

SHAYKH ABDUR RAZZAQ AL-BADR
RESTORING ONE'S

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Imân

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BRIEF BIOGRAPHY OF THE AUTHOR

His name: Shaykh 'Abdur-Razzāq Ibn 'Abdul-Muhsin al-'Abbād al-Badr.

He is the son of the '*Allāmah* and *Muhaddith* of Medina Shaykh 'Abdul-Muhsin al-'Abbād al-Badr.

Birth: He was born on the 22nd day of *Dhul-Qa'dah* in the year 1382 AH in az-Zal'fi, Kingdom of Saudi Arabia. He currently resides in Medina.

Current Occupation: He is a member of the teaching staff at the Islāmic University of Madīnah.

Scholarly Certifications: Doctorate in '*Aqīdah*.

The Shaykh has authored books, papers of research, as well as numerous explanations in different disciplines. Among them are:

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1. *Fiqh of Supplications & adh-Kār.*
2. *Hajj & Refinement of Souls.*
3. Explanation of 'Exemplary Principles' by Shaykh Ibn 'Uthaymīn (رَحْمَةُ اللَّهِ).
4. Explanation of the book, *The Principles of Names & Attributes*, authored by Shaykh-ul-Islām Ibn al-Qayyim (رَحْمَةُ اللَّهِ).
5. Explanation of the book, *Good Words*, authored by Shaykh-ul-Islām Ibn al-Qayyim (رَحْمَةُ اللَّهِ).
6. Explanation of the book, *al-Aqīdah at-Tahāwīyyah.*
7. Explanation of the book, *Fusūl: Biography of the Messenger*, by Ibn Kathīr (رَحْمَةُ اللَّهِ).
8. An explanation of the book, *al-Adab-ul-Mufrad*, authored by Imām Bukhārī (رَحْمَةُ اللَّهِ).

He studied knowledge under a number of scholars; the most distinguishable of them are:

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1. His father the 'Allāmah Shaykh 'Abdul-Muhsin al-Badr (حفظه الله).
2. The 'Allāmah Shaykh Ibn Bāz (رَحْمَةُ اللهِ).
3. The 'Allāmah Shaykh Muhammad Ibn Sālih al-'Uthaymīn (رَحْمَةُ اللهِ).
4. Shaykh 'Ali Ibn Nāsir al-Faqīhi (حفظه الله).

TRANSLITERATION TABLE

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū
Diphthongs	ـَو	aw	ـَي	ay		

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Arabic Symbols & their meanings

حفظه الله

May Allāh preserve him

رَضِيَ اللهُ عَنْهُ

May Allāh be pleased with him (i.e. a male companion of the Prophet Muḥammad)

سُبْحَانَهُ وَتَعَالَى

Glorified & Exalted is Allāh

عَزَّ وَجَلَّ

(Allāh) the Mighty & Sublime

تَبَارَكَ وَتَعَالَى

(Allāh) the Blessed & Exalted

جَلَّ وَعَلَا

(Allāh) the Sublime & Exalted

عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)

صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ

May Allāh send Blessings & Safety upon him and his family (i.e. Du'ā sent when mentioning the Prophet Muḥammad)

رَحِمَهُ اللهُ

May Allāh have mercy upon him

رَضِيَ اللهُ عَنْهُمْ

May Allāh be pleased with them (i.e. Du'ā made for the

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Companions of the Prophet
Muḥammad)

جَلِيلَةَ

(Allāh) His Majesty is Exalted

رَضِيَ

May Allāh be pleased with her
(i.e. a female companion of the
Prophet Muḥammad)



All praise belongs to Allāh, the Lord of all that exists; and may Allāh send peace and blessings to His Servant, His Messenger, and close friend—our Prophet Muḥammad as well as all of his family and companions.

To proceed:

Indeed, the foremost concern a servant must pay due attention to is 'Īmān. It is the most valuable (thing) one can earn and obtain. With 'Īmān, one will achieve honor in this life and the one to come. Also, all good that can be obtained in this life and the hereafter is subjected to having a sound 'Īmān.

It is necessary for every servant who has 'Īmān and sincerity to inspect his 'Īmān; does his 'Īmān grow, or does it wither?

The servant is in dire need to restore his 'Īmān, take steps in perfecting it, guard it against what decreases and weakens it, and strengthen it.

'Īmān undergoes numerous matters that decrease it; among them are trials of this life, Shayṭān's

whispers, bad and corrupt companions, and the evil soul that always calls to evil, and so forth. So, one needs to take quick causes to strengthen and restore it.

Al-Ḥākim reported in his book *al-Mustadrak* and at-Tabarānī reported in his book *al-M'ujam al-Kabīr* on the authority of 'Abdullāh bin 'Umar bin al-Aas (رَضِيَ اللَّهُ عَنْهُ) who said that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

إِنَّ الْإِيمَانَ لِيَخْلُقُ فِي جَوْفِ أَحَدِكُمْ كَمَا يَخْلُقُ
الثَّوْبُ ، فَاسْأَلُوا اللَّهَ أَنْ يُجَدِّدَ الْإِيمَانَ فِي قُلُوبِكُمْ

“Indeed, your 'Īmān wears out in your heart similar to how a Thawb wears out. So supplicate Allāh to restore the 'Īmān in your hearts.”¹

'Īmān wears out the same way as a Thawb wears in the sense that it is subjected to deterioration, weakness, decrease due to disobedience, sins, and conflicting diversions that keep one away from 'Īmān, in addition to trials that reduce the strength

¹ In the book *al-Mustadrak* (4/1) and the book *al-M'ujam al-Kabīr* (36/13); and Shaykh al-Albānī graded it as authentic in his book *as-Silsilah as-Ṣaḥīḥah* (1585).

and vigor of one's 'Īmān. They disfigure its beauty, excellence, and splendor.

Here the Prophet (ﷺ) directs us to the urgency of restoring the 'Īmān in our hearts by turning sincerely to Allāh. The Prophet (ﷺ) said,

فَاسْأَلُوا اللَّهَ أَنْ يُجَدِّدَ الْإِيمَانَ فِي قُلُوبِكُمْ

“So supplicate Allāh to restore the 'Īmān in your hearts.”

This matter requires sincere devotion to Allāh, asking Allāh urgently to increase, strengthen, and restore 'Īmān, and grant the individual control over it.

Allāh (جَلَّ جَلَالُهُ) says,

﴿يُشَيِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ
الدُّنْيَا وَفِي الْآخِرَةِ﴾

“Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh Alone and none else), and in the Hereafter.” [Sūrah Ibrāhīm 14:27]

Hence, it is imperative to strive against one's soul, hold it accountable, and compel it to maintain and force it to tell the truth. Allāh (عَزَّوَجَلَّ) says,

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ

لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾ ﴾

“As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allāh's Religion - Islamic Monotheism). And verily, Allāh is with the Muhsinūn (good-doers).” [Sūrah al-‘Ankabūt 29:69]

Also, it is a must to be extremely cautious of the increasing life temptations that weaken one's Īmān, especially in these times. In fact, many of those temptations attack the religion at its base and demolish it from the inside.

Īmān is the most precious thing in existence and the most expensive treasure in this life. So, whoever misses out on it has lost out on leading a real life. Indeed, there is no true life (for anyone) without Īmān.

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As for just leading a life void of Īmān, it is no less trivial a life than that of an animal, because it is lived by both, the human and the animal. Yet, the true life is led with obedience to the Most Merciful (سُبْحَانَهُ وَتَعَالَى) and following the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); and because of this reason Allāh (عَزَّوَجَلَّ) says,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

“O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) calls you to that which will give you life.” [Sūrah al-’Anfāl 8:24]

The Salaf from the companions and those who came after them were used to pay great concern for their Īmān. There are plentiful narrations addressing their inspection of (their) Īmān, how they applied and strengthened it.

‘Umar bin al-Khaṭṭāb (رَضِيَ اللهُ عَنْهُ), the rightly guided caliph, once said to his companions,

هَلِّمُوا نَزْدَدْ إِيْمَانًا

“Come! So that we can increase in Īmān.”

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And in another wording, he said,

تَعَالَوْا نَزِدْذُ إِيمَانًا

“Come! Let us increase in Īmān.”²

Meaning, let’s sit and remember Allāh (تَبَارَكَ وَتَعَالَى), remember Paradise, the Hell-fire, Allāh’s threat and His promise—let us have hope (for His reward) and fear (of His punishment). Let us remember all of this, so that we can increase and strengthen our Īmān.

‘Abdullāh bin Mas‘ūd (رَضِيَ اللَّهُ عَنْهُ) said,

اجْلِسُوا بِنَا نَزِدْذُ إِيمَانًا

“Sit with us and increase in Īmān.”³

And he used to supplicate,

اللَّهُمَّ زِدْنِي إِيمَانًا وَيَقِينًا وَفِقْهًا

² Ibn Abī Shaybah collected it in his book *Musanif* (11/26); and its isnād is Ṣaḥīḥ.

³ Al-Bayhaqī collected it in his book *Sh‘ub ul-Īmān* (1/70).

“O Allāh increase me in Īmān, certainty, and understanding of the religion.”⁴

Mu‘adh bin Jabal (رَضِيَ اللهُ عَنْهُ) said,

اجْلِسُوا بِنَا نُؤْمِنُ سَاعَةً.

“Sit with us so we can [increase] our Īmān.”⁵

‘Abdullāh bin Rawāḥah (رَضِيَ اللهُ عَنْهُ) took a group of his companions and said,

تَعَالُوا نُؤْمِنُ سَاعَةً ، تَعَالُوا فَلْنَذْكُرِ اللَّهَ فَتَزِدَ
إِيمَانًا بِطَاعَتِهِ ، لَعَلَّهُ يَذْكُرَنَا بِمَغْفِرَتِهِ.

“Come! Let us remember Allāh and increase in Īmān by performing more acts of obedience; perhaps, Allāh will forgive us.”⁶

Abū ad-Dardā’ (رَضِيَ اللهُ عَنْهُ) said,

⁴ ‘Abdullāh collected it in his book *as-Sunnah* (1/368); and al-Ḥāfiẓ graded it Ṣaḥīḥ in his book *al-Faṭḥ* (1/48).

⁵ Ibn Abī Shaybah collected it in his book *Musanif* (11/25); and Shaykh al-Albānī graded it Ṣaḥīḥ in his brief explanation of the book *al-Īmān* by Ibn Abī Shaybah (pg. 3).

⁶ Ibn Abī Shaybah collected it in his book *Musanif* (11/26); it is concerned Ḥasan due to its ways it is mentioned.

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مِنْ فَقْهِ الْعَبْدِ أَنْ يَعْلَمَ أَمْزَادًا هُوَ أَمْ مُنْتَقِصٌ ،
وَمِنْ فَقْهِ الْعَبْدِ أَنْ يَعْلَمَ نَزَعَاتِ الشَّيْطَانِ أَنَّى
تَأْتِيهِ .

“From the servant’s understanding of the religion is that he would be able to recognize whether he is increasing in ‘Īmān or decreasing; also, he would be able to spot which direction Shaytān’s incitement approaches him.”⁷

It means that recognizing one’s increase or decrease in ‘Īmān is a proof of one’s understanding of the religion. Many people are unaware that their ‘Īmān is decreasing, and this is due to their poor understanding of the religion and lack of insight.

‘Umayr bin Ḥabīb al-Khatamī (رَضِيَ اللهُ عَنْهُ) said,

الإيمان يزيدُ و ينقصُ

“‘Īmān increases and decreases.”

⁷ Ibn Baṭṭāh collected it in his book *al-Ibānah* (2/849).

Someone asked,

وَمَا زِيَادَتُهُ وَنُقْصَانُهُ ؟

“What causes it to increase and decrease?”

He answered,

إِذَا ذَكَرْنَا اللَّهَ عَزَّ وَجَلَّ وَحَمِدْنَاهُ وَسَبَّحْنَاهُ فَذَلِكَ
زِيَادَتُهُ، وَإِذَا غَفَلْنَا وَضَيَّعْنَا وَنَسِينَا فَذَلِكَ
نُقْصَانُهُ.

“When we remember Allāh (عَزَّوَجَلَّ), praise Him, say, ‘Subhānallāh.’ This increases 'Īmān. And when we are heedless of Allāh, neglect Him (i.e., His commands and prohibitions), and forget Him, this decreases 'Īmān.”⁸

‘Alqamah bin Qays an-Nakh‘ī, (رَحْمَةُ اللَّهِ) who was one of the senior Tābi‘ūn (successors), said to his companions,

امشُوا بِنَا نَزِدْ إِيمَانًا

⁸ Ibn Sa‘d and others collected it in the book *at-Tabaqāt* (4/381); and its chain of narration was graded Hasan.

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“Walk with us and let’s increase in Īmān.”⁹

‘Abdur Raḥmān bin ‘Umayr al-‘Awzā‘ī (رَحْمَةُ اللَّهِ) was asked about Īmān, “Does it increase?” He answered,

نَعَمْ، حَتَّى يَكُونَ كَالْجِبَالِ.

“Yes, until it becomes like a mountain.”

And he was asked, “Does it (i.e., Īmān) decrease?”

He answered,

نَعَمْ، حَتَّى لَا يَبْقَى مِنْهُ شَيْءٌ.

“Yes, until nothing remains.”¹⁰

Imām Ahmad (رَحْمَةُ اللَّهِ) was asked about Īmān, “Does it increase and decrease?” He answered,

⁹ Ibn Abī Shaybah collected it in the book *al-Īmān* (page 34); and Shaykh al-Albānī graded it Ḥasan in his brief explanation of the book *al-Iman*.

¹⁰ Al-Lālikā‘i collected it in his book *as-Sunnah* (5/959).

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يَزِيدُ حَتَّىٰ يَبْلُغَ أَعْلَى السَّمَاوَاتِ السَّبْعِ ، وَ
يَنْقُصُ حَتَّىٰ يَصِيرَ إِلَىٰ أَسْفَلَ السَّافِلِينَ
السَّبْعِ .

“It increases until it reaches the highest heaven (i.e., the seventh heaven), and it also decreases until it reaches the lowest depth of the earth (i.e., the seventh).”¹¹

The statements and transmissions from the Companions, the Tābi‘ūn, the Imāms of the ‘Ummah related to this meaning are numerous. So, whoever reads the biographies of those remarkable people, he will realize how those people kept their ‘Īmān in check and endeavored to strengthen it, and how they stayed distant from whatever weakens and diminishes it.

Similarly, those who followed them (our Salaf) done the same thing. Shaykh ‘Abdur Raḥmān bin Nāṣir S‘idī (رَحْمَةُ اللَّهِ) said,

“The believing servant who has been granted Tawfiq never ceases to strive in two matters:

¹¹ Ibn Abi Y‘alā reported in the book *at-Tabaqāt* (1/259).

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1. Actualizing his Īmān and its relevant branches and implement it in knowledge, action, and all affairs of life.”

2. Endeavoring to repel whatever apparent and hidden temptations that nullify, contradict, and decrease Īmān. One also endeavors to make up for any shortcoming in the first matter (i.e. actualizing Īmān) and fix whatever one indulged in any of those temptations by repenting sincerely before it is too late.”¹²

The above statement instructs paying due attention to both of those matters. This requires the understanding and application of two critical points:

1. The means for increasing and strengthening Īmān.

¹² Found in the book *at-Tawdīh wal-Bayān li shajaratil-Īmān* (page 38).

2. The means for decreasing and weakening Īmān.

Those means are abundant; however, I will point out the most significant ones briefly.

Firstly, we will begin with citing the most important matters that increase and renew Īmān:

- **Learning religious knowledge.**

With beneficial knowledge, based on the Qur'ān and Sunnah, Īmān will increase and become strong until it is firmly established in the heart. The means for religious knowledge are many. The first of which is reciting the Noble Qur'ān and pondering over it. The speech of Allāh is the greatest mean to increase in Īmān, just as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٥﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ



“And whenever there comes down a Surah (chapter from the Qur’ān), some of them (hypocrites) say: “Which of you has had his Faith increased by it?” As for those who believe, it has increased their Faith, and they rejoice. But as for those in whose hearts is a disease (of doubt, disbelief, and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief, and doubt, and they die while they are disbelievers.” [Sūrah at-Tawbah 9:124-125]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ ﴾

“Verily, this Qur’ān guides to that which is most just and right.” [Sūrah al-Isrā’ 17:9]

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾ ﴾

“Do they not then think deeply in the Qur’ān, or are their hearts locked up (from understanding it)?” [Sūrah Muḥammad 47:24]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ
اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴾ ﴿٨٢﴾

“Do they not then consider the Qur’ān carefully? Had it been from other than Allāh, they would surely have found therein many contradictions.” [Sūrah an-Nisā’ 4:82]

And He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ
أُولُو الْأَلْبَابِ ﴾ ﴿٢٩﴾

“(This is) a Book (the Qur’ān) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.” [Sūrah Sad 38:29]

So pondering over the Qur’ān and reciting it increases the Īmān of the servant.

Understanding the most beautiful Names of Allāh and His Lofty Attributes

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ
الْأَسْمَاءُ الْحُسْنَى ﴾

“Say (O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), “Invoke Allah or invoke the Most Beneficent (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.” [Sūrah al-Isrā’ 17:110]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا ﴾

“And (all) the Most Beautiful Names belong to Allah, so call on Him by them.” [Sūrah al-A’rāf 7:180]

And the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) said,

إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا؛ مَنْ
أَخْصَاهَا دَخَلَ الْجَنَّةَ.

“Indeed, Allāh has ninety-nine names whoever understands them and acts upon them will enter Paradise.”¹³

Learning the Most Beautiful Names of Allāh (سُبْحَانَكَ وَتَعَالَى) and their meanings, then acting in accordance with their requirements are among the greatest means for increasing Īmān.

¹³ Al-Bukhārī collected it in his Ṣaḥīḥ in *Kitāb ul-D`awāt* (6410); and Muslim collected it in his Ṣaḥīḥ in *Kitāb ad-Dhikr wa ad-Du`ā* (2677).

Studying the biography of the Noble Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

Indeed, studying the Prophet's biography, his guidance, etiquettes, morals, dealings, diligence, sacrifice, generosity and so forth is among the greatest of what increases Īmān.

Learning the good qualities of Islām

The religion of Islām in its entirety is filled with good qualities. If you were to examine the acts of worship, you would find that they are complete and perfect.

If you were to examine the belief system, you will find it the soundest and most upright. Likewise, you will find Islām's etiquettes and morals are most perfect, beautiful, and pure.

So, when examining these good qualities, the servant will increase his love for this religion, become more devoted to it, and act upon it.

Reading the biographies of the Pious Predecessors

Reading the biographies of the Pious Predecessors, like the biography of Abī Bakr, 'Umar, 'Uthmān, the rest of the companions; the Tābiūn, and the Imāms; the kind of reading that involves deep awareness and taking admonishment. This increases Īmān.

Contemplating over Allāh's signs related to the creation

Contemplating over Allāh's (عَزَّوَجَلَّ) creation from the trees, mountains, seas, valleys, sky, earth, the stars, the moon, and so forth increases 'Īmān—even more so, if the person was to contemplate over himself; the manner in which Allāh created him in the most excellent mold and utmost perfect state, as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٥١﴾ ﴾

“And also in your own selves. Will you not then see?” [Sūrah ad-Dhāriyāt 51:21]

﴿ سَنُرِيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ
يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ﴾

“We will show them Our Signs in the universe, and in their own selves until it becomes manifest to them that this (the Qur'ān) is the truth.” [Sūrah Fussilat 41:53]

RESTORING ONE'S 'ĪMĀN

He will find that this will increase and strengthen his 'Īmān.

وَلِلَّهِ فِي كُلِّ تَحْرِيكَةٍ وَتَسْكِينَةٍ أَبَدًا شَاهِدٌ

وَفِي كُلِّ شَيْءٍ لَهُ آيَةٌ تَدُلُّ عَلَى أَنَّهُ وَاحِدٌ

**“Every movement and silence will always
bear witness to Allāh,**

**And everything has a sign within it attesting
that He (i.e., Allāh) is one.”**

Obedience to Allāh and complying with His commands

We previously mentioned the statement of Ḥabīb al-Khatamī (رَضِيَ اللهُ عَنْهُ) and other companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

الإِيمَانُ يَزِيدُ بِطَاعَةِ اللَّهِ

“Īmān increases by obeying Allāh.”

Īmān increase by performing acts of worship like the Prayer, Zakat, charity, saying ‘Subhānallāh,’ saying ‘Laa ilāha illah,’ saying ‘al-Ḥamdulillah,’ ‘Allāhu Akbar, reciting the Qur’ān, etc. So by obeying Allāh (سُبْحَانَهُ وَتَعَالَى) and complying with His commands, Īmān will increase and becomes strong.

Deeds (i.e., acts of worship) are of three types:

- 1- Actions related to the heart: Like fear, hope, love, [knowledge-based] awe, repentance, reliance, etc.
- 2- Actions related to the tongue: Like saying Subhānallāh, al-Hamdulillah, Allahu Akbar, commanding the good and forbidding the evil, and reciting the Qur'ān.
- 3- Actions related to the limbs: Like charity, prayer, Zakat, endeavor to perform an act of obedience to Allāh.

All of these matters increase Īmān. This is a brief survey of matters which cause the servant's Īmān to increase.

As for the causes which weaken and decrease Īmān, there is no doubt they are abundant as well. The religion of Islām requires the servant to be aware of

them and shield oneself from them, just like the poet says,

عَرَفْتُ الشَّرَّ لَا لِلشَّرِّ وَلَكِنْ لِتَوْقِيهِ

وَمَنْ لَمْ يَعْرِفِ الشَّرَّ مِنَ الْخَيْرِ يَقَعُ فِيهِ

“I learned about evil to avoid it not to do it.”

“Whoever doesn’t learn the difference between evil and good will surely fall into evil.”

Before we proceed, I would like to note that reluctance to commit oneself to the matters that increase 'Īmān and failing to pay them their due attention is one of the reasons one's 'Īmān decreases.

There are some various means that contribute to decreasing 'Īmān. They are categorized into two main categories; out of these two categories, there some sub-causes. They are as follows:

Categories concerning the decrease of 'Īmān

The first category

Internal causes which decrease 'Īmān.

The second category

External causes which decrease 'Īmān.

So I will begin speaking about the internal causes
inside the person himself.

Ignorance

This is the foremost internal cause. It is the opposite of knowledge, and just as knowledge increases and strengthens 'Īmān, ignorance and lack of knowledge breeds weak 'Īmān.

For this reason, many admonitions of the Prophets' call to their respective people include that the cause of their polytheism and disobedience is ignorance.

Like Allāh's (سُبْحَانَكَ وَتَعَالَى),

﴿ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ۚ
قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴾ ﴿١٣٨﴾

"They said, "O Musa (Moses)! Make for us an ilahan (a god) as they have aliha (gods)." He said, "Verily, you are a people who know not (the Majesty and Greatness of Allah and what is obligatory upon you, i.e. to worship none but Allah Alone, the One and the Only God of all that exists)." [Sūrah al-A'rāf 7:138]

Allāh says,

﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ
بُصُرُونَ ﴿٥٥﴾ أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ
دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ جَبَّهَلُونَ ﴿٥٦﴾﴾

“And (remember) Lout (Lot)! When he said to his people. Do you commit Al-Fahishah (evil, great sin, every kind of unlawful sexual intercourse, sodomy, etc.) while you see (one another doing evil without any screen, etc.)? “Do you approach men in your lusts rather than women? Nay, but you are a people who behave senselessly.” [Sūrah an-Naml 27:54-55]

And Allāh says concerning 'Ibrāhīm,

﴿قُلْ أَفَعَبَّرَ اللَّهُ تَأْمُرُونَني أَنْ أَعْبُدَ أَيَّهَا الْجَاهِلُونَ
﴿٦٤﴾﴾

“Say (O Muḥammad ﷺ to the polytheists, etc.), “Do you order me to worship other than Allāh O you fools?” [Sūrah az-Zumar 39:64]

And Allāh says,

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ
الْأُولَىٰ ﴾

“And stay in your houses, and do not display yourselves like that of the times of ignorance.” [Sūrah al-Ahzāb 33:33]

There are many verses addressing this meaning.

In short, ignorance is the most serious disease of all, and it is the medium to every distress. Disobedience and deviance from the religion occur when the servant is ignorant of Allāh’s religion, or what draws him close to Allāh.

Allāh (عَزَّوَجَلَّ) says,

﴿ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ
بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ
اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴾

“Allāh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterward; it is they whom Allāh

will forgive, and Allāh is Ever All-Knower, All-Wise.” [*Sūrah an-Nisā* 4:17]

The words “**ignorance and foolishness**” in the above verse refer to the one who is ignorant of the outcome of disobedience—which is among the greatest factors that cause Allāh’s displeasure and punishment.

The outcome is [so severe] that one becomes immersed so deep in disobedience. For this reason, every person who disobeys Allāh is totally oblivious of the harms and the numerous dangers in this life and the hereafter that spring from this act of disobedience.

Heedlessness

When one is heedless of the purpose of his creation, his Īmān is bound to weaken. Allāh denounces heedlessness throughout His Book, and He issued stern warnings against the path of the heedless. Additionally, our Lord clarified in His Book that this is a description of the disbelievers. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنِ آيَاتِنَا لَعَفْلُونَ ﴿٩٢﴾ ﴾

“And verily, many among mankind are heedless of Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).”

[Sūrah Yūnus 10:92]

Allāh says,

﴿ يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ

﴿ هُمْ غَافِلُونَ ﴿٧﴾ ﴾

“They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or

reaping, etc.), and they are heedless of the Hereafter." [*Sūrah ar-Rum* 30:7]

So heedlessness, a state of being absent-minded, is a dangerous disease that afflicts the individual. It causes him to be distant from the remembrance of Allāh, less complaint with His commands and less content with obeying Allāh.

Renouncing/Aversion

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴾

“And who does more wrong than he who is reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside from that place? Verily, We shall exact retribution from the Mujrimūn (criminals, disbelievers, polytheists, sinners, etc.)” [Sūrah as-Sajdah 32:22]

Renouncing what Allāh (سُبْحَانَهُ وَتَعَالَى) commands is a trait of the criminals whom Allāh will exact vengeance upon. So it is not appropriate for any servant when he hears the Speech of Allāh or a Ḥadīth of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to renounce it. Instead, he is obliged to devote himself to obedience, compliance, and adherence to them.

On the authority of Abī Wāqid al-Laythī (رَضِيَ اللهُ عَنْهُ) that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sitting amongst the people in the Masjid when a group of three individuals arrived. Two of which came to the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the other one left. Abī Wāqid al-Laythī continued, “The two stood before the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); one of them saw a space in the circle, so he sat. As for the other one, he sat behind the circle (i.e., in the back); and as for the third person, he turned away and left. So when the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) concluded, he said,

أَلَا أُخْبِرُكُمْ عَنِ النَّفْرِ الثَّلَاثَةِ: أَمَّا أَحَدُهُمْ فَأَوَى
إِلَى اللَّهِ فَأَوَاهُ اللَّهُ، وَ أَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا
اللَّهُ مِنْهُ، وَ أَمَّا الْآخَرُ فَأَعْرَضَ فَأَعْرَضَ اللَّهُ عَنْهُ.

“Should I not inform you about these three persons? One of them sought refuge with Allāh, and Allāh gave him refuge, and the second one felt shy and Allāh showed kindness to has shyness (and so he was accommodated in that meeting), and the last

one reverted, and Allāh turned away His attention from him."¹⁴

¹⁴ Collected by al-Bukhārī in his *Ṣaḥīḥ* in *Kitāb al-ʾIlm* (66); and Muslim collected it in his *Ṣaḥīḥ* in *Kitāb as-Salām* (2176).

Forgetfulness

When the servant forgets what he has been ordered, his Īmān is bound to weaken. Forgetfulness is of two types:

1. Inexcusable forgetfulness. It is the type done intentionally. This type is found in Allāh's (سُبْحَانَهُ وَتَعَالَى) statement,

﴿ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ ﴾

“And be not like those who forgot Allāh (i.e. became disobedient to Allāh) and He caused them to forget their own selves.” [*Sūrah al-Hashr* 59:19]

2. Excusable forgetfulness. It is the type done unintentionally, as mentioned in Allāh's (سُبْحَانَهُ وَتَعَالَى) statement,

﴿ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ﴾

“Our Lord! Punish us not if we forget or fall into error, our Lord!” [*Sūrah al-Baqarah* 2:286]

And as mentioned in the Ḥadīth in which Allāh says,

فَعَلْتُ

"I did¹⁵." ¹⁶

¹⁵ - Editor's note: The hadith is connected with the previous verse, where the servants supplicate Allah to forgive them for their unintentional mistakes and forgetfulness. Allah responded, "I did," meaning that He forgives them.

¹⁶ Collected by Muslim in his Sahih in *Kitāb al-ʾĪmān* (126).

Performing acts of disobedience and committing sins

Just as Īmān increases by performing acts of obedience, it also decreases by committing acts of disobedience. Acts of disobedience are of numerous types which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) expounded on in general and with great detail. He made a clear difference between major sins from minor sins.

Based upon this, the servant must understand and learn the gravity of disobedience as well as the dangerous and harmful consequences that result from it in order to keep away.

It has been affirmed that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِتَتْ فِي قَلْبِهِ نُكْتَةٌ
سَوْدَاءٌ، فَإِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سَقَلَ قَلْبُهُ
، وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُو قَلْبُهُ وَهُوَ الرَّانُ
الَّذِي ذَكَرَ اللَّهُ ﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾ (١٤)



“Verily, when the slave (of Allāh) commits a sin, a black spot is imprinted on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it increases until it covers his entire heart. And that is the ‘*Ran*’ which Allāh mentioned, ‘Nay, but on their hearts is the *Ran*, which they used to earn.”¹⁷

¹⁷ Collected by at-Tirmidhī in his book *al-Jāmi‘* in the chapters *Tafsīr Qur’ān* (3334); and it graded Ḥasan by Shaykh al-Albānī in his book *at-Targhīb* (2/268).

The evil soul that always calls to evil

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي﴾

“Verily, the (human) self is inclined to evil”

[*Sūrah Yūsuf* 12:53]

And the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) always sought refuge from the evil soul in his sermons, in which he used to mention,

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَ
نَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِ
أَعْمَالِنَا.

“Praise is to Allāh, we praise Him, and we seek His help. We seek refuge with Allah

from the evil of our own souls and from our bad deeds."¹⁸

He sought refuge from the evil soul and wicked actions.

It has been affirmed that he (صلى الله عليه وسلم) would say in the supplication which he taught Abī Bakr as-Ṣiddīq (رضي الله عنه) to say in the morning (after Fajr), in the afternoon (after Asr), and before going to sleep,

قُلْ : اللَّهُمَّ عَالِمَ الْغَيْبِ وَ الشَّهَادَةِ ، فَاطِرَ
السَّمَوَاتِ وَالْأَرْضِ ، رَبِّ كُلِّ شَيْءٍ وَ مَلِيكُهُ ، أَشْهَدُ
أَنْ لَا إِلَهَ إِلَّا أَنْتَ ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي ، وَ مِنْ
شَرِّ الشَّيْطَانِ وَ شَرِّهِ .

“O Allāh, Knower of the Unseen and the Visible, Creator of the heavens and the earth, everything is in Your hands. I testify that there is no god (worthy of worship) but You. I seek refuge with You from the evil of myself and the evil of Shaytān and his

¹⁸ Abū Dāwud collected this sermon in his book *as-Sunan* in *Kitāb as-Ṣalāh* under the chapter “the man who gives a sermon on an arch” (1097); and others collected it as well. Shaykh al-Albānī graded it as Ṣaḥīḥ in his treatise *Khutbah al-Hājah*.

(encouragement to) associate others (with You)."¹⁹

He, the Prophet (صلى الله عليه وسلم) order him to seek refuge from the evil soul in the morning, afternoon, and before going to sleep. Indeed, the evil soul always invites to evil, corruption, acts of disobedience as well as call to the places of destruction. The evil soul strives towards every repugnant (matter). It naturally endeavors to turn away and contradict.

¹⁹ Collected by at-Tirmidhī in his book *al-Jāmi'* (3392); and others collected it as well. Shaykh al-Albānī graded it Ṣaḥīḥ in the book *al-Kalim at-Tayyib* (22).

The Second Category

The second category is causes and external influences which impact Īmān by decreasing (it). They are summarized in three factors.

Shayṭān

He is the most dangerous and severe in harm. Shayṭān is the sworn enemy of mankind. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ ۗ

لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾

“Surely, Shayṭān (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.”
[Sūrah Fāṭir 35:6]

Our Lord gives us severe warnings in which He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوٰتِ الشَّيْطٰنِ وَمَنْ يَتَّبِعْ

خُطُوٰتِ الشَّيْطٰنِ فَاِنَّهُ يَأْمُرُ بِالْفَحْشَآءِ وَالْمُنْكَرِ ۗ

“O you who believe! Follow not the footsteps of Shayṭān (Satan). And whosoever follows the footsteps of Shayṭān (Satan), then, verily

he commands Al-Fahsha' [i.e. to commit indecency (illegal sexual intercourse, etc.)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden in Islām, etc.)].” [Sūrah an-Nūr 24:21]

A form of his danger is sitting on every path (waiting) for humanity – whether it is the path to obedience of Allāh, or nearness, or the path to disobedience as Allāh (سُبْحَانَهُ وَتَعَالَى) informs us of Shayṭān where He says,

﴿لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَأَنْتَهُنَّ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾﴾

“Surely I will lie in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You).” [Sūrah al-A'rāf 7:16-17]

As for those paths to obedience and nearness (to Allāh), Shayṭān tries to slow down the servant and

come between him (i.e., the servant) and his goal; although on the path of disobedience, Shayṭān provokes him to commit the acts of disobedience and urges him to do so. So He, Shayṭān, is among the greatest threats to one's Īmān.

Ibn al-Qayyim (رَحْمَةُ اللَّهِ) gave a remarkable parable to Shayṭān's situation with mankind. He states,

إِذَا أَرَدْتَ لِذَلِكَ مَثَلًا مُطَابِقًا، فَمَثَلُهُ مَثَلُ كَلْبٍ
جَائِعٍ شَدِيدِ الْجُوعِ، وَ بَيْنَكَ وَ بَيْنَهُ لَحْمٌ أَوْ
حُبْزٌ، وَ هُوَ يَتَأَمَّلُكَ وَ يَرَاكَ لَا تُقَاوِمُهُ، وَ هُوَ
أَقْرَبُ مِنْكَ، فَأَنْتَ تَزْجُرُهُ وَ تَصِيحُ عَلَيْهِ وَ هُوَ
يَأْبَى إِلَّا التَّحَوُّمَ عَلَيْكَ، الْغَارَةُ عَلَى مَا بَيْنَ
يَدَيْكَ.

“If you would like to see an identical example (i.e. similar to that between the human and the Shayṭān), then the example of a dog which is starving severely, and there is a piece of meat or bread that stands between you two. So the dog looks at you attentively and sees you are not giving him any opposition; He is (also) closer to it than you. While you are

trying to drive him away and shouting at it (i.e., the dog). All the while the dog is refusing to leave; rather he is attacking you.”²⁰

The intent of Ibn Qayyim (رَحْمَةُ اللَّهِ) here with this parable is to illustrate the extent of Shayṭān’s danger if the servant doesn’t seek refuge with Allāh from his (i.e., Shayṭān’s) evil.

²⁰ In the book *at-Tibyān fi aqsām ul-Qur’ān* (page 419).

The Worldly life and its temptations

This factor is very dangerous in negatively impacting one's Īmān, especially when the worldly life has become man's greatest concern and the sum of his knowledge. The more one persistently seeks it, the lazier he becomes to worship Allāh.

Allāh (سُبْحَانَهُ وَتَعَالَى) has issued stern warnings against being tempted by life. He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهَيْجُ فَتَرْتَهُ مُضْفَرًا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَعْفَرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ الْغُرُورِ ﴿٥١﴾ ﴾

“Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth

and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards, it dries up, and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allāh and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment." [Sūrah al-Hadīd 57:20]

The verses on this subject are numerous.

There are many things that would aid the servant to battle against such temptation, to understand the true nature of this worldly life, to have indifference towards it, and to seek what is with Allāh (of reward) and the abode of the hereafter. Two of them are:

1. To consider carefully how the worldly life diminishes and quickly end. And to know that the servant will depart from it sooner or later.
2. To look at the hereafter and realize that it is approaching; that is the eternal abode which is better and lasting. So when the servant

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contemplates over this example, it benefits him greatly.

Evil companions

It is authentically reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) warned against evil and corrupt companions. He said,

الرَّجُلُ عَلَى دِينِ خَلِيلِهِ؛ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ
يُخَالِلُ

“Man is upon the religion of his close companion; so each one of you should examine whom he takes as a close companion.”²¹

Based upon this, it is appropriate for the believer not to select a companion unless he finds someone who benefitted him religiously. One must be cautious of intermingling with everyone.

Fuḍayl ibn ‘Iyād (رَحِمَهُ اللهُ) said,

²¹ Abū Dāwud collected it in *as-Sunan* under the chapter *Kitāb al-Adib* (4833); Shaykh al-Albānī graded this Ḥadīth to be Ḥasan in his book *as-Saheehah* (927).

“It is not befitting of the believer to sit with everyone he wants.”²²

Sufyān (رَضِيَ اللهُ عَنْهُ) said,

“Nothing is more indicative of a person’s righteousness or corruption than [choosing] a friend.”²³

‘Abdullāh ibn Mas‘ūd (رَضِيَ اللهُ عَنْهُ) use to say,

اعْتَبِرُوا النَّاسَ بِأَحْدَانِهِمْ فَإِنَّ الْمَرْءَ لَا يُخَادِنُ إِلَّا
مَنْ يُعْجِبُهُ.

“Judge the individuals by their friends, because indeed a person only makes friends with whom he admires.”²⁴

So, mixing with immoral and evil people is from the greatest causes for a decrease of 'Īmān, and Perhaps even its vanishing and ruin. The degree of loss in 'Īmān is measured by how corrupt those friends are and how often one accompanies them.

What has become new in our time—which falls under the subject of companions yet its matter is

²² - Collected by ibn Battah in al-Ibanah: (2/481).

²³ - Collected by ibn Battah in al-Ibanah: (2/478).

²⁴ - Ibid: (2/439).

more severe – is sitting in front of a satellite T.V. and perverted websites on the internet, where the enemies of this religion were able to invade our houses carrying nothing but destruction and venom through that medium. They propagate their depravity, vulgarity, and immorality. As opposed to before, they were unable to reach the minds of the youth.

What is truly distressing is that Muslims are now sitting in front of this destructive big-screen television for long hours, listening and watching, while being completely devoted to what is being presented to their hearts. As the days pass, evil thoughts creep in, destructive principles penetrate deeply, the intellect and mindset are under attack, and evil and corruption are increasing at an alarming rate.

The Muslim is obliged to protect himself and his home from destructive elements and paths to evil. The matter is in the utmost danger, yet Allāh is the One, who protects (us), and whoever clings to Allāh's religion, he will be guided to the straight path.

O Allāh rectify our religion which is a protection for us; rectify our worldly life which it is our livelihood;

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and rectify our hereafter which in it is our final destination.

Please make this life a mean to increase us in all good, and our death a mean for ease from every evil.

I ask Allāh (تَبَارَكَ وَتَعَالَى) to strengthen and increase our Īmān; and may He restore our Īmān within our hearts and make us guided.

I ask Allāh to send His Ṣalāh upon our Prophet Muḥammad, his family, and companion; and may He bless them.

