

An Explanation Of
The Qur'aanic Soorah
Al-Kawthar
A River In Paradise

تفسير سورة الكوثر

by the Imaam, Shaykhul-Islaam
Abul-Abbaas Ahmad ibn Abdul-Haleem
IBN TAYMIYYAH

(died 728 AH)

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by
The Imaam, the Shaikh of Islaam
Abul-'Abbaas Ahmad ibn 'Abdul-Haleem
Ibn Taymiyyah
(d. 728 AH)

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A Note from the Publishers

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- (iii) Foundations of the *Sunnah* of Imaam Ahmad.
- (iv) Mountains of Knowledge.
- (v) The Adornment of the Scholar and Teacher and Sufficiency for the Student who Learns from the *Hadeeth* of Jibreel.
- (vi) Prostration Due to Forgetfulness and
- (vii) *Bid'ah*—The Unique Nature of the Perfection found in Islaam, and the Danger of Innovating into it.

If Allaah so wills, we would like to continue printing such authentic books, dissipating thereby, the pure creed which the first three righteous generations of Muslims and those who followed them, were upon. Indeed, we have fourteen books currently translated and ready for printing, some books having been translated over a year and a half ago. However, due to the restriction in finances, we have not been able to undertake the task of printing these.

So therefore we make a request to our noble readers, to donate whatever they are able to, be it a small amount or something greater, towards the printing of these works, so that this authentic knowledge can continue to be spread. Whilst always bearing in mind the saying of the final Messenger (ﷺ), "Whoever guides to some good will receive the same reward as its doer." So whoever is guided on account of the knowledge contained herein, then Allaah will, if He so wishes - grant those donating towards the printing of such works - the same as those who act upon the knowledge contained in them. May Allaah make it easy for us to complete this task, such that we may reach our target of printing a book approximately every two to three months, *wa-sallallaahu 'alaa Muhammad, aameen.*

Also, after thanking Allaah, it is fitting that we thank the noble brother who kindly took upon himself the task of financing the printing of this book now in your hands, and at the same time we thank those brothers who helped in designing the cover and all others who helped in whatever way they could—so may Allaah reward them all with good in this life and the Hereafter, may He forgive them and us, and may He accept this work from them, *wa-sallallaahu 'alaa Muhammad, aameen.*

دار نشر ودراسات الشمس للنشر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأَنْحَرِ
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

In the Name of Allaah, the Extremely Merciful, the Bestower of Mercy

Indeed, We have granted you, O Muhammad (ﷺ), *al-Kawthar*.
So turn in Prayer and sacrifice to your Lord (alone).
Certainly, the one who bears hatred towards you is the one
severed from all good.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Shaikh of Islaam, Abul-'Abbaas Ahmad ibn 'Abdul-Haleem ibn 'Abdis-Salaam ibn Taymiyyah, may Allaah have mercy upon him, said:

“What a splendid Soorah is Sooratul-Kawthar! How abundant are its benefits, even though it is short in length. The reality of its meaning is known from its ending, where Allaah, the One free from all imperfections and the Most High, severs¹ the one having hatred for His Messenger from all good.

So Allaah severs and deprives him of his renown, his family and his wealth, such that he loses all of that in the Hereafter.

He also dispossesses him of his life such that he does not benefit from it and does not use it to acquire righteous deeds for his life in the Hereafter. He severs his heart so that it cannot recognise any good, and he does not enable it to come to know Him and to love Him and to truly believe in His Messengers. He severs his deeds such that he does not act in obedience to Allaah.

He deprives him of helpers, such that no helper or anyone to assist him is to be found for him. He deprives him of every means of seeking nearness to Allaah, and of all righteous deeds, so he does not taste them, and does not relish their sweetness even if he outwardly performed them—his heart is a fugitive, fleeing and averse to them.

¹ The verb *Batara*: to cut off, sever, amputate; and from it: *abtar*: one cut off.

All of this is the recompense for one who has hatred for a part of that which the Messenger (ﷺ) came with, and so refuses to accept it due to desires, or due to his followers, or his shaikh, or his leader or his elders.

Just as is the case with those who have hatred for the *aayahs* affirming Allaah's attributes (*Sifaat*) and the *ahaadeeth* affirming Allaah's attributes: those who interpret them away with *ta'weel* to something else other than what Allaah and His Messenger meant by them, or those who take them to mean that which agrees with their own position (*madhhab*), and the position held by their own faction; or those who wish that the *aayahs* affirming Allaah's Attributes had never been sent down, and that Allaah's Messenger (ﷺ) had not uttered the *ahaadeeth* affirming Allaah's Attributes.

So from the strongest signs that a person detests and has hatred for these texts is that when he hears them being used as a proof by the People of the *Sunnah* for the truth that they indicate - he recoils in horror from that, he contends and he flees from it. This is due to the hatred in his heart for them, and his aversion for them.¹

So what hatred towards the Messenger (ﷺ) can be greater than this?!

¹ See 'Foundations of the *Sunnah*,' of Imaam Ahmad and its appendices, pp. 15-16, 'Abdullaah ibn Ahmad reports in *As-Sunnah* (no. 535), "I heard Aboo Ma'mar al-Hudhalee say, 'Whoever claims that Allaah, the Mighty and Majestic, does not Speak, nor Hear, nor See, nor become Angry, nor be Pleased (and he mentioned some attributes)—then he is a disbeliever in Allaah, the Mighty and Majestic. If you see him standing by a well, throw him into it. This is what I hold as my Religion before Allaah, the Mighty and Majestic, since those people are disbelievers in Allaah, the Most High.'" See also pp. 114-128 and 172-178 of the same book.

Likewise those who listen to music and singing, those who dance about upon hearing singing, lyrical poems, the beating of the *duff*, and the playing of the flute. Yet when they hear the Qur'aan recited and read in their gatherings they find it tiresome and a burden.

So what hatred can be greater than this?!

Then upon this basis you may gauge the rest of the factions in this regard. Likewise those who give preference to the speech and understandings of men over the Qur'aan and the *Sunnah*. If it had not been the case that they had hatred for that which the Messenger (ﷺ) came with, they would not have done this. Their affair reaches the extent that some of them forget the Qur'aan, after having memorised it, and are preoccupied with the saying of so and so, and so and so.

But the most severe in hatred and rejection of it are those who disbelieve in it, deny it wilfully, and declare it to be just stories of the ancients and a form of magic. Such people are worse, and more severely cut off. But everyone who has any hatred or aversion for him (ﷺ) will receive their due share of this severance, in accordance with the level of their hatred and aversion to him (ﷺ). So because of the hatred and enmity of those people towards him (ﷺ), Allaah repaid them by causing everything good to be against them and by cutting them off from it.

Whereas He favoured His Prophet (ﷺ) with the opposite of that, in that He granted him *al-Kawthar*—that is the abundant good which Allaah gave to him in this life and in the Hereafter.

So from that which He granted him in this life is: guidance, victory, help, coolness of the eyes and the soul, that his breast was expanded for the favourable acceptance of the truth, that his heart found such delight in the remembrance of Allaah and in love of Him that no worldly delight could ever resemble it. As for what He grants him in the Hereafter, then it is: the highest place in Paradise (*al-Waseelah*)¹, the praiseworthy position and right to intercede (*al-Maqaam al-Mahmood*)², and

¹ Al-Bukhaaree reports in his *Saheeh*, in the Book of *Adhaan*, Chapter: The Supplication at the Time of *Adhaan* (vol. 1, no. 538): From Jaabir ibn 'Abdullaah (رضي الله عنه) who said, "Allaah's Messenger (ﷺ) said, 'Whoever, after hearing the mu'adhdhin, says, 'O Allaah! Lord of this perfect call and the prayer that is to be established! Give to Muhammad the highest place in Paradise (*al-Waseelah*), and the praiseworthy position and right to intercede (*al-Maqaam al-Mahmood*), which You promised for him on the Day of Resurrection.'" And Muslim reports in his *Saheeh* from 'Abdullaah ibn 'Amr ibn al-'Aas (رضي الله عنه) that he heard the Prophet (ﷺ) say, "When you hear the mu'adhdhin, then say the same as he says. Then invoke blessings (*salaat*) upon me—because whoever invokes a single blessing upon me, then Allaah will bless him ten times because of it. Then ask Allaah to grant me '*al-Waseelah*,' because it is a position in Paradise befitting only one of Allaah's servants, and I hope to be that one. So whoever asks that '*al-Waseelah*' be given to me, then my intercession will be permitted for him."

² Al-Bukhaaree reports in his *Saheeh*, in the Book of *Tafseer*, Chapter: The Statement of Allaah:

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

"Your Lord will raise you to a position of praise."

From Ibn 'Umar (رضي الله عنه) who said, "On the Day of Resurrection the people will fall upon their knees. Every people will follow their Prophet, saying, 'O so and so! Intercede!' Until the right to intercede is given to the Prophet (ﷺ). So that is the day when Allaah will raise him to the praiseworthy position (*al-Maqaama al-Mahmood*)." At-Tabaree said in his *tafseer* (15/143-144), "Most of the scholars say that it (*al-Maqaama al-Mahmood*) is the position that he (ﷺ) will take on the Day of Resurrection to intercede for the people that their Lord relieves them from the terrible condition they are in on that Day."

that He made him the first one for whom, and for whose *Ummah*, the gate of Paradise will be opened, and He will give him the 'Banner of Praise' (*Liwaa'ul-Hamd*)¹, and the tremendous Lake (*al-Hawd*)²—and so on at the time of the Resurrection; and He made all the Believers as if they are his children, and he a father to them. Contrary to the state of the one who is severed, the one who hates him and hates that which he came with. So his Saying:

إِبْتِ شَانِكَ

means, "He who has hatred towards you ..."

and

الْأَبْتَرُ

"... severed/cut off ..."

is the one whose offspring are severed, the one who does not produce any good, nor any righteous action. So nothing good and no righteous deeds proceed from him.

¹ At-Tirmidhee reports in his *Sunan* (no. 3875) from Aboo Sa'eed al-Khudree (رضي الله عنه) who said, "Allaah's Messenger (ﷺ) said, 'I am the noblest of the children of Aadam on the Day of Resurrection—and that is no boast. And in my hand will be the 'Banner of Praise' (*Liwaa'ul-Hamd*)—and that is no boast. And there will be no Prophet on that Day, Aadam and everyone besides him, except that they will be under my banner. And I will be the first person for whom the earth will be opened—and that is no boast.'" Declared saheeh by Shaikh al-Albaanee, see *Saheeh Sunanit-Tirmidhee*, no. 2859.

² Al-Bukhaaree reports in his *Saheeh* (vol. 8, no. 581) from 'Abdullaah ibn 'Amr (رضي الله عنه) who said, "The Prophet (ﷺ) said, 'My Lake (*Hawd*) is such that it takes a months journey to cross it. Its water is whiter than milk. Its smell is better than that of musk. Its drinking cups are as numerous as the stars of the sky. Whoever drinks from it will never be thirsty.'"

It was said to Aboo Bakr ibn 'Ayyaash¹, "There are some people sitting in the mosque, and the people are sitting with them." So he said, "Whoever sits for the people, then the people will sit with him. But the people of the *Sunnah* die and their renown lives on, whereas the people of innovation die and their renown dies along with them. Because the people of the *Sunnah* revive that which the Messenger (ﷺ) came with, so they receive a share of His Saying:

وَرَفَعْنَا لَكَ ذِكْرَكَ

We have raised high your renown.²

But the people of innovation have hatred for that which the Messenger (ﷺ) came with, so they receive a share of His Saying:

إِن شَاءْنَاكَ هُوَ الْأَبْتَرُ

He who has hatred towards you will be severed."³

So beware! Beware O man, of having aversion to anything which the Messenger (ﷺ) came with, and of refusing it due to your desires, or due to supporting your *madhhab*, or your Shaikh, or because of your preoccupation with desires, or with the worldly life. Because Allaah has not obligated obedience to any individual, except for obedience to His Messenger, and that they should accept everything he came with.

¹ He was the Shaikh of Islaam, the *faqeeh*, the *Muhaddith*, and he lived in Koofah. Ibn al-Mubaarak said, "I have not seen anyone quicker upon the *Sunnah* than him." He died in the year 193AH, see *Tadhkiratul-Huffaaz* of adh-Dhahabee (1/265.).

² Soorah ash-Sharh (94):4.

³ Soorah al-Kawthar (108):3.

So if a servant disobeyed all of the creation, but followed the Messenger obediently, then Allaah would not ask him about his having disobeyed anybody. Since anyone else who obeys, or is obeyed, is only obeyed subject to and following on from obedience to the Messenger. If he commands anything contrary to what the Messenger commanded he will not be obeyed.

Know this, pay attention to it, be obedient, and adhere to the way of the Messenger (ﷺ). Do not innovate and so be one severed from good, and so have your deeds rejected.

Indeed there is no good in a deed that is severed from adherence to the way of the Messenger, and there is no good in the one doing it, and Allaah knows best.¹

The saying of Allaah, the Most High:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

Indeed We have granted you, O Muhammad (ﷺ), *al-Kawthar*.

indicated an abundant bestowal given by One Who is Tremendous, Rich and All-encompassing, and that He is Exalted and Most High, and that His Angels and hosts/army are along with Him.

He began the *aayah* with ^{لَئِ} that indicated emphasis and that the information conveyed is something certain. The verb occurs in the past tense, indicating the certainty of its coming about and that it is something firmly established and that will

¹ Muslim reports in his *Saheeh*, in the Book of Judgements, from 'Aa'ishah (رضي الله عنها), that Allaah's Messenger (ﷺ) said, "Whoever does an action that does not conform to our affair, then it is rejected."

happen. The announcement of it will not enable it to be prevented, because the granting of *al-Kawthar* is something that has preceded in the original Pre-Decree (*al-Qadr*), when whatever is to occur for the creation was decreed—fifty thousand years before they were created.¹

Then as for that (bestowal) which carries the description of its being abundant, then it is left unspecified in order to emphasise its comprehensiveness. But Allaah, the Perfect and Most High, mentioned its description, saying:

إِنَّا أَنْعَمْنَاكَ الْكَوْثَرَ

So He described it as being *al-Kawthar* (abundant). Then the *Kawthar* that is well-known is a river in Paradise, as is mentioned in the clear and authentic *ahaadeeth*.² Also Ibn 'Abbaas³ said, "Al-Kawthar is the abundant good which Allaah gave to him."⁴

¹ Muslim reports in his *Saheeh*, in the Book of Pre-Decree, from 'Abdullaah ibn 'Amr ibn al-'Aas (رضي الله عنه), who said, "I heard Allaah's Messenger (ﷺ) say, 'Allaah wrote the ordained measure of all created beings, before He created the Heavens and the earth by fifty thousand years.' He said, 'And His Throne was over the water.'"

² Al-Bukhaaree reports in his *Saheeh* (vol. 8, no. 583), from Anas (رضي الله عنه), that the Prophet (ﷺ) said, "Whilst I was walking in Paradise (i.e., on the night of Mi'raaj), I came to a river. On its two banks were tents made of hollow pearls. I said, 'What is this, O Jibreel?' He said, 'This is the Kawthar that your Lord has granted you.' Behold, its scent (or its mud) was sweet-smelling musk."

³ 'Abdullaah ibn 'Abbaas (رضي الله عنه), the famous Companion and cousin of the Prophet (ﷺ), known as, 'The Great Scholar of the Ummah,' and, 'The Explainer of the Qur'aan.' The Prophet (ﷺ) supplicated for him, saying, "O Allaah! Grant him knowledge of the Book." Reported by al-Bukhaaree in his *Saheeh*, in the Book of Knowledge.

⁴ Reported by al-Bukhaaree in his *Saheeh*, the Book of Heart-Melting Narrations (*ar-Riqaq*), Chapter 53: Regarding the Lake, Eng. transl. vol. 8, no. 580.

So since it is the case that the person with the least out of all the people of Paradise will have therein the like of the whole world ten times over¹, then what do you think that which Allaah has prepared for His Messenger (ﷺ) in it will be?!

So *al-Kawthar* is an indication of the abundance of good things that Allaah has prepared for him, and of their continuance and increase, and their eminence and elevation, and that the river that is *al-Kawthar* is the greatest of the rivers of Paradise, and the purest in its water, the most pleasant-tasting, the sweetest, and the highest.

This is shown by the fact that He introduces it with the definite article (i.e. *Al-Kawthar*). This indicates perfection and completeness of that which is named, just as you would say 'Zayd al-Aalim,' (i.e., Zayd the scholar), and 'Zayd al-Shujaa' (Zayd the brave), meaning, 'There is no one more knowledgeable nor anyone braver than him.' Likewise His saying:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

shows that He granted him all good, granting it fully and abundantly. Then even though some of his *Ummah* attain a part of that, then what they attain is due to the blessing of their complying with and following him. Yet he (ﷺ) will receive that same reward, without anything been reduced from the reward of the one who followed him². So there lies

¹ As narrated by Aboo Sa'eed al-Khudree (رضي الله عنه) from the Prophet (ﷺ). See *Saheeh al-Bukhaaree*, Eng. transl. vol. 9, no. 532a, and *Muslim*, Eng. transl., vol. 1, no. 362 and nos. 359-361.

² *Muslim* reports in his *Saheeh*, in the Book of Leadership, from Aboo Mas'ood al-Ansaaree (رضي الله عنه), that Allaah's Messenger (ﷺ) said, "Whoever guides to some good will receive the same reward as its doer."

in this an indication that Allaah, the Most High, will grant him (ﷺ) in Paradise (extra reward) to the degree of the rewards attained by his whole *Ummah*, without anything being reduced from their rewards. This is because he was the cause for their becoming guided, and their becoming saved.

Therefore it is right - indeed it is a binding duty - that the servant complies with and follows him, and adheres to what he commanded, and increases in righteous and correct action, in Fasting, Prayer, giving *Sadaqah* and Purification, so that he (ﷺ) should receive similar reward for that. Because if a person falls into committing forbidden acts, then the Messenger (ﷺ) will miss reward equivalent to the reward for that good which the person left.

Then if a person commits forbidden acts and along with that leaves what has been commanded, then his burden of sin grows and his salvation becomes harder, due to his taking on the burden of that which he was forbidden from and his leaving what he was commanded.

If, however, he performs what he has been commanded with, but also commits what has been forbidden, then he will enter amongst those for whom the Messenger (ﷺ) will intercede. This is because he (ﷺ) will attain a reward equal to that good which the person did.

So it is to Allaah that the creation will return, and their accounting lies with Him. And He knows best about their condition - the condition of all of His servants.

So his (ﷺ) intercession is for those of his *Ummah* guilty of committing Major Sins. As for the doer of good, then his righteousness was due to Allaah's granting him that. And as

for the evil doer, then there is no proof for him, nor any excuse.

What is intended is that *al-Kawthar* is a river in Paradise: and it is also the abundant good that Allaah grants to His Messenger (ﷺ) in this world and in the Hereafter. And this is other than the reward of his *Ummah*, right up to the Day of Resurrection. So everybody who recited, learns some knowledge, performs a righteous deed, teaches someone else, gives *sadaqah*, fights *jihad*, guards the frontier, repents, has patience, relies upon Allaah, or attains one of the desirable states of the heart, such as fear, awe, knowledge and awareness of Allaah and so on—then he (ﷺ) will receive the same reward as that person, without anything being reduced from the reward of that individual, and Allaah knows best.

Then in His Saying:

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ

So turn in prayer and sacrifice to your Lord (alone).

Allaah commands him to gather these two very great types of worship: the Prayer and the Sacrifice. Each of these shows a persons seeking to draw closer to Allaah, his humility, poverty before Him, his good thoughts about Him and the strength of his certain faith. They also show that his heart is at peace with Allaah, and with His promise, His orders, His beneficence and His grant of good.

This is contrary to the state of the people of arrogance, aversion, and those who think they have no need of Allaah. Those who feel that they have no need to ask of their Lord by praying to Him and making requests to Him. Those who

do not perform sacrifices for Him for fear of poverty, who abandon helping the needy and providing them with food, and at the same time bear evil thoughts about their Lord.

Therefore Allaah, the Most High, combined them both in His Saying:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say, "All my prayers, sacrifices, my living and my dying are for Allaah, the Nourisher and Lord of all of the Creation."¹

So what is meant is that the Prayer and the Sacrifice are the most excellent means of drawing closer to Allaah, since they are introduced here with the *faa* that shows result or effect. Thus performing the Prayer and the Sacrifice is a means of establishing the thanks due to Allaah for that which He granted to him, i.e., for *al-Kawthar* and the abundant good.

The greatest way of giving thanks to the One Who bestowed that blessing upon him is by performing these two types of worship. Indeed the Prayer is the limit of worship and the highest goal.

Thus it is as if He, by His Saying:

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

is saying, 'We have granted you abundant good, and have blessed you with that because of your establishing those two forms of worship for Us, out of thanks for Our giving you that blessing. Such that these two are the cause of Our blessing you with that good. Therefore establish them for Us.'

¹ Soorah al-An'aam (6):162.

So the Prayer and the Sacrifice are encircled by a grant of blessing that precedes them, and a grant of blessing that follows on from them.

Also it is the case that the finest of the types of worship involving the giving of ones wealth is the Sacrifice and the finest of the bodily worships is the Prayer. That which unites together for the servant in his Prayer is such that it does not unite together for him in any other worship, and this will be known by those whose hearts are alive and who have the highest desire.

Furthermore that which unites together for the one making the Sacrifice: his giving preference and precedence to Allaah, his good thoughts about Allaah, the strength of his certain faith, and his trusting in that which lies in Allaah's Hand is a truly amazing affair, if that is combined with correct and true faith (*Eemaan*) and with making ones worship purely and sincerely for Allaah (*al-Ikhlaas*).

So the Prophet (ﷺ) carried out the command of his Lord and was one who frequently prayed to His Lord, and performed the Sacrifice many times, to the extent that in the Farewell Pilgrimage he sacrificed sixty-three animals with his own hand', and he would sacrifice at the time of the 'Eids and at other times.

¹ Muslim reports in the long *hadeeth* of Jaabir (رضي الله عنه) about the *Hajj* of the Prophet (ﷺ), in the Book of *Hajj*, Chapter 19, "... then he (ﷺ) went to the place of sacrifice and sacrificed sixty-three animals with his own hand. Then he gave the knife to 'Alee, and he sacrificed what remained ..."

In His Saying:

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

there is an indication that you should not grieve over anything from this worldly life, just as is mentioned at the end of (Soorah) Taa Haa and al-Hijr, and in other places.

It also contains an indication that one should abandon having the people as the focus of ones attention, and leave off worrying about what you meet with or receive from them. Rather you should pray to your Lord and sacrifice to Him.

It also alludes to the state of the one severed from all good, the bearer of aversion and hatred, the one whose Prayers and Sacrifice are performed for other than Allaah.

In His Saying:

إِنَّكَ شَانِئَكَ هُوَ الْأَبْتَرُ

There are a number of grammatical forms of emphasis.

Firstly, that the sentence begins with إِنَّكَ .

Secondly, use of the disconnected personal pronoun (i.e., هُوَ he), which shows the strength for the connection and its being particular to him (i.e., 'The one who hated you, HE IT IS, that is the one severed from all good').

Thirdly, the conclusion of the sentence occurs in the superlative form, not just the form of one passively carrying the action of the verb.

Fourthly, the concluding word أَبْتَرُ carries the لِي that shows that this characteristic is his attribute in its entirety, and that he has more right to it (i.e., being severed from all good) than anybody else.

Similar to it in the form of emphasis is the Saying of Allaah:

لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى

Fear not, certainly you, O Moosaa, will be the one who has the upper hand.¹

Also from its fine and delicate points of benefit is the way in which ones attention is turned by His Saying:

فَصَلِّ لِرَبِّكَ وَأَنْحَرِ

to show that your Lord is the one Who is alone in deserving that, and that it is fully appropriate that you should direct your worship to Him (alone), and should make the Sacrifice for Him.

And Allaah knows best.”



¹ Soorah Taa Haa (20):68.

Forthcoming Publication

With the help of Allaah, and then if our noble readers support us and our financial situation permits, our next publication - within approximately the next two to three months - will be the concise treatise on *Wudoo* and the Prayer of the Prophet (ﷺ), written by Shaikh 'Ali Hasan 'Ali al-Halabee, entitled:

"A Pamphlet Describing the Ablution and Prayer of the Prophet (ﷺ)."

This thirty one page pocketsize book is particularly excellent because of the fact that it is written in a very simple and easy to understand style. Any Muslim not already familiar with the ablution and prayer of the Prophet (ﷺ), will find this a most useful aid. The book breaks down these two pillars in a very simple point by point format, mentioning only one supplication for each pillar of the prayer, thereby making it easier for those who may have just entered Islaam, to memorise the essential supplications that one cannot be ignorant of, without unnecessarily over-burdening them.

At its conclusion the book also has a brief summary of the prayer, and a page showing the number of *rak'ahs* to be performed in each prayer.

This is an excellent book for any new Muslim, and at the same time a beneficial reminder for those already familiar with the prayer.

May Allaah open the hearts of the generous readers to aid us so that this treatise may be printed, bearing in mind that all proceeds from such works go back into producing further publications, and are not for the personal financial gain of any individual.

Wa sallallaahu 'alaa Muhammad, aameen.

دُرُوسُ وَهُدًى لِمَنْ رَزَقَهُ اللهُ الْعِلْمَ وَالْحِكْمَةَ