

Empowering every Muslim to deeply reflect on the Quran through *Tadabbur*, without relying solely on scholars. Through both spiritual and intellectual reflection, the book offers a clear, practical path to build a direct and personal connection with Allah's message.

Tadabbur of the Quran through the Lens of Key Terms

Dr. Mamdouh Salama

TABLE OF CONTENTS

Section	Subsection	Page
Introduction		7
The Most Important Source of Knowledge about the Religion of Islam		10
Doctrines That Led to the Corruption of Previous Religions		10
	Refuting the Doctrine: God Must be Feared:	11
	Refuting the Doctrine: Only Religious Scholars Are Allowed to Read the Revelation	14

The Quran is comprehensive, and Allah can be your teacher		24
Where does my responsibility lie? – Understanding the definitive verses (Muhkamat)”		25
Tadabbur of the Quran is Easy		30
	Spiritual Tadabbur	31
	Intellectual Tadabbur	33
Methods for Establishing Definition of Key Terms		35
Definitions for Key Terms in the Quran		37

	Awliya of Allah (أولياء الله)	37
	Taqwa and those who have Taqwa (تقوى و متقين)	40
	Taqwa: Its Inward and Outward Manifestations	41
	Ihsan and Muhsineen	42
	Tools to Strengthen Taqwa	43
	Quranic Definition of Taqwa	45
	Measuring the level of the person's Taqwa	53
	Eman and those who have Eman (إيمان و مؤمنون) (belief and believers)	54
	Common traits between those who	62

	have Taqwa and those who believe	
	The Righteous Slaves of Al-Rahman (Ebad Al-Rahman) (عباد الرحمن)	63
	Traits of Believers, Those with Taqwa and the Slaves of Al-Rahman	65
	Ibadah (عبادة)	68
	Meaning Of Alrahman	78
	Haneef	85
	"Dhann" (ظن) (Assumption), "Shakk" (شك) (Doubt) and Knowledge (علم)	91
	Guidance (هداية) and Misguidance (ضلال)	98
	Bismillah	105

	Dhikr Allah	107
	The Traits Of The Person Whom Allah Loves	111
Poems		117
Traits of those who fail to secure Allah's guidance		122

Introduction

The Quran is not a book reserved only for scholars, nor is its wisdom locked away behind the doors of complex interpretation. Allah, in His infinite mercy, revealed the Quran as a clear, comprehensive, and accessible guidance for all people. In multiple verses, He reminds us that the Quran has been made easy for remembrance and reflection:



وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۝١٧

"And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?" (Surah Al-Qamar 54:17)

Despite this divine assurance, many Muslims today hesitate to reflect deeply on the Quran, fearing they lack the knowledge, language skills, or scholarly background to engage with it meaningfully. This misconception has become one of the greatest barriers between the ummah and the transformative power of the Quran.

This book aims to dismantle that barrier. It is built upon one central truth: **Tadabbur of the Quran is easy.** Tadabbur—meaning deep reflection, contemplation and plan for implementation—is not a scholarly luxury, but a spiritual necessity for every Muslim. It is the doorway through which we understand Allah's message, draw lessons for our lives, and strengthen our connection with our Creator. Without Tadabbur, the Quran becomes

like food that is swallowed without digestion passing through the body without providing nourishment.

The goal of this book is not to offer a tafsir (interpretation) of the Quran, nor to present an academic discourse on exegesis. Instead, it is a practical guide for any seeker—regardless of their background—on how to engage with the Quran reflectively and personally. We will explore two essential forms of Tadabbur:

- **Spiritual Tadabbur:** An approach of the heart, turning Quranic verses into personal supplications and moments of worship.
- **Intellectual Tadabbur:** An approach of the mind, based on understanding key Quranic terms as Allah defines them—within the context of His Book.

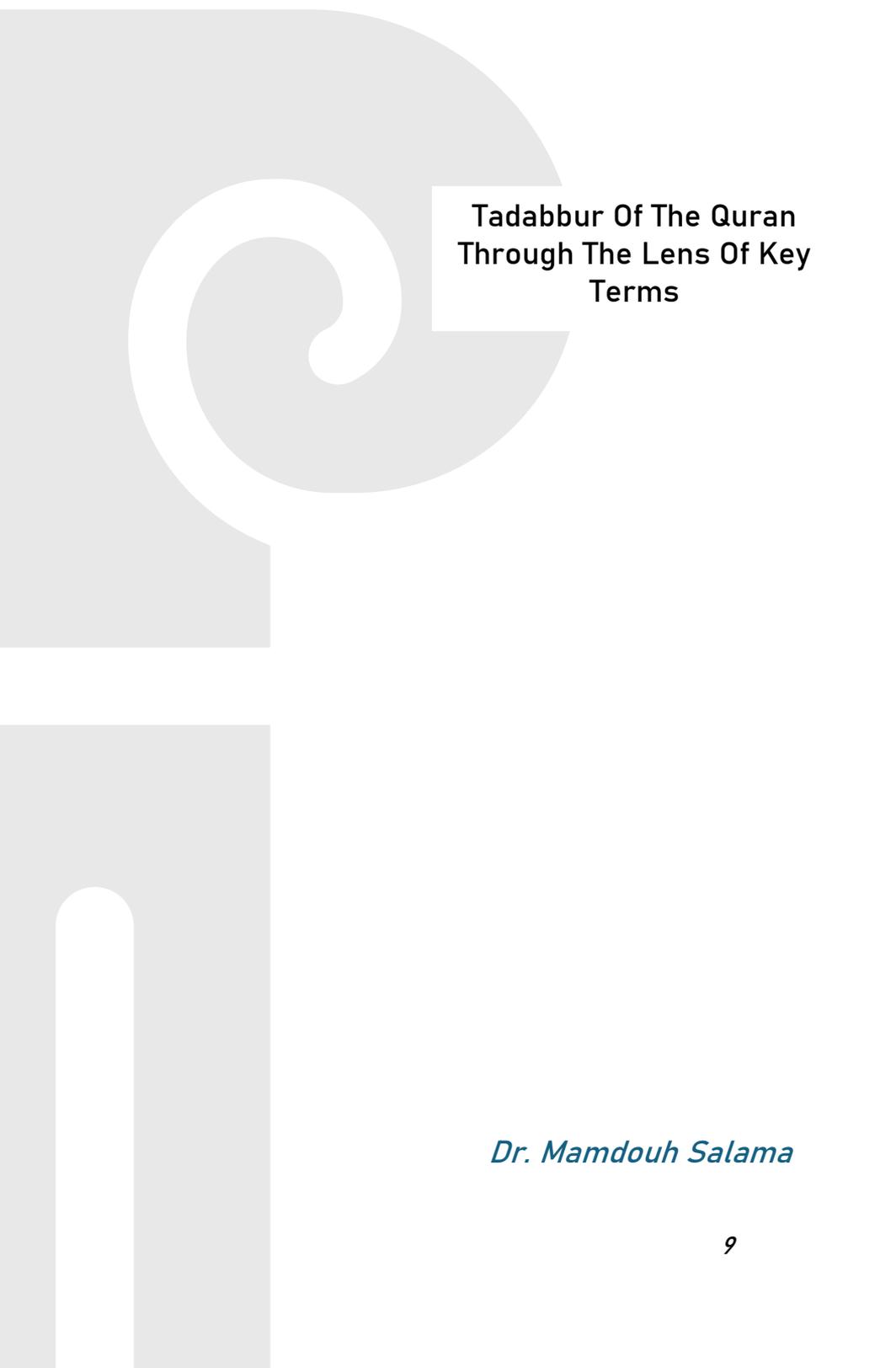
The Quran repeatedly invites its readers to think, ponder, and remember. Every believer is called to this path. This book will walk you through simple methods and examples that prove how accessible this path truly is. By the end of this journey, you will not only believe that Tadabbur is easy—you will have experienced it for yourself.

Let us begin this journey, not with fear or formality, but with hope and yearning, trusting in Allah's promise



كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ٢٩

“This is a blessed Book which We have revealed to you, that they might reflect upon its verses and that those of understanding would be reminded.” (Surah Sad 38:29)



**Tadabbur Of The Quran
Through The Lens Of Key
Terms**

Dr. Mamdouh Salama

Part 1: The Most Important Source of Knowledge about the Religion of Islam

If I were to ask you about the primary sources of knowledge in Islam, you would likely mention the Quran, the Hadith, and the opinions of scholars. When asked about the importance of these sources, you would probably rank them with the Quran first, followed by the Hadith, and then the opinions of scholars. However, it is unfortunate that when people are asked about religious matters, they often begin with the opinions of scholars or Hadith, rarely starting with the Quran. This approach is dangerous because it undermines the safeguards Allah has placed in the Quran to prevent its message from being corrupted, as previous revelations were.

Part 2: Doctrines That Led to the Corruption of Previous Religions

The corruption of previous revelations occurred due to the introduction of two dangerous doctrines:

1. God must be feared to the extent that some followers of past revelations believed that

even His name could not be uttered by ordinary people.

2. It is prohibited for ordinary people to read divine revelation, with only the clergy being allowed to read and interpret it.

Section 1: Refuting the Doctrine: God Must be Feared:

The belief that God must be feared to such an extent led people to invent entities to serve as intermediaries between themselves and God. When the people of Mecca, who worshipped idols, were asked why they worship them, they responded that their reason was simply to bring them closer to Allah:



أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

“Is it not to Allah alone that submission is due? Yet they take others besides Him as protectors, saying, 'We only worship them so they may bring us closer to Allah.'” (Az-Zumar 39:3)

To eliminate this dangerous doctrine, Allah made it clear in a unique verse that even the Prophet Muhammad (PBUH) does not need to deliver the answer regarding whether Allah is near to the people. Unlike all other questions where Allah directed the Prophet to respond by saying, "Tell them such and such," here Allah Himself responded directly:



وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

"When My servants ask you about Me, indeed I am near. I respond to the call of the caller when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be rightly guided." (Al-Baqarah 2:186)

In addition, Allah makes it clear that He wants His relationship with the believers to be based on love, not fear. He says:



يَأْتِيهَا الَّذِينَ ءَامَنُوا مِن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُ ۗ

"O you who believe, whoever of you should revert from his religion – Allah will bring forth [in their place] a people whom He will loves and who will love Him." (Al-Maeda 5:54)

Allah does not leave the qualities of those He loves ambiguous but explicitly defines them in the Quran:

Characters of those whom Allah Loves	Reference Verses	
الله يُحِبُّ الْمُحْسِنِينَ	Allah Love those who are Mohseneen (those who excel in doing good)	(2:195) (3:134, 148) (5:13, 93)
الله يُحِبُّ الْمُتَّقِينَ	Allah loves those who are Mutaqeen (those	(3:76) (:4, 7)

	who are mindful of Him).	
اللَّهُ يُحِبُّ الْمُحْسِنِينَ	Allah loves those who judge and implement justice	(5:42) (49:9) (60:8)
اللَّهُ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ	Allah loves who are regular in repentance and those who keep themselves pure	(2:222)
اللَّهُ يُحِبُّ الصَّابِرِينَ	Allah loves those who are patient	(3:136)
اللَّهُ يُحِبُّ الْمُتَوَكِّلِينَ	Allah loves those who place their trust in Him	(3:159)
اللَّهُ يُحِبُّ الَّذِينَ يُمِيتُونَ فِي سَبِيلِهِ صَفًا كَمَا هُمْ بُنْيَانٌ مَرْصُوصٌ	Allah loves those who fight in His cause united, as if they were a firmly joined structure.	(61:4)

The characteristics of **Mohseneen** and **Mutaqeen** are particularly significant as they are key terms in the Quran. Therefore, these will be explored in greater detail in the section on key terms.

While Allah emphasizes a relationship based on love, He also explicitly mentions in the Quran certain groups of people whom He does not love. These include:

- The **disbelievers** (الْكَافِرِينَ)
- The **unjust** (الظَّالِمِينَ)
- The **spreaders of corruption** (الْمُفْسِدِينَ)
- The **arrogant** (الْمُسْتَكْبِرِينَ)

- The transgressors (الْمُعْتَدِينَ)
- The extravagant (الْمُسْرِفِينَ)
- The untrustworthy (الْخَائِبِينَ)
- The self-deluding and boastful (مُخْتَالٍ فَخُورٍ)
- The sinful disbeliever (كَفَّارٍ أَثِيمٍ)
- The sinful betrayer (خَوَّانًا أَثِيمًا).

By highlighting both those whom He loves and those He does not, Allah provides clear guidance for believers to strive for His love while avoiding actions and traits that distance them from Him.

Section 2: Refuting the Doctrine: Only Religious Scholars Are Allowed to Read the Revelation

The claim by religious clergy that it is prohibited for ordinary people to read the divine revelation, asserting that only clergy can read and interpret it, has led to the corruption of the purity of revelation for their benefit. Allah highlighted this point:



فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ
 لِيَبْتِئُوا بِهِءُ ثُمَّ قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا
 يَكْسِبُونَ (٧٩)

"So, woe to those who write the Scripture with their own hands and then say, 'This is from Allah,' in order to exchange it for a small price. Woe to them for what their hands have written, and woe to them for what they earn."

(Al-Baqarah 2:79)

To refute this claim, Allah made it clear that it is everyone's responsibility to understand the

revelation and affirmed that He has made it easy to understand:



كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ (ص)

"(This is) a Book which We have sent down to you, full of blessings, so that they should ponder over its Verses, and that those of understanding would be reminded. "(Sad 38:29)

Allah decreed that the barrier preventing some people from understanding the Quran is not in their mind but in their heart:



أَفَلَا يَتَذَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا (محمد)

Will they not ponder/reflect on the Quran or are there locks on their hearts." (Mohammad 47:24)

For such a person whose heart is diseased, Allah made it clear that the key to paradise is the soundness of the heart:



يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ (٨٨) إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (الشُّعْرَاء)

"The Day when neither wealth nor children will be of benefit (88) Except for he who comes to Allah with a sound heart." (Al-Shara 26:88-89)

Allah even emphasized that the role of the Messenger of Allah (PBUH) was to convey the Quran, and for the people to reflect on it:



وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

"And We have also sent down unto you the message (the Quran) that you may make clear to the people what was sent down to them, and that they might give thought."

(An-Nahl 16:44)

In Surat Al-Qamar, Allah stressed the ease of understanding the Quran by repeating the following verse four times:



وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

“We have certainly made this Quran easy to understand. So, is there anyone who will be mindful?”
(Al-Qamar 54: 17, 22, 32, 40)

It is noteworthy that the command to ask the people (having knowledge) of the message, if you do not know refers to historians who know the history of previous revelations:



وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

“And We did not send before you messengers except men to whom We inspired with revelation. So, ask the people (having knowledge) of the message, if you do not know.” (Al-Nahl 16:43 and Al-Anbiya 21:7)

It is also noteworthy that in the Quran, Allah designated the title scholars (علماء) to those who have expertise in natural sciences such as climatology, botany, geology, biology, and animal sciences.



أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا
أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَعَرَايِبُ
سُودٌ (٢٧) وَمِنَ النَّاسِ وَالْذَوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ ، كَذَلِكَ
إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ (٢٨)

Did you not see that Allah has sent down water (rain) from the sky? Then We produce with it fruits having different colors, and among the mountains there are tracks white and red of varying colors and (others) very black. (27) And among humans, creeping creatures, and cattle, there are those having different colors as well. Only those who have knowledge among His slaves have an awe of Allah. Indeed, Allah is All-Mighty, Oft-Forgiving. (Fater 35:27-28)

The notion that Allah has decreed that those who truly fear Him are those who study the natural sciences (the study of His creation) is supported by approaches outlined in the Quran to deepen one's knowledge and understanding of Allah. These approaches include:

1. Contemplating Allah's Creation

Allah frequently directs attention to the signs in the universe as a means of knowing Him. By studying nature, the human body, and the order within the universe, one gains insight into Allah's greatness and the meticulous system He has established. Reflecting on the vastness of the heavens, the beauty of the earth, and the

intricate details of life helps one become aware of Allah's wisdom, mercy, and power. Allah says:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي
الْأَلْبَابِ (١٩٠)

“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.”

(Al-Emran 3:190)

2. Studying and Reflecting on the Quran

The Quran is a primary source of knowledge about Allah, offering guidance and enlightenment to understand His will and purpose for humanity. Through studying Quranic stories, laws, and moral teachings, believers gain insight into Allah's justice, compassion, wisdom, and blessings, establishing a direct connection with His words. Allah says:



ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (٢)

“This is the Book about which there is no doubt, a guidance for those conscious of Allah.” (Al-Baqarah 2:2)

3. Reflecting on Allah's Attributes

While humans cannot fully comprehend Allah's essence or form—nor should they try, as nothing we imagine can resemble Him—the Quran frequently highlights Allah's names and

attributes (Al-Asma'ul Husna). These attributes, such as Ar-Rahim (The Most Merciful), Al-Alim (The All-Knowing), and Al-Malik (The Sovereign), reveal aspects of His nature. Studying these attributes deepens believers' understanding of Allah and strengthens their relationship with Him. Allah says:



وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

“And to Allah belong the best names, so invoke Him by them...”

(Al-Araf 7:180)

Note: It is regrettable that some Muslims have become preoccupied with debating Allah's physical attributes that are mentioned in the Quran even though the Quran clearly emphasizes that there is nothing like Allah. We are instructed to know Allah through studying His creation, and through this study, we recognize His attributes.

The above does not imply that people should disregard the views of religious scholars, who are often primarily jurists. Rather, it emphasizes that, while listening to scholars, one must critically evaluate and follow what aligns with their own understanding of the Quran. This approach is essential for two reasons:

REASON 1: Blindly following anyone is a form of shirk

Shirk (associating partners with Allah), involves elevating someone to a status of worship beside Allah. The Prophet (PBUH) explained this as he explained the following verse to Uday Ibn Hatim

(عَدِيَّ بْنِ حَاتِمٍ):



اتَّخَذُوا أَحْبَابَهُمْ وَرُهَيْبِنَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ (٣١)

"They have taken their rabbis and their monks as gods beside Allah." (Al-Tawbah 9:31)

Upon hearing this Ayat, Uday Ibn Hatim (عَدِيَّ بْنِ حَاتِمٍ) who was a Christian said to the Prophet (PBUH): We do not worship them. The Prophet (PBUH) replied:

(بَلَىٰ لِيَتَّبِعُهُمُ الْغَايِبُونَ وَأَحْلُوا لَهُمْ أَسْبَابَ مَا فَضَّلْنَا لَكَ مِنْ دُونِ اللَّهِ وَإِنْ تَأْمُرُنَا بِشَيْءٍ مِمَّا سَأَلْنَاكَ عَلَيْهِ حَسْرَةً فَذَلِكُمْ أَجْرٌ وَمَنْ يَمُنْ بِاللَّهِ فَلْيَمُنْ لَهُ أَكُنْ مِنْ السَّاجِدِينَ)

"Indeed, they declare what is lawful (halal) and unlawful (haram), and people follow them—this is a form of worship to them."

Even when the Prophet (PBUH) took the oath of allegiance, he would specify that the person does not disobey him in what is good. While it is unquestionable that the Prophet (PBUH) would never command anything but what is good, including this condition in the pledge serves an important purpose: it encourages Muslims to always evaluate any command they receive before following it. Allah emphasizes this principle in the Quran:

أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ
وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ ، بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا
يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعْنَهُنَّ وَأَسْتَغْفِرْ لَهُنَّ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٢)

“O Prophet! When believing women come to you and pledge that they will not associate anything with Allah in worship, nor steal, nor commit adultery, nor kill their children, nor slander by falsely attributing illegitimate children to their husbands, **nor disobey you in what is right—then accept their pledge and seek Allah’s forgiveness for them. Indeed, Allah is All-Forgiving, Most Merciful.” (Al-Mumtahina 60:12)**

The danger of blindly following others was a major concern for early scholars, and they strongly warned against it. For instance, Imam Al-Shafi’i said:

فقال الشافعي: "مثل الذي يطلب العلم بلا حجة، كمثل حاطب ليل،
يحمل حزمة حطب وفيه أفعى ، تلدغه وهو لا يدري."

“The example of the one who accepts knowledge without proof is like one who gathers wood at night and carries the bundle, unaware that there is a snake within it that may bite him.”

Imam Ibn Hazm also said:



قال ابن حزم: (إن التقليد حرام، ولا يحل لأحد أن يأخذ قول أحد غير
رسول الله -صلى الله عليه وسلم- بلا برهان)

“It is prohibited to follow anyone's opinion without evidence, except for that of the Prophet (PBUH).”²¹

Imams Ibn Wahb and Atiq ibn Ya'qub reported that they heard Imam Malik say.



وقال ابن وهب: سمعت مالكا يقول: "لم يكن من أمر الناس ولا من مضى من سلفنا ولا أدركت أحدا اقتدى به يقول في شيء هذا حلال وهذا حرام وما كانوا يجترئون على ذلك أما سمعت قول الله تعالى {قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَاماً وَحَلَالاً قُلْ اللَّهُ أَدْنَىٰ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ} الحلال ما أحله الله ورسوله والحرام ما حرمه الله ورسوله وإنما كانوا يقولون نكره كذا ونرى هذا حسنا فينبغي هذا ولا نرى هذا"

"It was not the way of the people, nor of those who preceded us, nor did I encounter anyone I followed who would say about something, 'This is lawful (hallal), and this is unlawful (Haram).' They did not dare to make such declarations. Have you not heard the words of Allah, the Exalted: *{Say, 'Tell me, what provision has Allah sent down for you, of which you have made some lawful and some unlawful?' Say, 'Has Allah given you permission, or are you fabricating against Allah?'} [Yunus 10:59].* Lawful is what Allah and His Messenger have made lawful, and unlawful is what Allah and His Messenger have made unlawful. Instead, they would say, 'We dislike this,' or 'We find this good,' or 'This is appropriate,' or 'We do not see this as appropriate.'"

REASON 2: You will stand before Allah alone on the Day of Judgment

No scholar will be able to defend you. You will be held responsible for your own actions. Allah says:



وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ

“And you have certainly come to Us alone as We created you the first time.” (Al-Anaam 6:94)

وَكُلًّا إِنسَانٍ آَلَمْنَاهُ طَلْعَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا
يَلْقَاهُ مَنْشُورًا (١٣) أَقْرَأُ كِتَابِكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا
(١٤)

“And We have tied every person’s fate onto his neck, and We will bring out for him, on the Day of Judgment, a book which he will find laid open. (13) (It will be said to him) Read your Book! yourself is enough this day to take your own account.” (Al-Isra 17:13-14).

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ (١٤) وَلَوْ أَلْفَىٰ مَعَاذِيرَهُ ، (١٥)

“Rather, man will be a witness against himself. (14) Even if he offers his excuses.” (Al-Qiyama 75:14-15)

These verses imply that when we stand as individuals, no one will have a defender to argue on his behalf.

The Quran is comprehensive, and Allah can be your teacher

In addition to affirming that the Quran is easy to understand, Allah has also declared that the Quran is comprehensive and that He has explained everything within it.



وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ
(٨٩)

“And We have sent down to you the Book explaining all things, a Guide, a Mercy and Glad Tidings for the Muslims.” (Al-Nahl 16:89)

أَفَعَيِّرَ اللَّهُ أَتَّبِعِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا (١١٤)
[Say] "Shall I seek a judge other than Allah while it is He Who has sent down to you the Book (the Quran) with detailed explanations.
(Al-Anaam 6:114)

To emphasize that the Quran should be the primary source of knowledge, Allah posed a rhetorical question: where else would you find guidance if not from the Quran?



تِلْكَ آيَاتُ اللَّهِ تَنْزَلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ
يُؤْمِنُونَ (٦)

These are the verses of Allah which We recite to you in truth. Then in which speech (discourse, statements) after Allah and His verses will they believe? (Al-Jathiyah 45:6)

Part 3: Where does my responsibility lie? – Understanding the definitive verses (Muhkamat)”

It must be recognized that the verses (Ayat) of the Qur'an fall into two categories:

1. Clear and unambiguous (Muhkamat) – concise and self-evident in meaning.
2. Ambiguous and open to varying interpretation (Mutashabihat) – allegorical, unspecific, or layered in meaning.



هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ
مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ
تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ كُلٌّ مِّنْ
عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (٧)

“He is the One who has sent down to you the Book. In it are verses that are clear and definite (Muhkamat)—they are the foundation of the Book—and others that are ambiguous (Mutashabihat). As for those with deviation in their hearts, they follow what is ambiguous, seeking discord and its interpretation. But no one knows its true interpretation except Allah. And those firmly grounded in knowledge say: ‘We believe in it; all of it is from our Lord.’ But none will take heed except those of understanding.” (Aal-Imran 3:7)

It is an obligation upon every Muslim to reflect (do **Tadabbur**) on the clear and decisive verses (Muhkamat), for they represent the core of belief and the foundations of Allah's commands.

Those who claim they are unable to discern Allah's intent of these verses should reflect on their level of Taqwa (God-consciousness) for two reasons:

1. They risk implying—knowingly or not—that Allah was unable to deliver a clear message intended to guide all of humanity, including non-Arabic speakers.
2. They doubt Allah's promise to guide and teach those who possess Taqwa and to help them distinguish truth from falsehood. Allah says:



وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

“Have Taqwa of Allah. and Allah will teach you. And Allah is All-Knower of everything.” (Al-Baqarah 2:282)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا

“O you who believe! If you have Taqwa of Allah, He will give you a criterion to distinguish between right and wrong.” (Al-Anfal 8:29)

Sincere effort combined with Taqwa enables a person to reach sound conclusions aligned with divine guidance. Even if a person of Taqwa errs in their Tadabbur, Allah has promised forgiveness:



رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

"Our Lord, do not hold us accountable if we forget or make a mistake." (Al-Baqara 2:286)

Those who doubt that Allah can teach a sincere seeker His Book should reflect on how Allah taught Prophet Noah—who had never built a ship—how to construct one.

As for the **Mutashabihat**—verses that are open to differing interpretation—they are no less important. While the clear verses address foundational beliefs and rituals, the ambiguous ones often touch on complex topics: science, ethics, psychology, engineering, governance, and more to bring people out of all forms of darkness such as Ignorance, poverty, backwardness, and weakness. Allah says:



﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

(إبراهيم: 1)

"[This is] a Book We have revealed to you so that you may bring mankind out of darkness into light..." (Ibrahim 14:1)

The Qur'anic light is not confined to knowing what is lawful and unlawful—it includes understanding Allah's laws in creation and society. Thus, the Qur'an addresses people of reason: those endowed with understanding who reflect on the universe and study its signs:



﴿سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ﴾ (فصلت: 53)

“We will show them Our signs in the horizons and within themselves...” (Fussilat 41:53)

The Qur’an hints at countless sciences foundational to modern civilization. It offers guidance across all areas of life: worship, ethics, law, governance, economics, science, and international relations. It is a divine guide to human success—both in this life and the next. It speaks to the soul and the society, to the individual and the civilization they help shape. It presents universal principles while offering personalized guidance based on one’s role, abilities, and context.

When individuals internalize and apply divine guidance, the result is a community capable of building a flourishing, just, and righteous civilization. The Qur’an provides the blueprint for the society Allah intended when He said:



﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾ (آل عمران: 110)

“You are the best nation produced for mankind: you enjoin what is right, forbid what is wrong, and believe in Allah.” (Aal-Imran 3:110)

No single person can master all the disciplines the Qur’an touches upon. The Mutashabihat—which

often relate to complex domains—require technical and professional expertise to interpret properly. Yet some insist that only those formally trained in traditional religious institutions are qualified to understand and apply the Qur’an. This narrow view has led to two major problems:

1. It excludes professionals—scientists, economists, engineers, legal scholars—from engaging with the Qur’an as a source of guidance in their fields.
2. It concentrates Qur’anic interpretation in the hands of scholars who may lack the interdisciplinary tools needed to address today’s civilizational challenges.

As a result, the Muslim world has seen a gradual decline in the civilizational excellence that once defined it. Today, it struggles to maintain the core pillars of a thriving society:

1. Knowledge and Education (العلم والتعليم)
2. Spiritual and Moral Foundations (القيم والأخلاق)
3. Justice and Rule of Law (العدل والنظام القضائي)
4. Economic Fairness and Productivity (الاقتصاد العادل والإنتاج)
5. Social Cohesion and Family Structure (الأسرة والتماسك الاجتماعي)
6. Leadership and Accountability (القيادة والمحاسبة)
7. Technological and Military Advancement (التقدم التكنولوجي والعسكري)
8. Awareness of the Hereafter (الوعي بالآخرة) (ومركزيتها في الحياة)

Each of these pillars is addressed in the Qur'an, but understanding them for implementation requires the engagement of experts in each field. The verses that relate to these domains must be studied through Tadabbur by educators, scientists, jurists, economists, strategists, and spiritual leaders alike. Only then can we uncover the Qur'an's full potential as a divine framework for rebuilding a just, balanced, and God-conscious civilization.



Part 4: Tadabbur of the Quran is Easy

Allah clearly emphasized that the Quran is comprehensive and easy to understand. Therefore, anyone seeking knowledge should begin with a dedicated study of the Quran through Tadabbur. In general, "Tadabbur" refers to deep reflection, contemplation, and pondering over the meanings and teachings of the Quran. It goes beyond merely reading or memorizing the words—it requires thoughtful engagement with the text and drawing lessons from it to apply in daily life.

Reading the Quran without Tadabbur (contemplation) is like eating food without digesting it; the body cannot absorb the nutrients and therefore gains no benefit. Similarly, reading the

Quran without reflection leads to a lack of understanding, which prevents a person from applying its teachings. One cannot act upon what he does not comprehend.

A common question that arises is, how does one perform Tadabbur? There are two types of Tadabbur: spiritual and intellectual. Spiritual Tadabbur engages the heart, while intellectual Tadabbur engages the mind. (Note: There is a third form of Taddour that is linguistic in nature that serves to identify the miraculous structure and eloquence of the Quran. This form is not discussed because it is not applicable to most of the Muslims whose first language is not Arabic.)

Section 1: Spiritual Tadabbur

Spiritual Tadabbur is simple. All that is needed is to focus on what you are reading and turn it into a supplication (dua). For instance, when you read a verse that describes the attributes of righteous people or the conditions of those in Paradise, pause and make dua that Allah includes you among them. Similarly, when you encounter verses that describe the attributes of disbelievers or the conditions of those in Hell, stop and make dua that Allah protects you from such traits. By following this approach, you will engage with almost every verse of the Quran and continuously make dua to Allah, which is the highest form of worship. The Prophet (PBUH) said:



عن النعمان بن بشير أن رسول الله صلى الله عليه وسلم، قال: إن الدعاء هو العبادة، ثم قرأ: " ادعوني أستجب لكم، إن الذين يستكبرون عن عبادتي [غافر: 60] " ، [أحمد في "المسند، و" البخاري في الأدب المفرد].

"Indeed, supplication (dua) is the essence of worship." Then he recited the verse from Surat Ghafir "And your Lord said: 'Call upon Me; I will respond to you.' Indeed, those who disdain My worship will enter Hell with disgrace." (Ghafir 40:60)

Another aspect of spiritual Tadabbur is to pause at every verse where Allah mentions His creation and express your gratitude to Allah for two things: His blessings in creating these marvels and His blessing upon you for guiding you as a Muslim and not leaving you heedless like many others. Examples:



إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ
(١٩٠) الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ
السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا تُسَبِّحُكَ فَقَيْنَا عَذَابَ النَّارِ
(١٩١)

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. (190) Who remember Allah while standing or sitting or [lying] on their sides and ponder on the creation of the heavens and the earth, [saying], "Our Lord, You did not create this in vain; exalted are You; protect us from the punishment of the Fire." (Al-Emran 3:190-191)

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ نَجَّىٰ فِيهِ نَسِيمُونَ (١٠)
يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالرَّيثُونَ وَالتَّخَيْلَ وَالْأَعْنَبَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي
ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ (١١) وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ
وَالنَّجْمَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (١٢)

He is the One who sends down rain from the sky; from which you drink and from it plants grow you feed your cattle. (10) With it, He grows, for you, crops, olives, palm trees, grapevines, and all kinds of fruits. Surely, in that is a sign for those who reflect. (11) And He has subjugated for you the night and day and the sun and moon – all under His command. Surely, in this, there are signs for a people who understand." (Al-Nahl 16:10-12)

Section 2: Intellectual Tadabbur

Intellectual Tadabbur requires slow and careful reading to allow for observations and analysis. The main key to intellectual Tadabbur is understanding

the definitions of key terms as Allah has defined them, not as people interpret them. This is crucial when studying any subject.

In any field of study, the creators or authorities establish the definitions of specific terms used within that field. These terms are often listed in sections labeled "terminology," "nomenclature," or "glossary."

The concise definition of key terms is critical because the same words can have different meanings depending on the discipline. For example, consider the word "cell." In various fields, it means the following:

- In biology: The basic structural and functional unit of living organisms.
- In software: A single unit in a spreadsheet or a single device in a cellular network.
- In electricity: A device that generates electrical energy, such as a battery cell.
- In law enforcement: A small room in which a prisoner is kept.

Another example is the word "derivative," which can mean:

- In mathematics: A measure of how a function changes as its input changes.
- In finance: A security whose price is derived from underlying assets.
- In linguistics: A word that has been formed from another word.

- In chemistry: A compound that is derived from another compound by a chemical reaction.

In the Quran, there are several key terms that we need to understand their definitions, Example include: "Awliya of Allah" (أولياء الله), "Taqwa" and those who have "Taqwa" (تقوى و متقين), Ihsan and Muhsineen (احسان و محسنين), "Eman" and those who have "Eman" (إيمان و مؤمنون) (belief and believers), "Ibad Al-Rahman/Allah" (عباد الرحمن), Ibadah (عبادة), Al-Rahman (الرحمان), guidance (هداية), misguidance (ضلال), knowledge (علم), "Zann" (ظن) (assumption), "Shakk" (شك) (doubt) and Haneef (حنيف) in reference to Prophet Ibrahim.

Part 5: Methods for Establishing Definition of Key Terms

In any discipline, there are three methods to establish the definitions of key terms:

1. Experts in the field provide a direct definition. In the case of the Quran, only Allah has the authority to define key terms explicitly.
2. Definitions can be inferred from the broad usage of the term in the foundational texts of the discipline. In the case of Islam, the Quran is the foundational text.
3. Definitions can be inferred from the context in which the term is used. However, in this

case, the meaning may vary depending on the context, but it must remain within the limits set by respected lexicons of the language.

When defining key terms in the Quran, it is essential to consider the Quran's teaching strategy, which follows a spiral approach. The spiral, or iterative, teaching method involves revisiting topics repeatedly over time, each time at a deeper or more complex level. This approach allows for reinforcement and a more profound understanding of the same concepts in different contexts. The Quran uses this strategy throughout its 114 Surahs (chapters), with all its topics interwoven across them. Therefore, the definitions of key terms must be derived by examining their usage across various Surahs.,

In contrast, there is a linear teaching strategy, which follows a step-by-step progression where each lesson builds on the previous one. This approach is effective for subjects that require a strong foundational understanding and clear progression, such as mathematics.

Without understanding the Quranic definitions of key terms, comprehending Allah's message and applying it become difficult. The next section will explore the definitions of several key terms found in the Quran.

Part 6: Definitions for Key Terms in the Quran

Section 1: Awliya of Allah (أولياء الله)

If I ask you, are you a Wali of Allah? The likely answer is “No”. Probably, the reason for this answer is that most Muslims do not understand the definition of the Wali of Allah. For some reason, it crept into our minds that a Wali of Allah is like a holy person, a person who has a special look with a halo that shows his spirituality and virtue. These are false images because even the Prophet (PBUH) did not have any special appearance that made him look different from his companions. Both Abu Dhar and Abu Hurrirah said:



روى أبو داود في سننه عن أبي ذرٍّ وأبي هريرة رضي الله عنهما قالاً:
((كان رسول الله صلى الله عليه وسلم يجلس بين ظهري أصحابه
فيجيء الغريب فلا يدري أيُّهم هو حتى يسأل...))

The Messenger of Allah (PBUH) used to sit among his companions and when a stranger would come, he would not know which one he was until he asked. (Abu Dawud)

Allah clearly defines for us who are Awliya Allah by saying in Surat Yunus:



أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٢) الَّذِينَ ءَامَنُوا
وَكَانُوا يَتَّقُونَ (٦٣) لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ
لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (٦٤)

“Indeed, Awliya Allah shall have no fear, nor shall they grieve. (62) Those who have Eman (belief) and have Taqwa. (63) For them there is good news in this worldly life and in the Hereafter. There is no change in the Words of Allah, this is indeed the supreme triumph.”
(Yunus: 10:62-64)

For you to be one of Awliya Allah (i.e., One who shall have no fear or grief) you must have both Eman (belief) and Taqwa. There are great worldly benefits of being a wali of Allah.

In the famous Hadeeth that is reported in Bukhari, Allah will declare war against anyone who shows enmity against you and will grant you an inner sight so that you will see with the light for Allah, your actions will all be guided by Allah and whatever you ask, Allah will grant it to you.



عن أبي هريرة قال : قال رسول الله صلى الله عليه وسلم إن الله قال من عادى لي ولياً فقد آذنته بالحرب وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه فإذا أحببته كنت سمعه الذي يسمع به وبصره الذي يبصر به ويده التي يبطش بها ورجله التي يمشي بها وإن سألني لأعطينه ولئن استعاذني لأعيذنه وما ترددت عن شيء أنا فاعله ترددي عن نفس المؤمن يكره الموت وأنا أكره مساءته (صحيح البخاري)

"Allah said: Whosever shows enmity towards my Wali I will declare war against him. My servant does not draw nearer to me by anything more than what I made obligatory upon him. And my servant continues to draw near to me with the supererogatory (optional) "Nawafel" works until I love him. When I love him, I become his hearing that he hears with; his sight that he sees with, his hand that he strikes with, his foot that he walks with. If he asks Me I'll give him and if he seeks my refuge, I will protect him. I do not hesitate about anything as much as I hesitate to take his soul because I know he hates death, and I hate to hurt him."

But since belief and Taqwa are the two conditions to be a Wali of Allah, we need to define the attributes of those who are believers and have Taqwa from the Quran. Also, the hadith says that the actions of the Wali of Allah go beyond what Allah made obligatory and thus it is important to know what Allah made obligatory for those who have Taqwa and have Eman.

Note: The Arabic title "Wali of Allah" is used to refer to both Allah and a person. When referring to Allah, one can say, "Allah is my Wali." When referring to a person, one can say, "I am a Wali of Allah."

When the title is applied to Allah, it means He is the guardian and protector of the person, and thus can be translated as "Allah is my Guardian."

When the title is applied to a person, it means that the person is under the guardianship and protection of Allah, and thus can be translated as "I am the ward of Allah."

Section 2: Taqwa and those who have Taqwa (تقوى و متقين)

The term Taqwa is very critical concept in Islam, as Allah has made having Taqwa a prerequisite for receiving guidance from the Quran as Allah stated at the beginning of Surah Al-Baqarah:



ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (٢)

This is the Book whereof there is no doubt, a guidance for those who have Taqwa.
(Al-Baqarah 2:2)

In addition, Taqwa is the scale that Allah uses to rank people:



إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَيْرٌ (الحجرات)

"Surely, the noblest of you, in the sight of Allah, is the best in Taqwa. Verily, Allah is all-Knowing and is well-Aware." (Al-Hujirat 49:13)

Taqwa: Its Inward and Outward Manifestations

Taqwa has two has two primary manifestations:

1. Inward
2. Outward

The inward manifestation of *Taqwa* resides in the heart and is known only to Allah. It reflects the degree to which a person is always consciously aware of Allah's presence. As Allah says:



وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ [الحديد: 4]

And He is with you wherever you may be. And Allah Sees all what you do. (Al-Hadid 57:4)

The inner dimension of *Taqwa* serves as the driving force behind its outward expression. If we envision *Taqwa* as a tree, the inner dimension represents its roots, while the outward dimension corresponds to its fruits. The outward manifestation of *Taqwa* is observable by others and significantly impacts them through an individual's actions, conduct, and behavior. While the inward aspect forms the foundation, the outward aspect is its practical application in daily life. The stronger the inward presence of *Taqwa*, the more evident its outward expression becomes, ultimately culminating in *Ihsan*.

Ihsan and Muhsineen

Ihsan represents the highest level of outward demonstration of *Taqwa*. It is the ultimate outcome of *Taqwa*, as the two are interconnected in several verses of the Qur'an. For example:



وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ (٣٣) لَهُمْ مَا يَشَاءُونَ
عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ (٣٤)

“And the one who has brought the truth and believed in it - those are the ones who have Taqwa. (33) They will have whatever they desire with their Lord. That is the reward of the Muhsineen.”

(Al-Zumar 39: 33-34)

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ (١٥) مَا ءَاخِذِينَ مَا ءَاتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ
ذَلِكَ مُحْسِنِينَ

Indeed, those who have Taqwa will be in gardens and springs, (15) Receiving what their Lord has given them. Indeed, they were before Muhsineen. (Al-Dhariyat 51:15-16)

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ (٤١) وَفَوَاكِهٍ مِمَّا يَشْتَهُونَ (٤٢) كُلُوا وَاشْرَبُوا
هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ (٤٣) إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (٤٤)

“Indeed, those who have Taqwa will be among shades and springs (41) And fruits from whatever they desire, (42) [Being told], “Eat and drink in satisfaction for what you used to do.” (43) Indeed, We thus reward the Muhsineen.”

(Al-Mursalat 77:41-44)

The Prophet (PBUH) defined Ihsan as:



"الإحسان أن تعبد الله كأنك تراه، فإن لم تكن تراه فإنه يراك
البخاري، مسلم)

"Ihsan is Ibadah of (to worship) Allah as if you

The Prophet (PBUH) connected the perfection of *Ibadah*—commonly translated as "worship"—to *Ihsan*. However, translating *Ibadah* as "worship" does not fully capture its deeper meaning, which reflects the relationship between Allah as the Master and humans as His slaves. Similarly, translating *Ibadah* as "to serve" is also inaccurate, as it implies that Allah benefits from our actions, which is incorrect because Allah is self-sufficient. While *Ibadah* can be rendered as "submission" or "devotion," these terms are too broad and fail to specify practical ways to demonstrate our Ibadah as Allah wanted it to be. Therefore, this definition of Ibadah will be more clearly defined in the section on key terms.

Tools to Strengthen Taqwa

Allah provides specific tools in the Quran to nurture and strengthen the inward dimension of Taqwa. These include:

- **Contemplation of Allah's creations**, which fosters awe and recognition of His power and mercy.
- **Reflection on the history of past Messengers**, which offers lessons in faith, perseverance, and submission to Allah's will.



وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ

"We narrate to you such stories if the messengers in order to strengthen your heart therewith." (Hud 11:120)

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ (١٩٠) الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (١٩١)

Surely, in the creation of the heavens and the earth, and in the alteration of night and day, there are signs for those who are endowed with insight, (190) Who remember Allah standing and sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth saying: "O our Lord, You have not created all this in vain, Limitless is Your glory, save us from the punishment of the fire. (Al-Emran 3:190-191)

When you ask most people, including graduates of Islamic Universities, to define Taqwa, the answer will most likely focus on the inward manifestation which is conscious of Allah or "fear of Allah" or a more elaborate answer will be:



التقوى هي الخوف من الجليل والعمل بالتنزيل والرضا بالقليل والاستعداد ليوم الرحيل.

"Taqwa is the fear of the Majestic, acting according to the Revelation, being content with little, and preparing for the Day of Departure."

Quranic Definition of Taqwa

Given the profound importance of Taqwa in the life of Muslims—both in this world and the hereafter—it is essential for understanding and benefiting from the guidance of the Quran. Recognizing this, Allah provides a concise definition Taqwa. This definition appears immediately after the verse stating that Taqwa is a prerequisite for gaining guidance from the Quran. It includes five specific commands directed at those who embody Taqwa:



الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (٣) وَالَّذِينَ
يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (٤)

- 1) Those who believe in the Unseen,
- 2) establish prayers and
- 3) spend of that We have provided them; (3)
- 4) And who believe in what has been revealed to you and what was revealed before you and
- 5) have firm faith in the Hereafter. (Al-Baqarah 2:3-4)

Then Allah expanded on this general definition in three additional set of verses, verse 177 in Surat Al-Baqarah, verses 133-135 in Surat Al-Emran and verses 12-19 in Surat Al-Dhariyat: Allah said:



لَيْسَ الْإِيمَانُ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْإِيمَانَ مَنْ ءَامَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالرَّسُولِ وَعَاقَى الْمَالِ عَلَى حُبِّهِ
ذَوَى الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ
الصَّلَاةَ وَعَاقَى الرِّكَاةَ وَالْمُؤَفَّقُونَ بَعْدَهُمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ
وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (١٧٧)

“It is not righteousness (benevolence) that you turn your faces towards the East or West; but it is

1. Believing in Allah and the Last Day (Day of Judgement), and the Angels, and the Book, and the Messengers.
2. Spending of your wealth, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves.
3. Performing prayer, and offering regular charity,
4. Fulfilling the covenants in which you entered; and
5. Being firm and patient, in time of pain and adversity, and throughout all periods of panic.

Such are the people of truth and those who have Taqwa (Mutaqoun). (Al-Baqara 2:177)

Allah also said:



وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ
لِلْمُتَّقِينَ (١٣٣) الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ
وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (١٣٤) وَالَّذِينَ إِذَا فَعَلُوا
فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ الذُّنُوبَ
إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (١٣٥)

"Race towards forgiveness from your Lord and a garden whose width is the spans the heavens and the earth. It has been prepared for those who have Taqwa, (133), those who:

1. Spend (for Allah's sake) in prosperity and adversity,
2. Restrain their anger and forgive people. And Allah loves those who are good in their deeds, (134)
3. When they commit a shameful act or wrong themselves, remember Allah, then, seek forgiveness for their sins and who is there to forgive sins except Allah? and do not persist in what they have done, knowingly." (Al-E-Imran 3: 133-135)

Allah also said:



إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ (١٥) ءَأَخَذِينَ مِمَّا آتَاهُمُ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ
ذَلِكَ مُحْسِنِينَ (١٦) كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ (١٧) وَبِالْأَسْحَارِ هُمْ
يَسْتَغْفِرُونَ (١٨) وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ (١٩)

Indeed, those who have Taqwa will be in gardens and springs, (15) Receiving what their Lord has given them. Indeed, they were before that Mohsineen (doers of good). (16)

1. They used to sleep but little of the night (in night prayers), (17)
2. And in the hours before dawn they would ask forgiveness, (18)
3. And in their wealth, there was a right for one who asks and for one who is deprived. (Al-Dharivat 51:15-19)

In addition to these Ayat, there are other Ayat that add to the elements of Taqwa fasting (Al-Baqarah 2:183) and Hajj (Al-Baqarah 2:197).

Based on these Ayat, one can define the following 9 traits that those who have Taqwa must possess:

Inner Taqwa (Root of Taqwa)

- 1) Believe in the Unseen (Believe in Allah and the Day of Judgement, the Angels, and the Book, and the Messengers).

Outer Taqwa (Fruits of Taqwa)

- 2) Perform specified rituals (prayer, fasting and Hajj).
- 3) Sleep but little of the night (in night prayers),
- 4) Spend in charity beyond the zakat in prosperity and adversity.

- 5) Fulfill their entered-into covenants.
- 6) Always be firm and patient.
- 7) Restrain their anger.
- 8) Forgive people.
- 9) When they commit a shameful act, remember Allah, seek His forgiveness and do not persist in what they have done, knowingly.

You note in Allah's definition of Taqwa, none of the verses mentions fear. And how can those who have Taqwa be afraid when Allah said that those who have Eman and Taqwa should have no fear nor grief (Yunus: 10:62-63). The above 9 traits of those who have Taqwa lead us to the divine definition of Taqwa as being built on three pillars:

1. Belief in five articles of faith
2. Performance of rituals "عبادات" (prayers [night prayers], fasting, and Hajj, and
3. Maintaining moral character "أخلاق/ معاملات", that includes key qualities like generosity [charity/zakah], truthfulness, patience, clemency/forbearance, forgiveness, and repentance.

This encapsulates the essence of Islam. If you embody these traits, Allah will fulfill all the promises He has made to those who have Taqwa, including being your teacher.



وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

"Have Taqwa and Allah will teach you and Allah is all knowing of all things". (Al-Baqarah 2:282)

This highlights the key difference between the early Muslims and us today: their primary source of knowledge was the Quran, whereas ours often relies on the opinions of others. The danger in defining "taqwa" which is a fundamental requirement for gaining guidance from the Quran, as simply "fear" is that Muslims might become afraid of making mistakes in understanding the Quran. As a result, they might refrain from engaging with it and instead rely on others. However, we observe that in Surah Al-Baqarah, which begins by introducing the concept of "Taqwa," Allah ends the Surah by reassuring Muslims that they will not be held accountable for mistakes they make.



رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا

"Have Taqwa and Allah will teach you and Allah is all knowing of all things". (Al-Baqarah 2:282)

The Worldly Benefits of having Taqwa

The Benefits of having Taqwa is immense not only in the Hereafter but also in this life. Therefore, achieving the highest state of Taqwa is for our own benefit. Some of these benefits are.

1. Taqwa is the key to get you out of trouble and make your life easy, Allah says:



وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

“Whosoever has Taqwa of Allah, Allah will always find a way for him out of any difficulty.” (Al-Talaq 65:2-3)

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

“And whosoever Has Taqwa of Allah, Allah makes all his matters easy for him” (Al-Talaq 65:4)

2. Taqwa will ensure that you will get more money from sources that you did not even think of them, Allah says:



وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا (٢) وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

“Whosoever has Taqwa of Allah, Allah will always find a way for him out of any difficulty and will provide for him from (a quarter) that he does not expect.” (Al-Talaq 65:2-3)

3. Taqwa will give you the inner light that will allow you to always select the right option, as Allah says:



يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا

“O you who believe, if you have Taqwa of Allah, He will give you discriminating guide.” (Al-Anfal 8:29)

Allah also says:



يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ ۙ يُؤْتِكُمْ كِفْلَيْنِ مِّن رَّحْمَتِهِ ۗ وَيَجْعَلْ لَّكُمْ نُورًا تَمْشُونَ بِهِ ۗ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ عَفُورٌ رَّحِيمٌ

“O you who believe! Have Taqwa of Allah and believe in His messenger. He will give you twofold of His mercy and will grant you light to guide your steps.” (Al-Hadid 57:28),

4. Your Taqwa will ensure the protection of your children because Allah says:



وَلِيَحْشَ الَّذِينَ لَوْ تَرَكَوْا مِن خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

“Let those who fear to leave behind helpless offspring to fear Allah, be righteous (taqwa) and speak in the proper manner.” (Al-Nisaa 4:9)

5. If you have Taqwa the One who has ultimate power and influence and has infinite wealth will be your guardian; Allah says:



وَاللَّهُ وَلِيُّ الْمُتَّقِينَ

“Allah is the guardian of those who have Taqwa.” (Al-Jathiya 45:19)

With all these great benefits of Taqwa, who would not want to do everything possible to achieve the highest state of Taqwa by the purity of His belief, the sincerity of his rituals and the perfection of his character.

Measuring the level of the person's Taqwa

To assess your level of Taqwa, it is important to regularly reflect on your actions and words, considering whether you would feel ashamed of them in the presence of someone you highly respect. For example, if you shouted at someone, would you have done the same if a significant person were present? Or would you have refrained out of respect for their presence? Similarly, if you had the opportunity to give charity but chose not to, would you have acted differently if someone important were watching, admiring your kindness and generosity?

Another scenario to contemplate: Imagine the CEO of your company grants you an appointment. Would you arrive late, or would you plan to arrive early, dressed appropriately? (When Allah calls you to Friday prayer, do you show the same level of commitment and respect?)

Why would you not conduct yourself in the presence of Allah with the same respect and reverence you would show before an esteemed individual? The reason we sometimes behave poorly in Allah's presence is that we forget He sees and hears everything. This reflects a state of heedlessness and a deficiency in inner Taqwa. The remedy is to repent and seek forgiveness as soon as you become aware of your actions—just as you would apologize immediately if you said something inappropriate in the presence of important people. Surely, Allah is far more deserving of your apology.

Your level of inner Taqwa is directly tied to how deeply you feel Allah's presence in your life. This awareness, in turn, shapes the perfection of your actions and words, which reflect your outer Taqwa. By cultivating this consciousness, you refine both your character and your worship—an achievement possible only through a complete and unwavering belief in Allah.

**Section 3: Eman and those who have
Eman (إيمان و مؤمنون) (belief
and believers)**

Allah definition of belief in the Quran is always associated with good deeds and the definition of the attributes of the believers are covered in many verses in the Quran that can be classified in two categories:

1. Description of the believers
2. Direct commands to the believers.

Examples of the Ayat that describes the believers:



ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ لَا نَفَرُوا بَيْنَ أَيْدِي مَنْ رُسُلِهِمْ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ءُفْرَانَكَ رَبَّنَا وَإِلَيْكَ
الْمَصِيرُ [البقرة: 285]

The Messenger has believed in what was revealed to him from his Lord, and the believers as well. All:

1. have believed in Allah and His angels and His books and His messengers.
2. (say): We make no distinction between any of His messengers."
3. say, we hear, and we obey.
4. (Say we seek] Your forgiveness, our Lord, and to You is the [final] destination." (Al-Baqarah 2:285)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَاتُهُ زَادَتْهُمْ
إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ (٢) الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (٣)
أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا

"Certainly, the believers are those:

1. Whose hearts are filled with awe when Allah is mentioned, and
2. When His revelations are recited to them, it increases their faith and,
3. On their Lord they place their trust.
4. Those who establish prayer and
5. Who spend (in charity) from what We have given them.

Those are the true believers." (Al-Anfal 8:2-4)

Also, Ayat 1 to 9 of Surat Al-Mumenuon identify 6 traits of the believers:



فَدَأَفْلَحَ الْمُؤْمِنُونَ (١) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (٢) وَالَّذِينَ هُمْ عَنْ
الَّلغوِ مُعْرِضُونَ (٣) وَالَّذِينَ هُمْ لِلزَّكوةِ فَعِلُونَ (٤) وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ
حَنِيفُونَ (٥) إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (٦)
فَمَنْ آتَبَعَىٰ وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ (٧) وَالَّذِينَ هُمْ لِأَمَسَاتِهِمْ وَعَهْدِهِمْ
رَاعُونَ (٨) وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ (المؤمنون)

‘The Believers are surely successful.

- 1. Those who are reverent (have Khoshoo) in their prayers.**
- 2. Who turn away from Laghw (vain talk and deeds).**
- 3. Who are active in working for paying the Zakat.**
- 4. Who guard their private parts.** except with their spouses and whomever their right hands may control (in their case) they are free from blame, but those whose desires exceed those limits are transgressors.
- 5. Who faithfully observe their trusts and their covenants.**
- 6. And who carefully maintain their prayers. (Al-Munenoon 23:1-9)**

Note: The second trait that assures the success of the believer is turning away from laghw. That refers to any speech, action, or habit that lacks purpose or benefit and distracts from using time in doing good deeds or gaining useful knowledge.



وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (71)

The believing men and believing women are

1. guardians (protectors) of each other.
2. they enjoin what is right and forbid what is wrong and
3. establish prayer and
4. give Zakah and
5. obey Allah and His Messenger.

Those are the ones whom Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.” (Al-Tawbah 9:71)

”إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ؕ أُولَئِكَ هُمُ الصَّادِقُونَ.” (الحجرات)

“Believers are only those who

1. believe in Allah and His Messenger and have no doubt, and
2. strive hard (engage in Jihad) in Allah’s cause with their money and their lives.

Those are the truthful.” (Al-Hijurat 49:15)

Since the Khoshoo in the prayers is a trait of those who have Taqwa, the attributes of those who have Khoshoo in the prayers should be part of the definition of those who believe. These traits are given in Surah al-Maarij:



إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (١٩) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (٢٠) وَإِذَا مَسَّهُ
الْخَيْرُ مَنُوعًا (٢١) إِلَّا الْمُصَلِّينَ (٢٢) الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ (٢٣)
وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ (٢٤) لِلسَّائِلِ وَالْمَحْرُومِ (٢٥) وَالَّذِينَ
يُصَدِّقُونَ بِيَوْمِ الدِّينِ (٢٦) وَالَّذِينَ هُمْ مِنَ عَذَابِ رَبِّهِمْ مُشْفِقُونَ (٢٧) إِنَّ
عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ (٢٨) وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (٢٩) إِلَّا عَلَى
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (٣٠) فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ
فَأُولَئِكَ هُمُ الْعَادُونَ (٣١) وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ (٣٢) وَالَّذِينَ
هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ (٣٣) وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ (٣٤)

Indeed, man was created very impatient; (19) Irritable (discontented) when evil touches him; (20) And miserly when good touches him. (21) Except those who perform prayers. (22) Those who are constant in their prayer (23) And those in whose wealth there us a known right (24) For the one who asks and the one who is deprived. (25) And those who believe in the Day of Judgement. (26) And those who are fearful of the punishment of their Lord (27) Indeed, the punishment of their Lord is not something from which one is safe. (28) And those who guard their private parts (29) Except from their wives or those their right hands possess, for indeed, they are not to be blamed. (30) But whoever seeks beyond that, then they are the transgressors - (31) And those who are to their trusts and covenants are attentive (32) And those who are upright in their testimonies. (33) And those who [carefully] maintain their prayer. (Al-Maarij 70:19-34)

Based on the above Ayat, the traits of the believers can be summarized as follows:

1. Believe in Allah, His angels, His books, His messengers, and the day of judgment.
2. Make no distinction between any of His messengers.
3. Obey Allah and His messenger
4. Frequent remembrance of Allah and praising the Prophet (PBUH)
5. Frequent in seeking Allah's forgiveness
6. Their hearts are filled with awe when Allah is mentioned
7. Their faith increases when the Quran is recited to them
8. Put their trust in Allah
9. Maintain their prayers and perform them with reverence (Khoshoo)
10. Generous, spend (in charity) and do extra work to qualify to pay Zakah.
11. Avoid and turn away from Laghw (vain talk and deeds).
12. Enjoin what is right and forbid what is wrong
13. Chaste
14. Faithfully observe their trusts and their covenants.
15. Truthful in their testimony
16. Engage in Jihad with their money and lives
17. Support and protect other believers
18. Patient
19. Forgive others
20. Contented

Note: The traits of believers extend far beyond those mentioned above. They also encompass the

commands of Allah directed to the believers in verses that begin with “O you who believe.” The first such verse emphasizes the importance of choosing words carefully.



يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا

“O you who believe, do not say Ra’ina but say Unzurra, and listen.”
(Al-Baqarah 2: 104)

Note: Both “Ra’ina” and “Unzurra” mean “give attention to us.” However, “Ra’ina” can be associated with ra’ayah (رعاية), meaning “to give attention,” or ra’oonah (رعونة), meaning “impulsiveness or thoughtlessness.” Allah instructs believers to be mindful with their words and avoid terms that can carry unintended meanings, potentially causing offense or confusion.

A summary of the commands outlined in the verses starting with “O you who believe” includes the following. However, it is up to the reader to complete the list through their own intellectual reflection (Tadabbur) on the Quran.

1. Ensure the use of proper and clear language
2. Standing always for justice
3. Refrain from taking the disbelievers as guardian
4. Saving human lives
5. Refraining from backbiting, insulting and be suspicion of others

6. Avoiding the steps of Satan of deceit, sowing conflicts and arrogance
7. Avoiding following one's desires that lead to violation Allah's commands
8. Protecting the wealth of others.
9. Not engaging in Riba
10. Avoiding sins such as consuming alcohol and gambling
11. Remembrance of Allah often
12. Acknowledging Allah's blessings
13. Eating only what is good
14. Maintaining pure body
15. Verifying the information before acting upon them
16. Taking permission for entering other's properties
17. Being alert
18. Imposing retribution for crimes
19. Ensuring the record and witness of legal documents such as will and loan.

Note: Apart from the level of tranquility that comes with faith in the heart, the Qur'an does not elaborate on the specific attributes of Muslims, as Islam and Iman (faith) are essentially the same in a broader sense, as Allah says:



فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ (٣٥) فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ (٣٦)

“So, We brought out whoever was in there of the believers. (35) But We did not find other than a [single] house of Muslims.”
(Al-Dhariat 51:35-36)

Moreover, the opposite of both Islam and Eman is the same: Kufr (disbelief or denial of the truth).

Allah says:



أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ (٨٠)

“Would he order you to disbelief after you had been Muslims?”

(Al-Emran 3:80)

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ

“How shall Allah guide a people who disbelieved after their belief.”

(Al-Emran 3:86)

Section 4: Common traits between those who have Taqwa and those who believe

We observe that the following six common traits are shared by those who have Taqwa and those who believe.

1. Believe in Allah, His angels, His books, His messengers, and the day of judgment.
2. Maintain their prayers
3. Generous, spend (in charity) more than the Zakah.
4. Faithfully observe their trusts and their covenants
5. Patient
6. Forgive others

Since being a Wali of Allah requires having both Taqwa and belief, no one can be considered a Wali of Allah unless they possess at least these traits.

Since both *taqwa* (God-consciousness combined with *ihsan*) and *iman* (faith) have two manifestations—an inward and an outward one—our judgment of others can only be based on their outward actions. We are not capable of judging the inward state that resides in the heart, as only Allah knows that. Therefore, we cannot claim purity for anyone with certainty. We can only say, "We consider him to be a Wali (ward) of Allah," but Allah knows best. Only Allah knows with certainty who His Wali is, as He is the only one who knows both the inward and outward states. Allah says in Surat Al-Najm:



فَلَا تُزَكُّوْا اَنْفُسَكُمْ هُوَ اَعْلَمُ بِمَنْ اَتَقَى

Do not claim purity for yourselves, He (Allah) knows best who has Taqwa. (Al-Najm 53:32)

Section 5: The Righteous Slaves of Al-Rahman (Ebad Al-Rahman) (عباد الرحمن)

The traits of the righteous slaves of Allah are summarized in the following verses from Surat Al-Furqan.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا (63) وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا (64) وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا (65) إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا (66) وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا (67) وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا (68) يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا (69) إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (70) وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا (71) وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا (72) وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا (73) وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا (74) أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا (75) خَلَائِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا (76) (الفرقان)

“And the righteous slaves of Al-Rahman are those who:

1. walk on the earth humbly, and
2. when the ignorant people address them, they reply peacefully, (63)
3. And those who pass the night Lord prostrating and standing [in prayer] before their Lord. (64)
4. And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is a persisting affliction; (65) Indeed, it is evil as a settlement and residence." (66)
5. And those who, when they spend are neither extravagant nor miserly, but are moderate between that. (67)
6. And those who do not invoke any other god with Allah, and
7. Do not kill a person whom Allah has given sanctity, except rightfully, and
8. Do not fornicate; and whoever should do that will face the recompense. (68) The punishment will be doubled for him on the Day of Judgement, and he will abide therein humiliated (69)
9. Except for those who repent, believe and do righteous deeds. For them Allah will replace their evil deeds with good deeds. And Allah is Most-Forgiving, Merciful. (70) And whoever repents and does righteous deeds turns to Allah truly. (71)
10. And those who do not testify to falsehood, and
11. when they pass near ill speech, they pass by with dignity. (72)
12. And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind. (73)
13. And those who say, "Our Lord, grant us from our wives and children comfort to our eyes and make us an example for those who have Taqwa. (74)

Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace. (75) Abiding eternally therein. Good is the abode and station. (Al-Furqan 25:63-76)

Section 6: Traits of Believers, Those with Taqwa and the Slaves of Al-Rahman

The following list is a consolidation of the traits of believers, those with Taqwa and the Slaves of Al-Rahman

<p>Faith and Belief</p> <ul style="list-style-type: none"> - Believe in Allah, His angels, books, messengers, and the Day of Judgment. - Make no distinction among Allah's messengers. - Invoke no god besides Allah. <p>Worship and Rituals</p> <ul style="list-style-type: none"> - Perform prayer, fasting, Hajj, and engage in frequent remembrance of Allah and the Hereafter. - Trust in Allah and maintain reverence (Khushoo) in prayer, including night prayers. - Regularly engage with the Quran, recitation and reflection. - Frequent remembrance of Allah and praising the Prophet (PBUH) <p>Seeking Forgiveness and Gratitude</p>	<p>Patience, Forgiveness, and Humility</p> <ul style="list-style-type: none"> - Exercise patience, forgive others, and maintain contentment. - Stay humble and respond peacefully to ignorant speech. <p>Community Responsibility and Social Ethics</p> <ul style="list-style-type: none"> - Enjoin what is right, forbid wrong, and avoid vain talk. - Keep trusts and covenants faithfully. - Seek permission to enter others' property and verify information before acting. <p>Justice and Legal Matters</p> <ul style="list-style-type: none"> - Uphold justice, maintain proper legal documentation, and ensure fair retribution for crimes. <p>Unity, Striving, and Support</p> <ul style="list-style-type: none"> - Be prepared for Jihad with wealth and lives, supporting fellow believers, and
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<ul style="list-style-type: none"> - Seek Allah's forgiveness often and acknowledge His blessings. - Repent sincerely after sinning. <p>Charity and Financial Ethics</p> <ul style="list-style-type: none"> - Give charity generously, spend wisely, and avoid extravagance and miserliness. - Avoid Riba, gambling, and protect others' wealth. <p>Character and Morality</p> <ul style="list-style-type: none"> - Speak truthfully, testify honestly, and use respectful language. - Avoid arrogance, suspicion, backbiting, and insulting others. - Maintain self-restraint. - Avoid and turn away from Laghw (vain talk and deeds 	<p>striving to keep unity.</p> <ul style="list-style-type: none"> - Honor the sanctity of life. <p>Personal Conduct and Family Life</p> <ul style="list-style-type: none"> - Maintain cleanliness, eat lawful food, and restrain anger. - Respect life, avoid alcohol, and preserve chastity. - Pray for righteous families and aspire to be models of Taqwa.
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It is important to understand that all of Allah's commands are essential, a true believer must strive to implement and live by all of them. However, these commands differ in their degree of importance. The following verse suggests that while all the commands of Allah are good, some hold greater excellence than others

Section 7:

Ibadah (عبادة)

The term Ibadah reflects the relationship between Allah as the Master and His creations as His Abeed (slaves). It signifies the primary purpose of human existence, as Allah states:



مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (٥٦) مَا أُرِيدُ مِنْهُمْ مِنْ
رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ (٥٧)

And I have not created the jinn and mankind
except to worship Me. (56) I do not seek
provision from them, nor do I ask that they feed
Me.

While Ibadah is often translated as "worship"—typically referring to acts of prayer, praise, and expressions of reverence, adoration, and devotion to Allah—in Islam, its meaning extends far beyond rituals. Ibadah encompasses all actions a person undertakes to fulfill their role as a trustee and steward (Khalifa) of the earth. This responsibility involves developing and utilizing the resources Allah has provided for the benefit of humanity while adhering to His commands. Importantly, these efforts must ultimately lead to acquiring the means of power necessary to establish universal justice and to remove any barriers that hinder the delivery of Allah's revealed message to all of mankind.

This stewardship requires acquiring knowledge to explore, produce, and refine the raw materials that

Allah has created. However, such efforts must always adhere to Allah's guidance, ensuring justice, promoting goodness, and spreading His revealed message. *Ibadah*, therefore, is a comprehensive concept that encompasses worship, responsibility, and service to both Allah and His creation.

The only "service" mankind can offer to Allah is the delivery of His message, but even this is not a service to Allah, as He is self-sufficient and gains nothing from our actions. Instead, it is a service to humanity, aimed at guiding people to the truth. Sometimes, *Ibadah* is translated as "to serve Allah," and the term *'Abeed* is translated as "servants of Allah." However, these translations are inaccurate because Allah does not need service from anyone. On the contrary, Allah is the one who provides all sustenance and guarantees the essential services that humans need for their survival.

In reality, *Ibadah* encompasses all actions—whether words or deeds, internal or external—that are pleasing to Allah. While this definition is comprehensive, it remains broad and does not specify the exact actions required. A practical way to understand *Ibadah* is by examining the behaviors of those whom Allah has promised eternal reward in Paradise. Their actions clearly reflect what is pleasing to Him. These are the individuals who have willingly dedicated themselves and all they possess to Allah, living as His obedient and committed slaves. Allah affirms this by saying:



إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ

“Indeed, Allah has bought from the believers their lives and their wealth in exchange for Paradise.”
(Al-Tawbah 9:11)

Those who consciously choose to submit themselves as slaves of Allah fulfill the true essence of *Ibadah*. Such individuals are described as possessing *Taqwa* (God-consciousness), being true believers, and as the slaves of Al-Rahman (*'Ibad al-Rahman*). Their behavior and actions form the foundation of genuine *Ibadah*.

Those who embody genuine *Ibadah* exhibit profound love for Allah, complete trust in Him, and unwavering obedience to His commands. This profound love and absolute trust in Allah are prerequisites for their total obedience to Him. This obedience is reflected in their character and deeds, which were detailed in the preceding sections and can be summarized as follows:

1. Faith and Belief

- a. Believe in Allah, His angels, books, messengers, and the Day of Judgment.
- b. Make no distinction among Allah's messengers.
- c. Invoke no god besides Allah.

2. Worship and Rituals

- a. Perform prayer, fasting, Hajj, and engage in frequent remembrance of Allah and the Hereafter.

- b. Trust in Allah and maintain reverence (Khushoo) in prayer, including night prayers.
 - c. Regularly engage with the Quran, recitation and reflection.
 - d. Frequent remembrance of Allah and praising the Prophet (PBUH).
- 3. Seeking Forgiveness and Gratitude**
- a. Seek Allah's forgiveness often and acknowledge His blessings.
 - b. Repent sincerely after sinning.
- 4. Charity and Financial Ethics**
- a. Give generously in charity, spend wisely, and avoid both extravagance and stinginess."
 - b. Avoid Riba, gambling, and protect others' wealth.
- 5. Character and Morality**
- a. Speak truthfully, testify honestly, and use respectful language.
 - b. Avoid arrogance, suspicion, backbiting, and insulting others.
 - c. Maintain self-restraint. Exercise patience, forgive others, and maintain contentment.
 - d. Stay humble and respond peacefully to ignorant speech.
 - e. Avoid and turn away from Laghw (vain talk and deeds)
- 6. Community Responsibility and Social Ethics**
- a. Enjoin what is right, forbid wrong, and avoid vain talk.

- b. Keep trusts and covenants faithfully.
- c. Seek permission to enter others' property and verify information before acting.

7. Justice and Legal Matters

- a. Uphold justice, maintain proper legal documentation, and ensure fair retribution for crimes.

8. Unity, Striving, and Support

- a. Be prepared for Jihad with wealth and lives, supporting fellow believers, and striving to keep unity.
- b. Honor the sanctity of life.

9. Personal Conduct and Family Life

- a. Maintain cleanliness, eat lawful food, and restrain anger.
- b. Avoid alcohol and preserve chastity.

While the above are the key elements of worship, Allah has also outlined actions that warrant His punishment because they contradict His commands. These actions are considered grave sins and Immoral deeds (Fawahish), and engaging in any of them constitutes a clear violation of worship. These include:

1. *Associating partners with Allah (Shirk)*



إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا (٤٨)

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.” (Al-Nisa 4:48)

2. Neglecting prayer (Salah)



فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ
فَسَوْفَ يَلْقَوْنَ عَذَابًا (٥٩)

“But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil.” (Maryam 19:59)

مَا سَأَلَكُمْ فِي سَقَرٍ (٤٢) قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ (٤٣)

“What put you into Saqar (Hell)?” (42) They will say, “We were not of those who prayed.” (Al-Mudathir 74:42-43)

3. Murder (Taking a life unjustly)



مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ
جَمِيعًا

“Whoever kills a soul unless for a soul or for corruption [done] in the land—it is as if he had slain mankind entirely.” (Al-Maeda 5:32)

4. Consuming usury (Riba)



(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ
(٢٧٨) فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ

“O you who believe, Have Taqwa of Allah and give up what remains of Riba, if you are indeed believers. (278) If you do not, take notice of war from Allah and His Messenger:” (Al-Baqara 2:278-279)

5. Consuming the wealth of orphans



إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا
وَسَيَصْلُونَ سَعِيرًا (١٠)

“Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire, and they will have to endure a blazing fire.” (Al-Nisa 4:10)

6. Adultery or fornication (Zina)



وَلَا تَقْرَبُوا الزَّوْجَىٰٓ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا (٣٢)

“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and an evil way.” (Al-Isra 17:32)

7. Slandering chaste women



وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا
تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ (٤)

“And those who launch a charge against chaste women and do not produce four witnesses flog them with eighty stripes, and ever after refuse to accept from them any testimony - they that are truly evil-doers.” (Al-Noor 24:4)

8. Breaking covenants



وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا
تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ (٤)

“And those who launch a charge against chaste women and do not produce four witnesses—flog them with eighty stripes, and ever after refuse to accept from them any testimony - they that are truly evil-doers.” (Al-Noor 24:4)

9. Drinking alcohol or Gambling



يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تَفْلِحُونَ (٩٠) إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ
الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيُضِدَّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ
فَهَلْ أَنْتُمْ مُنْتَهُونَ (٩١)

“O you who believe, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are filth from the work of Satan.” (5:90) Satan only wants to plant enmity and hatred between you through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. Would you, then, abstain? (Al-Maeda 5:90-91)

10. Despairing of the mercy of Allah



إِنَّهُ ، لَا يَأْسُ مِنْ رَّوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ (٨٧)

“Indeed, no one despairs of relief from Allah except the disbelievers.” (Yusuf 12:87)

قَالَ وَمَنْ يَفْتِنُ مِنْ رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ (٥٦)

“And who despairs of the mercy of his Lord except for those astray?” (Al-Hijr 15:56)

11. Undutiful to parents



وَبِرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا (١٤)

“And dutiful toward his parents. And he was not arrogant, rebellious” (Maryam 19:14)

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ (١٤) وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا

And We commanded man goodness towards his parents. His mother carried him, by bearing strain upon strain, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination. (14) But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with kindness.” (Luqman 31:14-15)

12. Severing ties of kinship



فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطِّعُوا أَرْحَامَكُمْ (٢٢) أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ (٢٣)

“So, would you perhaps, after having turned away spread corruption on earth and sever ties of your kins? (22) Such are they whom Allah curses, so He deafened them and blinded their eyes.” (Muhammad 47:22-23)

13. False testimony



وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ دَاعِيَ قَلْبِهِ (٢٨٣)

“And do not conceal testimony, for whoever conceals it—his heart is indeed sinful.” (Al-Baqarah 2:283)

14. *Fleeing from battle on the day of confrontation*



يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ (١٥) وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّرًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبئْسَ الْمَصِيرُ (١٦)

"O you who believe, when you face the disbelievers in a battle, do not turn your backs to them [in flight]." (15) Whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly earned the wrath from Allah, and his abode is Hell – How evil a destination". (Al-Anfal 8:15-16)

List of Shameful deeds (Fawahish) (Immoralities)

Fawahish encompasses all vile and sinful acts that contradict human nature and Islamic law, whether visible or hidden. These acts are condemned because of their severe harm and their transgression of the rights of Allah and others.



1. *Adultery and fornication:*

وَلَا تَقْرُبُوا الزَّوَاجَ إِتْنَهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (الإسراء)

"And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way."(Al-Isra 17: 32)

2. *Homosexuality - The Immorality of the People of Lot:*



وَلَا تَقْرُبُوا الزَّوَاجَ إِتْنَهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (الإسراء)

"And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way."(Al-Isra 17: 32)

3. *Speaking About Allah Without Knowledge is a grave immorality.:*



قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ
وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا
تَعْلَمُونَ (الأعراف: 33)

"Say, 'My Lord has only forbidden immoralities—what is apparent of them and what is concealed—and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.'" (Al-Araf 7: 33)

Note: The above lists of major sins and shameful deeds traits are written in a poem form for easy remembrance in the last chapter of the book.

SECTION 8: MEANING OF AL-RAHMAN

The name Al-Rahman (الرحمان) appears in the first verse of the Quran, associated with two other names: Allah and Al-Rahim (The Merciful):



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (١)

"In the name of Allah, Al-Rahman, the Merciful".
(Al-Fatiha 1:1)

It is widely understood that "Allah" is the personal name of the Creator of the universe. This name is

unique because it is neither gendered nor pluralized, making it improper to translate. "Al-Rahim" refers to Allah's attribute of mercy, and it is therefore translated as "the Merciful." However, the challenge lies in understanding the meaning of "Al-Rahman" (الرحمان).

While it is recognized that the Quran does not use synonyms, especially within the same verse, as that would contradict the eloquent nature of Arabic and the Quran itself, traditional interpretations often render Al-Rahman as synonymous with Al-Rahim. To resolve this apparent conflict, scholars have suggested that Al-Rahman refers to a broader form of mercy—encompassing all people, whether believers or not, in this life—while Al-Rahim is a mercy specifically reserved for believers in the Hereafter

However, interpreting Al-Rahman primarily in terms of mercy does not align with how this name is used throughout the Quran. The name Al-Rahman appears 57 times in the Quran, excluding its mention in the Basmalah (except in Surah Al-Fatiha). This name stands out as unique, unlike any other name of Allah. It is the only name that can be used interchangeably with the name "Allah". Al-Rahman can even be substituted for Allah in the declaration of faith, as supported by several Quranic verses, including:



قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ (١١٠)

"Say: Call upon Allah or call upon Al-Rahman. By whatever name you call upon Him, to Him belong the best names." (Al-Isra 17:110)

In the following two consecutive verses, one verse uses "Allah," while the other uses "Al-Rahman," demonstrating their equivalence:

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللهُ وَمَنْ مَعِیَ أَوْ رَحِمَنَا فَمَنْ یُجِیرُ الْکَافِرِینَ مِنْ عَذَابِ الْیَمِّ (۲۸) قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلِیْهِ تَوَكَّلْنَا فَسْتَغْلَمُونَ مَنْ هُوَ فِی ضَلَالٍ مُّبِینٍ (۲۹)

"Say, 'Tell me, if Allah should destroy me and those with me, or have mercy upon us, who can protect the disbelievers from a painful punishment?' (28) Say, 'He is Al-Rahman; we have believed in Him, and upon Him we have relied.' So, you will soon come to know who is in open error." (Al-Mulk 67:28-29)"

Similarly, the following two verses in different Surahs illustrate how "Al-Rahman" and "Allah" are used interchangeably:

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتٍ وَیُقْبَضَ مَا یُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَیْءٍ بَصِیرٌ (المَلِك)

"Do they not see the birds above them, spreading and folding their wings? None holds them except Al-Rahman. Surely, He is seeing all things." (Al-Mulk 67:19)

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِی جَوِّ السَّمَاءِ مَا یُمْسِكُهُنَّ إِلَّا اللهُ إِنَّ فِی ذَٰلِكَ لَآیَاتٍ لِّقَوْمٍ یُّؤْمِنُونَ (۷۹)

"Do they not see the birds controlled in the atmosphere of the sky? None holds them except Allah. Indeed, in that are signs for a people who believe." (Al-Nahl 16:79)

While the meanings of terms like Awliya Allah, Taqwa, Iman, and Ibad Al-Rahman are derived directly from their definitions in the Quran, understanding the name Al-Rahman is based on how it is used throughout the Quran. The simplest way to uncover the meaning of Al-Rahman is to examine what other names can substitute for it in the verses where it appears. Since "Allah" can be substituted in all such verses, it becomes evident that other names with a focus on mercy alone do not fit as well.

Through this exercise, one can conclude that the name Al-Rahman encompasses all of Allah's names and attributes, including His power over creation, authority to punish, dominion over the Hereafter, and more. Thus, Al-Rahman is a unique name that integrates all of Allah's names and attributes into a single term, making it impossible to translate fully into just one word but a possible equivalent may be **"The All-Encompassing Sovereign"**.

While "Allah" is the personal name of the Creator, and the adjective associated with it is Al-Rahim, meaning "the Merciful," the name Al-Rahman reflects the totality of Allah's attributes. The adjective associated with Al-Rahman is also Al-Rahim, suggesting that even when Allah's name, which already contains the essence of Al-Rahman, is connected to punishment, it inherently carries mercy.

This may explain the significance of the first verse of the Quran, where Allah's personal name and all His attributes are introduced as merciful:



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (١)

"In the name of Allah, Al-Rahman "the All-Encompassing Sovereign" the Merciful". (Al-Fatiha 1:1)

The following verses highlight the different attributes associated with the name Al-Rahman.

1. Al-Rahman is used in reference to Allah's perfect attributes of creation and control over all that exists. Allah says:



وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بُدُوبِ عِبَادِهِ خَيْرًا (٥٨)
الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَسَلِّ
بِهِ خَيْرًا (٥٩)

"And place your trust in the Ever-Living who does not die; and celebrate His praise; and enough is He to be aware of the sins of His slaves. (58) He Who created the heavens and the earth and all that is between in six days, and is firmly established control on the "Arsh" (Throne) (the biggest creation ever), Al-Rahman, so ask about Him someone who knows," (Al-Furqan 25:58-59)

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى (٥) لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ
الْأَرْضِ (٦)

"Al-Rahman who is in control of the "Arsh" (Throne). (5) To Him belongs all that in the heavens, all that in the earth and whatever is between them and whatever is underneath the soil." (Taha 20:5-6)

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى
مِنْ فُطُورٍ

"He created seven skies, one over the other. You will see nothing out of proportion in the creation of Al-Rahman. So, cast your eye again. Do you see any rifts?" (Al-Mulk 67:3)

2. Al-Rahman represents Allah's majestic attributes that reflect threat and punishment, as in the following verses:



يَأْتِي إِيَّيَ أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا (مریم)

“(Ibrahim said) My dear father, I fear that you will be afflicted by a punishment from Al-Rahman, and you become a companion of Satan.” (Maryam 19:45)

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَنْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا (مریم)

“Say, “Whoever stays straying, Al-Rahman will prolong his span of life until they see what they are being warned of: either the punishment (in this world) or the Hour (Day of Judgement), then they will know who was worse in position and who is weaker in forces.” (Maryam 19:75)

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ (يس)

“You only warn the one who follows the advice and fears Al-Rahman in secret. So, give him good news of forgiveness and a generous reward.” (Yaseen 36:11)

عَأْتِجِدُ مِنْ دُونِهِ ءَالِهَةً إِنْ يُرِدِنَ الرَّحْمَنُ بِضُرٍّ لَّا تُغْنِي عَنِّي شَفَعَتُهُمْ شَيْئًا وَلَا يُنْقِدُونِ
“Shall I take (other) gods in place of Him. If Al-Rahman intends to do harm to me, their intercession neither help me nor save me?” (Yaseen 36:23)

وَمَنْ يَعِشْ عَنِ ذِكْرِ الرَّحْمَنِ نُقِضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ (الزخرف)

“Whoever makes himself blind to the remembrance of Al-Rahman, We assign for him a devil who becomes his companion all the time.” (Al-Zughrouf 43:36)

قَالَتْ إِيَّيَ أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا

“She (Maryam) said, “I seek refuge with Al-Rahman against you, if you are God-fearing” (Maryam 19:18)

3. Al-Rahman implies the Controller and the Dominator of the world and the Hereafter as Allah says:



وَيَوْمَ نَشَقُّ السَّمَاءَ بِالْعَنَمِ وَنُزِّلَ الْمَلَائِكَةَ تَنْزِيلًا (٢٥) الْمَلَكُ يَوْمَئِذٍ
الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا (٢٦)

“The Day the sky will split open with clouds, and angels will be sent down, descending (in ranks) (25) The kingdom on that day is the true one, belonging to Al-Rahman: it will be a day of dire difficulty for the disbelievers.” (Al-Furqan 25:25:26)

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا (٣٧)
يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ وَقَالَ
صَوَابًا [٣٨] [النبا 37-38]

“The Lord of the heavens and the earth and what is between them, Al-Rahman, with Whom none can speak. (37) On the Day when the Spirit (Jibril) and the angels will stand in rows. They will not speak, except for the one who is permitted by Al-Rahman, and speaks aright” (Al-Nabaa 78:37-38)

إِنَّ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا (مریم)

“There is none in the heavens and the earth, but bound to come to Al-Rahman as a slave” (Maryam 19:93)

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ۗ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا
تَسْمَعُ إِلَّا هَمْسًا [طه]

“That day they will follow the caller without any deviation. And the voices will turn low in awe for Al-Rahman. So, nothing will you hear but whispering” (Taha 20:108)

SECTION 9: HANEEF

One of the remarkable features of Islamic Shariah, setting it apart from previous religions, is its emphasis on ease and the removal of hardship. Numerous Quranic verses and sayings of Prophet Muhammad (PBUH) highlight this principle. Allah states in the Quran:



يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ

"Allah wants ease for you and does not want to impose hardship on you." (Al Baqarah 2:185)

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

"Allah wants to lighten things for you, for mankind was created weak" (Al-Nisaa 4:28)

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ

"Allah does not intend to place any inconvenience on you, but He desires to purify you and complete his favors upon you" (Al-Maeda 5:6)

These verses and others affirm the simplicity and ease embedded in Islam. But how easy is Islam, and what is the basis of this simplicity? The foundation of Islam lies in the religion of Prophet Ibrahim (Abraham), which Allah commands us to follow



وَقَالُوا كُونُوا هُودًا أَوْ نَصْرَىٰ تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ (١٣٥)

“They said: Be Jews or Christians and you will be guided. Say: No, but (we follow) the religion of Ibrahim, “Haneef’an”, and he was never of the idolaters.” (Al-Baqarah 2:135)

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا (١٢٥)

“And who is better in religion than one who submits himself to Allah, does good deeds and follows the religion of Ibrahim, “Haneef’an”! And Allah took Ibrahim as an intimate friend.” (Al-Nisa 4:125)

قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِثْلَ مِلَّةِ إِبْرَاهِيمَ
حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (١٦١)

“Say, “Indeed, my Lord has guided me to a straight path - a correct religion - the religion of Ibrahim, “Haneef’an”, and he was not of the idolaters.” (Al-Anaam 6:161)

The defining feature of Prophet Ibrahim's religion is encapsulated in the term Haneef, which serves as the foundation of all divinely revealed religions, including Islam. Linguistically, Haneef conveys the idea of inclining toward something.

The word “Haneef” is generally translated as “upright” and often interpreted to mean “deviating from all false religions”. However, this interpretation contradicts the understanding that the true religion is the straight path, while false

religions deviate from it. A more accurate interpretation is that Haneef refers to inclining toward the natural disposition (fitrah) Allah has instilled in humanity. Allah says:



فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ
لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٣٠)

"So, direct your face toward the religion, Haneef'an, Allah's Fitrah (natural disposition) that He has instilled in mankind. No change should there be in the creation of Allah. That is the correct religion, but most people do not know." (Al-Rum 30:30)

This verse clarifies that the Haneef religion aligns with the pure, natural disposition inherent in all humans. It restores humanity to the original upright state of their creation, free from distortions caused by false beliefs and practices. Prophet Ibrahim is uniquely described as Haneef because he recognized Allah's oneness through his innate disposition (fitrah), even before receiving divine revelation.

The religion that aligns with the pure disposition (Fitra) is based on the principles practiced by Prophet Ibrahim. These principles are threefold: belief in Allah, belief in the Day of Judgment, and performing righteous deeds that benefit humanity. These same principles form the core foundation of Islam, as delivered by Prophet Muhammad (PBUH) and all previous messengers, with variations only in some specific rituals. Allah says:



وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ (٤)
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَٰلِكَ دِينُ الْقَيِّمَةِ (٥)

And those who were given the Book did not divide but after the clear proof had come to them. (4) While they were only commanded to worship Allah with sincere devotion, inclining to their Fitra, and to establish prayer and pay Zakah. That is the correct religion. (Al-Bayyina 98:4-5)

Excluding the variations in rituals conveyed by the messengers, the religion based on Fitra consists of the following elements: Believe in Allah and in the accountability on the Day of Judgement and doing righteous deeds.

1. Believe in God and invoke none besides Him	9. Honor the sanctity of life.
2. Believe in the Day of Judgment.	10. Avoid arrogance and hurting the feelings of others.
3. Trust in Allah, Seek His forgiveness often and acknowledge His blessings.	11. Exercise patience, forgive others, and maintain contentment.
4. Give charity and avoid miserliness.	12. Stay humble and respond peacefully to ignorant people.
5. Be trustworthy and protect others' wealth.	13. Enjoin what is right, forbid wrong.
6. Speak truthfully, testify honestly, and use	14. Maintain cleanliness, eat lawful food.

respectful language. 7. Honor trusts and covenants faithfully. 8. Uphold justice	15. Preserve chastity. 16. Pray for righteous families and aspire to be model of Taqwa.
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Excluding ritual acts, all the elements mentioned as the foundation of a fitrah-based religion are precisely the same as those defined by Allah for being a righteous Muslim. Islam is the natural religion for anyone who preserves the pure fitrah instilled in them by Allah, making it a very easy and simple way of life to follow. This is reflected in the saying of Prophet Muhammad (PBUH):



عن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: ما من مولود إلا يولد على الفطرة، فأبواه يهودانه أو ينصرانه أو يمجسانه. (البخاري ومسلم)

There is no child born except upon the natural disposition (fitrah), but his parents make him a Jew, a Christian, or a Magian."

To protect the simplicity of Islam, Allah and His Prophet (PBUH) discouraged excessive questioning about what is lawful (halal) and prohibited (haram). Everything is considered halal unless explicitly stated otherwise. Allah warns against overburdening oneself with unnecessary inquiries:



يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن تُبَدَ لَكُمْ تَسْؤُكُمْ وَإِن تَسْأَلُوا
عَنهَا حِينَ يُنزَّلُ الْقُرْءَانُ تُبَدَ لَكُمْ عَفَا ٱللَّهُ عَنهَا وَٱللَّهُ عَفُوْرٌ ٱلْحَلِيْمُ (١٠١)

"O you who believe, do not ask about things which, if disclosed to you, may distress you. But if you ask about them while the Quran is being revealed, they will be disclosed to you. Allah has pardoned you for it, and Allah is Forgiving and Forbearing." (Al-Maeda 5:101)

The Prophet (PBUH) also cautioned:



إِن أَعْظَمَ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جَرْمًا مِنْ سَأَلَ عَنْ شَيْءٍ لَمْ يَحْرَمِ عَلَى
الْمُسْلِمِينَ فَحَرَمَ عَلَيْهِمْ مِنْ أَجْلِ مَسْأَلَتِهِ. (ورد في البخاري ومسلم وغيرهم)

"The worst criminal among Muslims is the one who asked about something that was not forbidden, but it became forbidden because of his inquiry." (Reported in Bukhari and Muslim)

Another narration states:



عن أبي الدرداء يرفعه قال: " ما أحل الله في كتابه فهو حلال وما حرم
فهو حرام وما سكت عنه فهو عافية، فاقبلوا من الله عافيته، فإن الله لم
يكن لينسى شيئاً " (رواه البزار والطبراني. والحاكم)

"What Allah has made lawful in His Book is halal, and what He has forbidden is haram. What He has left unaddressed is a favor from Him. Accept it, For Allah does not forget anything." (Tabarani and Al-Hakim)

Narrated from Nāfi from Ibn 'Umar, who said:



عن نافع عن ابن عمر قال : { خرج رسول الله صلى الله عليه وسلم في بعض أسفاره ، فسار ليلا ، فمر على رجل جالس عند مقرة له ، فقال له عمر : يا صاحب المقرة ، ولغت السباع الليلة في مقراتك . فقال النبي صلى الله عليه وسلم : يا صاحب المقرة ، لا تجبره ، هذا متكلف (سنن الدارقطني)

"The Messenger of Allah (ﷺ) went out during one of his journeys and traveled at night. He passed by a man sitting by his water container. 'Umar said to him: **'O owner of the water basin, the wild animals have drunk from your water basin tonight.'** The Prophet (ﷺ) said: **'O owner of the water container, do not tell him that. This is being overly scrupulous (burdensome).'**"

SECTION 10:

"Dhann" (ظن)
(Assumption), "Shakk"
(شك) (Doubt) and
Knowledge (علم)

The definitions of the terms *Dhann* (ظن) (Assumption) and *Shakk* (شك) (Doubt) are derived from the context in which they are used in different Quranic verses. While their meanings may vary slightly based on the specific context, they remain consistent with definitions found in reliable Arabic lexicons. Below are the lexicon definitions of these two terms:

Al-Dhann (الظن) (Assumption): This term refers to the mind's perception of something with an inclination towards believing it.

Al- Shakk (الشك) "The Doubt": This term refers to hesitation between two possibilities, where neither can be decisively preferred.

Both terms (Dhann and Shakk) are used in the following verse:



وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ
وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِمَّا لَهُمْ بِهِ مِنْ عِلْمٍ
إِلَّا اتَّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا (١٥٧)

"And [they] said, 'Indeed, we have killed the Messiah, Isa (Jesus), the son of Maryam (Mary), the Messenger of Allah.' But they did not kill him, nor did they crucify him; rather, it was made to appear so to them. Indeed, those who differ over it are in Shakk (doubt) about it. They have no knowledge of it except following Dhann (assumption). And they certainly did not kill him." (Al-Nisa 4:157)

From this, we can define the two terms as follows:

- **Dhann** (Assumption) is believing in something without having proof of its existence. In the verse above, people believed that Jesus was killed, yet they lack evidence. Therefore, Dhann refers to believing without material evidence.

- **Shakk** (Doubt) is rejecting or hesitating about something without having proof of its nonexistence. In the verse, people are uncertain about Jesus being killed but have no evidence to confirm otherwise. Thus, Shakk refers to disbelieving without material evidence.

Summary:

- Dhann (Assumptions): Belief in something without material evidence of its existence.
- Shakk (Doubt): Disbelief in something without material evidence of its nonexistence.

Using these definitions, we can better understand why the term Dhann is used in reference to believers in the Qur'an when discussing their belief in meeting Allah on the Day of Judgment. To address potential confusion, different translators have rendered Dhann as "assume," "bear in mind," "certain," or "know with certainty." However, a more precise translation would be that believers are "certain of meeting Allah, even without material proof of this belief." For instance:



وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ (٤٥) الَّذِينَ
يُظُنُّونَ أَنَّهُمْ مُلْقَاوُ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (٤٦)

"And seek help through patience and prayer: and this, indeed, is hard but for the humble in spirit, (45) who have "Dhann" (are certain without material evidence) that they shall meet their Lord and that to Him they shall return." (Al-Baqarah 2:45-46)



فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ ءَامَنُوا مَعَهُ ، قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ
وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلتَقُوا اللَّهَ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ
فِئَتَهُ كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ (٢٤٩)

When he (Talut) and the those who believed with him crossed the river, they said, “Now we are no match for Jalut (Goliath) and his troops.” But those who have “Dhann” (are certain without material evidence) that they would meet Allah said, “How many times has a small group overcame large groups by the will of Allah! And Allah is with those who remain patient.” (Al-Baqarah 2:249)

Knowledge (علم)

The above definitions may resolve an apparent contradiction regarding Allah testing people's belief despite His knowledge of all things. This leads to a possible definition of the term knowledge (علم) as believing in something with material evidence.

Using this understanding, the word (يَعْلَمُ) in the following verses might be more accurately translated as “to confirm based on material evidence,” rather than the commonly used translations like “assume,” “bear in mind,” or “know with certainty.”



أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمِ
الضَّالِّينَ (١٤٢)

Do you think that you will enter Paradise even before Allah confirms based on material evidence those of you who carry out Jihad and those who are patient. " (Al-Emran 3:142)

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ (١٦٦) وَلِيَعْلَمَ
الَّذِينَ نَافَقُوا

"Whatever you suffered on the day when the two troops met was by the will of Allah, in order to confirm (based on material evidence) the believers. (166) and in order to confirm (based on material evidence) those who are hypocrites." (Al-Emran 3:166-167)

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ
اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١٦)

"Do you think that you will be left alone without Allah confirms (based on material evidence) who among you struggles in Jihad and never take anyone as their confidant other than Allah, His Messenger, and the believers? And Allah is All-Aware of what you do." (Al-Tawbah 9:16)

One may inquire why Allah would require material evidence to judge individuals. The rationale lies in the principle that Allah's justice is not solely based on His perfect knowledge but on the proven actions of individuals, as established by undeniable evidence. Even when presented with detailed records of their deeds, individuals may still deny them. Absolute justice, therefore, necessitates that the individual personally acknowledges their wrongdoing. This acknowledgment will occur on

the Day of Judgment, as the guilty will demand that Allah's justice can only be fulfilled through their own admission of guilt.

The proceedings will reach their conclusion when Allah permits the individual's own body to testify against them. The Qur'an describes this profound scene, where the physical faculties of the guilty will bear witness to their deeds:



وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ (١٩) حَتَّىٰ إِذَا مَا
جَاءَهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصُرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ (٢٠)
وَقَالُوا لِمَ لُجُودُنَا لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقْنَا اللَّهَ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ
وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَالْيَوْمَ نَرْجِعُكُمْ وَإِلَيْهِ نُرْجَعُونَ (٢١) وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ
عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا
مِمَّا تَعْمَلُونَ (٢٢)

On the Day that the enemies of Allah will be mustered towards the Fire, they will be detained in groups. (19) When they approach it, their ears, eyes, and skins will testify against them regarding what they used to do. (20) And they will say to their skins, 'Why did you testify against us?' They will reply, 'We were made to speak by Allah, who has made everything speak. He created you the first time, and to Him, you are returned. (21) You could not hide yourselves from your ears, eyes, and skins to prevent them from testifying against you. But you assumed that Allah did not know much of what you were doing.'" (Fussilat 41:19–22)

This principle is further elucidated in a hadith narrated by Anas ibn Malik and recorded in Sahih

Muslim, in which the Prophet (PBUH) described a similar scene:



عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم من مخاطبة العبد ربه يقول: يارب ألم تجرني من الظلم؟ قال: يقول: بلى قال: فيقول: إني أجز على نفسي إلا شاهدا مني قال: فيقول: كفى بنفسك اليوم عليك شهيدا وبالكرام الكاتبين شهدوا قال: فيختم على فيه فيقال لأركانه: انطقي قال: فتنتطق بأعماله ثم يخلى بينه وبين الكلام قال: فيقول: بعدا لكّن وسحقا فعنكّن كنت أناضل) رواه مسلم

The disbeliever will say to Allah, 'My Lord, did You not protect me from injustice?' Allah will reply, 'Yes.' The disbeliever will then say, 'I do not accept any testimony except my own.' Allah will respond, 'Today, you are sufficient as a witness against yourself, along with the testimony of the honorable scribes (the recording angels).' Then Allah will seal his mouth and command his limbs to speak, and they will testify to his deeds. Subsequently, the individual will be permitted to speak again, at which point he will say to his limbs, 'Woe to you! I was only defending you!'" (Muslim)

This process underscores the ultimate fairness and impartiality of Allah's justice. By allowing individuals to witness and hear the testimony of their own faculties, Allah ensures that His judgment is not only based on divine knowledge but also corroborated by irrefutable, material evidence, leaving no room for dispute or denial.

SECTION 11: Guidance (هداية) and Misguidance (ضلال)

Understanding the Quran's definition of the important term هداية (**Hidayah**), meaning "guidance," is essential to resolving a common misunderstanding of a verse frequently recited at the beginning of Friday khutbahs. The verse in question is:



مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ يُضِلِّ ۙ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا
[الكهف]

Whomsoever Allah guides is the one who is guided and whomsoever He sends astray (lets go astray, leaves to stray, causes to err), for him you will not find a guiding guardian. (Al-Kahf 18:17)

While it is universally accepted that Allah guides people, some find it difficult to comprehend how Allah could lead some astray, allow them to err, and then hold them accountable for their actions. To address this apparent paradox, it is crucial to recognize that the Quran identifies three types of guidance that Allah offers to humanity:

- 1) Universal guidance
- 2) Supportive guidance
- 3) Sustaining guidance.

Universal Guidance is the foundational guidance that Allah grants to every human being through two primary means:

1. Innate nature of creation (Fitrah)

2. Instructive resources (Through Prophets and Messengers).

Innate Nature of Creation: Allah has instilled each human being with an inherent capacity to recognize Him, distinguish between truth and falsehood, and discern right from wrong. This innate sense of guidance is described in Surah Al-Insan (الإنسان):



إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

“We guided him to the path; he will either be grateful or be ungrateful.” (Al-Insan 76:3)

1. Instructive Guidance Through Messengers:

In addition to this innate guidance, Allah sent Prophets and messengers to teach and demonstrate His revelations. For example, the people of Thamud received this guidance through Prophet Saleh:



وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ
الْعَذَابِ الْأُولَىٰ بِمَا كَانُوا يَكْسِبُونَ [فصلت]

“As to the Thamud, We gave them guidance, but they preferred blindness to guidance: so the stunning Punishment of humiliation seized them, because of what they had earned.’ (Fusulat 41:17)

Since Allah has granted humanity free will, individuals have the choice to accept or reject this universal guidance. Those who accept it become eligible for the next two types of guidance.

- 2. Supportive Guidance (هداية المعونة):** Supportive guidance is a special type of guidance granted only to those who have embraced universal guidance. Those who reject universal guidance are entirely deprived of this supportive assistance. This guidance is necessary for those who have chosen the straight path to help them remain steadfast. The Quran highlights this concept:



وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ (محمد)

“But to those who consent to be guided, He increases their guidance and bestows on them their Taqwa.” (Muhammad 47:17)

Similarly, in Surat Maryam:



وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى (مريم)

“Allah increases guidance for those who are guided” (Maryam 19:76)

When Allah speaks of not guiding someone, He specifically refers to this supportive guidance, which is reserved for those who accept universal guidance. Therefore, when we read the verse in Surah Al-Qasas:



إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ

“You will not be able to guide whom you love; but Allah guides whom He wills and He knows best those who accepted guidance. (Al-Qasas 28:56)

We understand that this verse speaks about the second type of guidance— the guidance of support.

- 3. Sustaining Guidance:** This type of guidance ensures that individuals who continue to follow Allah's guidance remain firm in their faith and steadfast on the straight path. This guidance is essential not only during our lives but also after death and during resurrection. It is necessary for successfully answering the questions in the grave. Allah says:



يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ
اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ [إبراهيم]

Allah reinforces those who believe with the proper response, in this world and in the Hereafter; but Allah misguides the unjust: Allah does whatever He wills. (Ibrahim 14:27)

This guidance is also needed to project light in front of us as we stay on the path to Paradise. Allah says:



يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ
بُشْرًا لَكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ
الْفَوْزُ الْعَظِيمُ [الحديد]

"On that day you will see the believing men and the believing women with their Light shining ahead of them and by their right: (their greeting will be): "Good News for you this Day, gardens beneath which rivers flow to live in forever. Truly, this is the greatest success." (Al-Hadeed 57:12)

If we accept Allah's universal guidance, He will provide us with both supporting guidance in this life and sustaining guidance even after our departure from this world.

Resolving the Paradox of Misguidance (ضلال)

You may still wonder why Allah does not extend supportive guidance to everyone. Just as Allah has established divine laws (سُنَنُ اللَّهِ) governing the universe, He has also set laws that dictate the consequences of human actions. Among these divine laws is one that determines who will be deprived of guidance beyond what the messengers have delivered. This law is clearly outlined in the Quran, particularly by describing the behaviors of those who are denied supportive guidance.

Allah states: (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ) **"Allah does not guide the unjust (wrongdoers)".**

This declaration appears ten times in the Quran, including in the following verses:

(Al-Baqara 2:258, Al-Imran 3:86, Al-Maeda 5:51, Al-An'am 6:144, At-Tawba 9:19, At-Tawba 9:109, Al-Qasas 28:50, Al-Ahqaf 46:10, As-Saff 61:7, Al-Jumu'ah 62:5).

Injustice is the most frequently mentioned attribute in the Quran as a reason for Allah depriving individuals of supportive guidance. In addition to injustice, the Quran identifies other characteristics that render a person undeserving of Allah's supportive guidance:

1. **Rebellion (فسق):** Allah says: (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الفَاسِقِينَ) **"Allah does not guide the rebellious."**

This statement is repeated five times in the Quran: *(Al-Maida 5:108, At-Tawba 9:24, At-Tawba 9:80, As-Saff 61:5, Al-Munafiqoon 63:6).*

2. **Disbelief (كفر):** Allah warns: (وَاللَّهُ لَا يَهْدِي الْقَوْمَ (الْكَافِرِينَ) **"Allah does not guide the disbelievers (those who reject faith)."**

This warning is repeated four times in the Quran: *(Al-Baqara 2:264, At-Tawba 9:37, An-Nahl 16:107, Al-Maida 5:67).*

3. **Betrayal (خيانة):** Allah says: (وَأَنَّ اللَّهَ لَا يَهْدِي (كَيْدَ الْخَائِنِينَ)
"Indeed, Allah does not guide the snare of the betrayers." (*Yusuf 12:52*)
4. **Lying and Disbelief:** Allah states: (إِنَّ اللَّهَ لَا (يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ)
"Indeed, Allah does not guide anyone who is a liar and disbeliever." (*Az-Zumar 39:3*)
5. **Extravagance and Lying (إسراف وكذب):** Allah declares:
 (إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ)
"Indeed, Allah does not guide the extravagant, the liar." (*Ghafir 40:28*)

Those who persist in these behaviors —injustice, rebellion, disbelief, betrayal, lying, and extravagance render themselves ineligible for further guidance, in accordance with the divine laws that govern human accountability. Conversely, the Quran explains that Allah's supportive guidance is reserved for those who demonstrate sincerity, humility, and a willingness to follow His universal guidance.

SECTION 12: BISMILLAH

Bismillah is a powerful declaration that marks the start of our actions with divine purpose. It is no coincidence that these blessed words open Allah's final message to humanity, the Quran. We recite *Bismillah* at the start of every chapter of the Quran (except one) as a reminder of this significance.

Moreover, Prophet Noah (Nuh) invoked *Bismillah* when embarking on his monumental journey aboard the ark to save the believers from the flood:



وَقَالَ أَزْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرِمَهَا وَمُرسِمَهَا إِنَّ رَبِّي لَعَفُورٌ رَحِيمٌ
(٤١)

“He (Nuh) said, “Board it! In the Name of Allah, it sails and anchors. Surely my Lord is All-Forgiving, Most Merciful.” (Hud 11:41)

Similarly, Prophet Sulaiman (Solomon) began his letter to the Queen of Sheba with *Bismillah*:



إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (٣٠) أَلَّا تَعْلَمُوا عَلَيَّ
وَأَتُونِي مُسْلِمِينَ (٣١)

“It is from Sulaiman, and it is (written) ‘In the name of Allah, Al-Rahman, the Merciful, (30) Do not exalt yourselves against me but come to me in submission [as Muslims].’ (Al-Naml 27:30)

The Prophet (PBUH) also emphasized the importance of starting our deeds with the mention of Allah, saying:



حديث أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: (كُلُّ كَلَامٍ أَوْ أَمْرٍ ذِي بَالٍ لَا يُفْتَحُ بِذِكْرِ اللَّهِ فَهُوَ آتِبٌ - أَوْ قَالَ : أَقْطَعُ -) رواه الإمام أحمد في "المسند"

"Every speech or task of importance that does not begin with the mention of Allah is incomplete - or he said: cut off (from blessing)."

Let us reflect on the psychological and spiritual impact of beginning with *Bismillah*. Consider the difference between speaking on your own behalf versus speaking on behalf of a king, a president, or a CEO. In the first case, you may feel nervous, striving for approval and recognition. Praise may inflate your ego, while criticism may hurt and demoralize you. In this way, seeking validation can make you a servant to the opinions of others.

However, when you speak or act in the name of Allah, your heart is aligned with divine guidance. You are liberated from fear because you no longer seek applause or fear rejection from people. Instead, your actions become acts of worship, driven by sincerity and the desire to please Allah alone.

Starting any task with *Bismillah* (in the name of Allah) purifies your intention, ensuring that your effort is sincere and pleasing to Allah. Success is seen as a blessing from Allah, and failure is

embraced as a divine test meant to strengthen your faith. This mindset cultivates patience and full reliance on Allah.

When you start any action in the name of Allah, your reward goes beyond worldly gain and becomes both spiritual and eternal. Your focus shifts from solely material outcomes to fulfilling a higher purpose. You hold yourself accountable to divine principles, knowing that Allah judges both your intentions and actions.

When you start in the name of Allah, you will focus on seeking Allah's pleasure rather than the approval of others, you foster sincerity, and inner peace.

Section 13: DHIKR ALLAH

Beginning any task with Bismillah fulfills Allah's command to remain in a constant state of His remembrance (Dhikr Allah) as Allah instructs us:



يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا).
(سورة الأحزاب)

“O you who believe, remember Allah with much remembrance and glorify Him morning and evening. (Al-Ahzab 33:41)

Is Dhikr simply the act of repeating Allah's names and His praises? While reciting Allah's names and praises is important practice, true remembrance of Allah (Dhikr) goes beyond mere repetition—it

involves a deeper connection and context. In Surah Al-Baqarah, Allah says:



فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا (البقرة)
(200)

“And when you have completed your rites (of Hajj), then remember Allah as you remember your fathers or with an even greater remembrance.” (Al-Baqara 2:200)

This verse teaches us that remembering Allah should surpass how we recall our fathers. How do we typically remember our fathers? Not by simply repeating their names, but by reflecting on their teachings, recalling their love and sacrifices, and feeling a sense of gratitude toward them. In the same way, true Dhikr of Allah means reflecting on His guidance, being mindful of His blessings, and expressing our devotion, love, and gratitude. It is an act of the heart and mind, not just the tongue.

To achieve a state of continuous *Dhikr Allah*, it is essential to understand its opposite: (غفلة) *ghaflah* (heedlessness). A Muslim is either in a state of Allah’s remembrance (*Dhikr Allah*) (ذکر الله) or in a state of heedlessness (*ghaflah*) (غفلة عن الله).

When we are in the state of remembrance of Allah (ذکر الله), we are fully aware that He is seeing everything we do and listening to every word we utter, He is even aware of every inner thought we have. This awareness compels us to uphold the best character and moral conduct. This state of

mindfulness aligns with the definition of *Ihsan* given by the Prophet (PBUH):



أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

"[Ihsan] is to worship Allah as though you see Him, and if you cannot see Him, then be certain that He sees you."

Awareness that Allah is constantly watching and listening transforms our actions. It motivates us to do what pleases Him and avoid what displeases Him. In this way, *Dhikr Allah* becomes the manifestation of *Ihsan* (spiritual excellence) and the essence of *Taqwa* (God-consciousness).

Dhikr Allah is a spiritual state of deep awareness of Allah within the heart and mind. This spiritual state can be cultivated through acts of worship, mainly prayers as Allah says:



إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (١٤)

Indeed, I am Allah; there is no God but Me. So, worship Me and establish prayers for My remembrance. (Taha 20:14)

Prayer, whether obligatory or voluntary, is a primary means of increasing our remembrance of Allah. It is essential to understand that prayer is not an end in itself but a means to attain the state of continuous *Dhikr Allah*. Unfortunately, some

Muslims treat prayer as a mere ritual without allowing it to influence their character or behavior.

True Dhikr requires spiritual awareness and mindful worship, extending beyond verbal repetition to an inner consciousness that shapes our thoughts, words, and actions. Prayer serves as a key tool in strengthening this state, but we must ensure that it enhances our connection with Allah rather than being a mere mechanical routine.

Allah has blessed us with prayer as a way to connect with Him, purify our souls, and remain in constant remembrance of Him. This state of remembrance refines our character and guides our behavior toward righteousness. In Surah Al-Ankabut, Allah says:



آتَلْ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ (٤٥)
(العنكبوت)

“Recite what has been revealed to you of the book and establish the prayer. Indeed, prayers restrain from immorality and wrongdoing. But the remembrance of Allah is greater. And Allah knows whatsoever you do.”
(Al-Ankabut 29:45)

This verse highlights that *Dhikr Allah* (the remembrance of Allah) holds a higher purpose than prayer—not because prayer is insignificant, but because it serves as a means to achieve the ultimate goal of fostering an enduring state of *Dhikr Allah*.

To illustrate the distinction between a goal and its means, consider this example: If you advise your child, "Drive slowly to arrive home safely," your primary goal is their safe arrival, while "driving slowly" is the mean to achieve that goal. In the same way, we perform our prayers as a means to foster a continuous remembrance of Allah, one that shapes our thoughts, strengthens our hearts, and guides our actions.

SECTION 14: THE TRAITS OF THE PERSON WHOM ALLAH LOVES

Faith and Belief	الإيمان والعقيدة
<ul style="list-style-type: none"> - Believe in Allah, His angels, books, messengers, and the Day of Judgment. - Make no distinction among Allah's messengers. - Invoke no god besides Allah. 	<ul style="list-style-type: none"> - الإيمان بالله وملائكته وكتبه ورسله واليوم الآخر. - عدم التفريق بين رسل الله. - عدم دعاء إله غير الله.
Worship and Rituals	العبادات والشعائر
<ul style="list-style-type: none"> - Perform prayer, fasting, Hajj, and engage in frequent remembrance of Allah and the Hereafter. - Trust in Allah and maintain reverence 	<ul style="list-style-type: none"> - أداء الصلاة والصيام والحج، والإكثار من ذكر

<p>(Khushoo) in prayer, including night prayers.</p> <ul style="list-style-type: none"> - Regularly engage with the Quran, recitation and reflection. <p>Seeking Forgiveness and Gratitude</p> <ul style="list-style-type: none"> - Seek Allah's forgiveness often and acknowledge His blessings. - Repent sincerely after sinning. <p>Charity and Financial Ethics</p> <ul style="list-style-type: none"> - Give charity generously, spend wisely, and avoid extravagance and miserliness. - Avoid Riba, gambling, and protect others' wealth. <p>Character and Morality</p> <ul style="list-style-type: none"> - Speak truthfully, testify honestly, and use respectful language. - Avoid arrogance, suspicion, backbiting, and insulting others. 	<p>الله وتذكر الآخرة.</p> <ul style="list-style-type: none"> - الثقة بالله وتحقيق الخشوع في الصلاة، بما في ذلك قيام الليل. - التواصل المنتظم مع القرآن بالتلاوة والتدبر. <p>طلب المغفرة والشكر</p> <ul style="list-style-type: none"> - الإكثار من طلب المغفرة من الله والاعتراف بنعمه. - التوبة بصدق بعد الوقوع في الذنب. <p>الصدقة والأخلاق المالية</p> <ul style="list-style-type: none"> - التصدق بسخاء، والإنفاق بحكمة، وتجنب الإسراف والبخل. - اجتناب الربا والقمار وحماية أموال الآخرين. <p>الأخلاق والسلوك</p>
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<ul style="list-style-type: none"> - Maintain self-restraint. <p>Patience, Forgiveness, and Humility</p> <ul style="list-style-type: none"> - Exercise patience, forgive others, and maintain contentment. - Stay humble and respond peacefully to ignorant speech. <p>Community Responsibility and Social Ethics</p> <ul style="list-style-type: none"> - Enjoin what is right, forbid wrong, and avoid vain talk. - Keep trusts and covenants faithfully. - Seek permission to enter others' property and verify information before acting. <p>Justice and Legal Matters</p> <ul style="list-style-type: none"> - Uphold justice, maintain proper legal documentation, and ensure fair retribution for crimes. <p>Unity, Striving, and Support</p>	<ul style="list-style-type: none"> - قول الصدق، والشهادة بالحق، واستخدام اللغة المحترمة. - تجنب الكبر والظنون السيئة والغيبة وإهانة الآخرين. - التحلي بضبط النفس. <p>الصبر والعفو والتواضع</p> <ul style="list-style-type: none"> - ممارسة الصبر، والعفو عن الآخرين، والحفاظ على الرضا. - التواضع والرد بسلام على الكلام الجاهل. <p>المسؤولية المجتمعية والأخلاق الاجتماعية</p> <ul style="list-style-type: none"> - الأمر بالمعروف والنهي عن المنكر وتجنب اللغو.
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<ul style="list-style-type: none"> - Be prepared for Jihad with wealth and lives, supporting fellow believers, and striving to keep unity. - Honor the sanctity of life. 	<ul style="list-style-type: none"> - أداء الأمانات والعهود بأمانة. - طلب الإذن قبل دخول ممتلكات الآخرين والتحقق من المعلومات قبل التصرف.
<p>Personal Conduct and Family Life</p>	<p>العدالة والمسائل القانونية</p>
<ul style="list-style-type: none"> - Maintain cleanliness, eat lawful food, and restrain anger. - Respect life, avoid alcohol, and preserve chastity. - Pray for righteous families and aspire to be models of Taqwa. 	<ul style="list-style-type: none"> - التمسك بالعدالة، وتوثيق العقود بشكل صحيح، وضمان القصاص العادل للجرائم.
	<p>الوحدة والجهاد والدعم</p> <ul style="list-style-type: none"> - الاستعداد للجهاد بالمال والنفوس، ودعم المؤمنين، والسعي إلى الحفاظ على الوحدة. - احترام حرمة الحياة.

	<p>السلوك الشخصي والحياة الأسرية</p> <p>- الحفاظ على النظافة، وتناول الطعام الحلال، وضبط الغضب.</p> <p>- احترام الحياة، وتجنب شرب الخمر، والحفاظ على العفة.</p> <p>- الدعاء للأسر الصالحة والسعي ليكون الشخص قدوة في التقوى.</p>
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List of Major Sins and shameful deeds

1. Associating partners with Allah (Shirk)
2. Neglecting prayer (Salah) (
3. Murder (Taking a life unjustly)
4. Consuming usury (Riba)
5. Consuming the wealth of orphans
6. Adultery or fornication (Zina)
7. Slandering chaste women
8. Breaking covenants
9. Drinking alcohol or Gambling
10. Despairing of the mercy of Allah

11. Undutiful to parents
12. Severing ties of kinship
13. False testimony
14. Fleeing from battle
15. Homosexuality - The Immorality of the People of Lot
16. Speaking About Allah Without Knowledge

PART 7:

POEMS

<p>On the Essence of Worship and Traits of the Pious</p> <p>Faith in Allah is the truth we embrace, Our belief in the prophets fills our hearts with grace. We believe in the Angels and the Final Day, And by Quran's guidance, we find our way.</p> <p>We call on none but Allah with devotion and might, For He responds to every soul, day and night. Our prayers shine, our fasting brings peace, Pilgrimage engraves trust that will never cease.</p> <p>We rise at night with patience and prayer,</p>	<p>No gossip, no pride, no false claim, We control ourselves, despite the pain. Patient in trials, humble indeed, We forgive offenses, our hearts freed.</p> <p>Spreading peace, we strive to please, Humility our adornment that shall never cease. We enjoin good and forbid the wrong, Protecting trust in all we belong.</p> <p>We knock before entering another's space, Speak with truth, and keep grace. In justice, we build the walls of peace, Restoring rights with firmness that won't cease.</p> <p>No oppression, no undue gain,</p>
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<p>Reciting the Quran, life's blessings laid bare. We seek forgiveness at every turn, And thank Him for the blessings we earn.</p> <p>To Him we return when we err, Repentance sincere, with hearts astir. In wealth, we honor the poor with giving, Spending wisely, with no grief for living.</p> <p>We avoid usury and all forbidden gains, Guarding others' wealth from harmful chains. With truth, we raise the banner high, Justice our emblem, never to deny.</p>	<p>Justice prevails, steadfast and plain. We bear the banner of struggle with our soul, Shielding our brothers from hardship's toll.</p> <p>Unified we stand, preserving life's way, Faith is dignity and peace every day. We live in purity, consuming what's pure, Controlling anger, our destiny secure.</p> <p>Chastity, we guard, building families bright, Calling for goodness with wisdom and insight. This is the path of Allah's righteous elite, Guided by light, their journey complete.</p> <p>Whoever follows finds joy in their days, And wins their Lord's mercy and eternal praise.</p>
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Turn Away from the Path of Sin

O hearts that yearn for eternal light,
Beware the darkness that clouds the night.
From sins that pull the soul astray,
Turn to Allah, and walk His way.

Shirk—the greatest crime of all,
Associating partners with the One who calls.
No rival has He, no peer, no kin,
In Him alone, let worship begin.

Neglect not Salah, the pillar of grace,
A sacred bond in time and space.
To murder unjustly, a heart grown cold,
Is a burden too heavy, a story untold.

Beware of Riba, that poisonous gain,
It corrupts the wealth and leaves a stain.

Break not the covenants you have sworn,
For trust, once lost, leaves hearts forlorn.
Alcohol's pull and gambling's snare,
Steal the soul and lay it bare.

Despair not the mercy of Allah Most High,
His forgiveness is vast as the endless sky.
Be kind to parents, give them care,
For paradise lies beneath their prayer.

Sever not the bonds of kin,
For family's warmth shields from sin.
Speak not falsehoods, let truth arise,
For lies crumble, but truth never dies.

Flee not from battle when duty calls,
Stand firm, or watch your honor fall.
And shun the path of Lot's dismay,
Immorality leads the soul astray.

<p>And the wealth of orphans, pure and small, Is a trust, not spoils, for any to haul.</p> <p>Zina's allure, a fleeting flame, Leaves only regret and a tainted name. To slander the chaste, with words untrue, Is a crime that Heaven itself will rue.</p>	<p>Speak not of Allah without true light, For ignorance blinds the guiding sight. These sins weigh heavy, their path is grim, Yet Allah forgives when you turn to Him.</p> <p>Repent, O soul, and seek His face, For mercy abounds in His boundless grace. Turn from these deeds, and purify your heart, Let faith and good deeds be your eternal start.</p>
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<p>In Allah alone, we place our belief, In angels, books, and prophets' relief. The Final Day is our guiding light, Uniting truth with faith so bright.</p> <p>No deity we call but He, The One who answers every plea. Our prayers shine, our fasting serene, Our pilgrimage purifies hearts unseen.</p> <p>At night, we stand with humble grace, Reciting the Qur'an, seeking God's face. We seek forgiveness, hearts contrite, Thanking Him for blessings, day and night.</p> <p>When sins arise, we swiftly return, With tears of repentance, we yearn. In wealth, we give with generous hands, Spending wisely as wisdom demands.</p>	<p>To arrogance, we never succumb, Peaceful replies when ignorance comes. We enjoin the good, forbid the wrong, Guarding trust where it belongs.</p> <p>Seeking permission before we enter, Truthful words our lives center. In justice, we build the firmest ground, Documenting rights where they're found.</p> <p>No oppressor thrives, no victim we shun, For justice ensures all wrongs are undone. We stand prepared with wealth and might, Defending unity, pursuing right.</p> <p>We honor life, its sacred worth, Upholding peace across the earth. Cleanliness marks the faithful's way, Halal sustains us every day.</p>
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<p>Shunning usury, avoiding greed, Guarding others' trust and need. With truth, we speak, with justice declare, Bearing witness with utmost care.</p> <p>No slander, pride, or wrongful deed, Self-restraint is our guiding creed. Patience blooms through trials we bear, Forgiveness offered; hearts laid bare.</p>	<p>Anger bridled, our hearts remain pure, Building families that endure. This is the path of the pious and true, Guided by light in all they do.</p> <p>Whoever walks it finds lasting grace, And Allah's eternal, loving embrace.</p>
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Traits of those who fail to secure Allah's guidance

<p>The oppressor walks in shadows deep, A path of pain, where none shall weep.</p> <p>The oppressor thrives on others' pain, Sowing darkness, chasing vain gain.</p> <p>The rebel strays from truth's bright light,</p>	<p>الظالمُ يغرقُ في ظلامٍ دامسٍ لا نورَ فيه ولا دربَ حامسٍ والفاسقُ يمضي في الهوى متكبرًا يفرُّ من الحقِّ كطيفٍ يأسٍ والكافرُ أعرَضَ عن النورِ الذي لو سارَ فيه كان حراً خالصٍ</p>
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Lost in the dark,
refusing what's right.

The denier turns from
the evident grace,
Blind to the signs, in a
hollow space.

The traitor breaks the
sacred trust,
A heart corroded,
consumed by rust.

The liar weaves
deceitful schemes,
Chained by falsehood,
haunted by dreams.

The reckless waster,
heedless and vain,
Squanders blessings,
invites his pain.

Oh soul, beware these
traits that bind,
And seek the path were
mercy you'll find.

Oh heart, rise up, break
free, take flight,
And walk the path of
eternal light.

والخائنُ خانَ الأمانةَ، غادرًا
فكأنما قيدَ الحياةَ بسلاسلِ

والكدّابُ ينسجُ من الزورِ
خديعَةً
لكنّها تهوي به في الغوائلِ

والمسرفُ أهدرَ ما أُعطيَ
سرفًا
كأنما يحيا بلا عقلٍ سائلِ

يا نفسُ، كوني في رضا الله
سالكةً
واجتنبِي تلكَ الصفاتِ
القوافلِ

About the Author

Dr. Mamdouh Salama is a Life Fellow of the American Society of Mechanical Engineers (ASME) and a retired Senior Engineering Fellow from a major oil company. He earned his B.S. degree in Mechanical Engineering with highest distinction in Egypt, followed by Master and Doctor of Science degrees in Mechanical Engineering from the Massachusetts Institute of Technology (MIT).

Over the course of his distinguished engineering career, Dr. Salama authored more than 150 technical papers, was awarded 25 patents, and edited over 30 international conference proceedings. He also chaired numerous international conferences focused on Offshore and Arctic Developments and received several Industrial awards.

In addition to his engineering accomplishments, Dr. Salama is an active speaker at Islamic centers in Houston, where he regularly delivers Friday Khutbahs and leads weekend Halaqas after Fajr prayers. He has written several Islamic articles published in various newspapers and has given numerous lectures on Islam to both Muslim and non-Muslim audiences.

Dr. Salama is the author of *Your Reflection in the Mirror of Islam*, a book reviewed and approved by the Al-Azhar Religious Committee in Egypt for distribution in the West. He is currently working on several other books that compile the insights from his lectures and talks, including:

- *The Muslim Life and Character in the Light of Eternity*
- *From Al-Fatiha to An-Nas: The Central Theme of Every Surah*
- *Journey through the Shoreless Ocean of the Meaning of the Qur'an*
- *The Memoirs of the Prophet (PBUH)*
- *Divine Communications to Believers*
- *The Qur'an: A Blueprint for Civilization and Salvation*

These works reflect his commitment to bridging scholarly understanding and spiritual reflection through the lens of the Qur'an and Prophetic teachings.

