

# Ilm Essentials

## Aqīdah Lesson 6

# The Family of the Prophet

# Abū Tālib

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- The Prophet's uncle, father of Alī, died an unbeliever
  - ▣ "I am on the religion of Abd al-Muttalib"
- Conviction (tasdīq) in the heart is absolutely necessary
  - ▣ Cannot be dispensed with under any circumstance
- Affirmation (iqrār) on the tongue is necessary when called for
  - ▣ Can be dispensed with in cases of duress
    - Can't we say Abū Tālib was in duress due to the Quraysh of Makkah
      - Example of Najāshī (Negus), the King of Abyssinia

# Abū Tālib

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- “Doomed is one who, after professing his faith in Allah, openly disbelieves. Except for one who has been compelled while his heart remains firm in faith. But whoever willingly opens his heart to disbelief, upon him shall be great wrath from Allah and a severe punishment in the Hereafter”  
(Quran 16:106)
- ▣ Still, whoever believes in his heart and does not affirm with his tongue is considered a believer by Allah
  - Even if he is not considered a believer in this world
    - Opposite is also true (ex. of the hypocrites)

# The Children of the Prophet

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- The Prophet, at age 25, married Khadījah, and they had 6 children
  - ▣ Qāsim
    - Lived for 17 months
    - Died before prophethood
  - ▣ Zaynab
  - ▣ Abdullāh (also called Tāhir and Tayyib)
    - Born after prophethood
  - ▣ Umm Kulthūm
  - ▣ Ruqayyah
  - ▣ Fātimah
  - ▣ Ibrāhīm (born to Māriyah al-Qibtiyyah)

# The Mothers of the Believers

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- ❑ Khadījah bint Khuwaylid
- ❑ Sawdah bint Zam'ah
- ❑ Āishah bint Abī Bakr
- ❑ Hafsa bint Umar
- ❑ Umm Salamah bint Abī Umayyah
- ❑ Umm Habībah bint Abī Sufyān
- ❑ Zaynab bint Jahsh
- ❑ Zaynab bint Khuzaymah
- ❑ Maymūnah bint al-Hārith
- ❑ Juwayriyah bint al-Hārith
- ❑ Safiyyah bint Huyayy

# The Effects of Our Deeds

# Understanding Īmān

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- Īmān means to affirm and be convinced
  - ▣ Believers are equal in faith and belief in divine oneness
    - But dissimilar in actions
  - ▣ Because every believer says
    - I believe in Allah and whatever has come from Allah, and
    - I believe in the Messenger of Allah and whatever has come from him

# Understanding Īmān

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- Does Īmān increase and decrease
  - ▣ Īmān does not change in terms of articles of faith
  - ▣ Īmān does change in certainty and conviction
    - \$100 used to be worth 6,000 rupees
      - \$100 is now worth 10,000 rupees
    - It's the same \$100, it did not increase or decrease
      - But its value changed over time
  - ▣ The “value” of our Īmān increases with good actions

# Understanding Īmān

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- Righteous actions are not an integral part of Īmān
  - ▣ Because actions increase and decrease
    - Īmān doesn't
- Actions are other than belief and belief is other than action
  - ▣ For one excused from an action
    - We cannot say he is excused from belief
  - ▣ Zakāh is not obligatory on the impoverished
    - But we do not say belief is not obligatory on the impoverished

# Understanding Islām

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- Islām is to surrender and to submit to the commands of Allah Most High
  - ▣ Through satisfaction, pleasure and humility
    - Taslīm means to express complete satisfaction
      - Slaves also submit
        - But they harbor hatred for their masters
- Īmān does not exist without islām
  - ▣ Nor islām without Īmān
- Dīn (religion) encompasses Īmān, islām (and all sacred laws) and ihsān

# Regarding Our Deeds and Actions

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- We do not claim that our good deeds must be accepted by Allah
  - ▣ Whoever performs a good deed, does not corrupt it and dies on belief
    - We believe that Allah will not disregard that deed
- Nor do we claim that our evil deeds must be punished
  - ▣ For any sin for which one did not repent, but died a believer, he is in the will of Allah
    - He may be forgiven
      - He may be punished

# Regarding Our Deeds and Actions

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- If ostentation/vanity become part of any action
  - ▣ Eliminates/diminishes its reward
- Not permissible to curse the one who commits an enormity
  - ▣ Because his faith still remains and he is still a believer
    - We despise unbelief and immoral action
      - But not the unbeliever himself
        - Our goal is to bring everyone into the fold of Islām

# The Effect of Sin

14

- We do not charge any believer with unbelief for any sin he commits
  - ▣ Even if it is an enormity
    - As long as he does not believe it to be lawful
- We do not believe that a believing sinner will remain in the Hellfire forever

# Can We Pray Behind a Sinner

15

- Fisq (transgression) means to openly disobey Allah by committing an enormity or act of immorality
  - ▣ We are all sinners
    - Should hide our sins and the sins of those around us
- Prayer is permissible behind any righteous or unrighteous believer
  - ▣ Because that person still has faith
    - Makrūh to make an open transgressor a regular imām
      - Because of his neglect of religious matters

# Extraordinary Matters

## The Miracles of the Prophets and Awliyā of Allah

# Miracles of the Prophets

17

- The miracles (mu'jizāt) of the prophets are true
  - ▣ Splitting of the moon (Muhammad)
  - ▣ Gushing of water from his fingers (Muhammad)
  - ▣ Reviving the dead (Īsā)
  - ▣ Fire that did not burn (Ibrāhīm)
  - ▣ Staff of Mūsā (peace be upon them all)
- These were signs, given by Allah, used to indicate their prophethood and truthfulness

# Miracles of the Awliyā

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- The miracles (karāmāt) of the awliyā are true
  - ▣ Maryam (peace be upon her) having fruits out-of-season (Quran 3:37)
  - ▣ The bringing of the throne to Prophet Sulaymān (peace be upon him) (Quran 27:40)
  - ▣ The 3 infants who spoke
    - In reality they are a miracle of the prophets
    - The miracle of a follower is a miracle of the followed
- These were favors, given by Allah, used to honor and strengthen them

# Spiritual Intuition

19

- “Beware of the penetrating insight (firāsah) of the believer, for he sees with the nūr of Allah” (Tirmidhī)
  - ▣ Firāsah is a light which Allah places in the heart of His servant
    - Like a thought that enters the heart and takes hold
  - ▣ Proportionate to the strength of one’s faith

# The Greatest Miracle

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- “Be a seeker of steadfastness, not a seeker of miracles
  - ▣ Verily your lower self is engaged in seeking miracles, but steadfastness is what your Lord is seeking from you” (Abū Alī al-Jūzajānī)

# The Beatific Vision of Allah

# The Beatific Vision

22

- Allah Most High will be seen in the Hereafter
  - ▣ By those He deems worthy
    - This is the ultimate gift
  - ▣ “Faces, on that Day, shall be radiant
    - To their Lord shall they be looking” (Quran 75:22-23)
  - ▣ “Surely you will see your Lord just as you see the moon on the night when it is full” (Bukhāri)
- The believers will see Him, while in Paradise, with their own eyes
  - ▣ But we don’t know the exact details of how

# The Beatific Vision

23

- “No vision can grasp Him” (Quran 6:103)
  - ▣ How can we see Allah
    - “Grasp (idrāk)” is something beyond sight
      - We can see the sun, but cannot fully grasp it
    - We won’t encompass Allah fully
      - The limitations of our eyes are for this world
        - Not the next
  - ▣ We cannot ascribe a direction to Allah

# The Beatific Vision

24

- “When the inhabitants of Paradise will enter Paradise, Allah, the Blessed and Exalted, will ask them ‘Is there anything more you need that I may bestow upon you?’
  - ▣ They will say, ‘Have you not brightened our faces? Have you not entered us into Paradise and delivered us from the Hellfire?’ Allah will say, ‘Certainly’”
- The Prophet said, “Then the veils will be removed and they will see the Countenance of Allah Most High. They will not have been bestowed anything more beloved to them than the sight of their Lord”
  - ▣ The Prophet then recited “For those who do good is the best reward and more” (Quran 10:26) (Muslim)

# Knowing Allah

# Allah is Kind and Just

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- Allah is kind and just to His servants
  - ▣ He may give many times more reward to a servant than he is entitled to out of His kindness
    - “Whoever comes with a good deed, then he shall have ten times the like of it” (Quran 6:160)
    - “All the actions of the son of Ādam are multiplied: good deeds are multiplied tenfold to seven hundred” (Muslim)
      - How the angels record our deeds

# Allah is Kind and Just

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- ▣ He may punish for a sin out of His justice
  - Because this is His right
    - This is not oppression
      - Because oppression is to take someone else's right
- ▣ He may forgive out of His generosity
  - Both major and minor sins
    - Whether they have been repented for or not
  - His forgiveness of whomever He wills is His generosity and kindness
    - It is not a right of the servant

# Questions and Discussion

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