



THE FOUNDATIONS

**WHICH MAN WILL BE
ASKED ABOUT IN THE GRAVE
AND ON DAY OF JUDGMENT**

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مطبعة دار طبعة . الرياض . ت : ٤٦٢٢٨١



**Islamic Studies Call and
Guidance - Philippines**

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Modified & Corrected Version

Second Edition: 1423 H - 2002 M

Abu Abbas also related (in this regard), “Be Godly, forbearing and knowledgeable (about Islam)”. (Sahih Al Bukhari (1/25))

Since knowledge is the foundation for knowing Allah-the One to be worshipped, the Creator and the Provider, His *Deen* (religion), and His Messenger, then seeking knowledge is a form of worshipping Allah the Almighty.

Prophet Muhammad ﷺ had illustrated the virtue of knowledge when he said in a *Hadeeth* (the statement of Prophet Muhammad ﷺ) as narrated by Abu Addarda.

“If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads to *Jannah* (Heaven), the Angels will lower their wings from good pleasure for one who seeks knowledge. The inhabitants of the heavens and the earth and even the whales in the water will ask Allah to forgive him. The superiority of the learned (of the Qur’an and Sunnah) man over the devout (without knowledge) is like that of the moon at night when it is full over the rest of the stars.” (Addarami 1/43)

Abu Hurairah (*radhi Allahu ‘anh*) narrated a *Hadeeth* saying: “There is no man who goes on a path seeking knowledge but Allah made easy for him a path to *Jannah*.” (Addarami 1/83)



NOTE TO THE READER

This is the second edition of the book titled "The Principles Which Man Will be Asked About in the Grave and On the Day of Judgment". The word "principles" has been replaced with the word "foundations", along with corrections of other minor grammatical and typographical errors that occurred in the first edition. These changes were made according to recommendations given to the author from a reliable source: we thank them.

To familiarize the readers with Islamic terminology, Arabic terms or phrases used in this text are followed by an explanatory note, in parenthesis, on the first occurrence. A glossary is provided at the end of the book for the readers' convenience and reference.

The Qur'anic verses are taken from the interpretation of the "Meanings of the Noble Qur'an" by Dr. Muhammad T. Al-Hilali and Dr. Muhammad M. Khan (1993). The *Ahdeeth* (statements of Prophet Muhammad ﷺ, his sayings, deeds and approvals) are taken from a variety of translations with some modifications.

I hope you will find this book beneficial. May Allah assist us in learning our *Deen* (religion) and in practicing what we learn. *Ameen* (amen).

***In the Name of Allah,
Most Gracious,
Most Merciful***

Certainly thanks are due to Allah. We thank Him, seek His help and ask for His forgiveness. We seek His refuge from the evils of ourselves and from our bad deeds. He whom Allah guides, no one can lead astray; he whom Allah lets go astray, no one can guide (to the right path). I bear witness that there is no god other than Allah, alone with no associates. And I bear witness that Muhammad ﷺ¹ is the servant and Messenger of Allah- may peace and blessings of Allah be upon him, his family and his companions.

Following is what I have written about the foundations that man will be asked about both in his grave and on the Day of Judgment. I supplicate to Allah to make it beneficial.

¹ ﷺ It means 'salla Allahu alaihi was-salam: May Allah exalt his mention and render him safe from every imperfection and protect him from every evil.

Introduction

Issues That Must Be Known

Before we talk about the foundations which man will be asked about in the grave and on the Day of Judgment, there are issues which everyone must know. They are:

A. Knowledge

This relates to the knowledge of Islam, which leads to the attainment of goals. Specifically, it is what has come from Allah through the saying of His Messengers. Allah, the Almighty says in the *Qur'an*:

“So know (O Muhammad) that there is no true god worthy of worship except Allah and ask forgiveness for your sin.”
(*Qur'an*, 47:19)

This issue of knowledge can be realized by learning. Those who learned it became learned individuals, and it is through learning that they became the heirs of the Prophets. The Prophets did not bequeath treasures, but instead they bequeathed knowledge. Those who can earn it, gain a great wealth.

Prophet Muhammad ﷺ said: "He who goes on a path in the pursuit of knowledge, Allah makes the way to Heaven easy for him". (Sahih Al Bukhari 243)

Allah the Exalted has said:

It is only those who have knowledge among His slaves who fear Allah.

(Qur'an 33:28)

...but none will grasp their meaning except those who have knowledge.

(Qur'an 29:43)

And they will say, Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing fire." (Qur'an 67:10)

Say: Are those who know equal to those who know not?" (Qur'an 39:9)

Prophet Muhammad ﷺ said: "If Allah wants to do good to a person, He makes him comprehend the religion". (Sahih Al Bukhari 1/25)

Abu Thar (*radhi Allahu anh-* may Allah be pleased with him) said: "If you put the sword on this (pointing to his back) and I thought of acting upon a word that I learned from the Prophet before you kill me, I would do it". (Sahih Al Bukhari 1/25)

Another *Hadeeth* narrated by Abu Hurairah (*radhi Allah 'anh*) said: I heard Prophet ﷺ saying “This life is cursed, and everything in it is cursed except (the following) the remembrance of Allah, whatever is close to Allah, the knowledgeable, and the knowledge-seeker.” (Ibn Majah 2/1377 H4112).

B. Action and Deeds

After knowing the importance of knowledge and the obligation of seeking it, it is also necessary to know that the sole purpose of knowledge is to apply it in actions and deeds. Any knowledge that is not applied will have adverse consequences on those who have it. In this regard, Allah the Almighty says:

O you who believe! Why do you say that which you do not do? Most hateful it is in the sight of Allah that you say what you do not do.” (Qur’an 61:2-3)

In addition, Prophet Muhammad ﷺ has emphasized the importance of practicing knowledge when he said, as Abu Hurairah (*radhi Allahu 'anh*) narrated, “One of the supplications of Prophet Muhammad ﷺ is ‘O Allah, I seek your refuge from a knowledge that does not benefit, from a supplication that is not answered, from a heart that is not humble, and from the soul that is never satisfied’.” (Ibn Majah 1/92 H250)

Also Abu Hurairah (*radhi Allahu 'anh*) said: "The Prophet ﷺ used to say, 'O Allah, benefit me with which you have taught me and teach me what will benefit me and increase my knowledge'."
(Ibn Majah 1/92 H251)

In another *Hadeeth* by Abu Hurairah (*radhi Allahu 'anh*) that Prophet Muhammad ﷺ said: "The example of knowledge that does not benefit (anyone) is like that of a treasure that is not spent in the path of Allah." (Al-Imam Ahmad 2/499).

Suffyan Ibn Oyainah narrated a *Hadeeth* of Prophet Muhammad ﷺ saying: "The most ignorant of people is the one who leaves what he knows, and the most knowledgeable of people is the one who applies what he knows, and the best of people is the one who is most humble to Allah."
(Addarami1/82 H337)

C. Propagation or *Daawah* (calling people to Islam): Part of utilizing knowledge (mentioned above) is calling people to Allah. Every body of knowledge is in need for someone to call people to it and explain it to them (in order for it to be beneficial). *Daawah* is the responsibility of the Muslim nation, and it has a great reward. Allah the Exalted says:

***O Messenger (Muhammad)! Proclaim
which has been sent down to you***

from your Lord. And if you do not, then you have not conveyed His Message. (Qur'an 5:67)

And who is better in speech than he who invites to Allah, does righteous deeds and say I am one of the Muslims. (Qur'an 41:33)

D. Patience

After having understood the above mentioned issues, you have to bear in mind that seeking knowledge, acting according to it, and calling people to Allah require patience. There is plenty of evidence that shows the virtue of patience and encourages its practice. Allah the Almighty says:

O you who believe, endure and be more patient.” (Qur'an 3:200)

Seek help in patience and prayer. Truly Allah is with the patient.” (Qur'an 2:153)

Only those who are patient shall receive their rewards in full without reckoning.
(Qur'an 39:10)

The Prophet ﷺ said, “Patience is illumination.” (Sahih Muslim 1/203 H 223).

All that was mentioned above are summed up in *Surat Al-Asr*. Allah the Exalted said;

By 'Al Asr' (the Time). Verily! Man is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience."

(Qur'an 103:1-3)

In this *Surah* (chapter of the *Qur'an*) our Creator-- the Exalted and the Mighty, makes clear to us that all mankind are losers except those who have four characteristics:

1. The belief that Allah the Almighty is the only *Rabb* (Lord - see glossary for further explanation) of mankind and that only He and no other deserves worship.
2. This belief must be based on knowledge, followed by good deeds that are based on evidences from *Shari'ah* (laws of Islam), which was revealed by Allah to people through one of His Messengers- the seal of His Prophets, Muhammad ﷺ.
3. The call to this belief and the encouragement of good deeds, with understanding and wisdom which are part of guiding people to it and committing one's self to righteousness.

4. Patience in dealing with all these matters.

THE FOUNDATIONS WHICH MAN WILL BE ASKED ABOUT IN THE GRAVE

In order to escape the eminent loss and to earn eternal joy, we must know what we will be asked about after we depart from this world and move to our final destiny. We are going to be asked about three matters:

1. The question concerning *Rabb* who is the Worshipped and the True.
2. The question about *Deen*, which is the belief that is practiced in this life.
3. The question concerning the Prophet who was sent and whether we have answered his call to Islam or not.

The condition of the *Mu'min* (believer) and the *Kafir* (non-believer) at death and in the grave:

It was related in the *Hadeeth* that the Prophet said that man is attested in his grave. Man is asked: "Who is your *Rabb*? What is your *Deen*? and Who is your Prophet?" One indicator of this is the saying of the Prophet ﷺ which was narrated by Al Barra' Ibnu Azib (*radhi Allahu 'anh*).

He said, "We went out with the Prophet ﷺ accompanying the corpse of one of the Ansar (people of Medina who helped the Prophet) until we reached the grave in which the niche was not yet carved. Then the Prophet ﷺ sat down facing the *Quiblah* (direction towards the *Ka'bah* in Makkah) so we sat down around him and it was as if there were birds above our heads. The Prophet ﷺ had a stick in his hand, tapped it on the ground; kept looking at the sky and then on the ground, looked up and down three times. Then he said twice or three times, 'I seek Allah's refuge from the torture of the grave.'

He further said three times, "Oh Allah, I seek your refuge from the torture of the grave.' Then he said: 'When the *Mu'min* is in the state of leaving this life and approaching the hereafter, there will descend to him Angels from the skies with white faces, their faces are like the sun, and they have a garment from the garments of Heaven and perfume from the perfume of Heaven until they sit from him a distance as far as the eye can see. Then the Angel of Death (*radhi Allahu anhu*) will come and sit by his head (of the deceased), and say: 'O the good soul (and in another narration 'O satisfied soul') come out to forgiveness and pardon from Allah.' The Prophet ﷺ said: 'The soul will come out as smoothly as a drop that comes from the mouth of a water skin, and the Angel will take it'."

Another narration says: 'And when his soul come out, every Angel between the skies and earth as well as every Angel in the skies will pray for him and the gates of the skies will open for him. There are no Angels of any gate but invoke Allah that He will bring his soul through their gate. When the Angel of Death takes the soul, Angels will not leave it in his hand, they will take it and put it in a wrap and perfume it.'

That is what Allah the Almighty refers to in the verse:

Our Messengers (Angels of Death and his assistants) take his soul and they never neglect their duty." (Qur'an 6:61)

From the soul will come out a smell that is as good as the best musk found on the face of the earth. Angels will rise with the soul and every time they come to a group of Angels, who will ask, 'Who is this good soul?' The Angels will say: 'This is so and so, son of so-and-so', calling him with the best of names people used to call him in his life. When the Angels reach the first level of the heavens, they will ask for permission to bring his soul in and it will be opened. He will be escorted from one of the heavens to the next by each heavens' Angels, until he reaches the seventh heaven. Then Allah the Exalted will say, 'Record the book of My worshipper

in *illiyeen* (The register in which good deeds are to be written)'."

And what will make you know what illiyun is? A register inscribed to which bear witness those nearest (to Allah, i.e., Angels)." (Qur'an 83:19-22)

Then a book will be registered for him in *illiyeen*. Allah will order the Angels to return him back to earth, saying: 'Return him back to earth. I had promised them (mankind) that from earth I have created them, in it I will return them, and from it I will bring them out once again.' So the deceased will be brought to earth and his soul will be returned to his body. He can hear the footsteps of the people at his grave as they go leaving him behind. Two Angels will come to him, sit him up and ask him: 'Who is your *Rabb*?' The deceased will answer, 'Allah is my *Rabb*.' They will question him: 'What is your *Deen*?' He will reply: 'Islam is my *Deen*.' Then they will ask him: 'Who was that man that was sent to you?' Then he will say: 'He is the Messenger of Allah.' Then, they will ask him: 'What are your deeds?' He will reply: 'I have read Allah's book, believed in it, and knew that it is the truth. They will question him: 'Who is your *Rabb*? What is your *Deen*? And Who is your Prophet?' This is the last trial that a believer will be presented with. Allah the Almighty says:

Allah will keep firm those who believe, with the word that stands firm in this world.” (Qur’an 14:27)

Then the deceased will answer, ‘My *Rabb* is Allah, my *Deen* is Islam and Muhammad ﷺ is my Prophet.’ At this moment, a call will come from the heavens saying: ‘My worshipper has said the truth, therefore, furnish him bedding from *Jannah*, dress him from the garments of *Jannah* and open a gate for him to *Jannah*.’ Then an aroma from *Jannah*, its perfume, will come to him and he will be provided with a grave that is as spacious as far as his eyes can see. A man with a handsome face, beautiful clothing and a good fragrance will come to him and say: ‘I have glad tidings which will make you happy. Be joyful because of the pleasure of Allah and *Jannah* with eternal delight. This is the day that you were promised.’ So he will say: ‘And what about you, who are you? Your face brings good (news).’ The man will say to him: ‘I am your good deeds. By Allah, I know you for nothing but being quick in the obedience of Allah and slow in disobedience of Allah, so may Allah reward you well.’ Then a door from Heaven and a door from Hell will be opened for him. And he will be told: ‘This is your place (Hell), should you have disobeyed Allah. Allah has substituted it for you with this one (Heaven).’ So when he sees *Jannah*, he will say: ‘O my *Rabb*, hurry the Day of

Judgment, so I can go back to my family and my possessions.' Then he will be told, 'Rest in Peace.'

As for the *Kafir*, when he is in the state of leaving this life and approaching the Hereafter, tough, fierce and black-faced Angels will descend on him from the skies, carrying with them the *Masuh* (garment) from hell. They will sit as far away from him as his sight can reach. Then the Angel of Death will come and sit by his head and will say; O you bad soul, come out to the Anger and Wrath of Allah. Then his soul will scatter all over his body and the Angel will take it out as he would pluck a burr with plenty of thorns from wet wool. So the soul will tear with it the veins and the nerves.

Every Angel between the skies and earth will curse him, as well as every Angel in the skies. The gate of the skies will be closed. All Angels of each gate will supplicate to Allah that this soul will not come through their gate. The Angel of Death will take it (the soul) and when he takes it, the other Angels will not leave it in his hand not a blink of an eye before they wrap it in that *Masuh*. An odor as horrid as the stench coming from the worst carcass found on earth will come out of that soul. The Angels will ascend with it and every time they pass by a group of Angels, the latter will say: 'What is this bad soul?' The ascending Angels will answer: 'This is so-and-so the son of so-and-so', calling him the worst names he was called by during his

lifetime. They will continue until they reach the closest skies. They will ask for permission for him to enter but the gate will not be opened for him. Then at this point, Prophet Muhammad ﷺ recited the verse:

The gates of Heaven will not be opened for them and they will not enter Paradise until the camel enters through the eye of a needle. (Qur'an 7:60)

Allah the Almighty will say, 'register his book in *Sijjin* (the book of bad deeds) at the lowest earth.' And He will say, 'return my slave to the earth for I have promised them that from earth I have created them, in it I will return them and from it will bring them out once again.' The soul (of the deceased) will be dropped from the heavens until it goes to its body. The Prophet ﷺ recited the *Qur'an*.

Whoever assigns partners with Allah, it is as if he had fallen from the sky, and the birds had snatched him or the wind, and thrown him to a far off place. (Qur'an 22:31)

Then his soul will be returned back to his body. The narrator said, 'Certainty he will hear the footsteps of the people at his grave when they walk away, leaving him behind. Two Angels who have terrible voices will sit him up and interrogate him: Who is

your *Rabb*?' He will answer, 'Huh, Huh- I don't know.' Then they will question him: 'What is your *Deen*?' He will reply, 'Huh, Huh- I don't know.' The Angels will ask him, 'What do you say of this man who was sent to you?' And he will not remember his name. And the Angels will say, 'Muhammad. ﷺ' He will answer, 'Huh, Huh- I don't know. I've heard people saying that'. They will say to him, 'You didn't know and you did not recite'. A call from the Heavens will say. 'He has lied. Provide him with furnishings from Hell and open a gate for him to Hell.' Its heat and scorching wind will come upon him and his grave will constrict him until his bones overlap. A man with an ugly face, ugly clothing and nasty smell will come to him and say, 'Bad tidings are upon you that will make you miserable. This is the day that you were promised'. The deceased will say, 'And you! May Allah bring you bad tidings. Who are you? Your face brings evil.' The man will say, 'I am your bad deeds. By Allah, I have never known you but being slow in the obedience of Allah and quick in the disobedience of Allah, so Allah has compensated your evil.' Then a blind, deaf and mute man with a sledge hammer in his hand will be designated for him. If he is to strike a mountain with the hammer, the mountain will turn into dust. This man will strike him with it once, and he will turn into dust. Then Allah will return him to his former state. The man will strike him again, this time he (the deceased) will give a loud scream which will be

heard by everything except *Aththagalain* (mankind and the *Jinn*)". (Abu Dawood 1/282)

In this and other similar *Hadeeth*, there is clear evidence that man is asked about the foundations of *Tawheed* (monotheism). He will be asked, "Who is your *Rabb*? What is your *Deen*? Who is your Prophet?". The Muslim will answer: "My *Rabb* is Allah, Islam is my *Deen*, and Muhammad ﷺ is my Prophet. And this is the meaning of what Allah the Almighty said in the verse:

Allah will keep firm those who believe, with the word that stands firm in this world and the Hereafter. (Qur'an 14:27)

Therefore, a Muslim whether male or female, must know the following three foundations.

The First Foundation

Man must know that Allah is his *Rabb* who created him, provided for him and bestowed plenty of His bounties on him. And that Allah did not create man without a purpose and did not leave him without guidance, but He sent a Messenger who recited to him the verses of Allah to show him the right path. The Messenger also explained to him that Allah created man to worship Him alone. Allah the Almighty says in *Qur'an* 51:56:

And I created not the Jinns and Men except they should worship Me.

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): Worship Allah and avoid Taghout. (Quran 16:36)

Upon knowing that Allah has created you for His worship, you must bear in mind that He will not accept that you worship other than Him; neither would He accept to be worshipped along with others. In this regard, Allah the Exalted says:

Verily Allah forgives not that partners should be set up with Him in worship. But He forgives except that to whom He pleases. (Qur'an 4:48)

And the mosques are for Allah, so invoke not anyone along with Allah (Qur'an 72:18)

It is well known that Allah likes believing worshippers and not the *Kafireen*. Therefore, a Muslim must like what Allah loves, reject what Allah dislikes and hold animosity to *Kuffar* for what they harbor in their hearts. Hence, there are three issues one must know:

1. That Allah had created people for His worship; He did not create them for nothing and did not

leave them aimless but He sent them a Messenger. Whoever obeys the Messenger will enter *Jannah* and whoever disobeys him will enter Hell. Allah ordered His Messenger to call people to worship Allah alone and to avoid the worship of *Taghout*.

Taghout is anything or anybody that is worshipped or followed beyond the boundaries of worshipping the real and only Allah.

The five most evil of all *Taghout* are;

- a) *Iblees* (the devil, Satan) who has been condemned by Allah and cut off from His mercy.
 - b) Anyone who is pleased while being worshipped.
 - c) Anyone who gives judgment according to rules other than that revealed by Allah.
 - d) Anyone who calls people to worship him.
 - e) Anyone who claims to know something of the unseen.
2. Allah does not accept anyone joining anything or anybody with Him in any form of worship such as *Salah* (obligatory prayers), *Siyam* (fasting), *Sadaqah* (charity), *Ruku* (bowing), *Sujud* (prostration), fear, hope, seeking help and salvation, or in any matter that only Allah can do.

3. One must befriend *Auliya* of Allah (supporters, helpers) of the believers, love them, be in their company, ask Allah to have mercy on them, supplicate to Allah for them, and ask Allah to forgive them, especially the family of Prophet Muhammad ﷺ and all his companions starting from the wise successors *Al Khulafaa* (the Caliphs); Abu Bakr, Omar, Othman, and Ali, followed by the rest of the companions and after them, all the Muslims in general.

On the other hand, one must hold animosity towards whoever is an enemy of Allah from among the *Kuffar* and their supporters who claim Islam but do not follow its jurisdiction and do not respect those who adhere to it. However, this animosity does not permit us to oppress them by taking over their wealth or slander them while they are not at war against us. But instead we must invite them to Islam and guide them to righteousness. We must observe their rights and be sincere and honest toward them.

Allah the Exalted says:

Allah forbids you not to deal justly and kindly with those who fought not against you on account of religion and drove you not out of your homes. Verily Allah loves those who deal with equity. It is only in regards to those who fought against you

on account of religion and have driven you out of your homes and helped to drive you out; Allah forbids you to befriend them. And whosoever will befriend them, then such are the Dhalimun (wrong-doers). (Qur'an 60:8-9)

You (O Muhammad) will not find any people who believe in Allah and the Last Day making friendship with those who oppose Allah and His Messenger (Muhammad) even though they were their fathers, or their sons, or their brothers, or their kindred.”(Qur'an 58:22)

And if anyone of the Mushrikun (polytheists) seek your protection, then grant him protection so that he may hear the Word of Allah and then escort him to where he can be secure, that is because they are men who know not.” (Qur'an 9:6)

How Could A Worshipper Know His Rabb?

There are so many things in the universe and in oneself by which one would know his *Rabb*. The Almighty says:

We will show them Our signs in the universe, and in their ownelves, until it

becomes manifest to them that this is the truth. (Qur'an 41:53)

The night and the day, the sun and the moon and the stars that are guided by His command are all Signs of Allah. They provide evidence for His Being. The Almighty Allah says:

Indeed your Lord is Allah, who created the Heavens and the earth in six days and then He Istawa (rose above) on the Throne. He covers the night with the day, seeking rapidly, and (He created) the sun, the moon, the stars subjected to His command. Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the Al-Alamin (the worlds). (Qur'an 7:54)

Therefore, when the worshipper is asked, Who is your *Rabb*? He must say, Allah is my *Rabb* who nurtured me and provided for me, as well as for all mankind and all creatures. He created them and sustained them for His worship. Therefore, they must submit to Him and humbly obey, with no question, all that He has ordained for His worshippers and asked them to do in His exalted book, as well as what is in the *hadeeth* of His Prophet ﷺ that have been proven authentic through examination by the Muslim scholars. Then acting according to their implications, whether we

understand the significance of the order or not. Once we know that the worship is for Allah only, then none of it should be directed to other than Him.

What is *Ibadah* (Worship)?

Worship is an inclusive term of all acts and sayings that Allah likes and is pleased with, whether they are obvious or hidden. It is implementing of Allah's order according to one's own ability. It is then the duty of the worshipper to follow the command of Allah and to avoid His prohibitions.

Allah the Exalted says:

So keep your duty to Allah as much as you can. (Qur'an 64: 16)

Allah burdens not a person beyond his scope. (Qur'an 2:286)

Since abstinence bears no burden of any kind, one must avoid Allah's prohibitions. The last Prophet Muhammad ﷺ says; "Do what you can from what I ask you to do, and avoid what I ask you not to do." (Al Bukhari 8/143)

There are many kinds of worship. Among them are:

a. Du'a (supplications). Allah says:

Invoke your Lord with humility and in secret. (Qur'an 7:55)

And invoke Him only making your religion sincere to Him.”(Qur'an 7:29)

- b. Khawf. (fear) and raja (hope). Allah the exalted says:

So fear them not, but fear Me if you are (true) believers.” (Qur'an 3:175)

So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord. (Qur'an 18:110)

- c. Attawakul (reliance in Allah). Allah the Almighty says:

And put trust in Allah if you are believers indeed. (Qur'an 5:23)

- d. Raghbah (hope), Rahbah (fear), and Khushu'a (humility). Allah the Exalted says:

Verily, they used to hasten on to do good deeds, they used to call on us with hope and fear and used to humble themselves before us.”(Qur'an 21:90)

- e. *Al Istighatha* (invoking Allah for salvation) and *al isti'annah* (seeking help from Allah)

Allah the Exalted says:

You (alone) we worship and You (alone) we ask for help.”(Qur'an 1:4)

The Prophet said, "When you seek help, seek it from Allah" (Al Imam Ahmad 1/307).

- f. *Al Isti'athah* (seeking Allah's refuge). Allah the Almighty says:

Say: I seek refuge with (Allah) the Lord of mankind.”(Qur'an 114:1)

- g. *Sujud* (prostration), *inhina* (bending) and *Ruku* (bowing). Allah says:

O you who believe! Bow down ,and prostrate yourselves, and worship your Lord and do good that you may be successful.”(Qur'an 22:77)

And enter the gate in prostration.
(Qur'an 2:58)

The scholars in their commentary of the *Qur'an* said that in this verse *Sujud* means bending your heads down.

- h. Employing Allah's *Shari'ah* in resolving disputes among people. Allah the Exalted says:

But know, by your Lord, they can have no faith, until they make you (Muhammad) judge in all disputes between them, find in themselves no resistance against your decisions and accept with full submission."
(*Qur'an* 4:65)

The Second Foundation:

Man must know his *Deen* based on knowledge and certainty built on the authentic sayings and practices of Muhammad by whom Allah has concluded all of His Messages. Allah the Exalted has revealed the *Qur'an* to Muhammad ﷺ to be studied carefully and be guided by it, for it is the guidance and the true light. Islam is the true religion; there is no true religion after the message of Prophet Muhammad ﷺ, for Allah the Exalted says:

Whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers." (*Qur'an* 3:85).

With this *Deen*, Allah has abrogated other religions and accepted Islam for his worshippers. Allah has taken upon Himself the responsibility of preserving the *Qur'an* intact, free from any alterations or changes, as He says:

Verily We: It is We who have sent down the dhikr and surely, We will guard it. (Qur'an 15:9)

And We have sent down to you (O Muhammad) the Book (this Qur'an) in truth, confirming the scriptures that came before it and Mohayminan (trust worthy in highness, and a witness) over it (old scriptures). (Qur'an 5 :48)

This day I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.” (Qur'an 5:3)

And We have not sent you except as a giver of glad tidings and a warner to all mankind. (Qur'an 34:28)

The Degrees of Deen

This *Deen* comes in three degrees; they are Islam, *Iman* (faith) and *Ihsan* (perfection).

Islam

It means submission and ridding oneself from *Shirk* (polytheism) and its practitioners. It is belief and action; believing with the heart that the obedience to Allah is obligatory and acting with *Jawarih* (the limbs) in accordance to Allah's *Shari'ah*. Islam has five pillars that we must believe in and physically practiced. These pillars are:

1. Bearing witness that there is no *ilah* (deity) other than Allah and that Muhammad ﷺ is the Messenger of Allah. "*La ilaha illa Allah*" means no one is worthy of worship except Allah.

The phrase *la ilaha* disregard all other deities that are worshipped besides Allah, because they are all false gods. The fact is that anything that is worshipped other than Allah is *Batil* (false). On the other hand, the phrase "*illa Allah*" confirms that Allah is the true God who solely deserve worship. The meaning of the declaration that Muhammad ﷺ is the Messenger of Allah, is to obey his orders, to believe what he told, to avoid what he firmly ordered not to be done, and to worship Allah according to what he conveyed in *Shari'ah*. Allah the Exalted says:

Allah bears witness that la ilaha ila Huwa (none has the right to be worshipped but He), and the Angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. La ilaha illa Huwa, the Almighty, the All Wise. (Qur'an 3:18)

Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided), for the believers (he is) full of pity, kind and merciful. (Quran 9:128)

2. Performing the five daily *Salah* Their performance means we must do the complete prayers as prescribed in Islam.
3. *Zakat* (compulsory alms). Allah says:

And they were commanded not, but that they should worship Allah, and worship none but Him alone, and offer prayer perfectly and give Zakat: and that is the right religion. (Qur'an 98:5)

4. Fasting the month of *Ramadhan*. Allah says:

O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious). (Qur'an 2:183)

The month of Ramadhan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion. So whoever of you sights the month, he must fast that month. (Qur'an 2:185)

5. Al Hajj (pilgrimage). Allah the Almighty says:

And Hajj to the House is a duty that mankind owes to Allah, those who can afford the expenses. (Qur'an 3:97)

Iman

Iman is saying, doing and believing. It increases through obedience and decreases through disobedience. Allah the Exalted says:

And whenever there comes down a Surah, some of them say: Which of you has had his faith increased by it? As

for those who believe, it has increased their faith and they rejoice.” (Quran 9:124)

Prophet Muhammad ﷺ said, “*Iman* has more than 70 branches, the summit of which is *la ilaha ila Allah*, and the lowest of which is removing hurt from peoples way, and *hayaa* (modesty) is one of the branches of *Iman*”. (Muslim 12/57)

Iman has six pillars. They are:

1. The belief in the Almighty Allah, that He is the Creator of all creatures and the *Rabb* of all mankind. They have no *Rabb* or anyone to be worshipped besides Him.
2. The belief in the Angels that Allah has created from light. They work in His obedience. They do not disobey Allah, but they do what Allah commands them to do.
3. The belief in the books revealed by Allah to His Messengers. Among them are; the *Tawrat* (*Torah*) which was revealed to Moses and the *Injil* (Gospel) which was revealed to Jesus. What is meant by belief here is in the originals of these two books. Alteration, change, addition and reduction have been introduced to what is being used today. So the original has been confused with additions and reductions.

Another book one must believe in is the *Zaboor* (Psalms) that Allah has revealed to Daoud (David). The last of these books is the *Qur'an*, which was revealed to Muhammad ﷺ and has been preserved up to this day in its original form. No alterations or change have been introduced to it. It is *Muhayminan* (dominant) over all the revealed books.

4. The belief in the Messengers of Allah as a whole and individually, who were concluded by Prophet Muhammad ﷺ. The *Qur'an* mentions twenty five of them.
5. The belief in the Last Day and in everything that Allah and His Prophet has told regarding the matters of the unknown.
6. The belief that *Al Qadr* (divine preordainment), whether bad or good, is from the Almighty Allah. It is the belief in the comprehensive knowledge of Allah, that He knows everything and that what He has written is eminently going to happen. And the belief that whatever Allah wills to happen, it is going to happen, and what He wills otherwise is not going to happen. He is the only Creator of all that is created.

The evidence from the *Qur'an* concerning these pillars is found in the following verses:

It is not Al-Birr (piety and righteousness) that you turn your faces towards the East and West; but Al-Birr is the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets. (Qur'an 2:177)

Verily We have created all things with Qadar. (Qur'an 54:49)

Whoever denies or rejects any of these pillars, would be considered to have rejected them all. Allah the Almighty says:

And whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away (Qur'an 4:136)

IHSAN

Al Ihsan (perfection) is one pillar but it has two degrees, one is higher than the other. The first is to worship Allah as if you are seeing Him, and the second is to worship Allah while you are certain that He actually sees you.

The evidence from the *Sunnah* for the three degrees of *Deen* is found in Jibril's (*alaihi salam*) *Hadeeth* which was related from Umar (*radhi Allahu 'anh*). He said:

“While we were sitting near the Messenger of Allah a man appeared wearing very white clothes and his hair was black, who showed no evidence of travel, and none of us knew him. He sat in front of the Prophet, with their knees touching. He put his palms on the Prophet’s thighs and he said, ‘O Muhammadﷺ, tell me about Islam.’ The Prophet answered, ‘Islam is to bear witness that there is none worthy of worship but Allah, that Muhammadﷺ is a Messenger of Allah, perform *Salah*, give *Zakat*, fast (the month of *Ramadhan*) and perform pilgrimage to the House if you are able.’ The man said, ‘You have said the truth.’ So we wondered about him; he asked him (Muhammadﷺ) and confirms his answers! The man said: ‘So tell me about *Iman*.’ The Prophet responded: ‘To believe in Allah, His Angels, His Books, His Messengers, the Last Day and to believe in the Preordained, good or bad.’ The man asked, ‘So tell me about the Day of Judgment.’ The Prophet replied: ‘The questioned is no more knowledgeable about it than the questioner.’ The man said, ‘Tell me about its signs.’ The Prophet said, ‘The slave woman will give birth to her master and one will see the naked, bare-footed poor, who herd the sheep, compete in constructing tall buildings.’ Then the man left. So, I waited for a while, then the Prophet said, ‘It is Jibril! (*‘alaihisalam*), who came to you to teach you your *Deen*’.” (Sahih Muslim 8/36-38)

The Third Foundation

Man must know his Prophet Muhammad ﷺ. He is Muhammad bin Abdullah bin AbdulMuttalib bin Hashim. Hashim is from the Quraish. Quraish is from the Arabs, and the Arabs are from the children of Ismael ibn Ibrahim (Abraham-*alaihi assalatuwasallam*).

Muhammad ﷺ was born in Makkah during the Year of the Elephant (571 years after Jesus birth, *alaihi was-salam*). He was dispatched with the Message at Makkah. Thirteen years later, he migrated to Madinah (*Hijrah*).

The first revelation he received was Qur'an 96:1-5;

Read! In the name of your Lord who has created (all that exists). Has created man from a clot. Read! And your Lord is the Most Generous. Who has taught by the pen. Has taught man that which he knew not."

With this revelation he became a Prophet, then Allah revealed the following verse:

O you (Muhammad) enwrapped (in a cloak). Arise and warn. (Qur'an 74:1-2)

This revelation was the beginning of sending him to all mankind.

And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind, but most of men know not! (Qur'an 34:28)

The Prophet lived for ten years after his migration to Madinah. He breathed his last after Allah had completed His *Deen* and blessings through him. He died at the age of 63. He had guided man to all good, and he had warned them from all evil. He is the last of the Prophets. No Prophet will come after him. Allah the Exalted says:

Muhammad is not the father of any man among you, but he is the Messenger of Allah, the last of the Prophets. And Allah is Ever All-Aware of everything. (Qur'an 33:40)

Knowing Prophet Muhammadﷺ can be accomplished through the examination of *Sirah* (his life), his biography and the way he lived, which make the examiner totally convinced that Muhammadﷺ is a Messenger from Allah. Therefore, you find those who have the opportunity to know what has been narrated about him convinced of the truthfulness of what he conveyed from Allah, and that *Hijrah* is his *Sunnah*. *Hijrah* in Islam is the journey from the land of *Kufr* to the land of Islam. It is obligatory until repentance is no

longer accepted by Allah; repentance however, could be accepted by Allah until the sun rises from the west, where it normally sets (this is a sign of the Day of Judgment).

Because nations today have established communication and have become closer to each other in business and dealings, it is better for a Muslim to search for a country where Islamic obligations are practiced the most, so he can perform his Islamic duties, such as worshipping Allah, calling others to the religion of Allah (Islam) and do *Jihad* (struggle) in the cause or sake of Allah. This is because there is a strength to Islam and Muslim in their physical assembly, in the unity of their voices and the solidarity of their ranks. It is for this reason Allah had legislated *Hijrah* and threatened who ignores it with Hell fire. Allah the Almighty says,

Verily! As for those whom the Angels take while wronging themselves they say; In what (condition) were you? They reply: We were weak and oppressed on earth. They (Angels) say: Was not the earth of Allah spacious enough for you to emigrate therein? Such men will find their abode in Hell. What an evil destination!

Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. For these there is hope that Allah will forgive them, and Allah is Ever Oft-pardoning, oft-Forgiving.” (Qur'an 44: 97-99)

This has been an illustration of what man will be asked about in his grave, what he must believe in and do in this life in order to achieve safety and success in both this life and in the Hereafter by answering these questions properly.

THE FOUNDATIONS WHICH MAN WILL BE ASKED ABOUT ON THE DAY OF JUDGMENT

The questions that a man will be asked in his grave will be repeated again, but in a different manner and to all people on the Day of Judgment. The new format will be as follows:

1. The question about what had been worshipped: whoever worshipped Allah exclusively will be saved and successful, and all who acted otherwise will be disposed to punishment. *Attawhid* (Islamic monotheism) is to worship Allah alone. This worship must be in accordance with what Allah has legislated through His Messenger Muhammad ﷺ with

sincerity. The worship must be purely for Allah; it must be free from *Riya* (showing-off). Worship that is contaminated with *Shirk*, hypocrisy or is not in accordance to the *Shari'ah* of Allah, and has no guidance from the *Qur'an* or the *Sunnah*, does not benefit the performer and will not save him on the Day of Judgment. Allah the Almighty says:

And Paradise will be brought near to the Muttaqun (pious and righteous). And the Hellfire will place in full view of Ghawun (the erring). And it will be said to them 'Where are those that you used to worship instead of Allah? Can they help you or help themselves?' Then they will be thrown on their faces into the fire, they and the Ghawun and the whole host of Iblis. They will say while contending therein, 'By Allah, we were truly in a manifest error, when we held you as equals with the Lord of the Alamin.' (Qur'an 42:90-98)

Or have they partners? Then let them bring their partners if they are truthful (Qur'an 68:41)

It was narrated in a *Hadeeth* by Abu Sa'eed Al Khudry (*radhi Allahu 'anh*) "I heard the Prophet said: 'Allah will lay bare His Shin (lower leg) and all

believers male and female, will prostrate themselves before Him. But there will remain those who prostrated in the world for showing off and for fame. Such one will try to prostrate but his back will become a single bone (and will not be able to prostrate).” (Al Bukhari, Book of Tawheed, page 24 and Muslim, Book of Iman, page 302)

2. The second question will be about the deeds. Those whose deeds are purely for Allah, and in accordance to His rules, will be saved on the Day of Judgment.

Say, when they come (before their Lord at the place of reckoning), He will say: 'Did you deny My ayat (proofs, evidences, and verses) when you comprehended them not in knowledge or what was it that you used to do?' (Qur'an 27:84)

In a *Hadeeth* narrated by Al Tirmidhi from Abu Barzah Al Asiam, the Prophet said: “The feet of the slave (of Allah) will not take a step until he is asked about his life and how he had spent it; about his knowledge and what he had done with it; about his wealth and the source of earning it and how he had spent it; and about his body and how he had worn it.”

3. The questions about answering the call of Allah's Messengers: those who were following Prophet Muhammad ﷺ in their worship will be saved in that situation by answering the questions correctly. And the answer of those who were not following Prophet Muhammad ﷺ will be: 'I don't know, I've heard people say something so I said it.' But the *Mu'min* will say: 'I have read the book of Allah and believed in it.' On the Day of Judgment, people will be asked: 'How did you answer the Messenger?'

And the Day (Allah) will call to them and say: What answer gave you to the Messenger? (Qur'an 28:65)

What Must Be Known And Believed

1. That Allah is the Creator of all that has been created and He is the *Rabb* of the whole universe. So He is the only One to be worshipped, and He will not accept from His worshippers to worship other than Him, nor will He accept to be worshipped jointly with others. Whoever associates anything or anyone with Allah in his worship, Allah will reject him and his *Shirk*. Allah is the only One Who has the characteristics of completeness, and He is too exalted to be incomplete. A Muslim should also know that Allah did not have a wife or a child, and that there is no mediator between Him and His creatures. He is above all the universe;

mounted on the throne. He is distinct from all that He had created; there is nothing like Him and He is the All-Hearing, All-Seeing; His Knowledge and Mercy prevails over everything.

2. Islam is the true religion by which Allah has *Nasakha* (abrogated) all preceding religions; it encompasses all of them. Islam includes all what was in the other religions from the Almighty Allah and Allah will accept no religion other than Islam.
3. Prophet Muhammad ﷺ is the last Messenger and his message is the seal of all *Messages*. No Prophet will come after him, and that the revelation from Allah has stopped after the death of the Prophet. Whoever claims that he receives revelation from Allah, is a *Kafir*. What he claims to receive is nothing but the evil whisper of Satan.
4. That the *Qur'an* is the last of the Books that were revealed from Allah, and that Allah has guaranteed its preservation. The *Qur'an* will remain protected until Allah takes its verses away from the Book and from the hearts of people at the end of time, as was mentioned in the *Hadeeth* narrated by Ad-drami from Ibn Masaudi. "There will be a night when each and every verse of the *Qur'an*, whether in a book or in the heart of a person will be taken away.

(Addarami 2/135 & Sunnan Ibn Majah) Whoever claims that the *Qur'an* contains additions or reductions is *Kafir* and outside the fold of Islam.

5. That the companions of Prophet Muhammad ﷺ are the best mankind after the Messengers and the Prophets. Allah is pleased with them, and had selected them for the companionship of His Prophet ﷺ and to support His religion. They have conveyed to us the *Sunnah* of the Messenger ﷺ with trustworthiness and truthfulness, and they did not hide any of it. They are the ones who conveyed to us all of Prophet Muhammad's ﷺ saying, doings and characteristics. They have informed all of these to people who came after them correctly and clearly, verbally without confusion or ambiguity. Whoever hates them, degrades any of them, or claim that any or all of them are *Kafir*, is himself be a *Kafir*.

This is what has been compiled on this subject. I asked Allah the Exalted to benefit Muslims with it wherever they maybe and to make it purely for His Glorious sake.

May Allah bestow His mercy and peace upon our Prophet Muhammad ﷺ, his family and companions. Ameen.

GLOSSARY

Adda'wah: The call (Calling people to Islam).

Allah: The proper name applied to the only true God Who exists necessarily by Himself, comprising all the excellent Divine names and attributes of perfection. He is the sole Creator and Sustainer of the universe.

Alaihissalam: Peace be upon him.

Alaihi assalatu wassalam: May peace and blessing of Allah be upon him.

Alamin: Mankind, Jinns and all that exists.

Ansar: lit. Helpers (the people of Medina who offered their help to Prophet Muhammad at the dawn of his message).

Aththaqalain: Mankind and the *Jinn* ("th" is pronounced as in the word "three")

Attawakul: Reliance in Allah

Attawhid: Islamic monotheism

Auliya: Supporters, helpers

Ayah: Proof, evidence, sign

Batil, al-batil: false, that which is false in doctrine

Birr, Al-birr: piety, righteousness, and every act of obedience to Allah.

Da'wah: a call (calling people to Islam)

Deen: Usually translated into 'religion' but it refers to a whole way of life on every aspect of it.

Dhalimun: oppressors, wrongdoers

Du'a: supplications to Allah

Hadeeth, Hadith: statements of Prophet Muhammad ﷺ, his sayings, deeds and approvals.

Hajj: Pilgrimage to Makkah

Hayaa: The term covers a large number of concepts. It means modesty, self-respect, bashfulness, honor...

Hijrah: migration, leaving a country under infidel rule to a Muslim country

Ibadah: Worship; a term used for anything Allah likes or is pleased with (sayings and actions)

Iblis: the devil, Satan

Ihsan: perfection, the highest level of deeds and worship

Ilah: deity

Illiyun, illiyin: register, the register in which the good deeds of a Muslim are written

Iman: faith, belief; the belief of the heart and confession with the lips

Inhinaa: bending forward

Injil: the Gospel, the book revealed by Allah to His Prophet Jesus ('alaihi issalam)

Islam: Submission of oneself to the will of the One True God: Allah.

Istawa: mounted on the throne in a manner that suits His Majesty.

Isti'anah: seeking aid or help, imploring for help from Allah

Istighathah: invoking Allah especially for rain ("th" is pronounced as in "three")

Istighfar: seeking forgiveness from Allah

Isti'athah: seeking refuge; seeking Allah's refuge ("th" is pronounced as in "this")

Jannah: Heaven, Garden of Bliss

Jawarih: limbs, parts of the human body that perform deeds

Jihad: struggle in the cause of Allah, or for the sake of Allah

Kafir: non-believer, one who disbelieves in Allah, His Messengers, all the Angels, all the holy books, the Day of Resurrection and in the Preordainment

Khulafaa: the Caliphs

Kuffar, kafirin, kafirun: plural of kafir, taking different forms according to the grammatical position

Kufr: disbelief

Khushu': humility; humility of the heart to Allah

Khawf: fear; fear of Allah's punishment

La ilaha illa Allah: there is no true god worthy of worship but Allah; this statement has been translated into English in several different forms, but the meaning remains the same. Some of those forms are: "There is none worthy of worship but Allah..." "There is no deity but Allah..."

Masuh: painful garment for the residents of Hell made of woven hair

Muddathir: enwrapped

Muhayminan: dominant

Mu'min: believer; one who believes in Allah, His Angels, His books, His Messengers, the Day of Resurrection and Qadr.

Mu'minun: plural of mumin

Mu'minat: plural of mu'min (female)

Munafiq: hypocrite

Mushrik: polytheist (singular form)

Mushrikun: polytheists (plural form)

Muttaqun: the pious

Nifaq: hypocrisy

Nasakha: abrogated

Qadr: divine preordainment

Qadar: divine preordainment

Qiblah: the direction in which Muslims direct their faces during *salah* towards the Ka'bah in Makkah

Rabb: Usually translated into 'Lord'. There is no exact one word equivalent in English. Rabb in Arabic means the Creator, Owner, Provider, Master, Planner, Sustainer.

Rabbaniyun: Learned men of religion who practice what they know and also preach it to others

Raghbah: Hope

Rahbah: Fear

Raja: Hope; in the Islamic context, it means hope in Allah's mercy.

Radhi Allahu 'anh: may Allah be pleased with him

Riya: Showing-off

Ruku': Bowing

Sadaqah: Charity

Salah: Obligatory prayers, performed in a certain manner five times a day

Salla Allahu 'alaihi wasallam: May Allah exalt his mention and render him safe from every imperfection and protect him from every evil.

Shariah: the laws of Islam

Shirk: Polytheism; to worship others along with Allah

Sijjin: A register in which the deeds of the wicked are recorded.

Sirah: Biography; in Islam it refers to the life of Prophet Muhammad ﷺ

Siyam: Fasting; generally referring to the fasting of Ramadhan

Sujud: Prostration

Sunnah: Sayings, actions, characteristics of Prophet Muhammad ﷺ

Surah: Chapter in the *Qur'an*

Taghout: anything or anybody that is worshipped or followed beyond the boundaries of worshipping the real and only Allah

Tawakul: trust in Allah

Tawhid: monotheism; believing in the oneness of Allah

Tawrat: the Torah; the holy book revealed to Moses (alaihi asallam)

Zakah: compulsory alms; obligatory payment of excess wealth (2.5%) under certain conditions

Zaboor: the Psalms given to David (alaihi asallam)

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