

here is belief in the unseen, which we cannot see or know through any of the physical senses; rather we believe in it because Allah and His Messenger (ﷺ) have told us of it. This faith is what distinguishes the Muslim from the disbeliever, because it is believing and affirming, with no hesitation, what Allah and His Messenger (ﷺ) said. So the believer believes everything that Allah or His Messenger (ﷺ) have told him, whether he sees it or not and whether he understands it and comprehends it or not, unlike the heretics and those who disbelieve in the unseen, because their limited intellects could not grasp it, so they rejected what they could not comprehend. Thus their intellect was corrupted and their thinking was flawed, whilst the thinking of the believers, who were guided by Allah, was sound.

Belief in the unseen includes belief in everything that Allah and His Messengers have told us about unseen matters in the past and in the future, events of the hereafter and the reality of the divine attributes and their essence. So they believe in the attributes of Allah in a true sense and with certain faith, even if they do not understand their essence.

Then Allah says: ﴿establish prayer﴾. He did not say that they “do” the prayer or “perform” the prayer, because it is not sufficient to only do the outward motions. Establishing prayer means establishing its outward form completely, with all its essential and obligatory parts and fulfilling its conditions, as well as establishing it inwardly, paying attention to its essence, which means having presence of mind whilst praying, and pondering the meaning of what one is saying and doing. Such is the prayer of which Allah says:

﴿...for verily prayer keeps [one] away from obscenity and wickedness...﴾ (al-‘Ankaboot 29: 45)

– and this is the prayer that brings reward. The individual will be rewarded for his prayer only inasmuch he offered it with presence of mind. This applies to both obligatory and supererogatory prayers.

﴿and spend out of what We have provided for them﴾. This includes both obligatory spending, such as *zakāh* and spending on one’s wives,