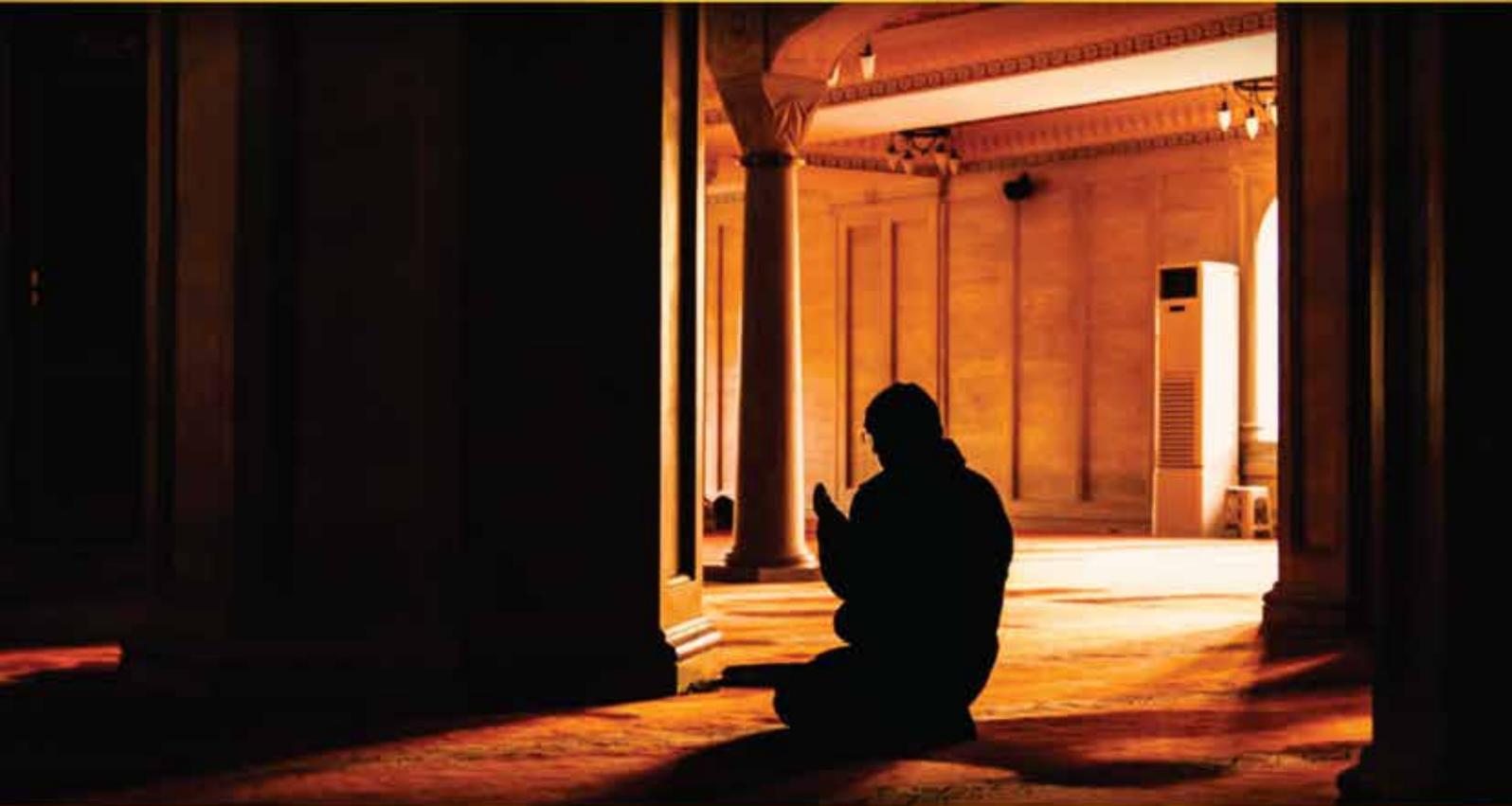


STUDY GUIDE

THE BOOK OF SUPPLICATION

Part 2



Shaikh Assim Al Hakeem

From The Series : The Book of Supplication

COURSE OUTLINE

COURSE TOPICS

1. Hudaah (Guidance)
2. Types of people with respect to guidance
3. Tuqaa (Piety)
4. 'Afaaf (Chastity)
5. Ghina (Wealth)
6. The Du'a which combines the goodness of this Duniya and the Hereafter
7. Seeking refuge against turmoil and being a source of joy for enemies
8. Supplication for the setting right the affairs of Duniya and Aakhirah
9. Al Hidaayah and As Sadaad
10. Seeking refuge in Allah from different forms of trials
11. The Du'a taught to the best man of this Ummah
12. Humility and simplicity of the Prophet (pbuh)
13. Things one must seek refuge in Allah (swt) from – I
14. Things one must seek refuge in Allah (swt) from – II

COURSE OBJECTIVES

1. Learning and understanding the etiquettes of Du'a
2. Various Du'as and Adhkaar to protect oneself from evil eye
3. Learning about the various things that one must seek refuge in Allah (swt) from

QUESTION & ANSWER BUCKET

TRANSCRIPTS

ASSESSMENT

Multiple Choice Questions

Match the Columns

True or False

COURSE DURATION

Video 2 hours 20 min

Study Guide 45 min

Assessment 10 min

Total Duration 3 hours 15 min

LESSON 1

**THE BOOK OF
SUPPLICATION
PART 7**





1

Hudaa (Guidance)



Abdullah bin Mas'ud (ra) reported:

“The Prophet (pbuh) used to supplicate: ‘O Allah! I beseech You for guidance, piety, chastity, and contentment.’”

Among the four important things that the Prophet (pbuh) asked of Allah (swt) are –

- i Hudaa (guidance)
- ii Tuqaa (piety)
- iii 'Afaaf (chastity)
- iv Ghina (contentment)





Hudaa (guidance) is divided into two types:

i **Guidance to see the truth**

This is shared by Muslims and non-Muslims alike. We see non-Muslims having the knowledge of the Qur'an and the Sunnah, but it is of no use to them because they do not accept the guidance.

It must be noted that this guidance is also bestowed upon the prophets, messengers, the Da'ees and the scholars to guide the people.





ii Guidance to believe and have the conviction to implement

This guidance is only possessed by Allah (swt) and no human can force another to accept the message he/she wishes to preach.

If Allah (swt) does not guide you, there is no other person or force that is capable of guiding you.

So, asking Allah (swt) for guidance is extremely important, and if neglected then one shall be left to go astray.





The Prophet (pbuh) would supplicate and ask Allah (swt) for guidance during his night prayer.



The Prophet (pbuh) said:

“O Allah, Lord of Jibreel, Mikaeel and Israfeel. Creator of the heavens and the earth, and the One who knows the unseen. It is You who judges between your servants in things that they have disputed upon. Guide me to the truth of whatever they have disputed upon with Your permission. It is You who guides whom You wish to the straight path.”



The Prophet (pbuh) would often supplicate to Allah (swt):

“O Ever Living One, O Eternal One, by Your mercy I call on You to set right all my affairs. Do not place me in charge of my soul even for the blinking of an eye (i.e., a moment).”



2

Types of people with respect to Guidance

Among the different types of people present in this world are:

- i** The best of people, those who are guided with knowledge and apply it in their lives.
- ii** Those who do the good deeds but without any proper guidance or knowledge. A lot of them are people who fall under the misguided and deviant sects.
- iii** Those who have the knowledge, but do not implement it. These are people similar to the hypocrites.
- iv** Those who are neither guided nor do they perform any good deeds. They are considered as the worst of people.





3

Tuqaa (Piety)

The Arabic word Tuqaa also known as Taqwa is translated as piety, which is to fear Allah (swt) and do what He has ordered you to do, and to abstain from what Allah (swt) prohibits you to do.



“Verily we have directed the People of the Book before you, and you (O Muslims) to fear Allah.”

Al Qur’an 4:99





The Prophet (pbuh) would always begin his speeches with the following verses –



“O you who believe! Fear Allah as He should be feared and die not except in a state of Islam.”

Al Qur’an 3:102



“O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women; - reverence Allah, through whom you demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you.”

Al Qur’an 4:1



"O you who believe! Fear Allah, and (always) say a word directed to the Right."

Al Qur'an 33:70

Which is also one of the reasons why jurors and scholars say that among the pillars of Friday speech is that you have to instruct the people to have Taqwa.

A problem often seen in the community is that people often fear Allah (swt) in front of others, but their actions and decisions taken when they are alone are what matters.





Once a man said to Abdullah ibn Umar (ra):

“O! Abdullah, by Allah, as long as you are living among us, the people are in good hands and Allah (swt) will protect us.” Ibn Umar replied, “Ittaqillah (fear Allah), do you know what your sibling does when he enters his room and locks the door? Do you?” The man says, “Allahu A’lam – Allah knows.” Ibn Umar (ra) replies, “When you don’t know about your brother’s actions, how can you talk about me, a total stranger to you?”



LESSON 2

THE BOOK OF
SUPPLICATION
PART 8





4

'Afaaf (Chastity)

Chastity is a general terminology mainly referring to preserving yourself from falling into fornication, adultery, or anything leading to it.

In fact, even looking, listening, touching or communicating with things leading to fornication or adultery is prohibited.

The Prophet (pbuh) said that the eyes commit the act of fornication, and their fornication is to look, the ears commit the act of fornication, and their fornication is to listen, etc.





“Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do.”

“And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof.”

Al Qur’an 24:30-31

Therefore, anything that leads to Haraam (prohibited), is Haraam. And this is why Allah (swt) forbade a man from being alone with a woman, or prohibited a woman from wearing perfume and coming out for non Mahrams because the Shaitaan comes through different ways and tactics, looking for ways to distract humans from the straight path and involve them in sin.

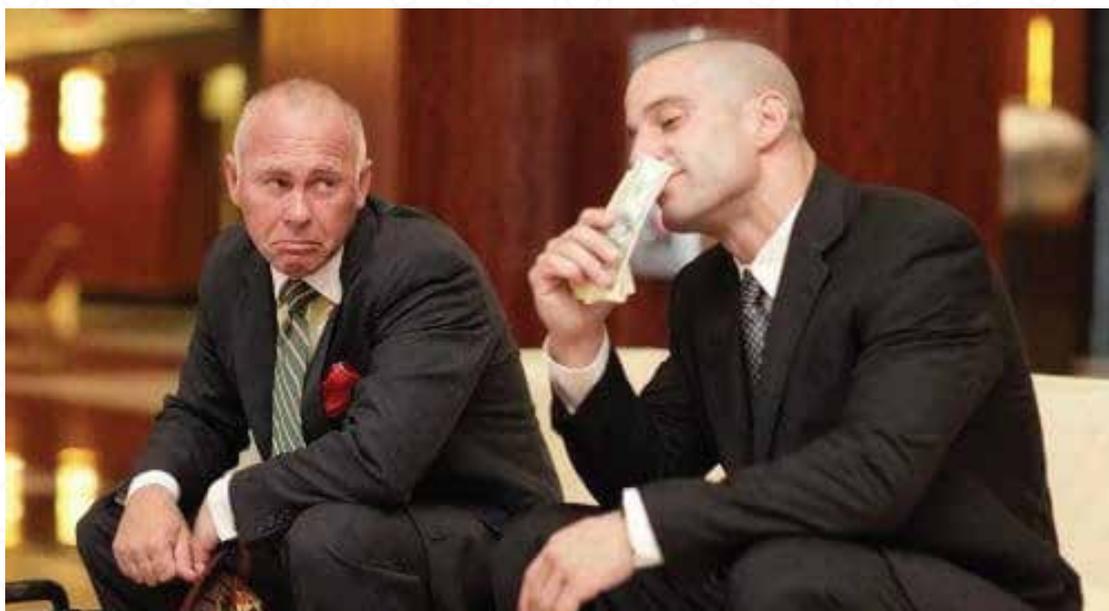


5

Ghina (Wealth)

Though 'Ghina' is an Arabic word that generally means wealth, it is referred to as contentment in this situation.

The true Ghina is contentment and happiness in what Allah (swt) has blessed you with, and not focussing on what others have and needing them.



The Prophet (pbuh) said:

"Wealth is not in having many possessions, but rather (true) wealth is feeling sufficiency and richness in the soul."

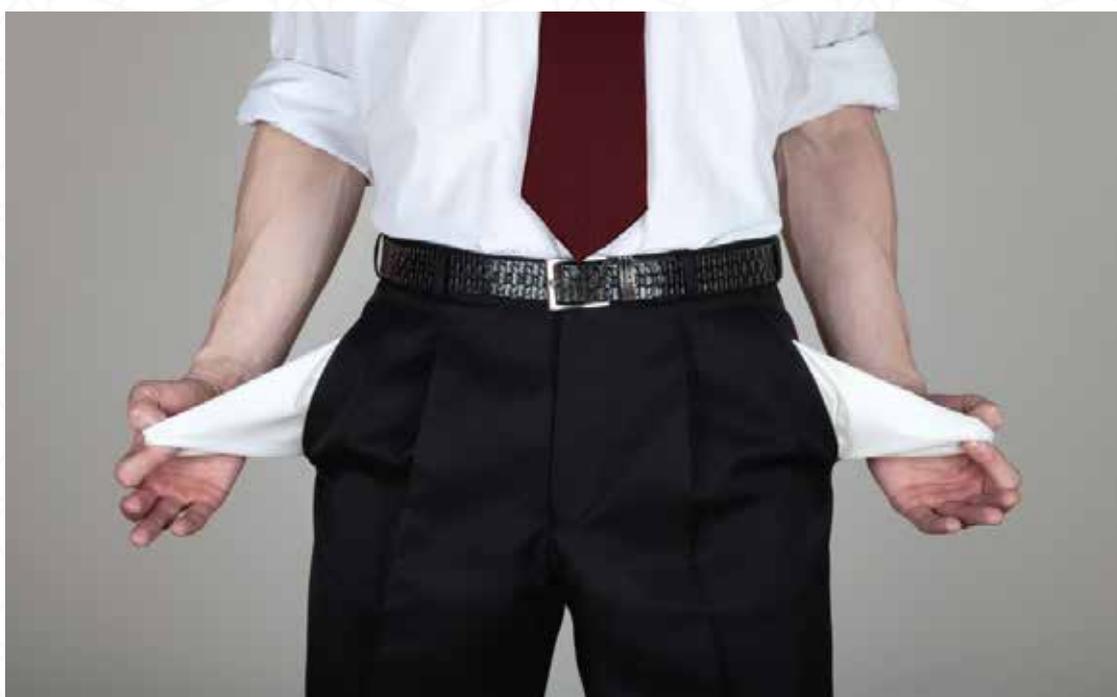


This is because the Prophet (pbuh) never asked Allah (swt) for wealth, but in fact he asked Him to make him self-sufficient and not needy of what is in people's hands, because when Allah (swt) gives you Ghina, you feel self-sufficient.

Similar to when Ibrahim (pbuh) took Hajar (pbuh) and Isma'el (pbuh) with him from Iraq to Makkah (a desert with no water or living creatures there) and left them there.

When Hajar (pbuh) asked him if it was Allah's order to leave them there and Ibrahim (pbuh) said yes, she was satisfied that Allah (swt) would suffice them and not leave them alone.

The more content one is with Allah (swt), the more satisfaction He grants them. Even if you don't have a penny in your pocket, you would be the happiest man on earth, and the stingier you are, the more worried and miserable you would be.



LESSON 3

THE BOOK OF
SUPPLICATION
PART 9





6

The Du'a which combines the goodness of this Duniya and the Hereafter



Tariq Ibn Ashyam (ra) reported:

“Whenever a man entered the fold of Islam, the Prophet (pbuh) would show him how to perform Salaah and then direct him to supplicate: ‘Allahum-magh firlee Warhamnee Wa Ahdinee Wa ‘Aafinee Warzuqnee Warfa’nee (O Allah! Forgive me, have mercy on me, guide me, guard me against harm and provide me with sustenance and salvation).”





In two separate instances, when the two Sahaabah (ra) asked the Prophet (pbuh) to teach them a Du'a, he taught them the same supplication and explained to them that it combines for them the goodness of this Duniya and the Hereafter.

i The first part of the Du'a that the Prophet (pbuh) taught the Sahaabah (ra) to say was 'O Allah, forgive me'

One must realise that if Allah (swt) forgives your sins, then you're a winner because you would be entered into Jannah because you have no sins or evils. Therefore, the Prophet (pbuh) encouraged the believers to ask Allah (swt) for forgiveness whenever possible.

When we finish any obligatory prayer, we ask for forgiveness, during the Hajj (pilgrimage) when leave Arafat, we ask Allah (swt) for forgiveness, etc.





ii The second part of the Du'a is 'Have mercy on me'

Allah's (swt) mercy is even greater than His forgiveness because though forgiveness may erase your sins, mercy incorporates the erasing of sins, and making life easy for you by giving you what you want.



The Prophet (pbuh) said:

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



iii The third part of the Du'a is 'And guide me'

There are two types of guidance:

- a** Guidance of knowledge and information – All humans have this knowledge for guiding others (Muslims and non-Muslims) towards the truth.
- b** Guidance of acceptance and implementation – This guidance is only with Allah (swt) and it is only up to His mercy who He guides towards the truth.





iv The fourth part of the Du'a is 'And guard me against harm'

The Arabic word Al 'Afiyah has two meanings:

- a** The broader meaning is Allah (swt) providing you safety from all types of calamities in this world and the Hereafter (safety from Hellfire, safety from illness, safety from poverty, etc.).
- b** The limited meaning which refers to health.





So, when one prays to Allah (swt) for Al 'Aafiyah, he/she is referring to both of its meanings.



“The Prophet (pbuh) heard of a companion who got very sick and weak, and so he visited him, and asked him, ‘Did you ask Allah anything?’ He said, ‘Yes.’ I prayed, ‘O Allah, if you were to punish me on the Day of Judgement for my sins, send me the punishment here in this Duniya, so that when I come to meet you on the Day of Judgement, I would have no sins.’ So, Allah (swt) answered his Du’a, and the man is almost about to die. The Prophet (pbuh) got very angry and said, ‘Why would someone make Du’a against himself like this? You should have asked Allah for Al ‘Aafiyah.’”



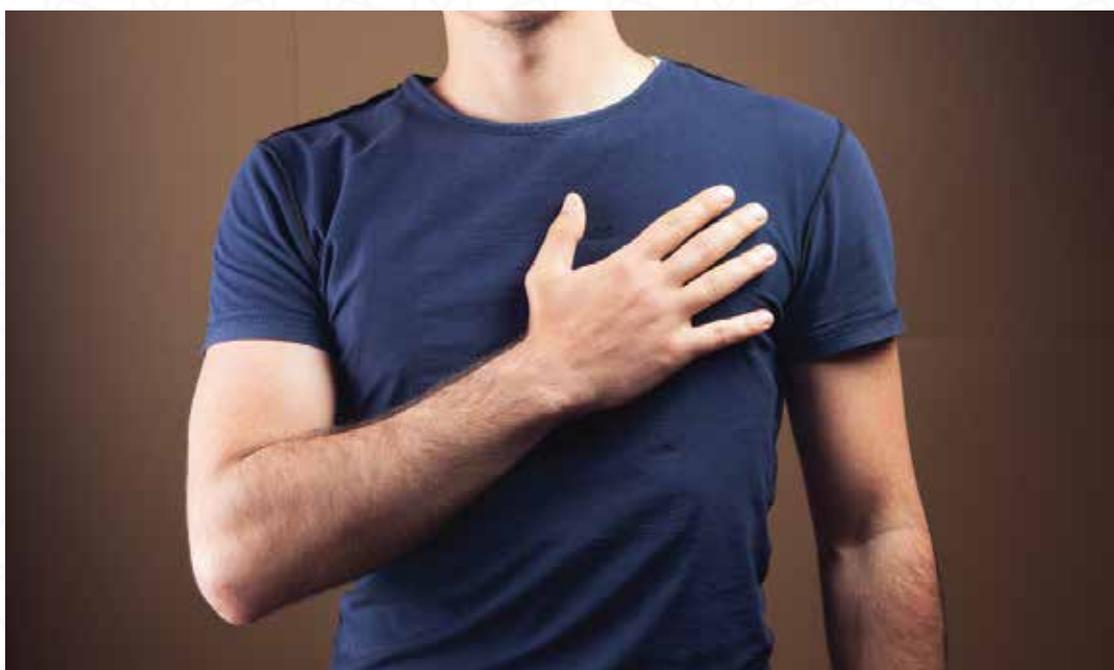
“When Aa’ishah (ra) asked the Prophet (pbuh), ‘O Messenger of Allah, what do you think I should say in my supplication, if I come upon Laylatul-Qadr?’ He said: ‘Say: Allahumma innaka Afuwwun Tuhibbul ‘Afwa Fa’fu ‘Annee (O Allah, You are Forgiving and love forgiveness, so forgive me).’”



- v** The fifth part of the Du'a is 'And provide me with sustenance and salvation'

Rizq (sustenance) provided by Allah (swt) is of two types:

- a** One that deals with physical sustenance such as food, drinking, clothing, etc.
- b** One that deals with the sustenance of the heart.





The Prophet (pbuh) often supplicated:

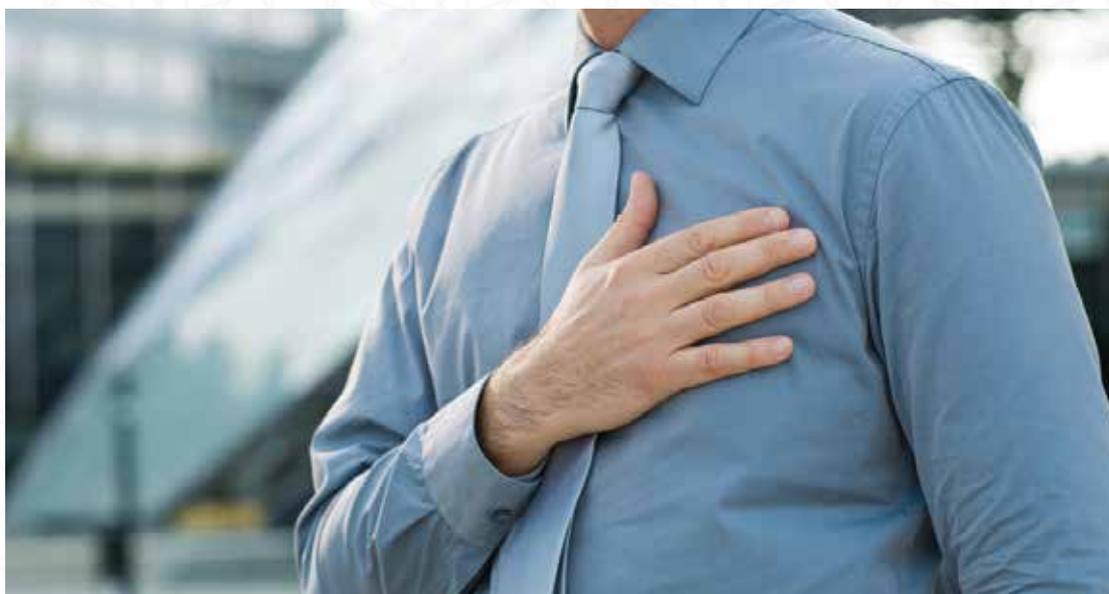
"O Allah, controller of the hearts, make our hearts steadfast on your religion."



The Prophet (pbuh) said:

"Verily Allah does not look to your faces and your wealth, but He looks to your heart and to your deeds."

This means that one shall be evaluated according to their Deen (religion), Imaan (faith), and deeds, because your deeds are a reflection of what is in your heart.





The Prophet (pbuh) said:
"Do not laugh a lot. Much laughter kills the hearts."

Among the things that help revive one's heart's revival is the obedience and following the Qur'an and the Sunnah.



LESSON 4

**THE BOOK OF
SUPPLICATION
PART 10**





7

Seeking refuge against turmoil and being a source of joy for enemies



The Prophet (pbuh) said:

“Seek refuge in Allah against the turmoil, attacks of misfortune and evil of Judgement and the joys of the enemies.”





Among the things that the Prophet (pbuh) sought refuge in Allah (swt) were:

i **Jahdil Bala – severe turmoil**

It refers to calamities that are so severe that would exhaust a person completely.

So, the Prophet (pbuh) encouraged us to seek refuge in Allah (swt) from such calamities and turmoil in the physical sense (like poverty, hunger, being displaced from your country and kicked out, etc), as well as the mental sense (turmoil in religion wherein one is forced to choose between choices that displease Allah (swt)).





ii Darkush Shaqa - attacks of misfortunes

You seek refuge in Allah (swt) and His protection from any sort of misery or misfortune that may afflict you and show thankfulness and gratitude for His blessings upon you when you look at others who may not be as blessed around you.

Often, we fail to show gratitude and appreciate Allah's (swt) blessings upon us and look and compare ourselves with others higher in wealth and status than us rather than looking at those below us.



The Prophet (pbuh) said:

“Do not look at those whom Allah has favoured upon you in worldly matters, because it will always cause you to be ungrateful.”



iii Soo ul Qada – evil of judgement

Evil of judgement refers to either of the two scenarios:

- a You supplicate to Allah (swt) to not decree anything bad for you.
- b You ask Allah (swt) to protect you from being oppressive and unjust against others.





iv Shamatal A'adaa – malicious joy of enemies

When one faces a certain calamity, a difficulty, or a misfortune, his/her enemies gain joy and pleasure from their loss.

Some scholars define an enemy as a person who is sad when something good happens to you, and happy when something bad happens to you.

It is not necessary that he/she must be a Kafir (unbeliever), but could also be someone at university, your neighbour, or anyone envious of good things happen to you.





8

Supplication for the setting right the affairs of Duniya and Aakhirah



Abu Hurairah (ra) reported:

“The Prophet (pbuh) used to say, ‘O Allah, order well for me my religion which is the support of my affairs; order well for me my worldly affairs in which my livelihood is found; order well for me my life to come where is my ultimate destination; make life for me a means of increase in all that is good; and make death a rest for me from every evil.’”



The Prophet (pbuh) often supplicated to Allah (swt) and asked for help and mercy, while we on the other hand are often neglectful of such matters or don't know the correct way of asking Allah (swt).



i The very first thing that the Prophet (pbuh) asked for 'O Allah fix my religion'

Your religion is the most important part of your life, and if that is fixed then all your affairs shall be protected. One must always remember then when given an opportunity to choose between the Duniya (world life) or Aakhirah (Hereafter), he/she must give priority to the Aakhirah.



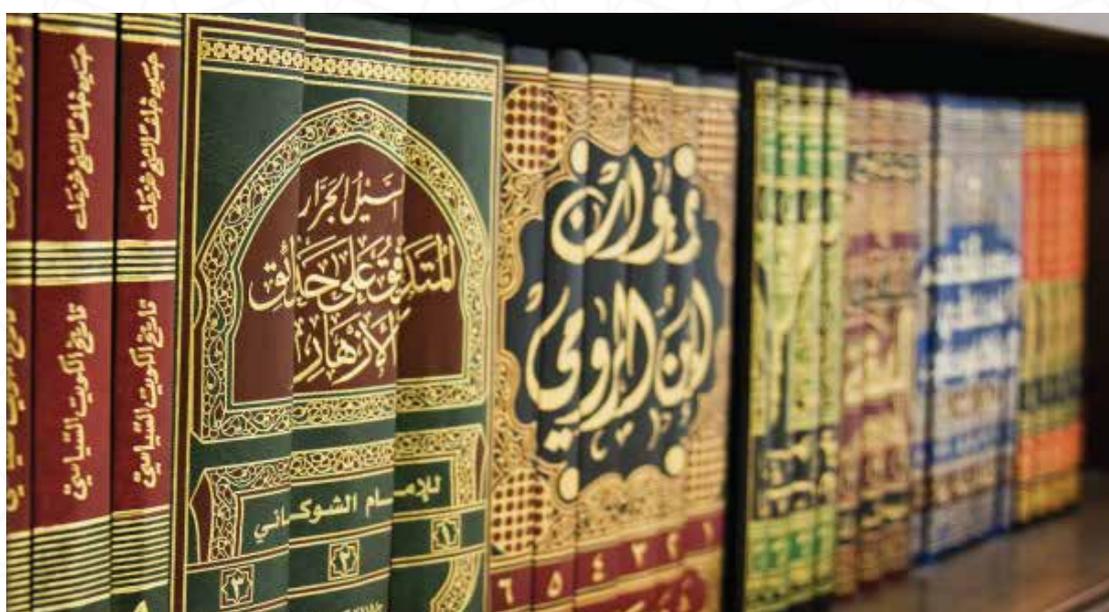
"And verily the Hereafter will be better for you than the present."

Al Qur'an 93:4



The two main pillars for one to mend their religion are:

- a Sincerity and compliance
- b Following the Sunnah of the Prophet (pbuh)



If one adheres to both these pillars, their affairs shall be fixed, and the religion mended. But, if one is sinful and associates others in worship with Allah (swt), innovate and make Bid'ah, then their prayers shall not be answered nor shall their religion be mended.



ii The second thing that the Prophet (pbuh) asked for was setting right the affairs of this world and the Hereafter

One must understand that the life of this world is not eternal, but only for a short period of time. But it is the Hereafter that is the eternal abode for man where he/she shall be judged for their actions and deeds.





iii The third thing that the Prophet (pbuh) asked for was making life a source of abundance for good and death a comfort and protection from the evils of the world

You ask Allah (swt) to help you make your life better and give you the ability to do more good deeds. But at the same time, you also pray that if death has been decided for you then to let it serve as a protection and comfort from the evils of the Dunya.



LESSON 5

THE BOOK OF
SUPPLICATION
PART II





9

Al Hidaayah and As Sadaad



Ali (ra) reported:

“The Messenger of Allah (pbuh) said to me, ‘Recite, O Allah, guide me and dispose me to do what is right.’”



Another narration mentions that the Prophet (pbuh) said:

“O Allah, I beg for Your guidance and adhering to the straight path.”





The two important words referred to in the Hadith are Al Hidaayah (guidance) and As Sadaad (adherence to the straight path).

The difference between Al Hidaayah and As Sadaad is that Al Hidaayah (guidance) is a general term because for one to do anything, he/she requires guidance from Allah (swt).

As for Sadaad, it is the aiming and the want for adhering to the straight path.



But a Muslim must always remember that it is Allah (swt) Who gives the guidance and Sadaad to His creation. If Allah (swt) does not guide us or give us the Sadaad, we will never be able to achieve it for ourselves on our own and left in misguidance and darkness.

We must have the same need and urge for hearts to be attached to Allah (swt) that the Prophet (pbuh) had, and that He guides us.



10

Seeking refuge in Allah from different forms of trials



Anas [ra] reported:

“The Messenger of Allah (pbuh) used to supplicate: ‘O Allah! I seek refuge in You from helplessness (to do good), laziness, cowardice, miserliness, and senility; and I seek Your Protection against the torment of the grave and the trials of life and death.’”



Another narration adds:

“And from the burden of indebtedness and the tyranny of men.”

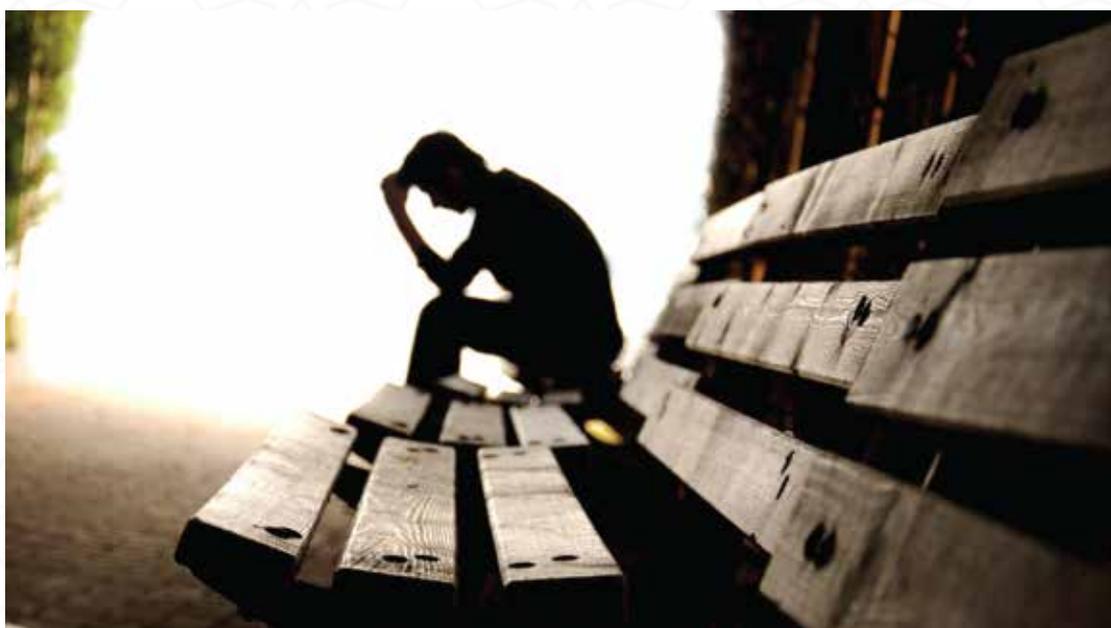




Amongst the number of things that the Prophet (pbuh) sought refuge in Allah from are:

i Al 'Ajz wal Kasal (helplessness and laziness)

Al 'Ajzi (helplessness) is when you're genuinely unable to do something. (For example, you wish to try standing but you cannot due to your accident), unlike Al Kasal (laziness), which is that even though you can do a certain action or deed, you choose not to do it or delay doing it out of laziness without reason.





ii Al Jubn Wal Bukhl (cowardice and miserliness)

Al Jubn (cowardice) is when a person does not go forward in the way of Allah (swt) due to his/her fear of their life, whereas Al Bukhl is referred to be a miser and stingy.

The relationship between the two is that Jubn is to be a miser in not giving your life for the cause of Allah. You see something wrong, but you're afraid to point it out to people out of the fear that people would hate you.

While Al Bukhl is to be a miser and not to give out your wealth to someone in need even though you have more than enough for yourself.





iii Al Haram (senility)

It refers to reaching an old age wherein one is unable to take care of themselves, and nor do they know what to do or say.

If a true believer reaches such an age, he/she knows that it is a test from Allah (swt), and so has patience and asks Allah (swt) for support.



iv Torment of the grave

The Prophet (pbuh) often sought refuge in Allah (swt) from the torment of the grave because it is the first step of one's life of the Hereafter.



V Trials of life and death

The Prophet (pbuh) often sought refuge in Allah from the calamities and trials of life and death.

The trials and calamities of life are like the temptations of wealth, temptations of the opposite sex, trials of poverty, desires, etc.

As for the trials of death, they are the trials that one faces at the time of his/her death.

The Prophet (pbuh) said that a man may live his life until there is nothing between him and Jannah. But at the time of death, he says something that destroys his Jannah and his Akhirah and he will be thrown in Hell forever!





vi Protection from the burden of debt and the tyranny of men

The Prophet (pbuh) used to seek refuge in Allah (swt) from the burden of debt because it is a cause of humiliation, worries, and difficulties in one's life.

In fact, the Prophet (pbuh) explained the gravity of being indebted to someone in a Hadith wherein he said that Allah (swt) shall forgive all the sins of a martyr except the debt that he owes to someone.

Unfortunately, taking the current scenario in mind, majority of the Muslims are in debt up to their necks, their houses, cars, education, etc.





11

The Du'a taught to the best man of this Ummah



Abu Bakr As Siddiq (ra) reported:

“I requested the Messenger of Allah (pbuh) to teach me a supplication which I could recite in my Salah. The Prophet (pbuh) said, ‘Say: O Allah! I have wronged my soul very much (oppressed myself), and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Oft-Forgiving, Most Merciful.’”

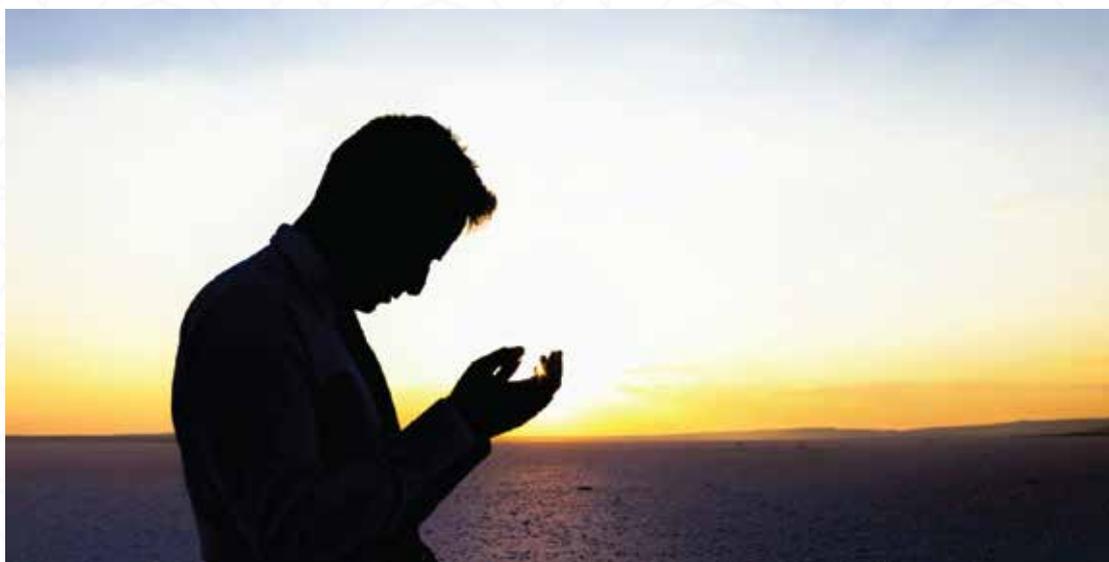




Abu Bakr (ra) who was known as the best man of the Ummah of the Prophet (pbuh) and the first person to enter Jannah from amongst them, asks the Prophet (pbuh) to teach him a supplication so that he could ask for forgiveness and earn more rewards.

This Du'a is an example of showing that a believer before asking Allah (swt) for something he/she must show their humility and confess their inability of doing any action without the will of Allah (swt).

One must confess their sins and their inability only to Allah (swt), and there is no concept of confession to a priest or a scholar in Islam.



You asking Allah (swt) to help you overcome your difficulties and sins means you are asking for Hidaayah (guidance) by admitting your faults and sins to him and agreeing that you have wronged yourself. But, on the other hand, if one refuses to acknowledge their wrongs and sins, such a person is in great danger because he/she does not think of themselves to be sinning or indulging in any wrongs.

LESSON 6

THE BOOK OF
SUPPLICATION
PART 12





12

Humility and Simplicity of the Prophet (pbuh)



Abu Musa [ra] reported the Prophet [pbuh] used to supplicate:

“O Allah, Forgive my errors, ignorance, and immoderation in my affairs. You are better aware of my faults than myself. O Allah, forgive my faults which I committed in seriousness or in fun deliberately or inadvertently. O Allah! Grant me pardon for those sins which I committed in the past and I may commit in future, which I committed in privacy or in public and all those sins of which You are better aware than me. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hellfire, and You are Omnipotent.”

The above Hadith is an example of the humility and simplicity of the Prophet's (pbuh) character because though Allah (swt) has forgiven his previous and upcoming sins, the Prophet (pbuh) often invoked Allah (swt) to forgive him and have mercy upon him and enter him into Jannah (Paradise).





In another Hadith Aa'ishah (ra) said that the Prophet (pbuh) used to say:

"O Allah, I seek refuge in You from the evil of that which I have done and the evil of that which I have not done."

So, when the Prophet (pbuh) says, 'I seek refuge in You (Allah) from the evil of that which I have done.', it explains that though the Prophet (pbuh) would not commit sins but tried to avoid and abstain from even the smallest of ill actions which many of us would not pay attention to.

For example, when the Prophet (pbuh) was preaching to the leaders of Quraysh and a blind man interrupted him, he (pbuh) frowned and gave his back to the blind man without answering him.

Though the Prophet (pbuh) did not commit any sin because he did not say anything that would harm his feelings, yet Allah (swt) gently scolds him because He wants perfection for his Messenger.

Also, another important point to note is that it is the knowledgeable people that fear Allah (swt) the most.



"Those truly fear Allah, among His servants, who have knowledge."

Al Qur'an 35:28



13

Things one must seek refuge in Allah (swt) from - I



Ibn Umar (ra) said that one of the supplications of the Prophet (pbuh) was:

“O Allah! I seek refuge in You against the declining of Your favours, passing of safety, the suddenness of Your punishment and all that which displeases You.”

This is one of the greatest Du'as of the Prophet (pbuh) which focuses on three different aspects –

i Seeking refuge against the declining of favours

No person in this entire world can count the favours of Allah (swt) bestowed upon them, and yet many of them are appreciative and grateful for the favours bestowed upon him/her.

Take for example, the favour of sight and looking at things. Though it is one of the greatest blessings of Allah (swt), many of us are not thankful and appreciative of it because we indulge in looking at Haraam and enjoy it.

The only time one appreciates and realises the value of their blessings is when it is taken away from him/her, and that is why the Prophet (pbuh) supplicated, “O Allah! I seek refuge in You against the declining of Your Favours.”



ii Seeking refuge against the passing of safety

'Aafiyah refers to asking Allah (swt) for forgiveness of sins and safety in health, wealth, etc in this life and the Hereafter.

'Tahawwul Al 'Aafiyah' refers to 'Aafiyah being redirected away from you and given to someone else.

So, you ask Allah's refuge to prevent this from happening to you.



iii Seeking refuge against sudden punishment and sudden death

The Prophet (pbuh) used to seek refuge in Allah from sudden punishment and sudden death because when punishment/death is sudden, one does not have time to repent from it. And that is why the Prophet (pbuh) explained that illness or diseases that affect a Muslim are a source of purification from sins for them.

The Prophet (pbuh) said that turmoil and calamity remain with an individual until it leaves him walking on earth without a single sin.



iv Seeking refuge from Allah's (swt) displeasure

One must seek refuge in Allah (swt) from doing anything that displeases Him or committing any action that leads to His anger and wrath.



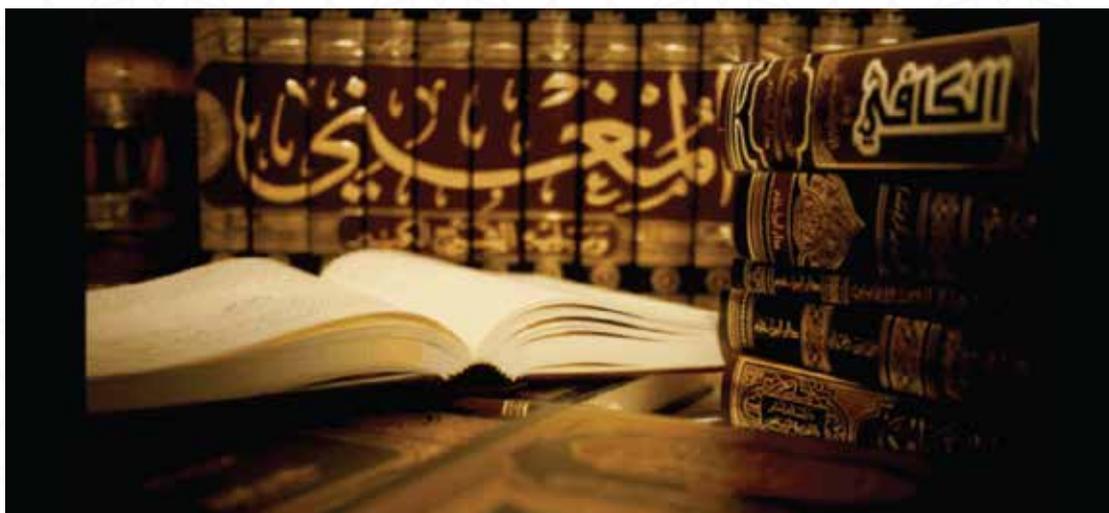
14

Things one must seek refuge in Allah (swt) from - II



Zaid bin Arqam (ra) reported that the Prophet (pbuh) would supplicate:

"O Allah! I seek refuge in You from the inability (to do good), indolence, cowardice, miserliness, decrepitude, and torment of the grave. O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend. O Allah! I seek refuge in You from the knowledge which is not beneficial, and from a heart which does not fear (You), and from desire which is not satisfied, and from prayer which is not answered."





The Prophet (pbuh) seeks refuge in Allah (swt) from four things:

i 'Ilmin Laa Yanfa' – Knowledge that does not benefit

Seeking of any knowledge that does not benefit one or goes against the teachings of Islam is Haraam (prohibited) and falls under the category of knowledge that does not benefit. For example, knowledge of astrology, music, etc.



ii Qalbin Laa Yakhsha' – A heart that does not fear You

A heart that does not recognise the greatness of Allah (swt) and does not fear His anger and displeasure is a dead heart.



iii Nafsin Laa Tashba' – Insatiable desires and soul

Having an insatiable soul means that an individual would never be satisfied with the favours and bounties bestowed upon him/her. The want for beauty and glamorous things would be never ending leading one to forget the hereafter and make the life of this world their ultimate goal.



iv Da'watin La Yustajaab – Prayers that are not answered

When one's prayers are not answered by Allah (swt), it means that Allah (swt) is displeased with their actions and behaviour which has become a sort of obstacle against the acceptance for his prayers.

The Prophet (pbuh) sought refuge in Allah (swt) from having any obstacles between him and his Du'a from being answered.

QUESTION AND ANSWER BUCKET





Q1

Are Muslims allowed to pray for the forgiveness of their non-Muslim relatives and acquaintances?

Ans

It is not permitted for a Muslim to pray to Allah (swt) asking for forgiveness for the non-Muslims because they have transgressed against Him and associated partners in His worship.



“Whether you ask for their forgiveness, or not, (their sin is unforgivable): if you ask seventy times for their forgiveness, Allah will not forgive them: because they have rejected Allah and His Messenger: and Allah guides not those who are perversely rebellious.”

Al Qur’an 9:80



Q2

Since Islam obligates segregation between men and women, why are men and women allowed to pray in the same mosque in the Masjidul Haraam in Makkah?

Ans

The Masjidul Haraam is an exceptional case because of the presence of the Ka'bah in it, and also due to its structure.

Firstly, in the other Masjids, you pray in a single direction, while in Haram it's a circular direction due to the presence of the Ka'bah in its centre.

Secondly, one must differentiate between organised mixing and random mixing.

Random mixing is something you cannot escape, for example when you're sick and must go to the hospital. Though there are women there, you don't go and mingle and chit chat with them, but rather for saving your life and getting treated.

While on the other hand, the mixing in co-ed universities and colleges is not random but rather organised which must be abstained from.



Q3

Explain the attributes of Allah (swt) – Al Muqaddim and Al Mu’akkhir.

Ans

Al Muqaddim (Who sets forward whoever He wishes) and Al Mu’akkhir (Who sets backwards whoever He wishes) are two of the attributes of Allah (swt).

It is from the understanding of these attributes that we learn that the more you ask Allah (swt) and try to get closer to Him, the more Allah (swt) would accept you, and the further you are from Allah, the further He would turn you away.



Aa’ishah (ra) said that the Prophet (pbuh) said:

“People will continue to stay at the back rows of the Masjid until Allah would delay them in Hell.”

People who go to the Masjid for prayers but come late and stay at the back rows, Allah (swt) would delay them in Hell, meaning that Allah would not take them out of Hell to Paradise in the first batch.

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