Thus, he became the first ambassador in Islam. He later returned to Makkah for the Second Pledge of al-‘Aqabah, and through him Sa‘d ibn Mu‘ādh and Usayd ibn Ḥuḍayr embraced Islam.

Mus‘ab (may Allah be pleased with him) fought in the Battle of Uḥud, where he displayed great courage. He carried the standard of the Muslims, defended the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) against the attack of Ubayy ibn Khalaf, and sacrificed himself. During the battle, Ibn Qamī‘ah al-Laythī struck him, cutting off his right hand, so Mus‘ab held the banner with his left. Ibn Qamī‘ah cut that off as well, so Mus‘ab pressed the banner against his chest with the remainder of his arms until he was struck in his chest and martyred (may Allah be pleased with him).

When the Prophet (may Allah’s ṣalāh and abundant salām be upon him) passed by his body after Uḥud, he stood and prayed for him, then recited: **{Among the believers are men who have been true to their covenant with Allah. Some of them fulfilled their vow and were martyred, while others are waiting. But they have never changed in the least.}**²

Mus‘ab left behind no wealth or possessions except for a single piece of cloth. When they tried to shroud him with it, if they covered his head his feet were exposed, and if they covered his feet his head was exposed. The Prophet (may Allah’s ṣalāh and abundant salām be upon him) said: **“Cover his head and place idhkhir (a type of grass) over his feet.”**³

Khabbāb (may Allah be pleased with him) said: “We migrated with the Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him), seeking the pleasure of Allah alone. Our reward was upon Allah. Among us were those who passed away without tasting any of their reward in this life, among them Mus‘ab ibn ‘Umayr.”⁴

❖ His Death:

He was martyred in the Battle of Uḥud in the third year after the Hijrah at the age of 40.

¹ Siyar A‘lām al-Nubalā’ (1/148).

² [Al-Aḥzāb: 23]; Tārīkh al-Islām 2/207.

³ Narrated by Al-Bukhārī (4047).

⁴ Narrated by Al-Bukhārī (1286), Muslim (940).



Knowledge Test – Week 52

Module	Question	Options	Correct Answer
Tafsīr	When the verse {And whether you disclose what is within yourselves or conceal it, Allah will bring you to account for it...} was revealed, the Prophet (may Allah’s ṣalāh and abundant salām be upon him) commanded his Companions to say:	[a] We believe in Allah alone. [b] We hear and we obey. [c] Upon Allah we rely.	b
Ḥadīth	The Messenger of Allah (may Allah’s ṣalāh and abundant salām be upon him) used to preserve the saying: “O Allah, I ask You for well-being in this world and the Hereafter. O Allah, I ask You for pardon and well-being in my religion, my worldly affairs...” when:	[a] In the morning and in the evening. [b] After every prayer. [c] When setting out for travel.	a
‘Aqīdah	What is the methodology of Ahl al-Sunnah concerning the disputes that occurred among the Companions?	[a] They study the issue objectively without emotions. [b] They refrain from speaking about what occurred among them. [c] They present the issue publicly to raise awareness.	b
Fiqh	From the Sunnan of Sa’y is:	[a] That it consists of seven rounds. [b] Continuity between the rounds of Sa’y. [c] That it is performed immediately after Ṭawāf.	c
Sīrah	The number of Companions who drank and performed wuḍū’ from the water that gushed between the fingers of the Prophet (may Allah’s ṣalāh and abundant salām be upon him) was:	[a] Nine hundred. [b] One thousand five hundred. [c] Three thousand.	b
Ṣaḥābah	Mus’ab ibn ‘Umayr (may Allah be pleased with him) was martyred at the hands of:	[a] Ibn Qamī’ah al-Laythī. [b] Wahshī ibn Ḥarb. [c] ‘Ikrimah ibn Abī Jahl.	a

The List of Knowledgeable Sources:

(1) Taysīr al-Karīm al-Mannān fī Tafsīr Kalām al-Raḥmān — Shaykh ‘Abd al-Raḥmān ibn Nāṣir al-Sa‘dī.
(2) Aysar al-Tafāsīr li-Kalām al-‘Alī al-Kabīr — Shaykh Abū Bakr al-Jazā‘irī.
(3) Al-Mukhtaṣar fī al-Tafsīr — Tafsīr Center for Qur’ānic Studies.
(4) Bahjat Qulūb al-Abrār wa-Qurrat ‘Uyūn al-Akhyār — Shaykh ‘Abd al-Raḥmān ibn Nāṣir al-Sa‘dī.
(5) Website: al-Durar al-Saniyyah — Shaykh ‘Alawī al-Saqqāf.
(6) Website: Mawsū‘at al-Aḥādīth al-Nabawīyyah.
(7) Sharḥ al-‘Aqīdah al-Wāsiṭiyyah — Shaykh Muḥammad ibn Ṣāliḥ al-‘Uthaymīn.
(8) Nūr al-Tawḥīd wa-Zulumāt al-Shirk fī Ḍaw’ al-Kitāb wa-l-Sunnah — Shaykh Dr. Sa‘īd ibn ‘Alī ibn Wahf al-Qaḥṭānī.
(9) Kitāb al-Tawḥīd — Shaykh Dr. Ṣāliḥ ibn Fawzān al-Fawzān.
(10) Al-Mulakhkhaṣ al-Fiqhī — Shaykh Dr. Ṣāliḥ ibn Fawzān al-Fawzān.
(11) Al-Fiqh al-Muyassar — Prof. Dr. ‘Abd Allāh ibn Muḥammad al-Ṭayyār, Prof. Dr. ‘Abd Allāh ibn Muḥammad al-Muṭlaq, Dr. Muḥammad ibn Ibrāhīm al-Mūsā.
(12) Mawsū‘at al-Fiqh al-Islāmī — Shaykh Muḥammad ibn Ibrāhīm ibn ‘Abd Allāh al-Tuwayjirī.
(13) Al-Fiqh al-Muyassar fī Ḍaw’ al-Kitāb wa-l-Sunnah — King Fahd Complex for the Printing of the Noble Qur’ān.
(14) Al-Sīrah al-Nabawīyyah — Abū Muḥammad ‘Abd al-Malik ibn Hishām al-Ḥimyarī.
(15) Al-Fuṣūl fī Sīrat al-Rasūl — Abū al-Fidā’ Ismā‘īl ibn ‘Umar ibn Kathīr al-Dimashqī.
(16) Al-Durūs al-Yawmiyyah fī Sīrat Khayr al-Bariyyah — Aḥmad al-‘Umrān.
(17) Al-Iṣābah fī Tamyiz al-Ṣaḥābah — al-Ḥāfiẓ Aḥmad ibn ‘Alī ibn Ḥajar al-‘Asqalānī.
(18) Siyar A‘lām al-Nubalā’ — Shams al-Dīn Muḥammad ibn Aḥmad ibn ‘Uthmān al-Dhahabī.
(19) Al-Bidāyah wa-l-Nihāyah — Abū al-Fidā’ Ismā‘īl ibn ‘Umar ibn Kathīr al-Dimashqī.
(20) Ṣifat al-Ṣafwah — Abū al-Faraj ‘Abd al-Raḥmān ibn ‘Alī ibn al-Jawzī.
(21) Tarājim Sayyidāt Bayt al-Nubuwwah — Dr. ‘Ā’ishah ‘Abd al-Raḥmān.



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