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الأصول الثلاثة

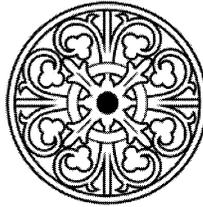
THE EXPLANATION OF  
**THE THREE**  
FUNDAMENTAL PRINCIPLES



BY SHAYKH  
DR. SAALIH BIN FAWZAAN AL-FAWZAAN

شيخ  
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DR. SAALIH BIN FAWZAAN AL-FAWZAAN

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## TRANSLATOR'S FOREWORD

All the praise is for Allaah, the Lord of all that exists. May the prayers and peace from Allaah be upon our Prophet Muhammad, his family members and companions, altogether. As to proceed:

Indeed it pleases me to have a hand in presenting to the English speaking Muslims another magnificent explanation of this great work: The Three Fundamental Principles. This explanation being by the Shaykh Saalih ibn Fawzaan Al-Fawzaan, may Allaah preserve him.

Previously, our brothers at authentic statements published the first portion of the book under the title: The Three Treatise; which was an explanation of the introduction only. In this version, we have the complete explanation of the book itself, without the introduction, and all the praise is for Allaah with whose aid the good deeds are completed.

As an added benefit, the Arabic text of the book has been placed at the front, to assist in memorization of this great work, for those who wish to do so. Thanks are due to brother Aboo Rumaysah Mujaahid for facilitating the production of this work; and to Aboo Qaylah Rasheed Barbee for his checking of the translation; and sister Umm Yaasir for her transcription of the manuscript, and all else who played a role in the production of this work.

I pray that Allaah makes it a benefit for the Muslims, and that He rewards the author, the explainer, the translator, and all involved in its production with the best reward; indeed He is Ever-Near, and Responsive.

And the last of our supplications is:

الحمد لله رب العالمين

All the praise is for Allaah, the Lord of all that exists.

Aboo Moosaa Raha ibn Donald Batts, Durham, NC  
April 23, 2013/13 Jumaadah Ath-Thaane 1434



## ARABIC TEXT OF THE THREE FUNDAMENTAL PRINCIPLES

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِعْلَمَ - رَحِمَكَ اللَّهُ - أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ ،  
الأولى : الْعِلْمُ وَهُوَ مَعْرِفَةُ اللَّهِ ، وَمَعْرِفَةُ نَبِيِّهِ ، وَمَعْرِفَةُ دِينِ  
الإِسْلَامِ بِالأَدَلَّةِ . الثَّانِيَّةُ : الْعَمَلُ بِهِ الثَّالِثَةُ : الدَّعْوَةُ إِلَيْهِ .

الرَّابِعَةُ : الصَّبْرُ عَلَى الأَذَى فِيهِ . وَالدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا  
بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ ﴿٣﴾ [العصر: ١ - ٣] . قَالَ الشَّافِعِيُّ - رَحِمَهُ اللَّهُ

- : لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةَ لَكَفَّتْهُمْ وَ

قَالَ البُخَارِيُّ - رَحِمَهُ اللَّهُ تَعَالَى - : بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَ

الْعَمَلِ . وَالدَّلِيلُ : ﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لَذُنُوبِكُمْ ﴾ [محمد:

١٩] . فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَ الْعَمَلِ . إِعْلَمَ - رَحِمَكَ اللَّهُ -

أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ تَعَلُّمُ ثَلَاثِ هَذِهِ الْمَسَائِلِ

وَ الْعَمَلُ بِهِنَّ . الأُولَى : أَنَّ اللَّهَ خَلَقَنَا وَ رَزَقَنَا ، وَ لَمْ يَتْرُكْنَا

هَمَلًا . بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا . فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ ، وَ مَنْ

عَصَاهُ دَخَلَ النَّارَ . وَالدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا

شَهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً ﴿١٦﴾ [المزمل: ١٥ - ١٦]. الثَّانِيَّةُ: أَنَّ اللَّهَ لَا يَرْضَىٰ أَنْ يُشْرَكَ مَعَهُ أَحَدٌ غَيْرُهُ فِي عِبَادَتِهِ، لَا مَلَكٌ مُّقْرَّبٌ وَلَا نَبِيٌّ مُّرْسَلٌ. وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ ﴿١٨﴾ [الجن: ١٨]. الثَّالِثَةُ: أَنَّ مَنْ أَطَاعَ الرَّسُولَ، وَ وَحَّدَ اللَّهَ، لَا يَجُوزُ لَهُ مُوَالَاةٌ مِنْ حَادِّ اللَّهِ وَ رَسُولِهِ وَ لَوْ كَانَ أَقْرَبَ قَرِيبٍ وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولِيكُمُ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيَدْخُلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَٰئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾ ﴿٢٢﴾ [المجادلة: ٢٢]. اِعْلَمْ أَرْشَدَكَ اللَّهُ لِطَاعَتِهِ، أَنَّ الحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ أَنْ تَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ. وَ بِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ، وَ خَلَقَهُمْ لَهَا كَمَا قَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ ﴿٥٦﴾ [الذاريات: ٥٦]. وَ مَعْنَى (يَعْبُدُونَ): يُوَحِّدُونَ. وَ أَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ التَّوْحِيدَ، وَ هُوَ إِفْرَادُ اللَّهِ بِالْعِبَادَةِ، وَ أَعْظَمُ مَا نَهَىٰ عَنْهُ الشُّرْكَ، وَ هُوَ دَعْوَةٌ

غَيْرِهِ مَعَهُ وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ [النساء: ٣٦]. فَإِذَا قِيلَ لَكَ: مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا؟ فَقُلْ: مَعْرِفَةُ الْعَبْدِ رَبَّهُ، وَدِينَهُ، وَنَبِيِّهِ مُحَمَّدًا - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ؟ فَقُلْ: رَبِّي اللَّهُ الَّذِي رَبَّنِي وَ رَبِّي جَمِيعَ الْعَالَمِينَ بِنِعْمِهِ. وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ. وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿الْعَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [الفاتحة: ٢] وَكُلُّ مَا سِوَى اللَّهِ عَالَمٌ وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ. فَإِذَا قِيلَ لَكَ: بِمَا عَرَفْتَ رَبَّكَ؟ فَقُلْ: بِآيَاتِهِ وَ مَخْلُوقَاتِهِ. وَ مِنْ آيَاتِهِ اللَّيْلُ وَ النَّهَارُ وَ الشَّمْسُ وَ الْقَمَرُ. وَ مِنْ مَخْلُوقَاتِهِ: السَّمَوَاتُ السَّبْعُ، وَ الْأَرْضُونَ السَّبْعُ وَ مَا فِيهِنَّ، وَ مَا بَيْنَهُمَا، وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَ النَّهَارُ وَ الشَّمْسُ وَ الْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَ لَا لِلْقَمَرِ وَ اسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ﴾ [فصلت: ٣٧] وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَيْثُ وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومَ مُسْحَرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [الأعراف: ٥٤] وَ الرَّبُّ هُوَ الْمَعْبُودُ، وَ الدَّلِيلُ قَوْلُهُ: ﴿يَأْتِيهَا النَّاسُ

اعْبُدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمْ  
 الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ  
 فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾ [البقرة: ٢١ - ٢٢]. قَالَ ابْنُ  
 كَثِيرٍ: الْخَالِقُ لِهَذِهِ الْأَشْيَاءِ هُوَ الْمُسْتَحَقُّ لِلْعِبَادَةِ. وَأَنْوَاعُ  
 الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا مِثْلَ الْإِسْلَامِ وَالْإِيمَانِ وَالْإِحْسَانِ، وَ  
 مِنْهُ الدُّعَاءُ، وَالْخَوْفُ، وَالرَّجَاءُ، وَالتَّوَكُّلُ، وَالرَّغْبَةُ، وَ  
 الرَّهْبَةُ، وَالْخُشُوعُ، وَالْخَشْيَةُ، وَالْإِنَابَةُ، وَالْإِسْتِعَانَةُ، وَ  
 الْإِسْتِعَاذَةُ، وَالْإِسْتِغَاثَةُ، وَالذَّبْحُ، وَالنَّذْرُ، وَغَيْرُ ذَلِكَ مِنْ  
 أَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا، كُلُّهَا لِلَّهِ تَعَالَى. وَالدَّلِيلُ قَوْلُهُ  
 تَعَالَى: ﴿وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾﴾ [الجن: ١٨]. فَمَنْ  
 صَرَفَ مِنْهَا شَيْئًا لِغَيْرِ اللَّهِ، فَهُوَ مُشْرِكٌ كَافِرٌ وَالدَّلِيلُ قَوْلُهُ  
 تَعَالَى: ﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ  
 لَا يُفْلِحُ الْكَافِرُونَ ﴿١٧﴾﴾ [المؤمنون: ١١٧]. وَفِي الْحَدِيثِ: ((الدُّعَاءُ  
 مُخُّ الْعِبَادَةِ)). وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَقَالَ رَبُّكُمْ ادْعُونِي  
 أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾﴾  
 [غافر: ٦٠]. وَدَلِيلُ الْخَوْفِ قَوْلُهُ تَعَالَى: ﴿فَلَا تَخَافُوهُمْ وَخَافُوا إِنْ كُنْتُمْ

﴿مُؤْمِنِينَ ١٧٥﴾ ﴿آل عمران: ١٧٥﴾. وَ دَلِيلُ الرَّجَاءِ قَوْلُهُ تَعَالَى: ﴿فَمَنْ

كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ١١٠﴾ ﴿الكهف:

١١٠﴾. وَ دَلِيلُ التَّوَكُّلِ قَوْلُهُ تَعَالَى: ﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ

مُؤْمِنِينَ ٢٣﴾ ﴿المائدة: ٢٣﴾. وَ قَوْلُهُ تَعَالَى: ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ

حَسْبُهُ ٣﴾ ﴿الطلاق: ٣﴾. وَ دَلِيلُ الرَّغْبَةِ وَ الرَّهْبَةِ وَ الْخُشُوعِ قَوْلُهُ

تَعَالَى: ﴿إِنَّهُمْ كَانُوا يُسْكَرُونَ بِأَلْحَابِ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رِعَبًا وَرَهَبًا

وَكَانُوا لَنَا خَشِيعِينَ ٩٠﴾ ﴿الأنبياء: ٩٠﴾. وَ دَلِيلُ الْخَشْيَةِ قَوْلُهُ

تَعَالَى: ﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي﴾ ﴿البقرة: ١٥٠﴾. وَ دَلِيلُ الْإِنَابَةِ قَوْلُهُ:

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلَمُوا لَهُ﴾ ﴿الزمر: ٥٤﴾. وَ دَلِيلُ الْإِسْتِعَانَةِ قَوْلُهُ

تَعَالَى: ﴿إِنَّا تَبَتُّ وَإِنَّا نَسْتَعِينُ ٥﴾ ﴿الفاتحة: ٥﴾. وَ فِي الْحَدِيثِ:

(( إِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ )) وَ دَلِيلُ الْإِسْتِعَاذَةِ قَوْلُهُ تَعَالَى

: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ١﴾ ﴿الفلق: ١﴾. وَ قَوْلُهُ تَعَالَى: ﴿قُلْ أَعُوذُ

بِرَبِّ النَّاسِ ١﴾ ﴿الناس: ١﴾. وَ دَلِيلُ الْإِسْتِعَاذَةِ قَوْلُهُ تَعَالَى: ﴿إِذَا

تَسْتَعِينُونَ رَبِّكُمْ فَاسْتَجَابْ لَكُمْ ٩﴾ ﴿الأنفال: ٩﴾. وَ دَلِيلُ الذَّبْحِ قَوْلُهُ

تَعَالَى: ﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ١٣٣﴾ لَا شَرِيكَ لَهُ،

وَإِذَلِكَ أَمْرٌ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ١٣٣﴾ ﴿الأنعام: ١٦٢ - ١٦٣﴾. وَ مِنْ السُّنَّةِ: ((

لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ)) وَ دَلِيلُ النَّذْرِ قَوْلُهُ تَعَالَى: ﴿يُؤْفُونَ  
بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾﴾ [الإنسان: ٧].

الأصل الثاني: معرفة دين الإسلام بالأدلة. هو الاستسلام لله  
بالتوحيد، والإنقياد له بالطاعة. والبراءة من الشرك وأهله.  
وهو ثلاث مراتب: الإسلام، والإيمان، والإحسان، وكل مرتبة  
لها أركان. فأركان الإسلام خمسة: شهادة أن لا إله إلا الله، و  
أن محمداً رسول الله (صلى الله عليه وسلم)، وإقام الصلاة و  
إيتاء الزكاة، وصوم رمضان، وحج بيت الله الحرام. فدليل  
الشهادة قوله ﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ  
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾﴾ ومعناها: لا معبود بحق إلا الله،  
(لا إله) نافياً جميع ما يُعبد من دُونِ اللَّهِ. (إلا الله) مثبتاً  
العِبَادَةَ لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ فِي عِبَادَتِهِ كَمَا لَا شَرِيكَ لَهُ فِي  
مُلْكِهِ. وَ تَفْسِيرُهَا الَّذِي يُوضِّحُهَا، قَوْلُهُ تَعَالَى: ﴿وَإِذْ قَالَ  
إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٦٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٦٧﴾  
وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ. لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٨﴾﴾ وَ قَوْلُهُ: ﴿قُلْ يَا أَهْلَ الْكِتَابِ  
تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ

بَعْضَنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿١٦﴾ ﴿

وَ دَلِيلُ الشَّهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ)

، قَوْلُهُ تَعَالَى: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا

عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ ﴿ وَ مَعْنَى

شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ): طَاعَتُهُ

فِي مَا أَمَرَ، وَ تَصَدِيقُهُ فِي مَا أَخْبَرَ وَاجْتِنَابُ مَا نَهَى عَنْهُ وَ

زَجْرٌ، وَ أَنَّ لَا يُعْبَدُ اللَّهُ إِلَّا بِمَا شَرَعَ. وَ دَلِيلُ الصَّلَاةِ وَ الزَّكَاةِ وَ

تَفْسِيرُ التَّوْحِيدِ قَوْلُهُ تَعَالَى: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥﴾ وَ دَلِيلُ الصِّيَامِ

قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى

الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ ﴿ وَ دَلِيلُ الْحَجِّ قَوْلُهُ تَعَالَى: ﴿

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

﴿١٧﴾ ﴿ الْمَرْتَبَةُ الثَّانِيَّةُ: الْإِيمَانُ. وَ هُوَ بِضْعٌ وَ سَبْعُونَ شُعْبَةً

، فَأَعْلَاهَا قَوْلُ (لَا إِلَهَ إِلَّا اللَّهُ) ، وَ أَدْنَاهَا إِمَاطَةُ الْأَدَى عَنِ

الطَّرِيقِ ، وَ الْحَيَاءُ شُبْعَةٌ مِنَ الْإِيمَانِ. وَ أَرْكَانُهُ سِتَّةٌ: أَنَّ

تُؤْمِنَ بِاللَّهِ ، وَ مَلَائِكَتِهِ ، وَ كُتُبِهِ ، وَ رُسُلِهِ ، وَ الْيَوْمَ الْآخِرِ ، وَ

تُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَ شَرِّهِ. وَ الدَّلِيلُ عَلَى هَذِهِ الْأَرْكَانِ السِّتَّةِ

قَوْلُهُ تَعَالَى: ﴿لَيْسَ إِلَهَ إِلَّا أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْإِلَهَ مَنْ  
ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ﴾ وَ دَلِيلُ الْقَدْرِ  
قَوْلُهُ تَعَالَى: ﴿إِنَّا كُلَّ شَيْءٍ خَلَقْتَهُ بِقَدْرِ ﴿٤١﴾﴾ الْمَرْتَبَةِ الثَّلَاثَةِ: (الإِحْسَانُ): رُكْنٌ وَاحِدٌ، وَهُوَ أَنْ تَعْبُدَ اللَّهَ كَمَا تَرَاهُ، فَإِنْ لَمْ  
تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ  
الرَّحِيمِ ﴿٢١٧﴾ الَّذِي يَرْبِكُ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلِّبُكَ فِي السَّجِدِينَ ﴿٢١٩﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ  
﴿٢٢٠﴾﴾ وَ قَوْلُهُ تَعَالَى: ﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ  
مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ﴾ وَ الدَّلِيلُ مِنَ السَّنَةِ:  
حَدِيثُ جِبْرَائِيلَ الْمَشْهُورِ، عَنْ عُمَرَ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: ((  
بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ)  
ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ: شَدِيدُ بَيَاضِ الشِّبَابِ، شَدِيدُ  
سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَ لَا يَعْرِفُهُ مِنَّا أَحَدٌ،  
حَتَّى جَلَسَ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ)، فَأَسْنَدَ  
رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَ وَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ. وَ قَالَ: يَا  
مُحَمَّدُ، أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ  
وَ سَلَّمَ): الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَ أَنَّ مُحَمَّدًا رَسُولُ

الله، وَ تَقِيمَ الصَّلَاةَ، وَ تُؤْتِي الزَّكَاةَ، وَ تَصُومَ رَمَضَانَ، وَ تَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ. فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ، وَ مَلَائِكَتِهِ، وَ كُتُبِهِ، وَ رُسُلِهِ، وَ الْيَوْمِ الْآخِرِ، وَ بِالْقَدَرِ خَيْرِهِ وَ شَرِّهِ. قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ!! قَالَ: أَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَ أَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاةِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. قَالَ: فَمَضَى، فَلَبِثْنَا مَلِيًّا، فَقَالَ: يَا عُمَرُ، أَتَدْرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَ رَسُولُهُ أَعْلَمُ. قَالَ: قَالَ: هَذَا جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ.))

الأصل الثالث: مَعْرِفَةُ نَبِيِّكُمْ (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ)، وَ هُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَ هَاشِمٌ مِنْ قُرَيْشٍ، وَ قُرَيْشٌ مِنَ الْعَرَبِ، وَ الْعَرَبُ مِنْ ذُرِّيَةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْخَلِيلِ، عَلَيْهِ وَ عَلَى نَبِيِّنَا أَفْضَلُ الصَّلَاةِ وَ السَّلَامِ. وَ لَهُ مِنَ الْعُمُرِ ثَلَاثٌ وَ سِتُّونَ سَنَةً، مِنْهَا أَرْبَعُونَ

قَبَلَ النُّبُوَّةَ وَ ثَلَاثٌ وَ عَشْرُونَ نَبِيًّا وَ رَسُولًا . نُبِيَّاءَ ﴿١﴾ أَقْرَأُ ﴿٢﴾ وَ  
أَرْسَلَ بِ﴿الْمَدِينَةِ﴾ . وَ بَلَدُهُ مَكَّةُ ، بَعَثَهُ اللهُ بِالنَّدَارَةِ عَنِ الشُّرْكِ ،  
وَ يَدْعُو إِلَى التَّوْحِيدِ . وَ الدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿يَتَأْتِيهَا الْمَدِينَةُ ﴿١﴾ قُرْ

فَانذِرُ ﴿٢﴾ وَ رَبِّكَ فَكَبِّرُ ﴿٣﴾ وَ تِيَابَكَ فَطَهِّرُ ﴿٤﴾ وَ الرُّجْزَ فَاهْجُرُ ﴿٥﴾ وَ لَا تَمُنَّ بِتَسْتَكْبِرُ ﴿٦﴾

وَلِرَبِّكَ فَاصْبِرُ ﴿٧﴾ وَ مَعْنَى : ﴿قُرْفَانذِرُ﴾ : يَنْذِرُ عَنِ الشُّرْكِ وَ يَدْعُو  
إِلَى التَّوْحِيدِ . ﴿وَرَبِّكَ فَكَبِّرُ﴾ : أَي : عَظَّمَكَ بِالتَّوْحِيدِ . ﴿وَتِيَابَكَ

فَطَهِّرُ ﴿٤﴾ : أَي : طَهَّرَ أَعْمَالَكَ عَنِ الشُّرْكِ . ﴿وَالرُّجْزَ فَاهْجُرُ ﴿٥﴾ :  
الرُّجْزُ : الْأَصْنَامُ ، وَ هَجَرُهَا تَرْكُهَا وَ الْبِرَاءَةُ مِنْهَا وَ مِنْ أَهْلِهَا

. أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ . وَ بَعْدَ

العَشْرِ عُرِجَ بِهِ إِلَى السَّمَاءِ ، وَ فُرِضَتْ عَلَيْهِ الصَّلَوَاتُ

الْخَمْسُ ، وَ صَلَّى فِي مَكَّةَ ثَلَاثَ سِنِينَ . وَ بَعْدَهَا أَمَرَ

بِالهِجْرَةِ إِلَى الْمَدِينَةِ . وَ الْهِجْرَةُ فَرِيضَةٌ عَلَى هَذِهِ الْأُمَّةِ مِنْ

بَلَدِ الشُّرْكِ إِلَى بَلَدِ الْإِسْلَامِ ، وَ هِيَ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ

. وَ الدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿إِنَّ الَّذِينَ تَوَفَّيْتَهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ

كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا قَالُوا لَكِ

مَاؤُنَّهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿١٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا

يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿١٨﴾ فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا  
عَفُورًا ﴿١٩﴾ \* وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ  
بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا  
﴿٢٠﴾ \* وَقَوْلُهُ تَعَالَى: ﴿يَبْعَادَى الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَسِعَةٌ فَيَأْتِي فَأَعْبُدُونِ  
﴿٥٦﴾ \* قَالَ الْبَغَوِيُّ - رَحِمَهُ اللَّهُ تَعَالَى -: (( سَبَبُ نَزُولِ هَذِهِ  
الآيَةِ فِي الْمُسْلِمِينَ الَّذِينَ بِمَكَّةَ : لَمَّ يُهَاجِرُوا ، نَادَاهُمْ  
بِاسْمِ الْإِيمَانِ )) . وَالِدَّلِيلُ عَلَى الْهَجْرَةِ مِنَ السَّنَةِ قَوْلُهُ (   
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ) : (( لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطِعُ  
التَّوْبَةُ ، وَ لَا تَنْقَطِعُ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا  
)) . فَلَمَّا اسْتَقَرَّ فِي الْمَدِينَةِ أَمَرَ بِبَقِيَّةِ شَرَائِعِ الْإِسْلَامِ مِثْلَ  
الزَّكَاةِ ، وَالصَّوْمِ ، وَالْحَجِّ ، وَالْأَذَانِ ، وَالْجِهَادِ ، وَالْأَمْرِ  
بِالْمَعْرُوفِ ، وَالنَّهْيِ عَنِ الْمُنْكَرِ ، وَ غَيْرِ ذَلِكَ مِنْ شَرَائِعِ  
الْإِسْلَامِ . أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ ، ثُمَّ تُوْفِيَ - صَلَوَاتُ اللَّهِ وَ  
سَلَامُهُ عَلَيْهِ - وَ دِينُهُ بَاقٍ ، وَ هَذَا دِينُهُ لَا خَيْرَ إِلَّا دَلَّ الْأُمَّةَ  
عَلَيْهِ وَ لَا شَرَّ إِلَّا حَذَرَ مِنْهُ ، وَالْخَيْرُ الَّذِي دَلَّهَا عَلَيْهِ :  
التَّوْحِيدُ وَ جَمِيعُ مَا يُحِبُّهُ اللَّهُ وَ يَرْضَاهُ ، وَ الشَّرُّ الَّذِي حَذَرَ  
هَا مِنْهُ : الشِّرْكَ وَ جَمِيعُ مَا يَكْرَهُهُ اللَّهُ وَ يَأْبَاهُ . بَعَثَهُ اللَّهُ إِلَى

النَّاسِ كَافَّةً، وَافْتَرَضَ طَاعَتَهُ عَلَى جَمِيعِ الثَّقَلَيْنِ - الْجِنِّ  
 وَ الْإِنْسِ - ، وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ قُلْ يَتَّيِّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ  
 إِلَيْكُمْ جَمِيعًا ﴾ وَ كَمَّلَ اللَّهُ بِهِ الدِّينَ ، وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿  
 الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾ وَ  
 الدَّلِيلُ عَلَى مَوْتِهِ (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ) قَوْلُهُ تَعَالَى: ﴿  
 إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٢﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخَصِمُونَ ﴿٣١﴾ وَ  
 النَّاسُ إِذَا مَاتُوا يُبْعَثُونَ ، وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَمِنَّا خَلَقْنَاهُمْ  
 فِيهَا نُعِيدُهُمْ وَمِنَّا نُخْرِجُهُمْ تَارَةً أُخْرَى ﴿٥٥﴾ وَ قَوْلُهُ تَعَالَى: ﴿ وَاللَّهُ أَنْبَتَكُمْ مِنَ  
 الْأَرْضِ بِأَنَّا ﴿١٧﴾ ثُمَّ نُعِيدُهُمْ فِيهَا وَنُخْرِجُهُمْ إِخْرَاجًا ﴿١٨﴾ وَ بَعْدَ الْبَعْثِ  
 مُحَاسَبُونَ ، وَ مَجْزِيُونَ بِأَعْمَالِهِمْ ، وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿  
 لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٣١﴾ وَ مَنْ كَذَبَ  
 بِالْبَعْثِ بَعْدَ الْمَوْتِ كَفَرَ . وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ زَعَمَ الَّذِينَ  
 كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾ وَ أَرْسَلَ  
 جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَ مُنذِرِينَ ، وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿  
 مُبَشِّرِينَ وَ مُنذِرِينَ لئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ﴾ وَ أَوْلَهُمْ نُوحٌ )

عَلَيْهِ السَّلَام) ، وَ آخِرُهُمْ مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) خَاتَمُ النَّبِيِّينَ . وَ الدَّلِيلُ عَلَى أَنَّ أَوْلَهُمْ نُوحٌ قَوْلُهُ تَعَالَى: ﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾ . وَكُلُّ أُمَّةٍ بَعَثَ اللهُ إِلَيْهَا رَسُولًا مِنْ نُوحٍ إِلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) يَأْمُرُهُمْ بِعِبَادَةِ اللهِ وَحْدَهُ ، وَ يَنْهَاهُمْ عَنْ عِبَادَةِ الطَّاغُوتِ . وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾ وَ افْتَرَضَ اللهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ ، وَ الْإِيمَانَ بِاللَّهِ . قَالَ ابْنُ الْقَيِّمِ - رَحِمَهُ اللهُ تَعَالَى - : (مَعْنَى (الطَّاغُوتِ) : مَا تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ مِنْ مَعْبُودٍ أَوْ مَتَّبُوعٍ أَوْ مُطَاعٍ)). وَ الطَّوَاغِيَةُ كَثِيرٌ رُؤُوسُهُمْ خَمْسَةٌ : إِبْلِيسُ لَعَنَهُ اللهُ ، وَ مَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللهُ ، وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ (٢٥٦) وَ هَذَا مَعْنَى لَا إِلَهَ إِلَّا اللهُ . وَ فِي الْحَدِيثِ : ((رَأْسُ الْأَمْرِ الْإِسْلَامُ ، وَ عَمُودُهُ الصَّلَاةُ ، وَ ذِرْوَةٌ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللهِ)) ، وَ اللهُ أَعْلَمُ . وَ صَلَّى اللهُ عَلَى نَبِيِّنَا مُحَمَّدٍ ، وَ عَلَى آلِهِ وَ صَحْبِهِ وَسَلَّمَ .

## THE THREE PRINCIPLES WHICH ARE OBLIGATORY TO KNOW

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الأَصْلُ الْأَوَّلُ : مَعْرِفَةُ اللَّهِ عَزَّ وَجَلَّ :  
فَإِذَا قِيلَ لَكَ : مَا هِيَ الْأُصُولُ الثَّلَاثَةُ الَّتِي تَجِبُ مَعْرِفَتُهَا؟  
فَقُلْ : مَعْرِفَةُ الْعَبْدِ رَبِّهِ ، وَ دِينَهُ ، وَ نَبِيِّهِ مُحَمَّدًا صَلَّى اللَّهُ  
عَلَيْهِ وَ سَلَّمَ .

*The First Principle: Knowledge of Allaah, the Mighty and Majestic*

So, if it is said to you: What are the three principles which are obligatory to know? Then say:

1. The servant knowing his Lord
2. His religion
3. His Prophet Muhammad ﷺ [1]

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### Explanation

[1] Regarding his statement: "...principles..." (Al-Usool) is the plural of "principle" (Al-Asl). The Asl is that which other than it is built upon. The branch is that which is built upon other than it. So, these are called *Usool* because other than it, from the affairs of the religion, are built upon them. Due to this, they are called *Usool*;

because the matter of the religion is built upon them and all of the religion revolves around these three principles.

His statement: "...*the servant knowing his Lord...*" (The word) "*his lord*" is in the accusative case because it is the object of (the word) "*knowledge*" (معرفة). This is because the verbal noun (معرفة) is attached to the doer of the action (العبد) (i.e., the servant). When the verbal noun is attached then it (takes the role) of enacting the action of the verb according to the grammarians. So, the verbal noun here is attached (to the servant) so it does the action of the verb.

His statement: "...*his religion, and his Prophet...*" This is mentioned in conjunction with it; (i.e., in being in the accusative case.) These are the principles of the religion in general. Details regarding this shall come within the speech of the Shaykh, may Allaah have mercy upon him, if Allaah wills.

### **Why did he specify these Three Principles?**

This is because they are foundations of the religion of *AlIslaam*; also, because they are the affairs concerning which the slave will be asked when he is placed within his grave. For when the servant is placed within his grave and the dirt is cast upon him and the people depart from him returning to their families, the two angels will come to him in his grave. His soul will be returned to him within his body and he will be made to live the life of the *Barzakh*. It is not a life similar to the life of the *Dunyaa*. It is a life concerning which Allaah is the Most Knowledgeable concerning its details. They will make him sit up in his grave and they will say to him:

**“Who is your Lord? What is your religion? Who is your Prophet?”**

The believer will say: **“My Lord is Allaah; my religion is Al-Islaam; and Muhammad ﷺ is my Prophet.”** So, it will be said to him: **“How do you know this?”** He will say: **“I read Allaah’s Book; so, I knew and recognized (the truth).”** Then a caller will call proclaim: **“My slave has spoken truthfully. So, spread a bed for him from Paradise and open a door for him into Paradise.”**

His grave will be expanded for him as far as the eye can see and the scent and aroma of Paradise will come to him and he will look at his place in Paradise, so he will say: **“O my Lord, establish the Hour So, that I may return to my family and possessions.”**

As for the doubter who lived in doubt and skepticism without certainty, even if he claimed Islaam, since he had doubt and skepticism in the religion of Allaah, such as the hypocrite, then he will stutter. When they say to him: **“Who is your lord?”** He will say: **“I don’t know.”** When they say, **“What is your religion?”** He will say: **“I don’t know.”** When it is said: **“Who is your Prophet?”** He will say: **“Ah, Ah, I don’t know. I heard the people saying something So, I said it.”**

**Meaning:** He, within the *Dunyaa*, said what the people said without having Eemaan, and the refuge is with Allaah. This is the hypocrite who outwardly displays Islaam but he does not believe within his heart. He only outwardly displays it for some worldly benefit. So, he says within the *Dunyaa*: Allaah is my Lord. Yet, he does not believe it. His heart rejects it, and the refuge is with Allaah.

He says: "My religion is *Al-Islaam*." Yet he does not believe in *Al-Islaam*. His heart rejects it. He says: "My Prophet is Muhammad ﷺ". Yet, he does not believe in the Messengership of Muhammad within his heart. He only says it with his tongue. This is the hypocrite. It will be said to him:

**"You did not know nor did you follow the path of those who knew."**

So, he will be struck with a large iron hammer from which he will scream in such a manner that if the two classes (*Jinn* and mankind) were to hear him they would pass out. Everything except mankind will hear it, and if they heard it, they would pass out; meaning, he would die from terror.

His grave will become constricted upon him until his ribs cave in upon each other. A door to the Fire will be opened for him and its hot wind and heat will come to him, and he will say:

**"O my Lord, do not establish the Hour."**

This is his life and state within the grave, and the refuge is with Allaah. This is because he did not respond with the upright answer. Due to this, a caller will proclaim: "My servant has lied. So, spread for him a bed from the Fire and open for him a door from the Fire." The refuge is with Allaah.

Since these questions have such importance, it is obligatory upon us to learn them and believe in them, and not to suffice with simply learning them. Rather, we learn them, we believe in them, we have *Eemaan* in them, and we act upon them as long as we are alive, in hopes that Allaah will make us firm when being questioned in the grave. Allaah the Exalted says:

﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ  
وَيُضِلُّ اللَّهُ الظَّالِمِينَ<sup>١</sup> وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾

Allaah will keep firm those who believe, with the word that stands firm in this world (i.e., they will keep on worshipping Allaah Alone and none else), and in the Hereafter. And Allaah will cause to go astray those who are Zâlimûn (polytheists and wrong-doers, etc.), and Allaah does what He wills. <sup>1</sup>

So, these three principles have great importance. Due to this, the Shaykh has based this treatise upon them and clarified them in order that we may study them, examine them carefully, believe in them, and act upon them in hope that Allaah will make us and you firm with the firm statement within the life of the *Dunyaa* and the Hereafter.

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<sup>1</sup> Ibrahim [14:27]

فَإِذَا قِيلَ لَكَ : مَنْ رَبُّكَ ؟

فَقُلْ : رَبِّي اللهُ الَّذِي رَبَّنِي وَ رَبِّي جَمِيعَ الْعَالَمِينَ بِنِعَمِهِ .

So, if it is said to you: “Who is your Lord?,” then say: “My Lord is Allaah who has nurtured me and has nurtured all of the creation with His favors.”[2]

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### Explanation

[2] When the Shaykh, may Allaah have mercy upon him, generally clarified the three principles, he wanted to (thereafter) clarify them individually one by one with their evidences from the Book and the Sunnah and with the signs of Allaah within the universe; and from the intellectual evidences. Thus, it is obligatory that the creed be predicated upon proofs from the Book and the Sunnah and upon investigating the universal signs of Allaah in order that you may become grounded and firm at heart and all doubts will be removed.

As for the creed which is predicated upon ambiguities and doubts, and upon the statements of the people and blind following, then it is a transient creed, and it is not firm. It is exposed to deficiency and falsehood. So, the ‘Aqeedah and the rest of the legislative rulings are not established except with evidence from the Book and the Sunnah, and with the sound intellectual evidences.

Due to this, the Shaykh, may Allaah have mercy upon him, cited many evidences for these three principles. For there does not come a principle therein except that it is supported by sure proofs and

evidences which repel doubts and desires and firmly embed the 'Aqeedah within the heart.

**His, may Allaah have mercy upon him, statement:** "So, if it is said to you..." (i.e., you are asked): "...who is your Lord?" This question will be asked within the *Dunyaa* and the Hereafter. So, it is a must that you know your Lord, the Mighty and Majestic, and that you respond with a correct answer which is predicated upon certainty and proofs. **So, say:** "My Lord is Allaah." This is the answer. "...the One who has nurtured me and has nurtured all of the creation with His favors." This is intellectual derivation (of proofs).

For the Lord, the Majestic and High, is the One Who nurtures all of His servants with His favors. He nourishes them with His provisions. He creates them after they were a thing not even worth mentioning; within the wombs of their mothers a creation after another creation in three stages of darkness. He makes the provision reach them even within the womb of their mothers. Due to that, the body grows within the womb of his mother and becomes bigger; because the provisions reach him from Allaah, the Glorified and High, and the nourishment reaches him.

Then, the soul is breathed into him and he moves and comes alive, by the permission of Allaah. This is the nurturing within the womb. Then, when he comes out, Allaah the Glorified nurtures him by His favor of health and wellbeing, and He causes the milk of his mother to flow for him so that he is nourished up until he can eat food and is in no need of milk. Then, bit by bit, his intellect, hearing, and sight grow. They grow, bit by bit, until he reaches maturity. Then they continue to grow, bit by bit, until he reaches his prime and he reaches 40 years old and he is at his full strength.

So, who is the One who nourishes him from the day that He created him within the womb of his mother up until he dies? Who is He that nourishes him; and then, who is He that makes this food and drink accessible for him within his body so that it reaches every cell and muscle and every place in his body? Who is He that gives him food and drink? Who is He that removes from him and takes from him that which is harmful? Who is He who does that and nurtures the individual? Is it not Allaah, the Glorified and High? This is the Lord, Glorified and Exalted be He; the One who nurtures. He is the One who nurtures me and all of the creation with His favors.

Everything on the face of the earth, from the human beings and the animals, the creation on land and within the sea, from the greatest of the creation and the smallest, on land and in the ocean, all of them are nourished with the favors of Allaah and His provision. The Most High has said:

﴿ أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۗ ﴾<sup>٤</sup>

Who is he that can provide for you if He should withhold His provision? <sup>2</sup>

He said:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۗ ﴾<sup>٤</sup>

And no (moving) living creature is there on earth but its provision is due from Allaah. And He knows its dwelling place and its deposit (in the uterus, grave, etc.). <sup>3</sup>

<sup>2</sup> Al-Mulk [67:21]

And He said:

﴿وَكَأَيِّن مِّن دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾﴾

And So, many a moving (living) creature there is, that carries not its own provision! Allaah provides for it and for you. And He is the All-Hearer, the All-Knower. <sup>4</sup>

This is the Lord, Glorified be He.

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ<sup>٥</sup>﴾﴾

That is Allaah, your Lord; So, worship Him (Alone). <sup>5</sup>

As for other than Allaah, the Majestic and High, they do not own any of that whatsoever; not the idols, nor other than them. None owns any of the provision; they are only provided for and created beings just like you.

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<sup>3</sup> Hud [11:6]

<sup>4</sup> Al-'Ankabut [29:60]

<sup>5</sup> Yunus [10:3]

وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ .

*He is my object of worship and I have no object of worship besides Him. [3]*

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### Explanation

[3] **His statement:** “*He is my object of worship...*” The Lord is the One who has this status. He is the One who has the right to be worshipped by me and other than me. Then, the Shaykh, may Allaah have mercy upon him, drew attention to the fact that it is not sufficient to affirm Lordship. It is not sufficient that you say:

**“My Lord is Allaah who has nurtured me with His favors.”**

This is not sufficient. You must acknowledge servitude to Him as well; and (you must) make the worship purely for Him. This is the difference between the *Muwahhid* and the *Mushrik*. The *Muwahhid* affirms the Lordship of Allaah, the Mighty and Majestic, and (he also affirms) servitude to Him Alone; there being no partners for Him. The *Mushrik* affirms the Lordship of Allaah; however, he is one who associates partners with Him in worship; he associates other than Him along with Him in worship; he associates with Him one who does not create, nor does he provide, or own anything. This is the difference between the *Muwahhid* and the *Mushrik*. The *Muwahhid* says:

**“My Lord is Allaah and He (Alone) is my object of worship. I do not have an object of worship besides Him.”** As for the *Mushrik*, he says:

**“My Lord is Allaah.”**

However, worship, according to him, is not due exclusively to Allaah. So, he worships, along with Allaah, trees, stones, the *Awliyaa'*, the righteous people, and the graves. Due to this, he is a Mushrik and his affirmation of the Lordship will not benefit him nor has he entered into *Al-Islam* by way of it.

**His statement:** “*He is my object of worship...*” i.e., He is the Deity whom I worship.

**His statement:** “*...I have no object of worship besides Him.*” i.e., not from the angels, nor from the Messengers, the righteous, the trees, stones, or anything; I have no object of worship besides Him, Glorified and Exalted be He.

This is affirmation of *At-Tawheed* by way of the evidence; and this is intellectual evidence; and he mentioned textual evidence from the Qur’aan. The evidence is His, the Most High, statement:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

All the praises and thanks be to Allaah, the Lord of the 'Alamîn  
(mankind, Jinn and all that exists).<sup>6</sup>

This verse is the first of the Qur’aan within the *Mus’haf*. There is nothing before it except:

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾

<sup>6</sup> Al-Fatihah [1:2]

In the Name of Allaah, the Most Merciful, the Bestower of Mercy.<sup>7</sup>

It is also the last of the speech of the people of paradise. The Most High has said:

﴿وَأَخِرُ دَعْوَتِهِمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

And the close of their request will be: Al-Hamdu Lillâhi Rabbil-'Alamîn [All the praises and thanks are to Allaah, the Lord of 'Alamîn (mankind, Jinn and all that exists)].<sup>8</sup>

Allaah, the Majestic and High, commenced the creation with it. The Most High has said:

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ﴾

All praises and thanks be to Allaah, Who (Alone) created the heavens and the earth, and originated the darkness and the light.<sup>9</sup> He likewise, will conclude the creation with it. He, the Most High, said:

﴿وَقَضَىٰ بَيْنَهُمُ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

And they (all the creatures) will be judged with truth, and it will be said. All the praises and thanks be to Allaah, the Lord of the 'Alamîn (mankind, Jinn and all that exists).<sup>10</sup>

<sup>7</sup> Al-Fatihah [1:1]

<sup>8</sup> Yunus [10:10]

<sup>9</sup> Al-An'am [6:1]

The creation began with it and it will end with it; So, it is a great statement.

His, Exalted be He, statement: **الحَمْدُ** *AlHamd* means: Laudation of the One who is praised along with love and veneration of Him. The definite article (Al) in *AlHamd* is for all-inclusiveness; i.e., all forms of praise is for Allaah, Him having Sole right to that. So, He has absolute right to the *Hamd*.

As for other than Him, they are praised in accordance with that which they have done from virtuous actions and good. As for the absolute and complete form of *Hamd*, it is for Allaah, the Glorified and High, because all favors are from Him. Even if the creation were to extend to you some form of good treatment, then it is also from Allaah the Mighty and Majestic. He is the one who has subjected this created being to you and He is the One who has made possible for him to treat you well. So, the praise goes back to Allaah, the Glorified and High.

**His statement:** **لِلّٰهِ** *Lillah* (for Allaah) contains a preposition and an object of the preposition (*Jaar wa Majroor*) in connection with a predicate that has been left off of the subject. i.e., The *Hamd* is dedicated or affirmed for Allaah the Mighty and Majestic.

**The meaning of Allaah is:** The One who Possesses divinity and servitude over all of His creation, and none besides Him, Glorified be He, has this Name. No one can be called Allaah. Even Fir'awn did not say: **"I am Allaah."** However, he said: **"I am your lord."** So, this Name

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<sup>10</sup> Az-Zumar [39:75]

is exclusively for Allaah. No one can ever be named with it and none should dare to say: **“I am Allaah.”**

رَبِّ *Rabb* (Lord) is an adjective for the noun of Majesty (i.e., Allaah) and it is in the genitive case and it is *Mudaaf* (i.e., connected to another noun).

الْعَالَمِينَ *Al‘Aalameen* (mankind, the Jinn, and all that exists) is *Mudaf Ilayhi* (i.e., that which the aforementioned noun is connected to) and, hence, in the genitive case. The sign of it being in the genitive case is the (letter) *Yaa’*, because it comes within the Sound masculine plural. So, it is clear that all forms of Hamd are for Allaah, the Lord of all that exists.

The creation of the angels, the creation of inanimate beings and birds, the creation of beasts of prey, the creation of animals, the creation of insects and atoms, creatures of the land and sea which none knows except Allaah and none can enumerate except Allaah, Allaah is the Lord of them all.

رَبِّ الْعَالَمِينَ *Rabbil‘Aalameen* (Lord of all that exists): This term is not applicable except to Allaah, the Glorified, Mighty and Majestic. It is not to be said, regarding anyone, that he is the Lord of the ‘Alameen.

**So, if it is said:** *Ar-Rabb* (The Lord) then, this is not applicable to any except Allaah the Majestic and High; and it is not to be given except to Him. As for the creation, then it is to be restricted, such that it is said: *Rabbud-Daar* (lord of the home) or *Rabbul-Baheemah* (lord of the animals) i.e., their owner and custodian.

Everything besides Allaah is '*Aalam* (a created being) and I am one of that (genus of) '*Aalam*.

وَكُلُّ مَا سِوَى اللَّهِ عَالَمٌ ، وَ أَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ .

“Everything besides Allaah is ‘Aalam (a created being) and I am one of that (genus of) ‘Aalam.” [4]

### Explanation

[4] Then the Shaykh, may Allaah have mercy upon him, clarified the point of derivation (of evidence) with this verse (i.e., *Al-Faatihah* 1:2) So, his statement: “Everything besides Allaah is ‘Aalam (a created being) and I am one of that (genus of) ‘Aalam.” (So, you are saying):

“Allaah is my Lord because He is the Lord of everything that exists, and I am one of the ‘Alameen.”

So, no one can say: “I have a lord other than Allaah.” Whether he be a *Kaafir* or a Muslim. This is never possible. No one who has intellect would say it, and this is evidence for the Lordship of Allaah the Mighty and Majestic. As long as He is the Lord of the ‘Alameen, then He (Alone) has the right to worship. This fact falsifies worship of other than Allaah, the Glorified and High. Due to this, He said thereafter:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

You (Alone) we worship, and You (Alone) we ask for help (for each and everything).<sup>11</sup>

<sup>11</sup> Al-Fatihah [1:5]

This denotes restriction. This is because mentioning the One to whom the action is done (إِيَّاكَ) before the doer of the action (نَعْبُدُ) indicates restriction. So, إِيَّاكَ نَعْبُدُ “You Alone we worship.” is different from: نَعْبُدُكَ “We worship You.” This is because: نَعْبُدُكَ only contains an affirmation. However:

**You (Alone) we worship, and You (Alone) we ask for help (for each and everything).<sup>12</sup>**

This contains a negation and an affirmation. **Meaning:** We do not worship except You. Worship is not correct except with negation and affirmation, and it is the meaning of *Laa Ilaha Illa-Allaah* (None has the right to be worshipped except Allaah). Within it is a negation and an affirmation; negation of divinity from any besides Allaah and affirmation of it for Allaah Alone, the Mighty and Majestic.

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<sup>12</sup> Al-Fatihah [1:5]

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فَإِذَا قِيلَ لَكَ: بِمَا عَرَفْتَ رَبَّكَ؟ فَقُلْ: بِآيَاتِهِ، وَ مَخْلُوقَاتِهِ.

So, if it is said to you: *How did you come to know your Lord? Then say: "By His signs and His creation."* [5]

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### Explanation

[5] **You said:** "Allaah is my Lord." Or: "My Lord is Allaah Who has nurtured me with His favors." So, what is the evidence that Allaah is your Lord who has nurtured you with His favors?

The Shaykh brought evidences from the revelation and intellectual ones as shall come. So, if it is said to you: "*How did you come to know your Lord?*" This is because he who claims a thing must have evidence for his claim:

وَالدَّعَاوَى إِذَا لَمْ يُقِيمُوا عَلَيْهَا بَيِّنَاتٍ أَهْلُهَا أَدْعِيَاءُ

*If they do not establish proofs for the claims; Then the people who make them are impostors.*

It is a must that every claimant establishes evidence for his claim; otherwise, his claim is not correct. You say: "*My Lord Who has nurtured me and all of the creation with His favors.*"

**So, what is the evidence?**

**Say:** "*The evidence is His signs and His creation.*"

الآيات (Signs) is plural for آية (sign). In the language, it means: A sign of something and that which indicates a thing. As the Prophet ﷺ said:

آيَةُ الْمُنَافِقِ ثَلَاثٌ

“The signs of the hypocrite are three...”<sup>13</sup>

**Meaning:** His distinguishing marks.

**His statement:** “By His signs...” **Meaning:** The signs and indications which prove Him, Glorified and Exalted be He (i.e., indicate that He is the Lord). All of these existent beings which you see were all nonexistent; then Allaah brought them into existence and created them by His Power, Glorified and Exalted be He.

From them are creation which reproduces, such as the plants, children, and other things which did not exist and then they came into existence and you now see them. Who is He who has created them? It is Allaah, the Glorified and High. Did they create themselves? Did one of the human beings create them? No; no one would make such a claim nor is it possible for one to claim this. The Most High has said:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا

يُوقِنُونَ ﴿٣٦﴾

<sup>13</sup> Al-Bukhaaree reported it (no. 33) as did Muslim (no. 59) from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

**Were they created by nothing, or were they themselves the creators?  
Or did they create the heavens and the earth? Nay, but they have no  
firm Belief.** <sup>14</sup>

These things did not bring themselves into existence nor did other than them from the creation bring them into existence. No one will ever create a tree, a mosquito, or a fly.

﴿إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ﴾

**Verily! Those on whom you call besides Allaah, cannot create (even)  
a fly, even though they combine together for the purpose.** <sup>15</sup>

This creation indicates the Creator, Glorified and Exalted be He. Due to this, when it is said to the Bedouins in the remote desert:

**“By what do you know your Lord?” They says: “The camel droppings are proof for the (existence) of the camel; the footstep are proof of the person walking; So, does this universe not prove the Sublime and Well-Informed (Allaah)?”**

When you see the footsteps imprinted within the ground, does this not indicate to you that someone has walked upon this ground? When you see the droppings of the camel, does this not indicate to you that there is a camel in this land or a camel has passed through it? The droppings indicate the camel and the footsteps indicate the walker.

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<sup>14</sup> At-Tur [52:35-36]

<sup>15</sup> Al-Hajj [22:73]

وَمِنْ آيَاتِهِ: اللَّيْلُ وَالنَّهَارُ، وَالشَّمْسُ وَالْقَمَرُ، وَمِنْ  
مَخْلُوقَاتِهِ: السَّمَوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ، وَمَا فِيهِنَّ  
وَمَا بَيْنَهُمَا

*From His signs are the night and the day; and the sun and the moon. From His creation are the seven heavens and the seven earths; those who are within them and those who are between them. [6]*

### Explanation

[6] His statement: “From His signs are the night and the day; and the sun and the moon...” Ayat are of two types:

**The First Type:** Universal Ayat which you see. Such as the heavens, the earth, the stars, the sun, the moon, the mountains, the trees, and the oceans; (these are all) called signs, because by way of them one gets an indication of their Creator, Glorified and Exalted be He. Due to this, Aboo Al-Itaahiyah said:

فَيَا عَجَبًا كَيْفَ يُعْصَى الْإِلَهَ أَمْ كَيْفَ يَجْحَدُهُ الْجَاهِدُ  
وَفِي كُلِّ شَيْءٍ لَهُ آيَةٌ تَدُلُّ عَلَى أَنَّهُ وَاحِدٌ  
وَاللَّهُ فِي كُلِّ تَحْرِيكَةٍ وَتَسْكِينَةٍ فِي الْوَرَى شَاهِدٌ

How strange is it how the Ilah (i.e., Allaah) is disobeyed  
 Or the insolent one can be insolent towards Him  
 In everything there is a sign of Him  
 Indicating that He is One  
 For Allaah, within every moving and still being  
 From Mankind, there is a witness

How can one be insolent against Allaah, the Majestic and High, and say: "There is no Lord for this entire universe; these created beings came into existence by without a creator,"? And if they did come into existence with a creator, then who is this Creator other than Allaah the Majestic and High? Inform me!! You will not find a creator other than Allaah, the Glorified and High.

Or do they assign to Allaah partners who created the like of His creation, So, that the creation (which they made and His creation) seemed alike to them.

﴿أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ﴾

﴿الْقَهْرُ ١٦﴾

"Or do they assign to Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them." Say: "Allâh is the Creator of all things; He is the One, the Irresistible." <sup>16</sup>

The Second Type: Qur'anic *Ayat* which are recited from the Revelation which was sent down to the Messenger ﷺ. All these

<sup>16</sup> Ar-Ra'd [13:16]

are proofs for the Existence of the Lord, Glorified and Exalted be He; for His Perfection, His Attributes, His Names, and that He Alone has the right to worship, there being no partners for Him. All of them indicate that; the universal *Ayat* and the Qur'anic *Ayat*. The universal *Ayat* indicate their Creator, the One Who brought them into existence; the One who Dictates their Affair.

The Qur'anic *Ayat* contain commands to worship Allaah and they contain confirmation of the fact that *Tawheed Ar-Ruboobiyah* (Oneness of Lordship) and *Tawheed Al-Uloohiyah* (Oneness of Allaah's Worship) are derived from them as is the command to worship Allaah, the Glorified and High. The entirety of the Qur'aan revolves around this matter and it was revealed for the sake of this affair.

From His signs are the night and the day and the sun and the moon. These are from the greatest of His signs, Glorified and Exalted be He. The dark night which covers this creation and the radiant day which enlightens this creation so that the people spread out engaging in their occupations. The Most High said:

﴿ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ أَفَلَا تَسْمَعُونَ ﴿٧١﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ وَمَنْ رَحِمْتَهُ جَعَلَ لَكُمْ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۗ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾ ﴾

Say (O Muhammad ﷺ): "Tell me! If Allaah made night continuous for you till the Day of Resurrection, who is an Ilah (a god) besides Allaah who could bring you light? Will you not then

hear?" Say (O Muhammad ﷺ): "Tell me! If Allaah made day continuous for you till the Day of Resurrection, who is an Ilah (a god) besides Allaah who could bring you night wherein you rest? Will you not then see?" It is out of His Mercy that He has put for you night and day, that you may rest therein (i.e., during the night) and that you may seek of His Bounty (i.e., during the day), and in order that you may be grateful. <sup>17</sup>

This is from the greatest signs of Allaah; this night and this day. The entire time does not consist of night nor does the entire time consist of day. This is because if the affair was like this then the benefits of the servants would be suspended and they will be exhausted. Allaah has made for them the night and the day following each other in succession.

Moreover, the night and the day are organized and neither of them differs nor do they change to the organizational structure of the other. From that which indicates the wisdom of the All-Wise (Glorified and Exalted be He) is that the actions of the servants and their concoctions will be destroyed and become mixed up, whatever they may be, and they will cease. As for the creations of Allaah the Mighty and Majestic, they will not fall apart except at a time wherein Allaah allows for them to fall apart.

So, the night and the day run perpetually and neither of them breaks down; whereas, the concoctions of the creation break down, malfunction, and expire; even if they are big and strong.

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<sup>17</sup> Al-Qasas [28:71-73]

How many abandoned cars, planes, and trains do you see, whilst they were strong and useful; however, they expired and broke down? Do the night or the day break down? No. This is because their Manufacturer is All-Capable and All-Wise, Majestic and High be He.

﴿صَنَّ اللَّهُ الَّذِي أَنْقَنَ كُلَّ شَيْءٍ﴾

(It is) The Work of Allaah, Who perfected all things. <sup>18</sup>




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<sup>18</sup> An-Naml [27:88]

## THE PROOF FOR HIS LORDSHIP AND DIVINITY

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا

تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ

تَعْبُدُونَ ﴿٣٧﴾

The proof is His, the Most High, statement: And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allaah Who created them, if you (really) worship Him. (Fussilat 41:37) [7]

### Explanation

[7] This is proof for His Lordship and divinity, Glorified and Exalted be He.

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ﴾

And from among His Signs are the night and the day, and the sun and the moon.

**The sun and the moon:** The sun is a great star which lights the universe; and a shining lamp. As Allaah, the Exalted, has said:

﴿وَجَعَلْنَا سِرَاجًا وَهَاجًا﴾ (١٣)

**And have made (therein) a shining lamp (sun).** <sup>19</sup>

**The moon:** is a light which lights up the night and enlightens the path for the people.

**From the benefits of them as well:** is the well-being of the creation; its trees, fruits, and oceans. For, if the sun were to be obscured from the creation, the creation would be harmed and the livelihood of the people and their well-being would be damaged, likewise, if the moon were to be obscured The moon also has benefits in it for the fruits and trees along with what it contains from (benefits) in knowing the calculation of time. The Most High said:

﴿وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ﴾

**And the moon (He made) as a light and measured out its (their) stages, that you might know the number of years and the reckoning.** <sup>20</sup>

And He said:

﴿يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ﴾

**They ask you (O Muhammad) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.** <sup>21</sup>

<sup>19</sup>An-Naba [78:13]

<sup>20</sup>Yunus [10:5]

<sup>21</sup>Al-Baqarah [2:189]

So, within the new moons there are the benefits of knowing the times and dates. Recorded dates, dates of the *'Iddah* for the women, times of the acts of worship: fasting, *Hajj*, all of them are known by calculation based upon these two lights: the sun and the moon. So, solar calculations and lunar calculations contain benefits for all of the creation. From his creations are the seven heavens. The Most High has said:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾

It is Allaah Who has created seven heavens and of the earth the like thereof (i.e., seven).<sup>22</sup>

He said:

﴿الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا﴾

(He it is) Who has created the seven heavens one above another.<sup>23</sup>

**Meaning:** One over the other. The lowest heaven, then the one after it up to the seventh. And over all of them there is the Throne of *Ar-Rahman*, Glorified and Exalted be He. The seven earths (are from the creation); as He, the Most High, has said:

﴿وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾

...and of the earth the like thereof (i.e., seven).<sup>24</sup>

<sup>22</sup> At-Talaq [65:12]

<sup>23</sup> Al-Mulk [67:3]

<sup>24</sup> At-Talaq [65:12]

So, they are seven levels as well. Each level from the seven levels of the heavens and earths has inhabitants and life forms; that which is within the heavens from the planets, and stars, the sun and the moon; and that which is within the earth from the created beings, from the various types of animals, the mountains, trees, stones, minerals, and oceans. These are from the signs of Allaah, the Glorified and High. (They are from the) universal Ayat which you see and witness.

He, may Allaah have mercy upon him, said: “And the proof is His, the Most High, statement:

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ  
وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾<sup>(37)</sup>

And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allaah Who created them, if you (really) worship Him.

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“From among His signs...” **meaning:** from the indicative signs of His Lordship, Power, and right to be worshipped instead of other than Him, are: the night which darkens and the day which enlightens the entire creation. This is from the most amazing of His signs, Glorified and Exalted be He.

Who is He that can make the entire creation dark in one instant and then light up the entire creation in one instant? It is Allaah, the Glorified and Exalted. If the entire creation had gathered together for

<sup>25</sup> Fussilat [41:37]

the purpose of bringing light to a place on the earth, they would not be able to light except a limited space. If they were to bring all the electric machinery in the world, they would not light except a limited part of the earth.

As for the sun and the moon, they light up the entire earth; the night and the day following one another in succession; and the sun and the moon likewise. The Most High has said:

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ

تَعْبُدُونَ ﴿٣٧﴾

**Prostrate not to the sun nor to the moon, but prostrate to Allaah  
Who created them, if you (really) worship Him.**

This is invalidation of *Shirk*. Do not prostrate to created things. This is because from the greatest of the created things are the sun and the moon, and because the polytheists used to worship the sun and the moon and prostrate to them. From them was he who worshipped the moon and the stars; such and the people of Ibraheem. They build shrines for them in images of stars, and they would worship them. Regarding His, the Most High, statement:

﴿لَا تَسْجُدُوا لِلشَّمْسِ﴾

**Prostrate not to the sun...**

The meaning of prostration السجود (*As-Sujood*) is placing the forehead on the ground in humility to the one worshipped, and it is the greatest of the types of worship. Allaah's Messenger ﷺ said:

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ، وَهُوَ سَاجِدٌ

“The closest a servant is to his Lord is when he is prostrating.”<sup>26</sup>

So, the greatest of the forms of worship is prostrating upon the ground. This is because you have placed your face, which is the noblest thing on you, on the ground for Allaah in worship of Allaah and humility before Him, Glorified and Exalted be He. This is the true prostration, and it is not befitting that any be worshipped with it except Allaah.

As for prostrating to the sun and the moon, then this entails prostrating to a created being which does not deserve to be prostrated to. So, it is not permissible to prostrate to the creation. Prostration is only to be done to the Creator of the creation. As for the creation, then it is created, controlled, and managed just as you are. So, will you prostrate to an incapable created being like yourself? This is not permissible. Where have the people's senses gone?!

Prostration is only due to the Creator, Glorified and Exalted be He, the one who is not incapable of anything. For prostration is a right of Allaah, the Mighty and Majestic; and it is not a right for any created

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<sup>26</sup> Muslim reported it (no. 482) from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

being, however great and big it may be; for it is a weak, controlled, and managed creation.

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ

تَعْبُدُونَ ﴿٣٧﴾

**Prostrate not to the sun nor to the moon, but prostrate to Allaah  
Who created them, if you (really) worship Him.**

What is obligatory is that we do not worship any except Allaah. So, when you prostrate to Him and you prostrate to other than Him, then you are not worshippers of Allaah with the correct (manner of) worship. Rather, you are worshipping Him with *Shirk* and *Shirk* corrupts worship.

وَقَوْلُهُ تَعَالَى: ﴿إِنَّا رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

And His, the Most High, statement:

*Indeed your Lord is Allaah, Who created the heavens and the earth in Six Days, and then He Istiwa'a' (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allaah, the Lord of the 'Alamîn (mankind, Jinn and all that exists)! (Al-A'raf 7:54)*

[8]

## Explanation

[8] The word *Inna* إِنَّ (Indeed) is a tool of emphasis and one which makes the word following it accusative. It is also a tool of oath; the oath of which before it is latent. That which is latently left off is: By Allaah.

﴿إِنَّا رَبَّكُمْ اللَّهُ﴾

“Indeed your Lord...”

This is that which the latent oath swears to. “Indeed your Lord...” i.e., Your Creator and the One Who nurtures you with His favors.

الله “...is Allaah...” And it is none other than Him, Glorified and Exalted be He. Then He mentioned the evidence for that, He said:

﴿الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ﴾

...Who created the heavens and the earth...

This is the proof for the Lordship of Allaah, the Mighty and Majestic), that He has created the heavens and the earth and no one (besides Him) created either of them, and none aided Him, Glorified and Exalted be He, in that. Rather, He was Alone in His creating it.

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ﴾

...(He has) created the heavens and the earth...

Has anyone from the polytheists or the atheists contradicted this, and said: Allaah did not create the heavens and the earth; the one who created it was so and so? Or: I am the one who created it? Or: Such and such idol created it? Has anyone in the world, of old or recent times, said this, whereas this verse is recited by night and by day? None has contradicted it nor is anyone ever able to contradict it.

﴿فِي سِتَّةِ أَيَّامٍ﴾

...in six days...

This amazing and magnificent creation, Allaah created it in (only) six days, and He is able to create it in a split second. However, He created it in six days due to a wisdom which He, Glorified and Exalted be He, knows. As it relates to the six days, the first of them was Sunday, and the last of them was Friday. So, on Friday, the creation was completed. Due to this, this day is the greatest day of the week, and it is the leader of the days and the weekly 'Eid and the most virtuous of days. Allaah's Messenger ﷺ said:

خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ

“The best day on which the sun has risen is Friday.” <sup>27</sup>

This is because the creation was completed on it, and on it, Adam was created and allowed to enter Paradise. He was expelled therefrom (on Friday), and on it, the Hour will be established. All of this is on Friday. So, it is the most virtuous of days, and it is the last of the days of creation of the heavens, the earth, and all that is within them.

﴿ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

... and then He Istiwa' (rose over) the Throne...

(“And then”) is a tool of conjunction and sequence. i.e., His rising above the Throne took place after the Creation of the heavens and the

<sup>27</sup> Muslim reported it (no. 854) as did Aboo Daawud (no. 1046), At-Tirmidhee (no. 477), and An-Nasaa'ee (3/90) from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

earth. This is because it is from the Attributes of Action which He does when He wills. **The meaning of Al-Istiwa'** is: Elevated and rose up.

**The Throne** is the ceiling of the creation. **In the language**, it means: an elevated seat; and it is the elevated seat which has legs, and is carried by the angels. It is the greatest and loftiest of the created things.

**Al-Istiwa'** is an Attribute from the Attributes of Action for Allaah, in a manner that befits His Majesty. It is not like the rising of the creation above the creation. It is due to a need for the Throne; because He is the One who makes firm the Throne and other than it.

﴿ إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْكُمْ ﴾

﴿ بَعْدَهُ ﴾

**Verily! Allaah grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him.** <sup>28</sup>

So, the Throne is in need of Allaah, the Mighty and Majestic; because it is created and Allaah is not in need of the Throne or other than it. However, He rose above it due to a wisdom which He knows, Glorified and Exalted be He. *Al-Istiwa'* is a type of Highness (*Al-'Uloo*); however, Highness is an Attribute of (Allaah's) Essence.

As for *Al-Istiwa'*, it is an Attribute of Action, which He does when He wills, Glorified and Exalted be He.

<sup>28</sup> Fatir [35:41]

﴿يُعْشَىٰ اللَّيْلَ النَّهَارَ﴾

...He brings the night as a cover over the day...

He covers the night with the day and He envelopes the day with the night. So, as you see the creation brightened, and then night covers it up so that it becomes darkened; and the day covers the night so that it becomes brightened.

﴿يَطْلُبُهُ حَيْثًا﴾

...seeking it rapidly...

This one (night) coming directly after that (the day) and not being delayed. When the night goes away, the day comes. When the day goes away, the night comes immediately afterward; one not being delayed from the other. This is from the perfection of His power, Glorified and Exalted be He. One of them does not lag behind the other.

The sun is the great and well-known celestial body. The moon, likewise, is a celestial body from the celestial bodies and from the seven orbital celestial bodies. Each of them runs and orbits around the earth while the earth is firmly fixed. He made it firm; i.e., fixed and firm for the wellbeing of the servants, while the sun and the rest bodies rotate around it.

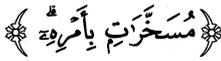
It is not as the fabricators from those who claim to have knowledge say today. They say that the sun is firmly fixed in its place while the earth rotates around it. This is the opposite of what is within the Qur'aan:

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا﴾

And the sun runs on its fixed course for a term (appointed).<sup>29</sup>

Yet, they say that the sun is firmly fixed in its place! *Yaa Subhana-Allaah!*

وَالنُّجُومَ (An-Nujoom): These are the stars.



...subjected to His Command...

**(Meaning):** Subjected in their orbiting and rotating perpetually; and they do not cease. This is a refutation against those who worship the sun, the moon, and the stars; since they subjected to the command of Allaah and ordered (to do what they do). Allaah is the One who caused them to run and Allaah is the One who will cause them to stop if He So, wills, Glorified and Exalted be He. So, they are subjected and controlled and they have nothing to do with the affair.

He commands them, Glorified be He, and they run, rotate, and illuminate by way of His universal command, Glorified and Exalted be He. This one rises and that one sets, and they follow behind each other.

The sun and the moon are both *Mansoob* (in the accusative case) while the stars are joined by way of a conjunction. This is because the heavens are (also) *Mansoob* since they are the object of the verb. Their marking of it (heavens) being accusative is the *Kasrah* in place of the *Fathah*. Then He mentioned (within the verse) the sun and the moon

<sup>29</sup> Ya-Sin [36:38]

(both) being joined to that which is *Mansoob* by way of a conjunction. That which is joined by way a conjunction to something *Mansoob* is itself *Mansoob*.

“...subjected...” is *Mansoob* because it describes the state; i.e., the state of being subjected. The sign of it being *Mansoob* is the *Kasrah* in the place of the *Fat-hah*; because it is the sound feminine plural. He said:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾

Is not for Him the Creation and Commandment?<sup>30</sup>

أَلَا (*Is not...*) This is a tool of *Tanbeeh* (i.e., used to draw one’s attention) and affirmation. i.e., it (the creation and the command) belong to Him and not to other than Him.

الْخَلْقُ (*Al-Khalq*)-The creation: This is bringing into existence. He is Able to create when He wants to, Glorified and Exalted be He. He creates that which He wills.

وَالْأَمْرُ (*wal-Amr*) The Command: This is His Command, Glorified and Exalted be He, and it is His universal and legislative speech. His Universal Command is that which He commands the creation with and it subsequently obeys Him and responds to Him. Such as His statement:

﴿فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا﴾

<sup>30</sup> Al-A'raf 7:54

And He said to it and to the earth: “Come both of you willingly or unwillingly.”<sup>31</sup>

He commanded them, Glorified be He. This is the universal command with which He commanded the heavens and the earth, so that they were:

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

Verily, His Command, when He intends a thing, is only that He says to it, “Be!” and it is!<sup>32</sup>

This is a universal command.

As for the Legislative Command, it is His revelation sent down with which He commands His servants. He commands them to worship Him. He commands them with prayer. He commands them with *Zakat*. He commands them with treating the parents with goodness. This is His legislative command. What enter into it are the commands and prohibitions which are within the Noble Qur’aan and the Prophetic *Sunnah*. This is from the Command of Allaah, the Glorified and High. So, if the creation and the command belong to Him, then what remains for other than Him?

Due to this, Ibn ‘Umar said, when he recited this verse: “*He who has something, then let him seek it.*”

The verse proves the difference between the creation and the command; so, in it is a refutation against those who say that the

<sup>31</sup> Al-Fussilat [41:11]

<sup>32</sup> Ya-Sin [36:82]

Qur'aan is created. This is because the Qur'aan is from the Command, and the Command of Allaah is not created; because Allaah differentiated between the creation and the command, So, He made them two distinct things; and the Qur'aan enters into the Command, so it is not created. This is that with which Imaam Ahmad disputed against the *Jahmiyah* when they sought from him to say that the Qur'aan was created. He said:

هَلِ الْقُرْآنُ مِنَ الْخَلْقِ أَوْ مِنَ الْأَمْرِ؟

“Is the Qur'aan from the creation or the Command?”

They said:

الْقُرْآنُ مِنَ الْأَمْرِ .

“The Qur'aan is from the Command.”

He said:

الْأَمْرُ غَيْرُ مَخْلُوقٍ ، اللَّهُ غَايِرَ بَيْنِهِ وَبَيْنَ الْخَلْقِ ، فَجَعَلَ  
الْخَلْقَ شَيْئًا وَ الْأَمْرَ شَيْئًا آخَرَ .

“The Command is not created. Allaah differentiated between it and the creation and He made the creation to be one thing and the Command to be another.”

The Command is Speech. As for the creation, it is bringing into existence and formulating, so there is a difference between them.

﴿ تَبَارَكَ اللَّهُ ﴾

... Blessed be Allaah...

**Meaning:** Magnified is He whom these are His Actions; this is His Power; this is His creation, Blessed and Exalted be He.

تَبَارَكَ (Tabaarak): Blessed be He is a verb which is specific to Him, Glorified be He. So, it is not to be applied to anyone else. Barakah is an abundance and excessive amount of goodness. The Barakaat of Allaah, the Majestic and High, does not end. As for the creation, it is not to be said regarding it: Tabaarak (i.e., it/he has blessed such and such). It is only to be said: Mubaarak; i.e., Allaah has placed blessing in it and made it blessed; and all blessing is from Allaah, the Glorified and High.

﴿ رَبُّ الْعَالَمِينَ ﴾

...the Lord of the 'Alamîn (mankind, Jinn and all that exists)!

As has preceded, within this verse is confirmation of Tawheed Ar-Ruboobiyah (Oneness of Allaah's Lordship) and Tawheed Al-Uloohiyah (Oneness of Allaah's Worship/Divinity).

وَالرَّبُّ هُوَ الْمَعْبُودُ، وَالِدَلِيلُ قَوْلُهُ تَعَالَى: ﴿يَأْتِيهَا النَّاسُ آعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾﴾

The Lord is Al-Ma'bood (i.e., the True object of worship). The proof is the statement of the Most High:

O mankind! Worship your Lord (Allaah), Who created you and those who were before you So, that you may become Al-Muttaqun (the pious). Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allaah (in worship) while you know (that He

Alone has the right to be worshipped). (Al-Baqarah 2:21-22) [9]

## Explanation

[9] His statement: "The Lord is Al-Ma'bood (i.e., the True object of worship)." **Meaning:** He is the One Who deserves worship. As for other than Him then it does not deserve worship because it is not a Lord. This is the meaning of the statement of the Shaykh, may Allaah have mercy upon him, when he said: "The Lord is Al-Ma'bood (i.e., the True object of worship)." i.e., He is the One Who deserves worship. Also, it is not sufficient for the person to affirm the Lordship. Rather, it is a

must that one affirms servitude to Allaah, the Glorified and Exalted, and enacts it sincerely for Him. So, as long as one affirms that He is the Lord, then he is required to affirm that He is the *Ma'bood* (True object of worship); and that none besides Him has the right to be worshipped at all.

The evidence that worship is specific for the Lord is the statement of the Most High:

﴿ يَا أَيُّهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي  
 جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ  
 رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾ ﴾

O mankind! Worship your Lord (Allaah), Who created you and those who were before you So, that you may become Al-Muttaqun (the pious). Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allaah (in worship) while you know (that He Alone has the right to be worshipped).<sup>33</sup>

His statement:

﴿ يَا أَيُّهَا النَّاسُ ﴾

O mankind...

<sup>33</sup> Al-Baqarah [2:21-22]

This is a summons from Allaah to all of mankind; the believers as well as the disbelievers. This is because Allaah has mentioned within this Soorah, *Soorah Al-Baqarah*, the categories of people as being three:

**The First Category:** The Believers who believe in the unseen and believe in the Last Day. He has described them as being successful, in His statement:

﴿أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾﴾

They are on (true) guidance from their Lord, and they are the successful. <sup>34</sup>

**The Second Category:** The disbelievers who outwardly display disbelief and obstinacy. The Most High has said:

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾﴾

Verily, those who disbelieve, it is the same to them whether you (O Muhammad Peace be upon him) warn them or do not warn them, they will not believe. <sup>35</sup>

**The Third Category:** The hypocrite who is not with the disbelievers, nor is he with the believers:

﴿مُذَبِّحِينَ بَيْنَ ذَٰلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ ﴿٥﴾﴾

<sup>34</sup> Al-Baqarah [2:5]

<sup>35</sup> Al-Baqarah [2:6]

(They are) swaying between this and that, belonging neither to these nor to those, and he whom Allaah sends astray, you will not find for him a way (to the truth-Islam).<sup>36</sup>

So, they are believers outwardly; however, they are disbelievers inwardly. These people are more evil than the disbelievers who are open with their disbelief. Due to this, Allaah revealed ten verses regarding them; whereas, He revealed a few verses regarding the believers and two verses regarding the disbelievers (within Soorah Al-Baqarah).

As for the hypocrites, He began their mention from His statement: And of mankind, there are some (hypocrites) who say:

﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا﴾

"We believe in Allaah and the Last Day" while in fact they believe not.

Up to His statement:

﴿يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ﴾

The lightning almost snatches away their sight...<sup>37</sup>

<sup>36</sup> An-Nisaa' [4:143]

<sup>37</sup> Al-Baqarah [2:8-20]

All of this (was revealed) regarding the hypocrites due to the severity of their danger and the repugnance of their actions. Then once he had mentioned these three categories of people He said:

﴿يَا أَيُّهَا النَّاسُ﴾

O mankind!

So, this is a call to all of the categories: the believers, the disbelievers, and the hypocrites. The scholars say that the first address within the *Mus'haf* is this:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ﴾

O mankind! Worship your Lord (Allaah).

اعْبُدُوا “Worship...” This is a command. It means: make the worship purely for Him. Why? Because, He is your Lord, and worship is not to be given to any except the Lord, Glorified and Exalted be He. Then, He mentioned the evidence for that:

﴿الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ﴾

...He Who has created you and those who were before you...

i.e., from all of the (previous) nations. Allaah, the Glorified and High has created the angels, the Jinn, and mankind.

﴿لَعَلَّكُمْ تَتَّقُونَ﴾

...So, that you may become Al-Muttaqun (pious)...

i.e., If you reflect upon this then perhaps it will cause you to have *Taqwaa*; if you reflect upon the fact that He is the One who created you and created those before you. Perhaps you may have *Taqwaa* of Him, Glorified and Exalted be He, in worshipping Him; because nothing saved one from His punishment except obedience to Him, the Glorified and High. Perhaps you will fear my punishment and fear the Fire, for nothing protects one from it except worshipping your Lord Who has created you and created those before you. Then He went on to derive evidence for His Lordship and servitude in His statement:

﴿ جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا ﴾

*Who has made the earth a resting place for you...*

i.e., (He made it) widespread.

﴿ وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ﴿١١﴾ ﴾

And Allaah has made for you the earth wide spread (an expanse).<sup>38</sup>

i.e., (He made it) expansive and (He made it) a resting place. **Meaning:** You are able to rest therein; you sleep upon it, you build upon it, you So,w upon its back, you travel upon it in your journeys, wherever you please. So, the earth is a place of rest and repose.

﴿ وَالْأَرْضَ فَرَشْتَهَا فَيَنعَمَ الْمَهْدُونَ ﴿٤٨﴾ ﴾

<sup>38</sup> Nooh [71:19]

And We have spread out the earth, how Excellent a Spreader  
(thereof) are We! <sup>39</sup>

(This is) for your benefit.

﴿وَالسَّمَاءَ بِنَاءً﴾

...and the sky as a canopy...

The sky is the ceiling of the earth. Within it are benefits for the servants.

﴿وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ

تَعْلَمُونَ ﴿٢٢﴾

...and (He) sent down water (rain) from the sky and brought forth therewith  
fruits as a provision for you. Then do not set up rivals unto Allaah (in worship)  
while you know (that He Alone has the right to be worshipped).



<sup>39</sup> Adh-Dhariyat [51:48]

## THE DIFFERENT TYPES OF WORSHIP WHICH ALLAAB HAS COMMANDED WITH AND THE PROOFS FOR EACH TYPE

قَالَ ابْنُ كَثِيرٍ - رَحِمَهُ اللهُ تَعَالَى - : الْخَالِقُ لِهَذِهِ الْأَشْيَاءِ هُوَ  
 الْمُسْتَحِقُّ لِلْعِبَادَةِ. وَ أَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللهُ بِهَا مِثْلُ  
 الْإِسْلَامِ وَ الْإِيْمَانِ وَ الْإِحْسَانِ .

Ibn Katheer, may Allaah have mercy upon him, said: "The creator of these things is the One Who has the right to be worshipped." This is as it relates to the (various) types of worship with which Allaah has commanded; such as Al-Islaam, Al-Eemaan, and Al-Ihsaan. [10]

### Explanation

[10] When the Shaykh clarified the fact that the Lord is the (true) object of worship, he proved it by way of His, the Most High, statement:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١١﴾﴾

O mankind! Worship your Lord (Allaah), Who created you and those who were before you So, that you may become Al-Muttaqun (the pious).<sup>40</sup>

<sup>40</sup> Al-Baqarah [2:21]

He supported this with the statement of Ibn Katheer, may Allaah have mercy upon him, in explanation of the verse; and he went on to clarify the types of worship and the evidences for each type.

**The meaning of worship, in the language, is:** humility and submissiveness. Derived from this is: طريق معبد (*Tareeq Ma'bad*) i.e., the roadway. **Meaning:** The road which is worn down and heavily trodden from walking upon it. **Worship is of two categories:**

**The First Category:** Worship which is general for all of the creation. They all are servants of Allaah; the believers, the disbelievers, the evildoers, the hypocrites; all of them are servants of Allaah.

**Meaning,** they are under His control and (subjective) to His power, and it is obligatory upon them to worship Him, Glorified and Exalted be He. This is the worship which is general for all of the creation; the believers as well as the disbelievers from amongst them. They are all called servants of Allaah; **meaning,** they are His creation and are submissive to Him. None of them are outside of His grasp and authority. As the Most High has said:

﴿إِنَّ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِيَ الرَّحْمَنِ عَبْدًا﴾

There is none in the heavens and the earth but comes unto the Most  
Beneficent (Allaah) as a slave. <sup>41</sup>

This includes all within the heavens and earth; the believer as well as the disbeliever. All of them will come forth on the Day of Judgment

<sup>41</sup> Maryam [19:93]

subjugated, and none of them have any share with Allaah in His dominion.

**The Second Category:** The servitude which is specific to the believers. As Allaah has said:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا﴾

And the slaves of the Most Beneficent (Allaah) are those who walk on the earth in humility and sedateness. <sup>42</sup>

The Most High has said:

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾

Certainly, you shall have no authority over My slaves. <sup>43</sup>

*Shaytaan* said:

﴿إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ﴾

“Except Your chosen (guided) slaves among them.” <sup>44</sup>

This is the specific servitude; and it is the servitude of obedience and drawing near to Allaah by way of *At-Tawheed*.

<sup>42</sup> Al-Furqan [25:63]

<sup>43</sup> Al-Hijr [15:42]

<sup>44</sup> Al-Hijr [15:40]

As it relates to the term worship *العبادة* in the legislation, the scholars differed regarding its definition. **Meaning**, their terminology differed in their defining of it, but the meaning is one and the same. From them is he who says: “Worship is the highest level of humility along with the highest level of love.” As Ibnul-Qayyim said within (the poem) *An-Nooniyah*:

وَعِبَادَةُ الرَّحْمَنِ غَايَةُ حُبِّهِ      مَعَ ذَلِّ عَابِدِهِ هُمَا قُطْبَانِ

**Worship of *Ar-Rahman* is the utmost love of Him  
Along with the humility of His worshipper; they are two poles;**

So, he defined it as being the highest level of love along with the highest level of humility.

**From them is he who says:** “Worship is that which has been commanded legislatively, without cultural influence or intellectual requirements.”

This is because worship is *Tawqefiyah*<sup>45</sup> and it is not affirmed (merely) by the intellect. It is only affirmed by the legislation. This is the correct definition. However, the comprehensive and conclusive definition is that with which Shaykhul-Islam Ibn Taymiyah, may Allaah have mercy upon him, has defined it wherein he said:

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<sup>45</sup> **Translator’s note:** i.e., It only comes by way of revelation; there is no room for intellectual free-thinking in it.

الْعِبَادَةُ اسْمٌ جَامِعٌ لِكُلِّ مَا يُحِبُّهُ اللهُ مِنَ الْأَقْوَالِ وَالْأَعْمَالِ  
الظَّاهِرَةِ وَالْبَاطِنَةِ .

**“Al‘Ibaadah is a comprehensive term for everything which Allaah loves and is pleased with; from statements and actions, both apparent and hidden.”**

This is the comprehensive and conclusive definition that worship is a term for all of that which Allaah has commanded with. So, to do that which Allaah has commanded with, is obedience to Allaah; and leaving that which Allaah has prohibited, is obedience to Allaah.

This is worship, and its types are not restricted. Its types are many. All of that which Allaah has commanded with is worship; and abandonment of that which Allaah has prohibited is worship. Its types are not restricted. Its types are many. All of that which Allaah has commanded with is worship, and all of that which Allaah has prohibited, then to leave it, whether outwardly with the limbs or inwardly with the heart, is worship. This is because worship is upon the tongue, within the heart, and upon the limbs.

It is upon the tongue, such as: *Tasbeeh*, *Dhikr*, Saying: *Laa Ilaha Illa Allaah* (none has the right to be worshipped except Allaah), pronouncing the two testimonies of faith; every legislated statement of the tongue from the remembrance of Allaah is worship.

Likewise, that which is within the heart, from the means of nearness to Allaah, the Glorified and High, is worship such as: *Al-Khawf* (fear), *Ar-Rajaa'* (hope), *Al-Khashyah* (awe), *Ar-Raghbah* (longing), *Ar-Rahbah* (dread), *At-Tawakkul* (reliance), *Al-Inaabah* (turning in repentance), and

*AlIsti'aanah* (seeking help). All of these are actions of the heart. Taking refuge with Allaah is done with the heart; as is awe of Allaah and fear of Him, longing for Him, loving Him, Glorified and Exalted be He; sincerity for Him, and truthfulness in intention for Allaah, the Mighty and Majestic; all of that which is within the heart, from these various types, is worship.

Likewise, worship is within the limbs. Such as: *Ar-Rukoo'* (bowing), *As-Sujood* (prostrating), *Jihaad* in Allaah's Path, *Jihaad* with one's person, *Hijrah* (emigrating); all of these are bodily acts of worship. Likewise, fasting is a bodily act of worship that manifests itself upon the limbs.

Hence, worship takes place upon the tongue, within the heart, and upon the limbs. Moreover, these acts of worship are categorized into being bodily or monetarily.

Bodily acts of worship are those three types which we have mentioned; they take place upon the tongue, the limbs, and within the heart.

The monetary acts of worship are the likes of paying the *Zakat*, spending in the path of Allaah, and spending on *Jihaad*. Allaah, the Exalted, has said:

﴿وَجَاهِدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ﴾

(And they) strove hard and fought in Allaah's Cause with their wealth and their lives. <sup>46</sup>

<sup>46</sup> At-Tawbah [9:20]

He mentioned the wealth before mentioning the lives. So, *Jihaad* with the wealth is worship.

*Al-Hajj* is (both) from bodily acts of worship as well as being monetary worship. For one performs the rituals: *At-Tawaaf*, the *Sa'y*, the stoning of the Pillars, standing at '*Arafah*, spending the night at *Muzdalifah*; (these are) bodily acts of worship. As for the spending (money) to do *So*, that is monetary worship; because the *Hajj* requires spending.



## AL-ISLAAM, AL-EEMAAN, AND AL-IHSAAN AND THE PROOF FOR EACH

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وَأَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا مِثْلَ الْإِسْلَامِ، وَالْإِيمَانِ، وَالْإِحْسَانِ.

(This goes for) all forms of worship which Allaah has commanded with, such as: *Al-Islaam*, *Al-Eemaan*, and *Al-Ihsaan*. [11]

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### Explanation

[11] The Shaykh, may Allaah have mercy upon him, cited examples from the perspective of illustration and not from the perspective of restriction, because they (acts of worship) are more than that which he has mentioned. It is not possible to list them all within a concise treatise; however, he has mentioned examples. Shaykhul-Islam has a separate book titled: *Al-Uboodiyah* which is a research on worship and the various types of worship, and it is a clarification of the deviations which has occurred from the *Soofees* and other than them in the field of worship. It is a priceless treatise which the student of knowledge is in need of reading.

**His statement:** "...such as: *Al-Islaam*, *Al-Eemaan*, and *Al-Ihsaan*." These three types are the greatest forms of worship: *Al-Islaam*, *Al-Eemaan*, and *Al-Ihsaan*. Their explanation shall come within the speech of the Shaykh, may Allaah have mercy upon him, for the second principle. He mentioned them here because they are from the types of worship.

So, *Al-Islaam* is by way of its five pillars: the two testimonies, the establishment of the prayer, the payment of the *Zakat*, fasting in the month of *Ramadhaan*, and pilgrimage to the Sacred House of Allaah. All of these are monetary and bodily acts of worship.

Likewise, *Al-Eemaan* is by way of its six pillars, and it is from the actions of the hearts. *Al-Eemaan* is: Belief in Allaah, His Angels, His Books, His Messengers, the Last Day, and belief in the Divine Decree—its good and its evil. This is worship of the heart.

Likewise, *Al-Ihsaan* and it is one pillar; which is that you worship Allaah as though you see Him; though you do not see Him, He certainly sees you. This is the highest form of worship. This is because *Al-Ihsaan* is the highest of the types of worship. These are referred to as the levels of the religion, because together, they make up the religion. This is because when *Jibreel* questioned the Prophet ﷺ, in the presence of his companions, and the Prophet ﷺ responded to him regarding *Al-Islaam*, *Al-Eemaan*, and *Al-Ihsaan*, he said (afterwards):

هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ

“This was *Jibreel*; he came to teach you your religion.”<sup>47</sup>

So, he referred to these three as being the religion.

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<sup>47</sup> Al-Bukhaaree reported it (no. 4777) and Muslim (nos. 8, 9, and 10) from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

## DU'AA': ITS CATEGORIES AND EVIDENCE

وَمِنْهُ الدُّعَاءُ، وَالْخَوْفُ، وَالرَّجَاءُ، وَالتَّوَكُّلُ، وَالرَّغْبَةُ، وَ  
الرَّهْبَةُ، وَالْخُشُوعُ، وَالْإِنَابَةُ، وَالْإِسْتِعَانَةُ، وَالْإِسْتِعَاذَةُ، وَ  
الدَّبْحُ، وَالنَّذْرُ، وَغَيْرُ ذَلِكَ مِنْ أَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ  
بِهَا، كُلُّهَا لِلَّهِ تَعَالَى .

From it is *Ad-Du'aa* (supplication), *Al-Khawf* (reverential fear), *Ar-Rajaa'* (hope), *At-Tawakkul* (reliance), *Ar-Raghbah* (fervent desire), *Ar-Rahbah* (dread), *Al-Khushoo'* (humility), *Al-Khashyah* (awe), *Al-Inaabah* (turning in repentance), *Al-Isti'aanah* (seeking aid), *Al-Isti'aadhah* (seeking refuge), *Al-Istighaathah* (seeking deliverance), *Adh-Dhabh* (sacrificing), *An-Nadhr* (vows), and other than that from the various types of worship which Allaah has commanded with. All of them are (exclusively) for Allaah, the Exalted.[12]

### Explanation

[12]Regarding his statement: "From it is *Ad-Du'aa* (supplication)..." it means: from the types of worship are *Ad-Du'aa*...etc. He began with it because it is the greatest of the forms of worship. *Du'aa* is of two categories:

- ✓ *Du'aa* of worship
- ✓ *Du'aa* of request

*Du'aa* of worship is praising Allaah, the Glorified and High. As is within the beginning of *Al-Faatihah*:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ ﴿٤﴾ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ ﴾

All the praises and thanks be to Allaah, the Lord of the 'Alamin (mankind, Jinn, and all that exists). The Most Beneficent, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e., the Day of Resurrection). You (Alone) we worship, and you (Alone) we ask for help (for each and everything).

48

All of this is *Du'aa* of worship.

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١﴾ ﴾

Guide us to the Straight Way. <sup>49</sup>

From here, to the end of the *Soorah*, is *Du'aa* of request.

<sup>48</sup> Al-Faatihah [1:2-5]

<sup>49</sup> [Al-Fatihah 1:6]

**Du'aa of request** is seeking something from Allaah the Mighty and Majestic; such as seeking guidance, seeking provision, seeking knowledge from Allaah, and seeking *Tawfeeq*.

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وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ (١٨)

The proof is the statement of the Most High:

And the mosques are for Allaah (Alone), So, invoke not anyone along with Allaah. (AlJinn 72:18) [13]

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### Explanation

[13] الْمَسَاجِدِ *Al-Masaajid* is an applied term, and what is intended by it is the places of *Sujood* and the spots wherein (the people) pray; and they are the most beloved places to Allaah, the Mighty and Majestic. There has come (in the texts) encouragement to build and prepare them. He ﷺ said:

مَنْ بَنَى مَسْجِدًا لِلَّهِ كَمَفْحَصِ قِطَاعٍ أَوْ أَصْغَرَ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

“Whoever builds a Masjid for the sake of Allaah, like a sand grouse’s burrow or smaller, Allaah will build for him a home in Paradise.”<sup>50</sup>

Allaah says:

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴾

The Mosques of Allaah shall be maintained only by those who believe in Allaah and the Last Day.<sup>51</sup>

What is intended by “*maintenance*” is: an actual maintenance and a figurative maintenance. Maintaining them with clay (i.e., building them) so that the worshippers will be accommodated and it will shade them from the heat and keep them warm from the cold. It (is also) maintaining them by way of worship, prayer, recitation of the Qur’aan, and the remembrance of Allaah, the Mighty and Majestic.

The term *Masjid* is applied and intended to mean the seven body parts upon which prostration is made. They are the forehead and nose, the two hands, the two knees, and the toes of the two feet. This is because they prostrate to Allaah. The verse is inclusive of both meanings.

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ ﴾

“And the Masaajid are for Allaah...”

<sup>50</sup> Ahmad reported it 4/45 (no. 2157) from the Hadeeth of Ibn ‘Abbaas, may Allaah be pleased with him. Ibn Maajah also reported it (no.738) and Ibn =Khuzaymah (no. 1292) from the Hadeeth of Jaabir ibn ‘Abdullaah, may Allaah be pleased with him.

<sup>51</sup> At-Tawbah [9:18]

**This means** the places wherein prayer is made as well as the limbs which prostrate are for Allaah, the Mighty and Majestic.

﴿ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾

“...So, invoke not anyone along with Allaah.”

Do not make these *Masaajid* and places to be places of *Shirk* and invocation of other than Allaah, nor should there be therein any innovations or newly invented matters and innovated *Soofee* circles.

It is obligatory that the *Masaajid* be purified of innovations, *Shirk*, and disobedience because they are for Allaah, the Mighty and Majestic. So, there should not be within them except that which pleases Allaah the Mighty and Majestic. So, do not call upon other than Allaah within these *Masaajid*, nor allow your limbs to serve by way of prostration to other than Allaah, the Mighty and Majestic.

This is because this is major *Shirk*, similar to the one who prostrates to an altar or a grave, or he prostrates to an idol; for this one prostrates to other than Allaah, the Mighty and Majestic. The point of reference is within His statement:

﴿ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾

“...So, invoke not anyone along with Allaah.”

(This is) a command to have purity in supplicating to Him Alone.

**His statement:**

﴿ أَحَدًا ﴾

“...anyone...”

Is general for everything which is called upon besides Allaah; whether an angel, a Prophet, a *Walee*, a tree, or a stone. It is generally applied to all who are called upon other than Allaah, the Mighty and Majestic. For it is major *Shirk*.

فَمَنْ صَرَفَ شَيْئًا مِنْهَا لِغَيْرِ اللَّهِ فَهُوَ مُشْرِكٌ كَافِرٌ، وَ الدَّلِيلُ  
 قَوْلُهُ تَعَالَى: ﴿ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ  
 رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴾ ﴿١٣٧﴾ وَ فِي الْحَدِيثِ: (( الدُّعَاءُ مُخَّ  
 الْعِبَادَةِ )) .

وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ  
 يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾ ﴿١٦﴾

So, he who gives any of that to other than Allaah, then he is a *Mushrik* (polytheist) and a *Kaafir* (disbeliever). The proof is the statement of the Most High:

And whoever invokes (or worships), besides Allaah, any other *Ilah* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kafirun* (the disbelievers in Allaah and in the Oneness of Allaah, polytheists, pagans, idolaters, etc.) will not be successful. (*Al-Mu'minoon* 23:117)

In the Hadeeth:

“Supplication is the essence of worship.”<sup>52</sup>

<sup>52</sup> At-Timidhee reported it (no. 3371) from the Hadeeth of Anas ibn Maalik, may Allaah be pleased with him. In its chain is Ibn Lahee'ah, and he is considered weak.

*The proof is the statement of the Most High:*

*And your Lord said: "Invoke Me, [i.e., believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e., do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!" (Ghaafir 40:60) [14]*

### Explanation

[14] *And your Lord said...* **Meaning:** Your Lord has commanded you, saying:

﴿ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

*Invoke Me (and ask Me for anything) I will respond to your (invocation).*

He commanded with invoking Him, Glorified be He, and He has promised to respond. This is from His Generosity, Glorified and Exalted be He. This is because He is Rich (not in need) of our supplications. However, we are in need of supplicating to Him, Glorified and Exalted be He. So, He commands us with that which we are in need of and with that which will rectify us; and it angers Him that we should leave off asking Him, whereas, the created being is angered that you should ask him. Due to this the poet said:

At-Tirmidhee said: "This Hadeeth is Ghareeb though this route; we do not know of it (to come) except from the Hadeeth of Ibn Lahee'ah."

اللَّهُ يَغْضِبُ إِنْ تَرَكْتَ سُؤَالَهُ وَبَنِي آدَمَ حِينَ يُسْأَلُ يَغْضِبُ

Allaah is angry if you leave off asking Him  
The Children of Adam are angry when asked

Another poet said:

فَلَوْ سُئِلَ النَّاسُ التُّرَابَ لَأَوْشَكُوا  
إِذَا قِيلَ هَاتُوا أَنْ يَمَلُّوا وَيَمْنَعُوا

If the people are asked for dirt, they are on the verge  
Of becoming agitated and withholding it

The people are of three categories:

- ✓ **One:** he who does not supplicate to Allaah at all; for he is too arrogant to worship Allaah.
- ✓ **Two:** he who supplicates to Allaah; however, he calls upon, along with Him, other than Him. So, he is a Mushrik.
- ✓ **Three:** he who supplicates to Allaah, making the supplication purely for Him. This is the Muwahhid (true monotheist)

Within the Hadeeth, it is mentioned that the Prophet ﷺ said:

الدُّعَاءُ مُنْجُ الْعِبَادَةِ

“Supplication is the essence of worship.”

In another narration:

الدُّعَاءُ هُوَ الْعِبَادَةُ

“Supplication is worship.”<sup>53</sup>

This illustrates the magnitude of *Du'aa*, and that it is the greatest of the types of worship, because the Messenger ﷺ said (that it is): “...the essence of worship.” And in another narration: “Supplication is worship.” The second narration is more authentic than the narration: “Supplication is the essence of worship.” However, the meaning is the same.

So, the Hadeeth, with its two narrations, clarifies the greatness of *Du'aa* and that it is the greatest type from the various types of worship. Similar to when he ﷺ said:

الْحَجُّ عَرَفَةٌ

“Hajj is ‘Arafat.”<sup>54</sup>

**This means** that standing at ‘Arafat during the Hajj is the greatest pillar from the pillars of *Hajj*, and the meaning is not that the entire *Hajj* is ‘Arafat. Rather, the standing at ‘Arafat is the greatest of the pillars of *Hajj*. Likewise, the entirety of worship is not restricted to

<sup>53</sup> Aboo Daawud reported it (no. 1479), At-Tirmidhee (no.2969), and Ibn Maajah (no. 3828) from the Hadeeth of An-Nu'maan ibn Basheer, may Allaah be pleased with him. At-Tirmidhee said: “This is a *Hasan Saheeh Hadeeth*.”

<sup>54</sup> Aboo Daawud reported it (no. 1949) as did At-Tirmidhee (no. 889), An-Nasaa'ee (no. 3016), and Ibn Maajah (no. 3015), from the Hadeeth of ‘Abdur-Rahmaan ibn Ya'mar Ad-Daylee, may Allaah be pleased with him.

being within *Du'aa*. However, it is the greatest of its types. Due to this, he said:

الدُّعَاءُ هُوَ الْعِبَادَةُ

*“Supplication is worship.”*

(He said it) for the purpose of magnifying *Du'aa* and clarifying its status.

Then the Shaykh, may Allaah have mercy upon him, mentioned the proofs for the types of worship which he mentioned; and they are:

*Al-Khawf* (reverential fear), *Ar-Rajaa'* (hope), *At-Tawakkul* (reliance), *Ar-Raghbah* (fervent desire), *Ar-Rahbah* (dread), *Al-Khushoo'* (humility), *Al-Khashyah* (awe), *Al-Inaabah* (turning in repentance), *Al-Isti'aanah* (seeking aid), *Al-Isti'aadhah* (seeking refuge), *Al-Istighaathah* (seeking deliverance), *Adh-Dhabh* (sacrificing), *An-Nadhr* (vows), and other than that from the various types of worship which Allaah has commanded with. All of them are (exclusively) for Allaah, the Exalted.



## AL-KHAWF: ITS TYPES AND EVIDENCE

وَدَلِيلُ الْخَوْفِ قَوْلُهُ تَعَالَى : ﴿ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ ۗ فَلَا

تَخَافُوهُمْ وَخَافُونَ إِن كُنتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

The evidence for Al-Khawf is His, the Most High, statement:

It is only Shaytaan (Satan) that suggests to you the fear of his Awliyaa' [supporters and friends (polytheists, disbelievers in the Oneness of Allaah and in His Messenger, Muhammad ﷺ)], So, fear them not, but fear Me, if you are (true) believers. (Aali 'Imraan 2:175) [15]

### Explanation

[15] Al-Khawf is a type from the types of worship; and it is worship of the heart. Thus is Al-Khawf, Al-Khashyah, and Raghbah, Ar-Rahbah, Ar-Rajaa', and At-Tawakkul; each of these are worship of the heart.

Al-Khawf is expectation of that which one dislikes; and it is of two types:

- ✓ Khawf Al-'Ibaadah (fear which is worship)
- ✓ and Khawf At-Tabee'ee (natural fear).

**The First Type:** *Khawf Al'Ibaadah*; to give this to other than Allaah is *Shirk*. That is because he fears other than Allaah in that which none is able to do other than Allaah. Such as one fearing that someone can cause him to be ill or take his soul or cause his child to die; as many of the ignorant people do. They fear the *Jinn* (harming the) pregnancy of their wives or their children; they fear the magicians or one who is dead, so they do polytheistic actions in order to free themselves of this fear.

These things, none is able to do except Allaah: illness, death, provision, cutting off of life. None has power over these affairs except Allaah; likewise, removal of a blessing or other than that. These matters do not occur except from Allaah, the Mighty and Majestic. So, if someone fears someone regarding something which none has power over except Allaah, then this is major *Shirk*; because he has given a type from the types of worship to other than Allaah.

Similarly, they fear the graves, the tombs, the *Jinn*, and the *Shayateen*; that they can touch them with evil or cause harm to descend upon them. So, they set out seeking to draw near to these things in order to repel their harm or out of fear of them. This is major *Shirk*.

He says: "*I fear that if I do not sacrifice for it then calamity will strike me, or strike my children, or my wealth,*" or that which resembles that. As the people of Hood said:

**"All that we say is that some of our gods (false deities) have seized you with evil (madness)."** <sup>55</sup>

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<sup>55</sup> Hood [11:54]

They threatened him with their gods; they tried to make him frightened of their gods. He said:

﴿إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوِّهِ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا  
تَشْرِكُونَ ﴿٥٤﴾ مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي  
وَرَبِّكُمْ﴾

"I call Allaah to witness and bear you witness that I am free from that which you ascribe as partners in worship, With Him (Allaah). So, plot against me, all of you, and give me no respite. "I put my trust in Allaah, my Lord and your Lord!" <sup>56</sup>

This is the *Tawheed* which they all opposed; them and their (false) gods.

﴿فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾﴾

*So, plot against me, all of you, and give me no respite.*

**Meaning:** Do not overlook me; rather, from this very moment, plot against me. They had no power over anything. Rather, Allaah gave him victory over them.

So, he who fears other than Allaah regarding that which none has power over except Allaah then he has committed major *Shirk*; and this is called *Khawf Al-'Ibaadah*.

<sup>56</sup> Hood [11:54-56]

The *Khawf* which is *Shirk* is abundant amongst the people. They fear the graves or the *Awliyaa'*; they fear *Shaytaan*; they fear the *Jinn*; and due to this, they give precedence to drawing near to them and they present to them sacrifices, vows, food, and other than that-such as leaving money upon their graves in order that they may be safe from their evil or attain good from them-and this is the *Khawf* of worship.

**The Second Type-Natural Fear:** This is that you fear something which is clearly able to do that which you fear-such as you fearing a snake, or a scorpion, or the enemy. These are obvious and well-known affairs so fearing them is not *Shirk*. This is natural fear of something which is obvious and well-known. This is because you are afraid due to an obvious reason and it is required to protect oneself from it and to beware of it. So, you take up arms; you grab a stick to kill the snake and the scorpion and to kill the beast of prey because these are physical matters and they contain known harm. So, if you fear them then this is not referred to as *Shirk*; rather, it is referred to as natural fear. Due to this, Allaah said regarding Moosaa, upon him be peace:

﴿فَرَجَّ مِنْهَا خَائِفًا﴾

So, he escaped from there, in a state of fear.

**Meaning:** From the land.

﴿خَائِفًا يَتَرَقَّبُ﴾

...looking about in a state of fear. <sup>57</sup>

<sup>57</sup> Al-Qasas [28:21]

He was in fear from his enemies because he had killed a person from amongst them.

He, upon him be peace, fled to *Madyan* and was looking about and fearful that they would catch up with him; so this is natural fear. However, the person knows that he must hold fast to Allaah, the Mighty and Majestic, and take to the means which will repel the harm from him; and depend upon Allaah, the Mighty and Majestic, and put his trust in Allaah. The Most High said:

﴿ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾ (170)

So, fear them not, but fear Me, if you are (true) believers. <sup>58</sup>

This verse within *Soorah Aali 'Imraan* is about the story of the Prophet ﷺ and the polytheists on the day of *Uhud* when the polytheists threatened them and said: "We will return to them (the Muslims) and annihilate them." So, Allaah said:

﴿ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ. فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾ (170)

It is only Shaytaan (Satan) that suggests to you the fear of his *Awliiyaa'* [supporters and friends (polytheists, disbelievers in the Oneness of Allaah and in His Messenger, Muhammad ﷺ)], so, fear them not, but fear Me, if you are (true) believers. <sup>59</sup>

<sup>58</sup> Aali 'Imraan 3:175

<sup>59</sup> Aali 'Imraan 3:175

**Meaning:** This intimidation and threat is only from *Shaytaan* (i.e., he tries to make you afraid of his supporters or he tries to frighten those who yield to him from the people and are afraid of him) so he has gained mastery over them.



## AR-RAJAA' (HOPE) AND ITS EVIDENCE

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وَدَلِيلُ الرَّجَاءِ قَوْلُهُ تَعَالَى: ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا

وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

And the evidence for Ar-Rajaa' (hope) is the statement of the Most High:

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. (Al-Kahf

18:110) [16]

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### Explanation

[16] Concerning His statement:

﴿فَمَنْ كَانَ يَرْجُوا﴾

“So, whoever hopes...”

**Meaning:** He is hopeful for the reward of Allaah, the Mighty and Majestic, and seeing Him directly on the Day of Judgment. He who hopes to see Allaah directly on the Day of Judgment, then let him do righteous deeds.

He must enact the means which will qualify him to attain that which he seeks; and it is the reward of entrance into Paradise, safety from the

Fire, and looking at the Face of Allaah; because this is a requirement of it. For he who enters into paradise will see Allaah the Mighty and Majestic.

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا﴾

*So, whoever hopes for the Meeting with his Lord, let him work righteousness...*

This is proof that hope alone is not sufficient. It is a must that one does actions. As for hoping in Allaah, however, you do not act, then this is negation of the means. For the praiseworthy *Rajaa'* is the one which is accompanied by righteous action. As for the *Rajaa'* which is not praiseworthy, it is the *Rajaa'* which is not accompanied by righteous action. The righteous action is that wherein two conditions are fulfilled:

1. Sincerity for Him, the Mighty and Majestic
2. Following of the Messenger ﷺ

The action is not righteous except if these two conditions are fulfilled therein: it must be sincerely for the Face of Allaah and not containing any *Shirk*; and it must be correct in accordance with the Sunnah of Allaah's Messenger ﷺ, not containing any innovation. If the two conditions are fulfilled therein, then it is righteous. If a condition is not fulfilled then it is a corrupt action which does not benefit the doer. The action which contains *Shirk* is rejected. Likewise, the action which contains innovation is rejected. He ﷺ said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

**“Whoever does an action which is not from this affair of ours, then it will be rejected.”**

So, this verse contains hope and the fact that worship is only for Allaah, the Mighty and Majestic. It also contains indication that hope is not correct unless it is accompanied by righteous action.



## AT-TAWAKKUL (TRUST AND RELIANCE) AND ITS EVIDENCE

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وَدَلِيلُ التَّوَكُّلِ قَوْلُهُ تَعَالَى: ﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾

The proof for At-Tawakkul is the statement of the Most High:

And put your trust in Allaah if you are believers indeed. (Al-Maa'idah 5:23)

[17]

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### Explanation

[17] At-Tawakkul is: relegating and depending upon Allaah, the Glorified and High, and relegation of the affairs to Him. This is At-Tawakkul, and it is from the greatest forms of worship. Due to this, he said:

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾ (٢٣)

And put your trust in Allaah if you are believers indeed.<sup>60</sup>

He placed the preposition and the genitive noun before the doer of the action to denote restriction.

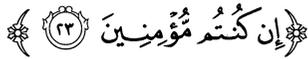
﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا﴾

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<sup>60</sup> Al-Maa'idah [5:23]

*And put your trust in Allaah...*

**Meaning:** In Him and not in other than Him. Then He said:



*...if you are believers indeed.*

So, He has made trust in Allaah to be a condition for *Al-Eemaan* and indicated that he who does not place his trust in Allaah then he is not a believer. So, *At-Tawakkul* is a great act of worship. Hence, the believer always puts his trust in Allaah and depends upon Allaah, the Mighty and Majestic.

From the Names of Allaah is: *Al-Wakeel*, **meaning:** He to Whom the affairs of His slave are entrusted, Glorified and Exalted be He. So, trust is not to be place in other than Allaah and it is not permissible to say: “*I have placed At-Tawakkul in so and so.*” This is because *At-Tawakkul* is worship and worship is not for anyone except Allaah.

As for if you were to extend to the creation some authority (to do something for you) then this is not referred to as *At-Tawakkul*. It is only referred to as *Tawkeel* (entrusting). The well-known entrustment is that you entrust someone to discharge for you a need.

The Prophet would entrust those who would deputize for him certain functions. So, *At-Tawkeel* is not *At-Tawakkul*. For, *At-Tawakkul* is worship and it is not to be given except to Allaah.

It is not permissible for you to say: “*I have placed my reliance upon so and so.*” You should only say: “*I have entrusted so and so.*”

Along with this, you entrust him and you do not put your reliance upon him. You only put your reliance upon Allaah. So, take note of the difference between the two affairs: *At-Tawakkul* and *At-Tawkeel*.

From the attributes of the believers is that which Allaah has mentioned in His statement:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ

إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

The believers are only those who, when Allaah is mentioned, feel a fear in their hearts and when His Verses (this Qur'aan) are recited unto them, they (i.e., the Verses) increase their Faith; and they put their trust in their Lord (Alone).<sup>61</sup>

These are the qualities of the believers. So, *At-Tawakkul* is a great act of worship and it is not except for Allaah, the Mighty and Majestic. This is because He is Able to do All Things; He is the Owner of Everything; He is the One Who has the ability to actualize for you that which you seek. As for the created being, he does not have the ability to actualize for you that which you seek; so you may entrust him to discharge some affairs. However, you place your reliance upon Allaah in the attainment of that thing.

Moreover, let us also know that *At-Tawakkul* does not negate the fact that we must take the means (to attain that which we seek). So, the Muslim combines between reliance upon Allaah and taking the necessary means and you do not negate either of them.

<sup>61</sup> Al-Anfal [8:2]

So, you enact the means which you have been commanded to enact. However, you do not depend upon the means; you only depend upon Allaah. You sow that which is sowed into the earth; this is the means.

However, you do not depend upon your sowing and your action. Rather, you depend upon Allaah in making this which is sowed grow and making it fruitful; in watching over it and making it flourish. Due to this, He says:

﴿ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ ۚ أَنْتُمْ تَزْرَعُونَهُ ۖ أََمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ ﴾

**Tell Me! The seed that you sow in the ground; is it you that make it grow, or are We the Grower?**<sup>62</sup>

So, the true Sower is Allaah. As for you, you have enacted the means only. Perhaps this crop will generate and grow and perhaps it will not generate. If it does grow then perhaps it will flourish and perhaps it will not flourish. Maybe it will be struck with scourge and be depleted.




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<sup>62</sup> Al-Waaqi'ah [56:63-64]

AR-RAGHBAH (FERVENT DESIRE), AR-RAHBAH (DREAD),  
AND AL-KHUSHOO' (HUMILITY); AND THE EVIDENCE FOR  
EACH

وَدَلِيلُ الرَّغْبَةِ وَالرَّهْبَةِ وَالْخُشُوعِ قَوْلُهُ تَعَالَى: ﴿إِنَّهُمْ  
كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رِعْبًا وَرَهْبًا وَكَانُوا لَنَا خِشَعِينَ



The evidence for Ar-Raghabah, Ar-Rahbah, and Al-Khushoo' is the statement of the Most High:

Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us. (Al-Anbiyaa'

21:90) [18]

Explanation

[18] Ar-Raghabah: This is seeking something praiseworthy. Ar-Rahbah: It is fear, from something dreadful. Allaah said:

﴿وَإِنِّي فَأَرْهَبُونَ﴾

...and fear none but Me. <sup>63</sup>

<sup>63</sup> Al-Baqarah [2:40]

It is a type of fear. **Ar-Rahbah** and **Al-Khawf** have the same meaning.

**Al-Khushoo'**: Is a type of humility for Allaah, the Mighty and Majestic; humbleness and self-effacement before Him, Glorified and Exalted be He. It is from the greatest stations of worship.

His statement: **إِنَّهُمْ** "Verily they..." This is a pronoun which refers to the Prophets. This is because in *Soorah Al-Anbiyaa'* Allaah mentions the stories of the Prophets. Then He said:

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَ رَبَّهُمْ وَكَانُوا لَنَا

خَاشِعِينَ﴾

Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

64

The statement of the Most High:

﴿يُسْرِعُونَ فِي الْخَيْرَاتِ﴾

... they used to hasten on to do good deeds...

**Meaning:** they would race and hasten towards them. This is the description of the Prophets, upon them be prayers and peace. They were not lazy or incapable. They were quick in doing good and raced towards it. The statement of the Most High:

<sup>64</sup> Al-Anbiyaa' [21:90]

﴿وَيَدْعُونَكَ رَغْبًا﴾

...and they used to call on Us with hope...

**Meaning:** They longed for that which is with Allaah, the Mighty and Majestic; longed for its attainment. The statement of the Most High:

﴿وَرَهْبًا﴾

...and fear...

**Meaning:** Having fear of us; so they would call upon Allaah to have mercy upon them and they would supplicate to Him that he would not punish them and not to seize them and chastise them. So, they desired the mercy of Allaah and they feared his punishment. As Allaah, the Exalted, has said:

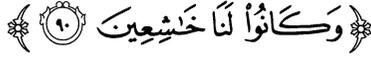
﴿أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ﴾

﴿وَيَخَافُونَ عَذَابَهُ﴾

Those whom they call upon [like 'Eesa (Jesus) son of Maryam (Mary), 'Uzayr (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allaah), as to which of them should be the nearest and they ['Eesa (Jesus), 'Uzayr (Ezra), angels, etc.] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of! <sup>65</sup>

<sup>65</sup> Al-Isra [17:57]

They call upon Allaah out of fear of Him and they also call upon Him out of hope for that which is with Him. They call upon Allaah to decree for them good and to repel from them evil.



...and used to humble themselves before Us.

**Meaning:** They were humble and displaying meekness for Allaah, the Mighty and Majestic. So, they combined the qualities: *Ar-Raghbah* (Fervent Desire), *Ar-Rahbah* (Dread), and *Al-Khushoo'* (Humility). These are the qualities of the Prophets, may Allaah send blessings upon them. These three types are from the types of worship of Allaah, the Mighty and Majestic.

In it is a refutation against the *Soofees* who say: “We do not worship Allaah out of hope for His reward nor out of fear of His punishment. We only worship Him out of love for Him.”

This speech is falsehood; because the Prophets call upon Him out of *Ar-Raghbah* (Fervent Desire), *Ar-Rahbah* (Dread), and *Al-Khushoo'* (Humility), and they are the most complete of the creation.



## AL-KHASHYAH (AWE) AND ITS EVIDENCE

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دَلِيلُ الْخَشْيَةِ قَوْلُهُ تَعَالَى: ﴿فَلَا تَخْشَوْهُمْ﴾

The proof for Al-Khashyah (Awe) is the statement of the Most High:

So, fear them not, but fear Me! (Al-Baqarah 2:150) [19]

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### Explanation

[19] Al-Khashyah is a type of fear; and it is more specific than Al-Khawf. It is said: Al-Khashyah is Khawf along with magnification. The most High has said:

﴿فَلَا تَخْشَوْهُمْ﴾

So, fear them not...

So, Allaah, the Glorified and High, has commanded with fearing Him Alone. The Most High has mentioned within the verse:

﴿فَلَا تَخْشَوْهُمْ وَأَخْشَوْنِي وَلَا تَمَنَّوْا نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ﴾

So, fear them not, but fear Me!-And so that I may complete My Blessings on you and that you may be guided. <sup>66</sup>

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<sup>66</sup> Al-Baqarah [2:150]

So, He, Glorified and Exalted be He, commanded with having awe of Him. He said regarding those who pray:

﴿ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴾<sup>67</sup>

And those who fear the torment of their Lord <sup>67</sup>

**Meaning:** They are terrified of it. These are the choicest of the creation; they fear Allaah, the Mighty and Majestic. He said regarding the angels:

﴿ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾<sup>68</sup>

They fear their Lord above them, and they do what they are commanded. <sup>68</sup>

The choicest of the creation—from the angels, the Messengers, Prophets, and the righteous—are upon the utmost level of awe of Allaah, the Mighty and Majestic, and fear of Him; and dread of Him. And *Rahbah* (dread), *Al-Khawf* (fear), and *Al-Khashyah* (awe) all bear the same meaning, even though some of them are more specific than others. Otherwise, they all comprise fear of Allaah. This is from the qualities of the Prophets and righteous servants of Allaah and it is a great form from the forms of worship and from the actions of the heart which none knows except for Allaah, the Glorified and High.

<sup>67</sup> Al-Ma'arij [70:27]

<sup>68</sup> An-Nahl [16:50]

## AL-INAABAH (TURNING IN REPENTANCE) AND ITS EVIDENCE

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وَدَلِيلُ الْإِنَابَةِ قَوْلُهُ تَعَالَى: ﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلَمُوا لَهُ﴾

The proof for Al-*Inaabah* is the statement of the Most High:

And turn in repentance to your Lord and submit to Him. (Az-Zumar 39:54)

[20]

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### Explanation

[20] *Al-*Inaabah** means to return; and it bears the meaning of *At-Tawbah* (repentance). *At-Tawbah* and *Al-*Inaabah** bear the same meaning.

However, some of the scholars say that *Al-*Inaabah** is more specific than *At-Tawbah*; meaning: (it is) more emphasized because it is *At-Tawbah* along with turning to Allaah, the Mighty and Majestic (i.e., a specific type of *Tawbah*). The person may repent and leave off the sin and not return to it and regret it; however, his turning to Allaah may be weak. As for *Al-*Inaabah**, it is turning to Allaah, the Mighty and Majestic. Due to this, He said:

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلَمُوا لَهُ﴾

**And turn in repentance to your Lord and submit to Him.** <sup>69</sup>

**Meaning:** Return to Him and turn to Him, Glorified and Exalted be He.

﴿ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴾

...before the torment comes upon you, then you will not be helped.

70

If the destroying and overtaking punishment comes then the repentance of the one who repents will not be accepted at that time.

﴿ إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِرْيِ ﴾

**Except the people of Yoonus (Jonah); when they believed, We removed from them the torment of disgrace.** <sup>71</sup>

This is an exception. Otherwise, when the destructive punishment descends then *At-Tawbah* is not accepted. Due to this, He said:

﴿ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴾

...before the torment comes upon you, then you will not be helped.

72

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<sup>69</sup> Az-Zumar [39:54]

<sup>70</sup> Az-Zumar [39:54]

<sup>71</sup> Yoonus [10:98]

<sup>72</sup> Az-Zumar [39:54]

So, *At-Tawbah* and *Al-Inaabah* both have a demarcated place and a limit; and *At-Tawbah* of one whose soul is leaving him or one who death has seized will not be accepted. The *Tawbah* of he who the destructive and encompassing punishment has descended upon will not be accepted. Nor will *Tawbah* be accepted when the sun rises from its place of setting before the Hour. *At-Tawbah* will not be accepted at this time. So, Allaah encourages the servant to make *Tawbah* and *Al-Inaabah* before his appointed time ends:

﴿ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴾

...before the torment comes upon you, then you will not be helped.

73

The point of reference is His statement:

﴿ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ ﴾

*And turn in repentance to your Lord*

This indicates that *Al-Inaabah* is a type from the types of worship. Because He said:

﴿ إِلَىٰ رَبِّكُمْ ﴾

...to your Lord

This indicates that it is a type from the types of worship.

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<sup>73</sup> Az-Zumar [39:54]

## AL-ISTI'AANAH (SEEKING AID) AND ITS EVIDENCE

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وَدَلِيلُ الْإِسْتِعَانَةِ : ﴿إِيَّاكَ تَعْبُدُ وَإِيَّاكَ تَسْتَعِينُ﴾  
وَفِي الْحَدِيثِ : (( إِذَا اسْتَعْنَتْ فَاسْتَعِنْ بِاللَّهِ .

The proof for Al-Isti'aanah is:

You (Alone) we worship, and you (Alone) we ask for help (for each and everything). (Al-Faatihah 1:5)

And in the Hadeeth:

“If you seek help then seek the Help of Allaah.” <sup>74</sup> [21]

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### Explanation

[21] Al-Isti'aanah is seeking aid; and it is of two types:

**The First Type:** Seeking aid in something which none is able to do except Allaah. To give this to other than Allaah is *Shirk*. He who seeks aid with other than Allaah in that which none is able to do except Allaah then he has committed *Shirk*; because he has given a type of worship to other than Allaah, the Mighty and Majestic.

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<sup>74</sup> At-Tirmidhee reported it (no. 2516) from the Hadeeth of Ibn 'Abbaas, may Allaah be pleased with him.

**The Second Type:** Seeking help in that which the creation has the ability to do. So, you seek someone's aid in constructing a wall or in carrying your luggage; or that he should assist you in some permissible action. As the Most High said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

Help you one another in Al-Birr and At-Taqwaa (virtue, righteousness and piety); but do not help one another in sin and transgression.<sup>75</sup>

So, as it relates to seeking aid in customary affairs which the people are able to do, there is no harm in this type. This is because it is from cooperation upon *Al-Birr* and *At-Taqwaa*. He ﷺ said:

وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا دَامَ الْعَبْدُ فِي عَوْنِ أَخِيهِ .

“Allaah supports His slave as long as the slave is supportive of his brother.”<sup>76</sup>

As for seeking the aid of the creation in that which none except Allaah is able to do—such as bringing forth provisions, repelling harm—then this is not except for Allaah. Such as one seeking the aid of the dead or seeking the aid of the *Jinn* and the devils, seeking the aid of one who is absent whereas they are not able to hear you calling out their names,

<sup>75</sup> Al-Ma'idah [5:2]

<sup>76</sup> Muslim reported it (no. 2699) from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

this is major *Shirk*. For (in this case), you are seeking aid from one who is not able to aid you. Regarding the statement of the Most High:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

**You (Alone) we worship, and you (Alone) we ask for help (for each and everything).** <sup>77</sup>

The saying: “*You (Alone) we worship...*” contains mentioning the object before the doer of the action. The action: “*You (Alone)...*” is in the place of *Nasb* (i.e., in the place of the noun that would be in the accusative case).

“*...we worship...*” This is the doer of the verb which the phrase: “*You (Alone)...*” makes accusative. Mentioning the object before the doer of the verb denotes restriction.

So, **the meaning of:** “*You (Alone) we worship...*” is: We do not worship anyone other than You. So, the worship is restricted to being for Allaah, the Mighty and Majestic.

﴿وَإِيَّاكَ نَسْتَعِينُ﴾

*...and you (Alone) we ask for help*

This is a restriction of the seeking of aid to Allaah, the Mighty and Majestic. That is within the affairs which none are able to do except Allaah, the Glorified and High. In His statement:

﴿وَإِيَّاكَ نَسْتَعِينُ﴾

<sup>77</sup> Al-Faatihah [1:5]

*...and you (Alone) we ask for help*

There is (within this statement) declaring the creation to be devoid of might or power; and that the person does not have any power except by Allaah; nor does he have ability except by Allaah, the Mighty and Majestic. This is the epitome of worship of Allaah; when one declares himself free of *Shirk* and devoid of might or power. This is the epitome of the worship of Allaah, the Mighty and Majestic.



## AL-ISTI'AADHAH (SEEKING REFUGE) AND ITS EVIDENCE

وَدَلِيلُ الْإِسْتِعَاذَةِ قَوْلُهُ تَعَالَى: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ ﴿١﴾

The proof for Al-Isti'aadhah is the statement of the Most High:

Say: "I seek refuge with (Allaah) the Lord of the daybreak;" (Al-Falaq 113:1)

[22]

### Explanation

[22] Al-Isti'aadhah is seeking refuge with one who will protect you from the apprehensive things which you fear so that he will repel this thing from you; this is Al-Isti'aadhah. Al-Isti'aadhah is a type of worship. It is not permissible to seek refuge with other than Allaah, the Mighty and Majestic. So, he who seeks refuge with a grave, an idol, or anything other than Allaah, the Mighty and Majestic then he is a Mushrik who has committed major Shirk. The Most High has said:

﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا﴾ ﴿٦﴾

And verily, there were men among mankind who took shelter with the masculine among the Jinn, but they (Jinn) increased them (mankind) in sin and disbelief. <sup>78</sup>

<sup>78</sup> Al-Jinn [72:6]

In their days of ignorance, when the Arabs would descend at a particular place in the land, one of them would say: “I seek refuge with the master of this valley.” **Meaning:** The big Jinn; he would seek refuge with him from the evil of its foolish people.

So, the Prophet ﷺ said, proving the falsehood of that and clarifying that which was legislated instead of it:

مَنْ نَزَلَ مَنْزِلًا فَقَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا  
خَلَقَ . لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَجِلَ مِنْ مَنْزِلِهِ ذَلِكَ

“When anyone lands at a place, and then says: ‘I seek refuge in the Perfect Word of Allaah from the evil of what He has created,’ nothing would harm him until he marches from that stopping place.”<sup>79</sup>

This is what is correct to be said instead; *Al-Isti'aadhah* by way of the perfect words of Allaah instead of *Al-Isti'aadhah* with the Jinn. The Most High has said:

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾

Say: “I seek refuge with (Allaah) the Lord of the daybreak...”<sup>80</sup>

*Al-Falaq* is the morning. The Lord of *Al-Falaq* is Allaah, the Glorified and High; as is within the statement of the Most High:

<sup>79</sup> Muslim reported it (no.2708) from the Hadeeth of Khawlah bint Hakeem As-Saleemah, may Allaah be pleased with her.

<sup>80</sup> *Al-Falaq* [113:1]

﴿فَالِقُ الْإِصْبَاحِ﴾

“(He is the) Cleaver of the daybreak.”<sup>81</sup>

**Meaning:** He is the one who makes apparent the light of the morning within the darkness of the night; who is he that has the ability to do this except Allaah?

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

*I seek refuge with (Allaah) the Lord of the daybreak...*

**Meaning:** The Lord of the morning which He brings forth the morning; the Operating Owner of it Who Has Power over it.

﴿مِنْ شَرِّ مَا خَلَقَ﴾

*From the evil of what He has created...*

This includes the evil of all created beings; one seeks refuge with Allaah from the evil of all created beings. This will suffice you in terms of seeking refuge; or that you seek refuge from that which the people do.

﴿وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ﴾

*And from the evil of the darkening (night) as it comes with its darkness...*

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<sup>81</sup> Al-An'aam [6:96]

*Al-Ghaasiq* is the darkness of night. This is because the animals and the beasts of prey come out in the darkness of the night. So, you may fall into danger; thus, you seek refuge with Allaah from the evil of this darkness and that which is under it from these harmful things.

﴿ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ ﴾

*And from the evil of the witchcrafts when they blow in the knots...*

This is the magicians; you seek refuge from magic and its people; because magic is a great evil.

﴿ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾ ﴾

*And from the evil of the envier when he envies.*

*Al-Haasid* is the one who wished for the removal of the blessing from someone else. If he sees a blessing upon someone then he becomes enraged and he wishes for the removal of this blessing out of envy and oppression, and the refuge is with Allaah. It is from the greatest of the blameworthy characteristics. This is because it entails objection to (the decree of) Allaah and harming the creation.

What enters into it is the one who looks with the evil eye; who causes harm by his look. This is because afflicting with the evil eye is a type of envy. Hence, you seek refuge with Allaah from these evils. So, this proves that *Al-Isti'aadhah* is an act of worship which it is not permissible to give it to other than Allaah. So, you are not to seek refuge with the creation. He who seeks refuge with the created being has associated partners with Allaah, the Mighty and Majestic. The

Prophet ﷺ said to Ibn ‘Abbaas, may Allaah be pleased with him:

إِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ

“If you seek help then seek the Help of Allaah.”

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ (١)

And His statement:

Say: "I seek refuge with (Allaah) the Lord of mankind... (An-Naas 114:1)

[23]

### Explanation

[23] Within the statement of the Most High:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ (١) مَلِكِ النَّاسِ (٢) إِلَهِ النَّاسِ (٣) مِنْ شَرِّ  
الْوَسْوَاسِ الْخَنَّاسِ (٤) الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ (٥) مِنَ الْجِنَّةِ  
وَالنَّاسِ (٦)

Say: "I seek refuge with (Allaah) the Lord of mankind; the King of mankind; the Ilah (God) of mankind; from the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allaah); who whispers in the breasts of mankind; of Jinn and men."<sup>82</sup>

<sup>82</sup> An-Naas [114:1-6]

Allaah has commanded with seeking refuge with the Lord of mankind; the King of mankind; the God of mankind. All of these are Names and Qualities of Allaah, the Mighty and Majestic. Within them are the three types of *Tawheed*:

- ✓ *Tawheed Ar-Ruboobiyah* (Oneness of Lordship),
- ✓ *Tawheed Al-Uloohiyah* (Oneness of Divinity),
- ✓ And *Tawheed Al-Asmaa' was-Sifaat* (Oneness of the names and Qualities).

Seek refuge with Allaah by way of these Names and Attributes. Seek refuge with Allaah from the evil of the whisperer; and that is *Shaytaan*. As for *Al-Wiswaas*, it is the verbal noun derived from *Waswasa*, *Yuwawwisu* وَسْوَسَ ، يُوسْوِسُ (i.e., to whisper).

As for *Al-Waswaas*, this is a name from the names of *Shaytaan* because he whispers to the person and thus, deceives him; he diverts him in order to cast terror, hesitation, and confusion into his heart regarding his affairs; particularly in the matter of worship. For, *Shaytaan* whispers to the person regarding his worship until his prayer or acts of worship become mixed up.

Then the affair reached the point that he exits the prayer believing that it has been nullified; or he prays then believes that he did not have *Wudoo'*; or that he did not establish this or did not do that. He has been subjected to whispers; and hence, he is not content with his worship. So, Allaah has given us a remedy for this perilous affair-that is by seeking refuge with Allaah from the evil of this whisperer.

الْخَنَّاسِ (Al-Khannaas) is that which withdraws and moves away. He whispers when you are heedless regarding the remembrance of Allaah and he backs off; i.e., he withdraws when you remember Allaah, the Mighty and Majestic. So, he is one who whispers when one is heedless and he is one who withdraws when one remembers Allaah.

﴿الَّذِي يُوسَّسُ فِي صُدُورِ النَّاسِ﴾

(He) who whispers in the breasts of mankind; of Jinn and men.

It is as if the meaning, and Allaah knows best, is that there are those who whisper from the Jinn and from mankind who whisper to the people. They come to the people and instill doubt in them. So, just as there are *Shayaateen* for the Jinn who whisper, there are also *Shayaateen* of mankind who whisper. So, you seek refuge with Allaah from the evil of the two groups.

Due to this, the Prophet ﷺ said:

مَا تَعَوَّذَ مُتَوَدِّ بِمِثْلِهِمَا

“Refuge is not sought with the likes of the two of them.”<sup>83</sup>

**Meaning:** (refuge is not sought) with the likes if these two *Soorahs*. So, it is befitting for the Muslim to recite them after the prayers; and to repeat them and read them when going to sleep along with *Ayatul-Kursee* and *Soorah Al-Ikhlaas*.

<sup>83</sup> Aboo Daawud reported it (no. 1463) as did An-Nasaa'ee (8/253) and Ahmad (28/530 no. 17,297) from the Hadeeth of 'Uqbah ibn 'Aamir, may Allaah be pleased with him.

One is to read *Ayatul-Kursee*, *Soorah Al-Ikhlaas*, and the two *Soorahs* of Seeking Refuge, after every prayer, and he should repeat them three times after *Maghrib* and after *Fajr*. Likewise, he is to recite them when going to sleep in order that the *Shaytaan* should be driven away from him and not disturb his sleep and annoy him with (bad) dreams.

The point of reference from these two *Soorahs* is that Allaah commands with seeking refuge with Him Alone. So, this proves that seeking refuge with other than Him from the *Jinn* or mankind or any created being is not permissible. This is because it is a type from the types of worship.



## AL-ISTIGHAATHAH (SEEKING DELIVERANCE) AND ITS EVIDENCE

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وَدَلِيلُ الْإِسْتِغَاثَةِ قَوْلُهُ تَعَالَى: ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ

لَكُمْ

*The proof for seeking deliverance is:*

*(Remember) when you sought help of your Lord and He answered you. (Al-Anfal 8:9) [24]*

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### Explanation

[24] *Al-Istighaathah* is a type from the types of worship, and it is to seek deliverance. It is not done except in dire situations. If a person falls into a dire situation then he seeks deliverance from Allaah and safety from this dire situation. *Al-Istighaathah* is of two types:

**The First Type:** Seeking deliverance with the created being in that which none is able to provide deliverance except Allaah the Mighty and Majestic. So, he who seeks deliverance with other than Allaah from the *Jinn*, mankind, one who is not present, or the dead, then this is the association of partners with Allaah. So, to seek refuge with the dead and the absent from the devils and the *Jinn* is association of partners with Allaah, the Mighty and Majestic.

**The Second Type:** Seeking deliverance with the created being who is present and alive in that which he is able to do; this is permissible.

Allaah said in the story of Moosaa:

﴿فَاسْتَعَاذَ الَّذِي مِنْ شَيْعِنِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ﴾

The man of his (own) party asked him for help against his foe. <sup>84</sup>




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<sup>84</sup> Al-Qasas [28:15]

## ADH-DHABH (SACRIFICING): ITS CATEGORIES AND ITS EVIDENCE

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وَدَلِيلُ الذَّبْحِ قَوْلُهُ تَعَالَى: ﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾ ﴿١٦٢﴾ وَ مِنَ السُّنَّةِ: ((لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ)).

The proof for sacrificing is the statement of the Most High:

Say (O Muhammad ﷺ): "Verily, my Salah (prayer), my sacrifice, my living, and my dying are for Allaah, the Lord of the 'Alamîn (mankind, Jinn and all that exists). (Al-An'am 6:162)

From the Sunnah:

"May Allaah curse he who sacrifices for other than Allaah." <sup>85</sup> [25]

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### Explanation

[25] Adh-Dhabh (sacrificing) is of four categories:

**The First:** The sacrifice which is done out of seeking nearness and veneration of someone. This is not permissible to be done except for Allaah. This is because it is from the monetary acts of worship. So, it is

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<sup>85</sup> Muslim reported it (no. 1978) from the Hadeeth of 'Alee ibn Aboo Taalib, may Allaah have mercy upon him.

not permissible to sacrifice for the *Jinn*, nor for the devils, the kings, or the leaders, out of veneration of them; because this is an act of worship which is not permissible except for Allaah, the Mighty and Majestic.

So, those who sacrifice for the *Jinn* in order to be safe from their evil or for the healing of the sick as do the diviners and astrologers who claim to heal and say: “Sacrifice such and such So, that your sick may be healed, and do not mention the name of Allaah upon it.” This is association of partners with Allaah which expels one from the religion. This is that which Allaah mentioned; warning from doing it for other than Allaah:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ ﴾

Say (O Muhammad ﷺ): "Verily, my Salah (prayer), my sacrifice, my living, and my dying are for Allaah, the Lord of the 'Alamîn (mankind, Jinn and all that exists).<sup>86</sup>

And He said:

﴿ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾ ﴾

“Therefore turn in prayer to your Lord and sacrifice (to Him only).”

87

**Meaning:** Sacrifice for your Lord.

**The Second:** Sacrificing for the purpose of eating the meat. There is no harm in this; because it is not sacrificing for the purpose of drawing

<sup>86</sup> Al-An'am [6:162]

<sup>87</sup> Al-Kawthar [108:2]

near and veneration of anyone. It is only sacrificing due to a need and to eat from it. So, there is no harm in this for it is not a type of worship; (and from this) is sacrificing to sell the meat.

**The Third:** Sacrificing out of joy and happiness; on the occasion of marriage or the occasion of moving into a new home or the return of one who was away and the likes, with the gathering of relatives and one sacrificing from the perspective of displaying joy and happiness due to that which has occurred. There is no harm in this because it does not contain veneration of anyone nor seeking nearness to anyone. It is only from the perspective of happiness for something that has occurred.

**The Fourth:** Sacrificing in order to give charity from the meat to the poor, needy, and the indigent. This is considered to be a *Sunnah* and it enters into worship (of Allaah).



## AN-NADHR (VOWS) AND ITS EVIDENCE

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وَدَلِيلُ النَّذْرِ: ﴿يُؤْفُونَ بِالَّذِرِّ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾ ﴿٧﴾

The proof for An-Nadhr (vows) is:

They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading. (Al-Insaan 76:7) [26]

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### Explanation

[26] An-Nadhr (vows): It is the person making binding upon himself something which is not obligatory with a legislative basis; such as one vowing that he will fast, or vowing that he will give such and such in charity. Then, it is binding upon him to discharge it. This is due to the statement of the Prophet ﷺ

مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ

“He who vows to obey Allaah, should obey Him.”<sup>88</sup>

Vowing is a type from the types of worship which is not permissible except for Allaah. So, he who vows to a grave or an idol or other than

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<sup>88</sup> Al-Bukhaaree reported it (no. 6696 and 6700) from the Hadeeth of Aa'ishah, may Allaah be pleased with her.

it, then he has associated partners with Allaah; and he has vowed to do disobedience and *Shirk*. The Prophet ﷺ said:

مَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلَا يَعْصِهِ .

“He who vows to disobey Allaah, should not disobey Him.” <sup>89</sup>




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<sup>89</sup> Al-Bukhaaree reported it (no. 6696 and 6700) from the Hadeeth of Aa'ishah, may Allaah be pleased with her.

## THE SECOND PRINCIPLE: KNOWLEDGE OF THE RELIGION OF AL-ISLAAM

تَعْرِيفُ الدِّينِ : الْأَصْلُ الثَّانِي : مَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ .

*Definition of the Deen*

*The second principle: Knowledge of the religion of Al-Islaam with the proofs.[27]*

### Explanation

[27] When the Shaykh finished explaining the knowledge of the first principle; i.e., knowledge of Allaah, the Glorified and High, with the evidences, he shifted to clarification of the second principle; and that is: knowledge of the religion of *Al-Islaam* with the proofs. So, he said: “*The second principle: Knowledge of the religion of Al-Islaam with the proofs.*” Then he defined it and clarified its meaning and mentioned its levels.

His, may Allaah have mercy upon him, statement: “*...Knowledge of the religion of Al-Islaam...*”

**What is intended by:** *Ad-Deen* (the religion) is *At-Taa’ah* (obedience). It is said: دان له i.e., he obeyed him in that which he has commanded and abandoned that which he forbade.

*Ad-Deen* is also applied and intended to mean reckoning. As is within His statement:

﴿ مَلِكِ يَوْمِ الدِّينِ ﴾

The Only Owner (and the Only Ruling Judge) of the Day of Reckoning (i.e., the Day of Resurrection).<sup>90</sup>

It is said: *دانه* i.e., he called him to account. As is within that which the Most High has said:

﴿ وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٧﴾ ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٨﴾ ﴾

And what will make you know what the Day of Recompense is? Again, what will make you know what the Day of Recompense is?<sup>91</sup>

Meaning, the day of recokening...

﴿ يَوْمَ لَا تَمَلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴾

(It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allāh.

<sup>90</sup> Al-Fatihah [1:4]

<sup>91</sup> Al-Infitar [82:17-18]

<sup>92</sup> Al-Infitar [82:19]

**His statement:** “...with the evidences...” i.e., Knowledge of the religion of *Al-Islam* is not by way of *At-Taqlaad* (blind following); nor is it by way of whims from the person. For knowledge of the religion, one must have proofs from the Book and the *Sunnah*. As for the person who does not know his religion, then he only blindly follows the people and is an imitator of the people.

This person will never know his religion and it is suitable to him that when he is questioned within his grave, that he says: “*Ha, Ha, I don’t know. I heard the people saying something so I said it.*”

So, it is obligatory upon the individual to know his religion with the evidences from the Book of Allaah and the *Sunnah* of His Messenger ﷺ ; and this is not known except by studying.

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وَ هُوَ الْإِسْتِيسْلَامُ لَهُ بِالتَّوْحِيدِ، وَ الْإِنْقِيَادُ لَهُ بِالطَّاعَةِ، وَ  
الْبَرَاءَةُ مِنَ الشُّرْكِ وَ أَهْلِهِ .

*And it is: To submit to Allaah in At-Tawheed; to yield to Him in obedience;  
and freeing oneself from Shirk and its people. [28]*

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### Explanation

[28] *Al-Islaam* is taken from: “*He submitted to the thing,*” if someone has yielded to it. **i.e.**, He submitted himself to be murdered; **meaning** he surrendered himself to be murdered. Therefore, “*He submitted to the thing,*” if someone has yielded to it.

Hence, *Al-Islaam* is submission of ones face, aim, and intent to Him, Mighty and Majestic be He.

﴿ وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ﴾

And who can be better in religion than one who submits his face (himself) to Allaah (i.e., follows Allaah’s Religion of Islamic Monotheism); and he is a Muhsin (a good-doer). And follows the

religion of Ibrahim (Abraham) Hanifa (Islamic Monotheism - to  
worship none but Allaah Alone).<sup>93</sup>

﴿ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ ﴾

Yes, but whoever submits his face (himself) to Allaah...<sup>94</sup>

**Meaning:** He makes his actions purely for Allaah and he yields to Allaah out of his own volition and choice and out of desire and love.

“To submit to Allaah in At-Tawheed...” This is to single out Allaah, the Majestic and High, with worship. This is the meaning of At-Tawheed. So, he who worships Allaah Alone, not associating any along with Him, then he has submitted to Him.

**His statement:** “...to submit to Allaah in At-Tawheed...” in that which He has commanded you with and prohibited you from. So, that which He has commanded you with you are to do and that which He has prohibited you from you are to avoid it out of obedience to Allaah, the Glorified and High.

**His statement:** “...and freeing oneself from Shirk and its people.” The meaning of Al-Baraa’ah is cutting off (ties) and withdrawing; distance from Ash-Shirk and the people of Shirk by believing in the falsehood of Shirk and staying far away from it; also, to believe in the obligation of having enmity for the polytheists, because they are the enemies of Allaah. So, you are not to take them as allies. You are only to take

<sup>93</sup> An-Nisa [4:125]

<sup>94</sup> Al-Baqarah [2:112]

them as enemies, because they are the enemies of Allaah and His Messenger and his religion.

So, you are not to love them or have allegiance for them. You are only to cut off ties with them in the religion and distance yourself from them and believe in the falsehood of that which they are upon. So, do not love them with the heart and do not aid them with statement or action, for they are the enemies of your Lord and enemies of your religion. So, how can you have allegiance for them while they are enemies to *Al-Islaam*?!

It is not sufficient for you to submit to Allaah and yield to Him with obedience yet you do not disassociate yourself from *Shirk* and the polytheists. This is not sufficient. You are not considered Muslim until you are described with these qualities:

1. Submitting to Allaah upon *At-Tawheed*
2. Yielding to Him in obedience
3. Freeing oneself from that which contradicts *At-Tawheed* and contradicts obedience; and that is *Shirk*
4. Freeing oneself from the people of *Shirk*

By actualizing these qualities you are a Muslim. As for if one of them is negated then you are not a Muslim. So, by these three statements the Shaykh has summarized the definition of *Al-Islaam*. How many are the people who do not know the meaning of *Al-Islaam* because he has not studied this thing. If it were to be said to him: "*What is Al-Islaam?*" he would not answer with the proper response.

## THE LEVELS OF THE RELIGION

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الْمَرْتَبَةُ الْأُولَى : الْإِسْلَامُ .  
وَهُوَ ثَلَاثُ مَرَاتِبَ :  
الْإِسْلَامُ .

*The First Level: Al-Islaam*

It is of three levels:

1.) *Al-Islaam* [29]

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### Explanation

[29] The meaning of Al-Maraatib is levels; because we say: The religion is of three levels; some of them being higher than others. The first of the levels of the religion is *Al-Islaam*, then *Al-Eemaan*, then after it is *Al-Ihsaan*. *Al-Islaam* is broader, then *Al-Eemaan* is more restricted than *Al-Islaam*, and *Al-Ihsaan* is more restricted than *Al-Eemaan*.

The scope of *Al-Islaam* is broad. The hypocrites are included within it if they comply with *Al-Islaam* and outwardly manifest it and outwardly hold fast to it; if they pray along with the Muslims, give *Zakat*, and enact the outward actions, then they are referred to as Muslims and

the rulings of the Muslims are applied to them in the *Dunyaa*. They have that which the Muslims have and upon them is that which is upon the Muslims. However, in the Hereafter they will be on the lowest depths of the Hellfire, because they do not have *Eemaan*. They only have outward *Islaam*

## وَالْإِيمَانُ، وَالْإِحْسَانُ

- 2.) Al-Eemaan  
3.) Al-Ihsaan [30]

### Explanation

[30] His statement: “Al-Eemaan...” This is the second level; and the believers vary. From them there are those who are near (to Allaah); from them there are those who are righteous. Those who are near (to Allaah) are the people of the highest levels. The righteous are beneath them. From them is he who is oppressive to himself. He is the one who commits major sins which are less than Shirk. He is the believer who is a wrongdoer or the believer who is deficient in *Eemaan*. The Most High says:

﴿ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ. وَمِنْهُمْ مُقْتَصِدٌ  
وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذِنَ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴾

Then We gave the Book (the Qur’aan) for inheritance to such of Our slaves whom We chose (the followers of Muhammad ﷺ). Then of them are some who wrong their own selves, and of them

are some who follow a middle course, and of them are some who are, by Allaah's Leave, foremost in good deeds. That (inheritance of the Qur'aan), that is indeed a great grace. <sup>95</sup>

**His statement:** "...*Al-Ihsaan*." This is the third level; it is *Al-Ihsaan*. It means that the servant does good in that which is between himself and Allaah in the worship of Allaah, the Mighty and Majestic. The Prophet ﷺ mentioned *Al-Ihsaan* and said:

الإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ .

“*Al-Ihsaan* is that you worship Allaah as if you see Him; and if you cannot (worship Him as if) you see Him then (worship Him as though) He sees you.” <sup>96</sup>

**Meaning:** You are to have certain knowledge that Allaah sees you wherever you may be.

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<sup>95</sup> Fatir [35:32]

<sup>96</sup> This is part of a long Hadeeth which Al-Bukhaaree reported (no. 50) as did Muslim (no. 9 and 10) from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

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وَكُلُّ مَرْتَبَةٍ لَهَا أَرْكَانٌ .

*Each level has pillars. [31]*

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### Explanation

[31] **His statement:** “*Each level has pillars.*” *Al-Arkaan* (pillars) is the plural of *Rukn* (pillar). It is that upon which something stands.

The pillars of a thing are its aspects upon which it stands and it does not stand without it. They are within the thing itself; as opposed to the conditions; for they are outside of the thing; such as the pillars of the prayer; for they are outside of the prayer, before it. As for the pillars of the prayer then they are within it; such as the opening *Takbeer* and the recitation of *Al-Faatihah*. If any of them are left off then the prayer is not correct, just as if any of the pillars of a building are not present then it will not stand and not be supported.



## THE PILLARS OF AL-ISLAAM

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شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ  
 مَعْنَاهَا وَ دَلِيلُهَا: فَأَرْكَانُ الْإِسْلَامِ خَمْسَةٌ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا  
 اللَّهُ ، وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ، وَ إِقَامُ الصَّلَاةِ ، وَ إِيْتَاءُ الزَّكَاةِ ، وَ  
 صَوْمُ رَمَضَانَ ، وَ حَجُّ بَيْتِ اللَّهِ الْحَرَامِ .

*The Testimony that none has the Right to be Worshipped Except Allaah and Muhammad is the Messenger of Allaah Its meaning and evidence:*

*The pillars of Al-Islaam are five:*

- 1.) *The testimony that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah*
  - 2.) *To establish the prayer*
  - 3.) *To pay the Zakat*
  - 4.) *To fast in Ramadhhaan*
  - 5.) *To perform Hajj at the sacred House of Allaah [32]*
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### Explanation

[32] Al-Islaam is not established except by way of these pillars. If they are lost then Islaam is not established; and the rest of the acts of obedience are subsidiaries of these pillars. All acts of obedience and good deeds are subsidiaries of these pillars. Due to this, Jibreel, upon

him be peace, asked Allaah's Messenger ﷺ saying: "Inform me about *Al-Islaam*." He said:

الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ، وَتُقِيمَ  
الصَّلَاةَ ، وَتُؤْتِيَ الزَّكَاةَ ، وَتَصُومَ رَمَضَانَ ، وَتَحُجَّ الْبَيْتَ إِنْ  
اسْتَطَعْتَ إِلَيْهِ سَبِيلًا .

"*Al-Islaam* is that you testify that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah; to establish the prayer; to pay the Zakat; to fast in Ramadhaan; and to perform hajj to the House if you are able to do so."

He explained *Al-Islaam* to be these five pillars. However the *Hadeeth* of Ibn 'Umar clarifies that these five are the foundations of *Al-Islaam*. He said:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ .

"*Al-Islaam* is built upon five." <sup>97</sup>

**Meaning:** These five are not all of *Al-Islaam*; however, they are its pillars and its foundations upon which it stands. There remains some completing and subsidiary legislations for these pillars.

<sup>97</sup> Al-Bukhaaree reported it (no. 8) as did Muslim (no. 16) from the *Hadeeth* of Ibn 'Umar, may Allaah be pleased with them both.

فَدَلِيلُ الشَّهَادَةِ : ﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا

بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

The proof for the Shahaadah is:

Allaah bears witness that Laa Ilaha Illa 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. Laa Ilah Illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise. (Aali Imran 3:18) [33]

### Explanation

[33] The statement of the Most High: شَهِدَ "...bears witness..." **Meaning:** He rules, decrees, teaches, clarifies, and makes binding. The rectification from Allaah revolves around these five meanings.

- 1.) Ruling;
- 2.) Decreeing;
- 3.) Declaring;
- 4.) Clarifying;
- 5.) And To make binding.

So, the meaning of: "...He testifies" is He, Glorified be He, decrees, teaches and informs, and makes that binding upon His slaves; that none has the right to be worshipped except Him.

*Laa Ilaha* لَا إِلَهَ إِلَّا (contains) the *Laa* of negation; negating all of that which is worshipped other than Allaah.

*Illa Huwa* إِلَّا هُوَ is an affirmation of worship for Allaah Alone.

The meaning of *لَا إِلَهَ إِلَّا هُوَ* is: There is no true object of worship except for Allaah, the Glorified and High. As for that which is worshipped besides Allaah then to worship it is invalid due to the statement of the Most High:

﴿ذَٰلِكَ يَٰٓأَيُّهَا ٱللَّهُ هُوَ ٱلْحَقُّ وَٱتَّكَمَٰلُ مَا يَدْعُونَ مِن دُونِهِ هُوَ ٱلْبَاطِلُ وَٱتَّكَمَٰلُ ٱللَّهُ﴾

﴿هُوَ ٱلْعَلِيُّ ٱلْكَبِيرُ﴾

That is because Allaah, He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Baatil (falsehood) And verily, Allaah He is the Most High, the Most Great.<sup>98</sup>

He testifies for Himself to Uniqueness; and He is the Most Truthful of those who speak. His testimony is the most truthful of all testimonies, because it emanates from the Wise, Well-Informed, All-Knowing. He knows everything so it is a truthful testimony.

<sup>98</sup> Al-Hajj [22:62]

The angels testify that none has the right to be worshipped except Him. They are a creation which He has created for His Worship. Noble angels, honorable worshippers; Allaah has created them to worship Him. They glorify Him by night and by day and they do not become tired. He also created them to carry out His Universal Commands; He entrusted them to carry out that which He commands with from the affairs of the universe. Every angel is entrusted with a job; and their testimony is a truthful testimony; because they are possessors of knowledge, worship, and insight regarding Allaah, the Mighty and Majestic. They are from the best of the creation in spite of there being difference of opinion regarding that. Is the righteous human being better than the angels or are the angels better than the righteous human being? There is difference of opinion regarding that.

**Those who possess knowledge are of two categories:**

- 1.) The angels
- 2.) The possessors of knowledge from the human beings.

The possessors of knowledge do not bear witness except with that which is the truth; as opposed to the ignorant, their testimony is not to be considered. Everyone who has knowledge from the creation of Allaah testifies to the Uniqueness for Allaah and that none has the right to be worshipped except Him. Within this is an honoring of the people of knowledge since Allaah has connected their testimony to His testimony and the testimony of the angels.

The testimony of the possessors of knowledge from the creation is given consideration, which proves their virtue, nobility, and status, for the greatest of that which is testified to; *i.e., At-Tawheed.*

**What is intended by:** *أُولُوا الْعِلْمِ* (...those having knowledge...) are those who possess legislative knowledge. It is not as some people say that what is intended by “those who possess knowledge” is those who possess vocational or agricultural knowledge. These are not referred to as people of knowledge in an absolute sense. This is because their knowledge is restricted. Rather, it is said: this person is a scholar of mathematics; this one is a scholar of engineering; this one is a scholar of medicine. It is not said about them that they are the people of knowledge in an absolute sense; because this is not applied except to the people of legislative knowledge.

Also, the majority of these are people of worldly knowledge; and amongst them there are atheists whose knowledge, in most cases, increases them in ignorance of Allaah, delusion, and deviation, as you see today within the disbelieving nations. They are advanced in technology and agriculture yet they are disbelievers; so how can it be said that they are the people of knowledge who Allaah has mentioned within His statement:

﴿وَأُولُوا الْعِلْمِ﴾

“...and those having knowledge.”

This is not at all conceivable.

Likewise, His statement:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

**It is only those who have knowledge among His slaves that fear  
Allaah.<sup>99</sup>**

What is intended is the scholars of the Legislation who know Allaah with true knowledge and they worship Him with true worship and they fear Him.

As for these people, the majority of them do not fear Allaah. Rather, they disbelieve in Allaah and obstinately reject Him and claim that the creation has no Lord; it is only nature that brings it into existence and controls it, as the communists believe. They deny the Lord, Glorified and Exalted be He, although they have worldly knowledge. So, how can we say that they are the people of knowledge?

This is an error; for knowledge is not attributed except to its people, and it is a noble title which is not to be applied to the atheists and the disbelievers, such that it is said that they are the people of knowledge!!

So, the angels and those who possess knowledge testify to Allaah's Uniqueness. Therefore, consideration is not given to the statement of other than them from the atheists, the polytheists, and magians who disbelieve in Allaah, the Mighty and Majestic. Consideration is not given to them or to their statements; because they oppose the Testimony of Allaah and the testimony of the angels and the testimony of those who have knowledge from His creation.

﴿قَائِمًا بِالْقِسْطِ﴾

*(He is always) maintaining His creation in Justice*

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<sup>99</sup>Fatir [35:28]

This is in the accusative case to indicate the state of the One who has testified; i.e., the state in which He is maintaining, Glorified and Exalted be He.

القسط *AlQist* (Justice) means: Equity. It means that Allaah, the Glorified and High, establishes equity in all things. Justice is the opposite of injustice. He has just ruling; there does not emanate from Him except equity in all things.

﴿لَا إِلَهَ إِلَّا هُوَ﴾

*Laa Ilah Illa Huwa* (none has the right to be worshipped but He)

This is an emphasis for the first sentence.

﴿الْعَزِيزُ الْحَكِيمُ﴾

...*the AllMighty, the AllWise.*

These are two Names of Allaah, the Mighty and Majestic, which comprise two of His Attributes; and they are: Might (*Al'Izzah*) and Wisdom (*Al-Hikmah*)

وَمَعْنَاهَا: لَا مَعْبُودَ بِحَقِّ إِلَّا اللهُ ، ((لَا إِلَهَ)) نَافِيًا جَمِيعَ مَا  
 يُعْبَدُ مِنْ دُونِ اللهِ ، ((إِلَّا اللهُ)): مُثَبِّتًا الْعِبَادَةَ لَهُ وَحْدَهُ لَا  
 شَرِيكَ لَهُ فِي عِبَادَتِهِ كَمَا أَنَّهُ لَيْسَ لَهُ شَرِيكَ فِي مُلْكِهِ .

Its meaning is: None has the right to be worshipped in truth except Allaah. لا  
 إله (Laa Ilaha) is a negation of all that is worshipped besides Allaah. إله (Illa-  
 Allaah) is an affirmation of worship for Him Alone, who is One having no  
 partner in His worship just as He has no partner in his  
 Dominion. [34]

### Explanation

[34] His statement: “Its meaning is: None has the right to be worshipped in truth except Allaah.” i.e., the meaning of *Laa Ilaha Illa-Allaah* is not as the people of falsehood say; that there is no creator or provider except Allaah. This is because this is the Oneness of Lordship which the polytheists affirm whilst they do not say *Laa Ilaha Illa-Allaah*. Allaah says:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ إِنَّا لَتَارِكُوا آلِهَتَنَا

لَشَاعِرٍ مَجْنُونٍ ﴿٣٦﴾

Truly, when it was said to them: *Laa Ilaha Illa-Allaah* "(none has the right to be worshipped but Allaah)," they puffed themselves up with pride (i.e., denied it). And (they) said: "Are we going to abandon our *Alihah* (gods) for the sake of a mad poet?"<sup>100</sup>

Their statement: "...our *Alihah* (gods)..." means: "...our objects of worship."

Their statement: "...for the sake of a mad poet?" refers to the Prophet. They described him with being a poet and insane because he said to them: Say: *Laa Ilaha Illa-Allaah*, and he prohibited them from the worship of idols. When he said to them: Say: *Laa Ilaha Illa-Allaah*, they said:

﴿ أَجْعَلُ الْأَلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴾

"Has he made the *Alihah* (gods) (all) into One *Ilah* (God - Allaah)?  
Verily, this is a curious thing!"<sup>101</sup>

They considered the gods to be many. So, this indicates that the meaning of it is that nothing has the right to be worshipped in truth except Allaah. Were its meaning that there is no creator or provider except Allaah, then they already confirm this and they do not dispute it. If this were its meaning, then they would have been prevented from saying *Laa Ilaha Illa-Allaah*; because if they are asked: *Who created the heavens and the earth?* They say: *Allaah*. If they are asked: *Who creates? Who is the One who provides? Who is the One who gives life and death and controls the affairs?* They say: *Allaah*. They acknowledge this. So, if this

<sup>100</sup> As-Saffat [37:35-36]

<sup>101</sup> Sad [38:5]

were the meaning of *Laa Ilaha Illa-Allaah*, then they would have affirmed it.

However, its meaning is that there is no true object of worship except Allaah.

**If you were to say:** *There is no object of worship except Allaah*; then this would be a big mistake. This is because all of the objects of worship are (in fact) Allaah (according to this statement); Allaah is Exalted above that. However, if you restrict them and say: "...in truth..." then you have negated all objects of worship except Allaah, the Glorified and High. It is a must that you say:

*There is no true object of worship; or: There is no object of worship in truth except Allaah.*

**Then clarify that linguistically:**

- ✓ لا إله (Laa Ilaha) is a negation of worship for other than Allaah.
- ✓ إله الله (Illa-Allaah) This is an affirmation of worship for Allaah Alone, Who has no partners.

So, لا إله إلا الله *Laa Ilaha Illa-Allaah* comprises a negation and an affirmation. As it relates to *At-Tawheed*, it is a must that one has negation and affirmation. It is not sufficient to have affirmation alone nor to have negation alone. Rather, one must have negation along with affirmation. As the Most High has said:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ﴾

Whoever disbelieves in Taaghoot and believes in Allaah... <sup>102</sup>

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

Worship Allaah and join none with Him in worship. <sup>103</sup>

So, if you were to say: Allaah is an *Ilah* (deity); then this is not sufficient. *Al-Laat* is an *Ilah*; *Al-Uzzaa* is an *Ilah*; *Manaata* is an *Ilah*; all idols are referred to as *Ilahs*.

It is a must that you say: *Laa Ilaha Illa-Allaah*; you must bring together negation and affirmation so that *At-Tawheed* is actualized and *Shirk* is negated.

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<sup>102</sup> Al-Baqarah [2:256]

<sup>103</sup> An-Nisa [4:36]

و تَفْسِيرُهَا الَّذِي يُوضِّحُهَا قَوْلُهُ تَعَالَى: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأبيه  
 وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٣٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٣٧﴾ وَجَعَلَهَا كَلِمَةً  
 بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٣٨﴾﴾

Its explanation which will clarify it is His, the Most High, statement:

And (remember) when Ibraheem (Abraham) said to his father and his people: "Verily, I am innocent of what you worship; except Him (i.e., I worship none but Allaah Alone) Who did create me, and verily, He will guide me." And he made it [i.e., *Laa Ilaha Illa-Allaah* (none has the right to be worshipped but Allaah Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e., to repent to Allaah or receive admonition). (Az-

Zukhruf 43:28) [35]

## Explanation

[35] The best of that which explains the Qur'aan is the Qur'aan. So, Allaah explains *Laa Ilaha Illa-Allaah* within the Qur'aan; and that is within the statement of *Al-Khaleel*, upon him be peace, in that which Allaah mentioned regarding him:

﴿إِنِّي بَرَاءٌ﴾

“Verily I am innocent...” This is a negation; **Laa Ilaha.**

﴿إِلَّا الَّذِي فَطَرَنِي﴾

*except for He who has created me...*

**i.e., Illa-Allaah** (except Allaah). This is the affirmation. So, this verse is the explanation of *Laa Ilaha Illa-Allaah* completely.

وَقَوْلُهُ تَعَالَى: ﴿قُلْ يَتَاهِلَ الْكُتُبِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَّامٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِءَ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾

And the statement of the Most High:

Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allaah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allaah. Then, if they turn away, say:

"Bear witness that we are Muslims." (Aali Imran 3:64) [36]

## Explanation

[36] The statement of the Most High:

﴿قُلْ يَتَاهِلَ الْكُتُبِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَّامٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِءَ شَيْئًا﴾

Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allaah, and that we associate no partners with Him...

This verse from Soorah Aali 'Imraan was revealed regarding the Christian delegation of Najraan who had come to the Prophet ﷺ and debated with him and questioned him; and there had occurred between them and he a long discourse. They were Christian Arabs. At the end (of the discourse), the Prophet ﷺ sought *Al-Mubaahalah* (mutual cursing upon the one who is wrong) from them:

﴿ قُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ

﴿ ١١ ﴾ فَنَجْعَل لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿﴾

Say: (O Muhammad ﷺ) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allaah upon those who lie." <sup>104</sup>

When he sought *Al-Mubaalahah* from them, they became afraid and did not do the mutual curse with him ﷺ and they paid to him the *Jizyah* because they knew that they were upon falsehood and that he was the Messenger of Allaah ﷺ.

﴿ نَبْتَهْلُ ﴾ (To mutually invoke a curse) is: We will supplicate for the curse to be upon whoever amongst us is a liar; and they knew that they were the liars and had they invoked the curse along with him then fire would had descended upon them and burned them in their place. So, they said: "No. But we will pay the *Jizyah*; and we will not do the *Mubaahalah* with you." So, he accepted from them the *Jizyah* and he

<sup>104</sup> Aali Imran [3:61]

clarified to them that Allaah has commanded him with that which is within this verse.

This verse contains the meaning of *Laa Ilaha Illa-Allaah*. The statement: *أَلَّا نَعْبُدُ* "...that we worship none..." This is a **negation**. His statement: *إِلَّا اللَّهُ* "...except Allaah..." This is an **affirmation**. This is the justice for which the heavens and the earth were established. For the heavens and the earth were established upon *At-Tawheed* and justice.

We are not to associate anything as a partner along with Him; not *Al-Maseeh* ('Eesaa) who you claim that he is a Lord and whom you worship besides Allaah, nor other than the Maseeh, or Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, upon him be prayers and peace, nor any of the Prophets, or the righteous, or any of the *Awliyaa'*:

﴿أَلَّا نَعْبُدُ إِلَّا اللَّهَ وَلَا نُشْرِكُ بِهِ شَيْئًا﴾

"...that we worship none but Allaah, and that we associate no partners with Him..."

﴿وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ﴾

And that none of us shall take others as lords besides Allaah.

i.e., as you have taken your Rabbis and Monks as Lords besides Allaah.

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ﴾

They (Jews and Christians) took their rabbis and their monks to be their lords besides Allaah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allaah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilah (God - Allaah).<sup>105</sup>

Taking the Rabbis and the Monks besides Allaah was clarified by the Messenger of Allaah as them obeying them in making permissible that which Allaah had made impermissible and making impermissible that which Allaah had made permissible.<sup>106</sup>

This is the meaning of taking Lords besides Allaah. When they would make *Halaal* that which Allaah had made *Haraam* and make *Haraam*

<sup>105</sup> At-Tawbah [9:31]

<sup>106</sup> See the Hadeeth of ‘Adiyy ibn Haatim, may Allaah be pleased with him, which At-Tirmidhee reported (no. 3095). In it is the statement of Allaah’s Messenger ﷺ :

أَمَّا إِنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ، وَ لَكِنَّهُمْ كَانُوا إِذَا أَحَلُّوا لَهُمْ شَيْئًا اسْتَحَلُّوهُ، وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ.

“They did not used to worship them; however, when they made something permissible for them, they deemed it to be permissible; and when they prohibited something for them they deemed it to be impermissible.”

that which Allaah had made *Halaal* and they (the people of the Book) obeyed them in that, then they have taken them as Lords; because the One Who legislates, makes things permissible and impermissible is Allaah, the Glorified and High.

﴿فَإِنْ تَوَلَّوْا﴾

“...then, if they turn away...” and they do not accept the call to *At-Tawheed*.

﴿فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾

(then) say: “Bear witness that we are Muslims.”

Call them to witness that you are monotheists and they are disbelievers. Clarify to them the falsehood of that which they are upon.

So, within this verse is declaring oneself free of the religion of the polytheists and not being silent about that and open proclamation of the falsehood of Shirk and refutation of its people.

**In Summary:** *Laa Ilaha Illa-Allaah* has two pillars: Negation and Affirmation. So, if it is said to you: “What are the pillars of *Laa Ilaha Illa-Allaah*.” Then say: Negation and Affirmation.

Its conditions are seven; and you will not benefit except with these conditions. Some of them (the scholars) put them in poetic form with the statement:

عِلْمٌ يَقِينٌ إِخْلَاصٌ وَصِدْقٌ

## مَعَ مَحَبَّةٍ وَأَنْقِيَادٍ وَالْقَبُولِ لَهَا

Knowledge; certainty; purity; and your truthfulness;  
Along with love; submission; and acceptance of it;

**Al-'Ilm (Knowledge):** The opposite of it is ignorance. So, the one who says: *Laa Ilaha Illa-Allaah* with his tongue and is ignorant of its meaning, then *Laa Ilaha Illa-Allaah* will not benefit this person.

**Al-Yaqeen (Certainty):** There should be no doubt with him; because some people may know its meaning; however, they may doubt that. Thus, his knowledge is not correct. He must have certainty that none has the right to be worshipped except Allaah; that it is the truth.

**Al-Ikhlaas (Purity):** Its opposite is *Shirk*. Some people say: *Laa Ilaha Illa-Allaah* but do not abandon *Shirk*; such as occurs today with the grave worshippers. *Laa Ilaha Illa-Allaah* will not benefit these people because from its conditions is to abandon *Shirk*.

**As-Sidq (Truthfulness):** Its opposite is lying. This is because the hypocrites say: *Laa Ilaha Illa-Allaah*. However, they are liars within their hearts. They do not believe in its meaning. Allaah, the Exalted, has said:

﴿إِذَا جَاءَكَ الْمُتَنَفِقُونَ قَالُوا شَهِدْنَا إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ

الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً

When the hypocrites come to you (O Muhammad ﷺ), they say: “We bear witness that you are indeed the Messenger of Allaah.”

Allaah knows that you are indeed His Messenger and Allaah bears

witness that the hypocrites are liars indeed. They have made their oaths a screen (for their hypocrisy).<sup>107</sup>

**Al-Mahabbah (Love):** You are to be one who loves this statement and has allegiance for its people. As for the one who does not love it nor does he love its people then it will not benefit him.

**Al-Inqiyad (Submission):** This is the opposite of turning away and abandonment. It is to submit to that which it indicates from the worship of Allaah Alone, there being no partners for Him; and to comply with His commands. As long as you recognize and testify that none has the right to be worshipped except Allaah then you are required to submit to His rulings and His religion. As for you saying: Laa Ilaha Illa-Allaah and not submitting to the rulings of Allaah and His legislation, then Laa Ilaha Illa-Allaah will not benefit you.

**Al-Qabool (Acceptance):** Acceptance negates rejection; this is you not rejecting anything from the rights of Laa Ilaha Illa-Allaah and that which it indicates. Rather, you accept all of that which Laa Ilaha Illa-Allaah indicates; you accept it with a correct acceptance.

An eighth condition has been added:

وَزَيْدًا ثَامِنُهَا الْكُفْرُ بِمَا مَعَ إِلَهِهِ مِنَ الْأَشْيَاءِ قَدْ آلَهَا

*An eighth had been added: Kufr (disbelief);*

*In the things that have been deified along with Al-Ilah (Allaah);*

**Meaning:** Freedom from *Shirk*. So, one is not a monotheist until he frees himself from *Shirk*.

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<sup>107</sup> Al-Munafiqun [63:1-2]

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴾ (٢٦)

And (remember) when Ibraheem (Abraham) said to his father and his people: "Verily, I am innocent of what you worship."<sup>108</sup>

These are the conditions of *Laa Ilaha Illa-Allaah*; eight conditions.

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<sup>108</sup> Az-Zukhruf [43:26]

وَدَلِيلُ شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَوْلُهُ: ﴿لَقَدْ جَاءَكُمْ  
رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ  
رَءُوفٌ رَّحِيمٌ﴾ (128)

The proof for the testimony that Muhammad is the Messenger of Allaah is His statement:

Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allaah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he ﷺ is) full of pity, kind, and merciful. (At-Tawbah 9:128) [37]

## Explanation

[37] The first pillar from the pillars of Al-Islaam is made up of two things:

- ✓ **The First:** The testimony that none has the right to be worshipped except Allaah.

- ✓ **The Second:** The testimony that Muhammad is the Messenger of Allaah.

They are one pillar. The first part means: Purity in worship. The second part means: Following of the Messenger ﷺ.

The proof for the testimony that Muhammad is the Messenger of Allaah is His statement:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾<sup>109</sup>

Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you; for the believers (he ﷺ is) full of pity, kind, and merciful.<sup>109</sup>

The proofs that Muhammad is the Messenger of Allaah are many within the Book, the Sunnah, as well as the miracles and miraculous deeds which indicate his Messengership ﷺ.

From the Book there is this verse; the Most High says:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾<sup>109</sup>

<sup>109</sup> At-Tawbah [9:128]

Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you; for the believers (he ﷺ is) full of pity, kind, and merciful. <sup>110</sup>

This is a testimony from Allaah for the Messengership of this Messenger ﷺ, and a clarification of his attributes.

The statement of the Most High:

﴿لَقَدْ جَاءَكُمْ﴾

“Verily, there has come to you...”

This *Laam* (at the beginning of the verse) is the **Laam of oath**; within it is a latent oath. That which is latent from it is (the statement): “By Allaah, there has come to you...”

فَ This is a particle of *Tahqeeq* (actualization) and *Ta'keed* (emphasis) after *Ta'keed* (emphasis).

جَاءَكُمْ “...there has come to you...” i.e., O mankind. This is an address for all of mankind; because His Messengership was general for all of the two classes: Mankind and the *Jinn*.

رَسُولٌ “...a Messenger...” He is one to whom legislation has been revealed and he is commanded to propagate it; (thus) he is referred to as a Messenger because he was dispatched by Allaah, the Glorified and High.

<sup>110</sup> At-Tawbah [9:128]

مِّنْ أَنْفُسِكُمْ “...from amongst yourselves...” i.e., from your genus; a human being. He is not an angel from the angels. This is the *Sunnah* of Allaah, the Glorified and High; that He sends to human beings a Messenger from amongst themselves in order that he may clarify and in order that he may converse with them, and because they recognize him.

If He has sent to them an angel then they would not be able to converse with him because he is not from their genus. Also, they are not able to see the angel, because he is not from their genus. From the Mercy of Allaah is that He sent to the people a Messenger from their genus.

Rather, from the ‘Arabs; and from the most noble households of the ‘Arabs in terms of lineage; from *Banoo Haashim* who are the most noble of the lineages of the *Quraysh*; and the *Quraysh* are the most noble of linages of the ‘Arabs. So, he is the best of the best. They knew him and they knew his personality; they knew his lineage; they knew his tribe; they knew his land. If they had not known him then how could they believe him? If he had come with other than their language, then how would they understand his speech?

﴿عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾

“...It grieves him that you should receive any injury or difficulty...”

**His statement:** عَزِيزٌ meaning: It is difficult upon him.

**His statement:** مَا عَنِتُّمْ “...that you should receive any injury or difficulty...”

**Meaning:** That which is difficult upon you. The meaning of العنت is

hardship and difficulty. The Messenger ﷺ finds difficult that which is a difficulty upon his *Ummah*. He did not want for them any difficulty; he only wanted ease and easiness for them. Due to this, within his Legislation there has come tolerance; he ﷺ said:

بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ

“I have been sent with the tolerant Haneefiyah (Monotheism).”<sup>111</sup>

The Most High has said:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

And He has not laid upon you in religion any hardship.<sup>112</sup>

He said:

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ﴾

Allaah does not want to place you in difficulty.<sup>113</sup>

So, his *Sharee'ah* is easy and is compatible with the ability of the people and that which the responsible people can endure and it does not burden them with that which is beyond their scope.

<sup>111</sup> Ahmad reported it (36/623 and 22291) from the Hadeeth of Aboo Umaamah Al-Baahilee, may Allaah be pleased with him.

<sup>112</sup> Al-Hajj {22:78}

<sup>113</sup> Al-Ma'idah {5:6}

Due to this, the Prophet ﷺ would love ease for them; and he was never given the choice between two affairs except that he would choose the easiest of them as long as it did not entail sin. He would love to do an action, but he would leave it off out of kindness for his *Ummah*.

He would abandon an action which he would love to do from the righteous actions in order that it would not be a difficulty for his *Ummah*; he would become happy with that which made them happy and rejoice when they rejoiced. He whom this is his attribute then there is no doubt that he would not bring except good and mercy ﷺ.

حَرِيصٌ عَلَيْكُمْ "...he is anxious over you..." **Meaning:** For your guidance and your exiting from darkness into light. Due to this, he would bear hardships in calling the people, seeking their guidance and removing them from darkness into the light; to the point that Allaah said to him:

﴿لَعَلَّكَ بِنِعْمِ اللَّهِ تَكُونُ مِّنَ الْمُؤْمِنِينَ﴾

It may be that you (O Muhammad ﷺ) are going to kill yourself with grief, that they do not become believers [in your **Risalah (Messengership) and in your Message of Islamic Monotheism**].<sup>114</sup>

**Meaning:** Perhaps you will destroy yourself (over the fact that) they will not believe, due to sadness over them. So, do not grieve for them. This is from the completeness of his sincerity ﷺ.

<sup>114</sup> Ash-Shu'ara [26:3]

بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ “...for the believers (he ﷺ is) kind and merciful.” Ar-Ra'oof is from Ar-Ra'fah (kindness); it is kindness and gentleness. Raheem: He described him with mercy. So, he is not mean.

﴿فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِن لَّمْ يَكُن لَّهُم بَأْسٌ مِّمَّنْ لَدُنَّكَ لَمَفْضُوكَ﴾

And by the Mercy of Allaah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you. <sup>115</sup>

He ﷺ was humble and mild with the believers; lowering his wing to them and facing them with pleasantness, love, affection, and goodness. These are from his qualities. Allaah mentioned five qualities regarding this Messenger ﷺ :

1. He is from you
2. That which afflicts you is hard upon him
3. He is anxious over you
4. He is kind to the believers
5. He is merciful

These are five qualities from the qualities of this Prophet ﷺ . He specifically mentioned the believers as it relates to his kindness and mercy because he was stern against the polytheists and obstinately rebellious. He would become angry due to the Anger of Allaah, the Glorified and High. As He said:

<sup>115</sup> Aali Imran [3:159]

﴿يَتَأْتِيهَا النَّارُ جَهْدًا ۖ عَلَى الْكُفَّارِ وَالْمُنَافِقِينَ ۖ وَأَغْطَىٰ عَلَيْهِمْ ۖ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ

الْمَصِيرُ ﴿١﴾

O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them, their abode will be Hell, and worst indeed is that destination. <sup>116</sup>

The mercy and kindness was specifically for the believers. Likewise are the believers with one another:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ ۖ رَحِمَاءُ بَيْنَهُمْ ۗ

Muhammad (ﷺ) is the Messenger of Allaah, and those who are with him are severe against disbelievers, and merciful among themselves. <sup>117</sup>

These are his qualities ﷺ .

<sup>116</sup> At-Tahrim [66:9]

<sup>117</sup> Al-Fath [48:29]

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مَعْنَى شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ : طَاعَتُهُ فِيمَا أَمَرَ ، وَ  
تَصَدِيقُهُ فِيمَا أَخْبَرَ ، وَاجْتِنَابُ مَا عَنْهُ نَهَى وَ زَجَرَ ، وَ الْآ  
يُعْبَدَ اللَّهُ إِلَّا بِمَا شَرَعَ .

The meaning of the testimony that Muhammad is the Messenger of Allaah is:

- ❖ Obeying him in that which he has commanded
- ❖ Believing in everything that he has informed with
- ❖ Avoiding that which he has prohibited and disavowed
- ❖ Allaah is not to be worshipped except with that which he has legislated

[38]

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### Explanation

[38] The testimony that Muhammad is the Messenger of Allaah has a meaning and things which it necessitates; it is not merely a statement to be uttered.

Its meaning is that you acknowledge with your tongue and heart that Muhammad is Allaah's Messenger. You pronounce with your tongue and you believe that within your heart that he is Allaah's Messenger ﷺ .

As for uttering it with the tongue whilst rejecting it with the heart, then this is the way of the hypocrites; as Allaah has informed us about them with His statement:

﴿ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ

الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً ﴿٢﴾

When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allaah." Allaah knows that you are indeed His Messenger and Allaah bears witness that the hypocrites are liars indeed. They have made their oaths a screen (for their hypocrisy).<sup>118</sup>

"They have made their oaths..." means: Their testimonies were a covering with which they covered themselves; so they are hindered from the path of Allaah. This is a proof that articulation of it with the tongue is not sufficient.

Likewise, to believe within the heart while not pronouncing it, for the one who has the ability to pronounce it, is also not sufficient. For indeed the polytheists know that he is Allaah's Messenger. However, they obstinately reject. As the Most High has said:

﴿ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكَذِبُونَ وَلَكِنَّ الظَّالِمِينَ بَيَّاتٍ اللَّهُ

يَجْحَدُونَ ﴿٣٣﴾

<sup>118</sup> Al-Munafiqun [63:1-2]

We know indeed the grief which their words cause you (O Muhammad ﷺ): it is not you that they deny, but it is the Verses (the Qur'aan) of Allaah that the Zâlimûn (polytheists and wrongdoers) deny.<sup>119</sup>

So, within their hearts they recognize the Messengership and they know that he is Allaah's Messenger. However, they are prevented by arrogance and they are prevented by stubbornness from affirming the Messengership.

Likewise, Hasad (envy) prevented them just as it did the Jews and the polytheists Arabs. Aboo Jahl 'Amr ibn Hishaam recognized and said:

*"We and Banoo Haashim are equal in all matters; however, they said: 'From us is Allaah's Messenger and Allaah's Messenger is not from you.' From where would we bring a Messenger? For this reason I rejected his Messengership, out of envy for Banoo Haashim."*<sup>120</sup>

Aboo Taalib said, in his poem:

وَلَقَدْ عَلِمْتِ بِأَنَّ دِينَ مُحَمَّدٍ مِنْ خَيْرِ أَدْيَانِ الْبَرِيَّةِ دِينًا  
لَوْ لَا الْمَلَامَةُ أَوْ حَذَارِ مَسْبِيَّةٍ لَوَجَدْتِنِي سَمْحًا بِذَلِكَ مُبِينًا

*Indeed I know that the religion of Muhammad is from the best religions of the creation;*

*Were it not for fear of harm or apprehension of abuse;*

<sup>119</sup> Al-An'am [6:33]

<sup>120</sup> See: As-Seerah An-Nabawiyah by Ibn Haashim 1/251; The Story of the Quraysh listening to the Recitation of the Prophet ﷺ

*You would have found me accepting that completely*

He recognized within his heart the Messengership of Muhammad. However, the *Jaahiliyah* concern for his people prevented him, so he did not disbelieve the religion of ‘Abdul-Mutallib which was the worship of idols. So, they recognized his Prophethood with their hearts. Hence, recognition with the heart that he is the Messenger of Allaah is not sufficient. Rather, one must pronounce it with his tongue.

Moreover, it is not sufficient to pronounce it with the tongue and acknowledge it within the heart. Rather, it is a must that one have a third matter; and it is following (the Messenger). Allaah, the Exalted, says:

﴿فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ

﴿ ١٥٧ ﴾ الْمُفْلِحُونَ

So, those who believe in him (Muhammad ﷺ), honor him, help him, and follow the light (the Qur’aan) which has been sent down with him; it is they who will be successful. <sup>121</sup>

This is even though the likes of Aboo Taalib aided him and protected him, and knew that he was the Messenger of Allaah; however he did not follow him. Therefore, he is not a Muslim until he follows him. Due to this, the Shaykh said:

“The meaning of the testimony that Muhammad is the Messenger of Allaah is:

<sup>121</sup> Al-A’raaf [7:157]

- ❖ Obeying him in that which he has commanded
- ❖ Believing in everything that he has informed with
- ❖ Avoiding that which he has prohibited and disavowed
- ❖ Allaah is not to be worshipped except with that which he has legislated.”

It is a must that one recognizes his Messengership outwardly and inwardly and in terms of belief and it is a must that one follows him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and that is summarized within these four statements which the Shaykh has mentioned.

**The First:** Obeying him in that which he has commanded. Allaah, the Majestic and High, says:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

He who obeys the Messenger (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), has indeed obeyed Allaah. <sup>122</sup>

He says:

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ﴾

We sent no Messenger, but to be obeyed by Allaah’s Leave. <sup>123</sup>

<sup>122</sup> An-Nisa [4:80]

<sup>123</sup> An-Nisa [4:64]

So, He has connected obedience to the Messenger to obedience to Him, Glorified and Exalted be He; and He has connected disobedience to the Messenger to disobedience to Him:

﴿ وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ، فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴾ (٢٣)

And whosoever disobeys Allaah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever. <sup>124</sup>

He said:

﴿ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ﴾

If you obey him, you shall be on the right guidance. <sup>125</sup>

He said:

﴿ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴾ (٥٦)

And obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allaah). <sup>126</sup>

So, it is a must that one obey him ﷺ. Therefore, the one who testifies that Muhammad is the Messenger of Allaah is required to obey him in that which he has commanded, due to the statement of the Most High:

<sup>124</sup> Al-Jinn [72:23]

<sup>125</sup> An-Nur [24:54]

<sup>126</sup> An-Nur [24:56]

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it).<sup>127</sup>

And His statement:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

And let those who oppose his (Muhammad ﷺ) commandment (i.e., his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.<sup>128</sup>

“...his commandment...” refers to the command of the Messenger. So, it is a must that one obeys the Messenger ﷺ.

**The Second:** Believing in everything that he has informed with. This is because the Messenger ﷺ has informed about many affairs of the unseen. He has informed about Allaah, about the angels, and about affairs of the unseen. He has informed about affairs of the future from the establishment of the Hour, the signs of the Hour, Paradise, and the Fire, and he informed about past affairs; about the previous nations. So, it is a must that one believes in this and not deny it. The Most High has said:

<sup>127</sup> Al-Hashr [59:7]

<sup>128</sup> An-Nur [24:63]

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ ﴾

Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.<sup>129</sup>

The Messenger ﷺ does not speak with this information or these commands and prohibitions nor does he speak with anything from his own self ﷺ; he only speaks by way of the revelation from Allaah, the Mighty and Majestic; So, his information is true. He who does not believe him in that which he has informed with, then he is not a believer nor is he truthful in his testimony that he is the Messenger of Allaah. How can he testify that he is the Messenger of Allaah yet deny that which he has informed with? How can he testify that he is the Messenger of Allaah yet he does not obey him in that which he has commanded?!

**The Third:** Avoiding that which he has prohibited and disavowed. Avoiding that which the Messenger ﷺ has prohibited you from. He has prohibited you from many statements, actions, and qualities. However, he has not prohibited except that which contains harm and evil. He does not command except that which contains good and righteousness. So, when the servant does not avoid that which Allaah's Messenger ﷺ has prohibited then he is not one who testifies to his Messengership. Rather, he is one who contradicts it. How can he testify that he is Allaah's Messenger yet he does not avoid that which the Messenger ﷺ has prohibited? Allaah, the Exalted, says:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۖ ﴾

<sup>129</sup> An-Najm [53:3-4]

And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it).<sup>130</sup>

The Prophet ﷺ said:

فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ

“That which I have forbidden you from, stay away from it. That which I have commanded you, do as much as you are able.”<sup>131</sup>

So, avoiding that which he has prohibited is a must.

The Fourth: That Allaah is not to be worshipped except with that which he has legislated. You are restricted in worship to that which Allaah has legislated for his Messenger ﷺ. So, you are not to perform an act of worship which the Messenger ﷺ did not legislate. Even though your intention may be good and even though you want the reward, this action is invalid. Because the Messenger ﷺ did not do it. Intention (alone) is not sufficient. Rather, it is a must that one follows the Messenger.

Worship is *Tawqeefiyah*<sup>132</sup> and it is not permissible to do an act of worship which Allaah’s Messenger did not legislate. Allaah’s Messenger said:

<sup>130</sup> Al-Hashr [59:7]

<sup>131</sup> Al-Bukhaaree reported it (no. 7288) as did Muslim (no. 1337) from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

He who does an action which is not from this affair of ours then it is rejected.<sup>133</sup>

And he said:

فَعَلَيْكُمْ بِسُنَّتِي وَ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ  
بَعْدِي ، تَمَسَّكُوا بِهَا وَ عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ ، وَ إِيَّاكُمْ وَ  
مُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ ، وَ كُلُّ بَدْعَةٍ ضَلَالَةٌ .

**Cling to my Sunnah and the Sunnah of the Righty-guided and  
guiding Khulafaa' after me; and beware of newly invented matters.**

**For every newly invented matter is an innovation, and every  
innovation is misguidance.<sup>134</sup>**

Performing an act of worship which the Messenger of Allaah did not legislate is considered rejected and prohibited innovation, even if so and so spoke with it or whoever from the people performed it, as long as it is not from that with which the Messenger ﷺ came, then it

<sup>132</sup> **Translator's note:** i.e., only derived by way of revelation; not by intellectual free-thinking.

<sup>133</sup> Its referencing has preceded.

<sup>134</sup> Aboo Daawud reported it (no. 4607) At-Tirmidhee (no. 2676) Ibn Maajah (nos. 42 and 43) and Ahmad 28/373 (no. 17144) from the Hadeeth of Al-'Irbaadh ibn Saariyah, may Allaah be pleased with him.

is innovation and misguidance. So, Allaah is not to be worshipped except with that which He has legislated upon the tongue of his Messenger.

The newly invented matters and superstitions are all falsehood; and the deficiency and misguidance are upon the one who brought it, even if he intended good by it and wanted the reward. For the due consideration is not given to the objective; due consideration is given to following (*Al-Ittibaa'*) obedience (*At-Taa'ah*) and submission (*Al-Inqiyaad*). If we were free to do that which we wished and to choose for ourselves what we willed from worship then we would have no need for the sending of the Messenger ﷺ.

However, from the Mercy of Allaah to us is that He did not entrust us to our intellects nor did he entrust us to so and so or such and such from the people; because these affairs are relegated to the legislation of Allaah and His Messenger. Nothing from that will bring benefit except that which is in conformity to that which Allaah and His Messenger have legislated. In this is staying away from all acts of innovation. He who innovates anything into the religion which the Messenger ﷺ has come with then he has not testified that he is the Messenger of Allaah; he has not testified with a truthful testimony. This is because the one who testifies that he is Allaah's Messenger with a truthful testimony is bound by that which he has legislated and he may not introduce anything from himself nor may he follow anything newly invented from those who preceded him.

This is the meaning of the testimony that Muhammad is the Messenger of Allaah. It is not merely words to be uttered with the tongue without adherence to it and without actions and without being restricted to that with which this Messenger ﷺ has come.

وَدَلِيلُ الصَّلَاةِ وَالزَّكَاةِ وَتَفْسِيرِ التَّوْحِيدِ قَوْلُهُ تَعَالَى :  
﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ

دِينُ الْقِيَمَةِ ﴿

The evidence for Salah, Zakat, and the explanation of At-Tawheed is the statement of the Most High:

And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him), and establish As-Salah (Iqaamah-as-Salah) and give Zakat: and that is the right religion. (Al-Baiyinah 98:5)[39]

## Explanation

[39] *Salat* (prayer) is the second pillar from the pillars of *Al-Islam* and *Zakat* is the third, and it is the close companion of the prayer within the Book of Allaah. *As-Salah* is a bodily action whereas the *Zakat* is a monetary action. Aboo Bakr As-Siddeeq, may Allaah be pleased with him, said: “By Allaah! I will fight them if they differentiate between the *Salat* and the *Zakat*.”<sup>135</sup> (He said this) when a people withheld the payment of the *Zakat* after the death of the Messenger ﷺ; Aboo Bakr, may Allaah be pleased with him, fought against them and said: “By Allaah! I will fight them if they differentiate between the *Salat* and the *Zakat*. By

<sup>135</sup> Al-Bukhaaree reported it (no. 1400) and Muslim (no. 20)

Allaah! If they withhold from me a rope (and in one narration: ...a she-goat) which they used to pay to Allaah's Messenger then I will fight them for it."

*Zakat* is an obligatory right as it relates to money and it is a pillar from the pillars of *Al-Islaam* and the close companion of the prayer within the Book of Allaah, the Mighty and Majestic, in many verses. From them is this verse:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حَقَّاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ﴾

And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him), and establish *As-Salah* (*Iqaamah-as-Salah*) and give

*Zakat*.<sup>136</sup>

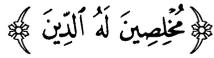
The evidence for *At-Tawheed* is at its beginning, wherein is His statement:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

And they were commanded not, but that they should worship Allaah, and worship none but Him Alone.

This is the explanation of *At-Tawheed*; and it is the worship of Allaah along with *Ikhlāas* (purity) for Him and leaving off worship of anything besides Him. So, the religion, and *At-Tawheed*, and *Al-'Ibaadah* bear the same meaning.

<sup>136</sup> *Al-Baiyinah* [98:5]



### ...and worship none but Him Alone...

**This means:** Worship. This is the explanation of *At-Tawheed*. It is not as the scholars of theological rhetoric say; it is an affirmation that Allaah is the Creator, the Provider, the Giver of Life, and the Causer of Death. This is *Tawheed Ar-Ruboobiyah* (Oneness of Lordship). What is required is *Tawheed Al-Uloohiyah* (Oneness of Worship) to which the Messengers called. One does not become a Muslim except if he enacts it.

As for the one who enacts *Tawheed Ar-Ruboobiyah* only, then this person is not a Muslim, based upon the fact that the polytheists believe, state, and acknowledge it, whilst that did not enter them into *Al-Islam* and fighting them was not prohibited, and this *Tawheed* of theirs did not prohibit their wealth. This is because they were not monotheists due to that which they associated with Allaah, the Mighty and Majestic, in worship.

This is the explanation of *At-Tawheed* from the Book of Allaah and not from the book of so and so and such and such. The book: *Al-Jawharah*<sup>137</sup> or the book *Al-Mawaaqif*<sup>138</sup> or the books of the scholars of theological rhetoric; the explanation of *At-Tawheed* is not to be taken from these books. It is only to be taken from the Book of Allaah and

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<sup>137</sup> i.e., The book *Jawharah At-Tawheed* is a book wherein it affirms the methodology of the Ash'arees and it contains many oppositions to the way of Ahlus-Sunnah wal-Jamaa'ah

<sup>138</sup> The book: *Al-Mawaaqif Fee 'Ilm Al-Kalaam* by Al-Ejee

from the *Sunnah* of Allaah’s Messenger ﷺ and from the books of *Ahlu-Sunnah wal-Jamaa’ah* who cling to the Book of Allaah and the *Sunnah* of the Messenger of Allaah ﷺ.

The evidence for the prayer is in the statement of the Most High:

﴿وَيُقِيمُوا الصَّلَاةَ﴾

“...and establish As-Salah (Iqaamah-as-Salah)...”

The meaning is that one performs it as Allaah has commanded, with its conditions, pillars, and requirements. As for the mere outward image of the prayer, then it is not sufficient. Due to this, He did not say: “...and they pray...” Rather, He said: “...and establish As-Salah (Iqaamah-as-Salah)...” And the prayer is not established except when one does it as Allaah has commanded.

As for those who merely prays, in a manner and whatever time he chooses, or without *Tahaarah* (purity) and without being at ease nor does he perform the requirements of the prayer, then this person has not prayed. Due to this, the Prophet ﷺ said to the man who prayed badly who was not at ease in his prayer:

إِرْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ.

“Go back and pray; for you have not prayed.”<sup>139</sup>

<sup>139</sup> Al-Bukhaaree reported it (no. 757) and Muslim (no. 397) from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

The intent is not the outward image of the prayer; from bowing, prostration, and sitting only. This is not the intent. Rather, the intent is that one performs it as Allaah has legislated fulfilling all if its legislated requirements.

Then he mentioned the evidence for *Zakat* in His statement: "...and give *Zakat*..." **Meaning:** to pay the *Zakat* to those whom it is due; those who Allaah, the Exalted, mentioned in His statement:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمَلِينَ عَلَيْهَا وَالْمَوْلَةَ فَلُوهُمْ وَفِي

الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ

حَكِيمٌ ﴿٦٠﴾

As-Sadaqaat (here it means *Zakat*) are only for the Fuqaraa' (poor), and Al-Masaakin (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islaam); and to free the captives; and for those in debt; and for Allaah's Cause (i.e., for Mujaahidûn - those fighting in the holy wars), and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allaah. And Allaah is All-Knower, All-Wise.<sup>140</sup>

He mentioned eight classes; and He restricted them with the word: *فِي* (only). So, it is not to be given to other than these eight categories. He who gives it to other than its eight categories then he has not paid *Zakat*, even if he spent wealth in excess of millions and billions (of dollars) and he calls it *Zakat*; it is not *Zakat* until it is placed in its

<sup>140</sup> At-Tawbah [9:60]

places to which Allaah has restricted it. This is the meaning of paying *Zakat*.

Also, it must be done in its (proper) time; *i.e.*, one pays it in its obligatory time and he is not to be slow, or delay, or be lazy in its distribution. (He does so) out of the goodness of his soul. Meaning does not consider it to be a fine or loss. He is to consider it enrichment for himself.

These three affairs are the correct religion. Religion means: System. "Correct" is a description for that which has been described and omitted; the latent phrase is: the correct system. **Meaning:** (That which is) upright.

This is the evidence for *Salah*, *Zakat*, and the explanation of *At-Tawheed*.

وَدَلِيلُ الصَّيَامِ: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى

الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

The evidence for fasting is:

O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn. (Al-Baqarah 2:183) [40]

### Explanation

[40] Fasting is not obligatory except upon the Muslim. As for the disbelievers, if they were to perform it then it is not correct until they testify that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah; as long as they are upon disbelief then acts of worship will not benefit them; not fasting nor other than the fast. Due to this, He addressed the believers specifically, because they are the ones who respond and they are the ones whose fasting is correct and the fast is accepted from them.

﴿كُتِبَ عَلَيْكُمُ الصِّيَامُ﴾

Observing As-Sawm (the fasting) is prescribed for you...

**The meaning of:** "...prescribed..." is made obligatory. This is similar to the statement of the Most High:

﴿ كُتِبَ عَلَيْكُمُ الْقِتَالُ ﴾

Fighting is prescribed for you. <sup>141</sup>

**Meaning:** Fighting has been made obligatory upon you. So, the meaning of: الكُتِبَ (prescription) within the Book of Allaah is obligation.

﴿ كَمَا كُنِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ ﴾

...as it was prescribed for those before you...

**Meaning:** Just as it was made obligatory upon the previous nations before you. This proves that fasting was well-known with the previous nations and within the previous legislations; and the legislation of Muhammad ﷺ was not singled out with it.

The soul may deem the fast to be burdensome due to that which it contains from taming its desires and withholding it from lusts. Allaah, the Majestic and High, clarified that it is his *Sunnah* regarding His creation and that it was upon all of the nations. Even in the Days of Ignorance, fasting was well-known; they would fast on the day of 'Aashooraa'.

﴿ لَعَلَّكُمْ تَتَّقُونَ ﴾

(Concerning his statement): "...that you may become Al-Muttaqûn."

<sup>141</sup> Al-Baqarah [2:216]

This is a clarification of the wisdom behind fasting; so that perhaps you will become pious. This is a clarification of the wisdom behind the legislation of the fast, and it is that it be a means for (attaining) *At-Taqwaa*. This is because when fasting, the individual abandons that which he is accustomed to and his desires and that which he longs for, seeking nearness to Allaah; so he acquires *At-Taqwaa*. He also breaks the desires of the soul and its urges; because *Shaytaan* runs through the children of Adam like blood; so with succumbing to desires *Shaytaan* gains mastery and with abandoning desires the blood flow weakens and *Shaytaan* is repelled from the Muslim. So, in fasting is the attainment of *At-Taqwaa*, which is a culmination of all good.

This is the benefit of fasting; that it brings about *At-Taqwaa*; having *Taqwaa* of Allaah and avoiding the prohibited and the forbidden desires. This is because if the person abandons permissible things out of obedience to Allaah then, even more so, he is to abandon the forbidden matters. Fasting compels him to abandon the prohibited and compels him to control his soul which inclines towards evil and it repels *Shaytaan* from him and softens his heart for obedience.

Due to this, you find that the fasting person is closer to good than the one who is not fasting. You find him to be diligent upon reciting the Qur'aan and upon prayer. He goes to the *Masjid* early. The fast softens him for obedience and refines him.

The point of reference from the verse is His statement:

﴿كُتِبَ عَلَيْكُمُ الصِّيَامُ﴾

Observing As-Sawm (the fasting) is prescribed for you

This is evidence for the obligation of fasting; and He explained it with his statement:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ ﴾

The month of Ramadan in which was revealed the Qur'aan... <sup>142</sup>

So, His statement: "...fasting has been prescribed for you..." has been explained by His statement:

﴿ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ﴾

So, whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home), he must observe Sawm (fasts) that month. <sup>143</sup>

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<sup>142</sup>Al-Baqarah [2:185]

<sup>143</sup> Al-Baqarah [2:185]

وَدَلِيلُ الْحَجِّ : ﴿وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ

فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٧﴾

The evidence for Hajj is:

And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allaah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e., denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allaah], then Allaah stands not in need of any of the 'Alamîn (mankind and Jinn). (Aali Imran 3:97)

[41]

### Explanation

[41] The Jews claimed that they were Muslims and that they were upon the religion of Ibraheem, so Allaah tested them within this verse:

﴿وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

﴿١٧﴾

And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allaah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e., denies Hajj (pilgrimage to Makkah), then he is a disbeliever of

Allaah], then Allaah stands not in need of any of the 'Alamîn  
(mankind and Jinn).<sup>144</sup>

So, if you are Muslim then perform *Hajj*; because Allaah made *Hajj* to the House obligatory upon the Muslims. So, if you do not perform *Hajj* and you refuse to perform *Hajj* then this is proof that you are not Muslims and that you are not upon the religion of Ibraheem.

﴿ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴾

And whoever disbelieves [i.e., denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allaah], then Allaah stands not in need of any of the 'Alamîn (mankind and Jinn).

(His statement): **وَاللَّهُ** Means: This is obligatory and a right that is due to Allaah upon the people.

**The linguistic meaning of *Hajj* is:** Objective.

**Legislatively,** *Al-Hajj* is setting one's objective on the Noble *Ka'bah* and the sacred sites in a specified time for performing specified acts of worship; and they are the rites of *Hajj*.

**حَجُّ الْبَيْتِ** i.e., Pilgrimage to the House; **meaning** the *Ka'bah* and that which is around it from sacred sites which are subsidiary to it.

**مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا** i.e., for he who has the ability to do so. This is clarification of the condition which makes it obligatory; and it is that one has the physical ability and the monetary ability. Physical ability is

<sup>144</sup> Aali Imran [3:97]

that one is able to walk, ride, and travel from his land to *Makkah* in any place on earth. This is physical (ability). Exempt from it is the one who has chronic disability; such as the chronically ill and the decrepitly old; for this one does not have the physical ability. So, if he has the monetary ability, then he may entrust someone to perform Hajj for him.

As for the monetary ability paying for the ride that will take him, by mount or by car or by plane or by train, in accordance with every time; and one has the wealth with which he can pay for his ride which will enable him to perform *Hajj*. Also, his provisions; he should have provisions and enough to spend on the travel, round trip. And for those who are his dependents, they should have enough to suffice them until he returns to them.

So, the meaning of provisions is that one has that which will suffice him in his journey and suffice those who are his dependents, from his children, his parents, and his wife; all those who he is required to spend upon, he is to leave them behind that which will suffice them until he returns to them, after the settlement of debts if he has any debts. This wealth is to be surplus wealth after the settlement of debts. So, when this is fulfilled then this is the (correct) way.

### الزَّادُ وَ الرَّاحِلَةَ

“Provisions and a mount.”<sup>145</sup>

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<sup>145</sup> At-Tirmidhee reported it (no. 813) and Ibn Maajah (2896) from the Hadeeth of Ibn ‘Umar, may Allaah be pleased with him; and Ibn Maajah reported it (no. 2897) from the Hadeeth of Ibn ‘Abbaas, may Allaah be pleased with him.

As has come within the Hadeeth of Ibn ‘Abbaas, may Allaah be pleased with him.

He who is not able, i.e., he does not have provisions, nor a mount, then *Hajj* is not obligatory upon him, because he is not able. For the condition for the *Hajj* being obligatory is ability.

Since the *Hajj* is come to from far distances; from every province and from every direction, and it requires subsistence, and contains difficulty and hardship, and there may occur therein dangers, then from the mercy of Allaah He made it (obligatory) only once in a lifetime. That which is done more than that is superogatory. This is from the Mercy of Allaah that He did not make it obligatory upon the Muslim every year. As the Prophet ﷺ said:

إِنَّ اللَّهَ قَدْ فَرَضَ عَلَيْكُمُ الْحَجَّ فَحَجُّوا

“Indeed Allaah has made Hajj obligatory upon you; So, perform Hajj.”

Al-Aqra’ ibn Haabis, may Allaah be pleased with him, said: “Every year, O Messenger of Allaah?” So, the Messenger remained silent. Then he repeated the question, and the Prophet remained silent. The he repeated the question so the Prophet ﷺ said:

لَوْ قُلْتُ نَعَمْ لَوَجِبَتْ ، وَ لَمَّا اسْتَطَعْتُمْ ، الْحَجُّ مَرَّةً وَاحِدَةً  
فَمَا زَادَ فَهُوَ تَطَوُّعٌ .

**“If I had said yes, then it would have been made obligatory and you would not be able to do so. The Hajj is to be performed once; and what is in addition to that is optional.”** <sup>146</sup>

This is from the mercy of Allaah.

Regarding the statement of the Glorified:

﴿ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴾ <sup>147</sup>

**And whoever disbelieves then Allaah stands not in need of any of the 'Alamīn (mankind and Jinn).** <sup>147</sup>

In this is evidence that he who withholds from *Hajj* while he is able to perform it, and he does not do it, then he is a disbeliever; because Allaah says: “...And whoever disbelieves...” i.e., whoever refuses to perform *Hajj* while he is able to perform *Hajj*; then this person is a disbeliever. Perhaps it could be minor disbelief. He who obstinately rejects its obligation then this is major disbelief by consensus of the Muslims.

As for the one who acknowledges its obligation and he abandons it out of laziness, then this is minor disbelief. However, if he dies and he has wealth then *Hajj* is to be performed for him from his wealth, because this is a debt which he owes to Allaah, the Mighty and Majestic.

<sup>146</sup> Imaam Ahmad reported it in Al-Musnad 4/151 (no. 2304) and Aboo Daawud (no. 1721 and An-Nasaa’ee 5/111 from the Hadeeth of Ibn ‘Abbaas, may Allaah be pleased with him.

<sup>147</sup> Aali Imran [3:97]

This verse contains the obligation of *Hajj*, and it is a pillar from the pillars of *Al-Islaam*. The Messenger ﷺ clarified that it is a pillar from the pillars of *Al-Islaam* within the Hadeeth of Jibreel and in the Hadeeth of Ibn ‘Umar.

*Hajj* was made obligatory within the ninth year, based upon one statement. The Prophet ﷺ did not perform *Hajj* in this year. He performed *Hajj* the next year, which was the tenth year. Why is this? Because he had sent ‘Alee to announce amongst the people during the season:

أَلَا يَحُجُّ بَعْدَ هَذَا الْعَامِ مُشْرِكٌ، وَ لَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ

“After this year, no pagan may perform *Hajj* nor may any naked person make *Tawaaf*.”<sup>148</sup>

So, when the pagans and the naked were prevented from performing *Hajj* in the tenth year, the Prophet ﷺ performed the Farewell *Hajj*.



<sup>148</sup> Al-Bukhaaree reported it (no. 369) and Muslim (no. 1347) from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

## THE SECOND LEVEL: AL-EEMAAN

تَعْرِيفُ الْإِيمَانِ :

الْمَرْتَبَةُ الثَّانِيَةُ: الْإِيمَانُ : وَهُوَ بَضْعٌ وَ سَبْعُونَ شُبْعَةً ،  
فَأَعْلَاهَا : قَوْلُ لَا إِلَهَ إِلَّا اللهُ ، وَأَدْنَاهَا : إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ ،  
وَ الْحَيَاءُ شُبْعَةٌ مِنَ الْإِيمَانِ .

*The Definition of Al-Eemaan:*

*The Second Level: Al-Eemaan. It is seventy some odd branches. The Highest of them is the statement: Laa Ilaha Illa-Allaah (none has the right to be worshipped except Allaah); the lowest of them is to remove something harmful from the path; and Al-Hayaa' (modesty) is a branch of Al-Eemaan.[42]*

### Explanation

[42] *Al-Eemaan* is more general than *Al-Islaam*; for every *Mu'min* (one who has *Al-Eemaan*) is a Muslim, but not every Muslim is a *Mu'min*. So, *Al-Eemaan* is more general as it relates to itself and more specific as it relates to its people.

*Al-Eemaan* linguistically means: *At-Tasdeeq* (affirmation). The Most High said, upon the tongue of the brothers of Yoosuf:

﴿وَمَا أَنْتَ بِمُؤْمِنٍ﴾

But you will never believe us... <sup>149</sup>

**Meaning:** You will not confirm what we say.

As for *Al-Eemaan* in the legislation, it is that which *Ahlu-Sunnah wal-Jamaa'ah* have explained: statement of the tongue, belief in the heart, and action with the limbs; it increases with obedience and decreases with disobedience. It is with this explanation that it is a legislative reality. This is because there are three realities: the linguistic reality; the legislative reality; and the customary reality.

So, the explanation of *Al-Eemaan* with this explanation is a legislative reality. So, *Al-Eemaan* has been transitioned from the linguistic meaning to the legislative meaning.

So *Al-Eemaan* is: statement with the tongue—it is a must that one articulate and acknowledge it with his tongue; belief within the heart—it is a must that he be one who believes within his heart in that which he utters upon his tongue. Otherwise, it is like the *Eemaan* of the hypocrites who:

﴿يَقُولُونَ بِاللِّسَانِ هُم بِمَا لَيْسَ فِي قُلُوبِهِمْ﴾

They say with their tongues what is not in their hearts. <sup>150</sup>

<sup>149</sup> Yusuf [12:17]

<sup>150</sup> Al-Fath [48:11]

Statement with the tongue and belief in the heart (alone) are not sufficient. Rather, action with the limbs is a must as well. It is a must that one performs the obligations and avoids the prohibitions. So, he is to do acts of obedience and avoid that which is forbidden. All of this is from *Al-Eemaan*, and with this definition it is inclusive of the entire religion.

However, these acts of obedience and legislations from them are that which is a part of the reality of *Al-Eemaan* and from it is that which is a completer of *Al-Eemaan*.

*Eemaan* has pillars and has branches. The Prophet ﷺ clarified them within two Hadeeths. He clarified the pillars of *Al-Eemaan* in the Hadeeth of Jibreel and he clarified the branches of *Eemaan* in the Hadeeth:

الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً

“*Al-Eemaan* is seventy some odd branches.”

This shall come, insha-Allaah. *Al-Eemaan* and *Al-Islaam*, when they are mentioned together, then each one takes on its own meaning. If only one of them is mentioned then the other enters into it. If they are mentioned together then *Al-Islaam* is explained as being the apparent actions; and they are the five pillars of *Al-Islaam*. *Al-Eemaan* is explained as being the inward actions and they are the six pillars; and their place is the heart. It is a must that the Muslim brings the two of them together. He must be a Muslim and a believer; establishing the pillars of *Al-Islaam* and establishing the pillars of *Al-Eemaan*; he must bring them together. He ﷺ said:

الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً

“Al-Eemaan is seventy some odd branches.”

Or he said:

الْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً

“Al-Eemaan is sixty some odd branches.”

These are two narrations.

**His statement:** شعبة (branches); a branch is a piece of a thing. **Meaning:**

The pillars are seventy some odd pieces or parts.

**His statement:** “...the highest of them...” **Means:** The highest of these branches is the statement *Laa Ilaha Illa-Allaah*. For it is the head of *Al-Islaam* and the head of *Al-Eemaan* and it is the first pillar; it is the entering point of the religion.

**His statement:** “...the lowest of them...” **means:** The last and the least.

**His statement:** “...to remove something harmful from the path...” **means:** to remove that which is harmful from the path which people traverse upon. Harm is everything that harms the people; from a thorn, a stone, or garbage, or waste; everything which harms the people in their path. It is impermissible to place harmful things in the path because the path is for the pedestrians.

Harmful things hinder the pedestrians or expose them to danger. Such as one parking his car in the pathway; this is harm. Pouring water from

one's house into the street; this is from harm. Placing trash in the pathway is from harm. It is the same whether the pathway is in the city or in the valley. Placing stones or placing wood or placing steel in the pathways of the people and (leaving) drill rigs in the pathways of the people, all this is from harm.

So, if the Muslim comes and removes this harmful thing and relives the pathway of it, then this is a proof of his *Eemaan*. Placing harmful things within the pathway is from the branches of *Kufr* and removing harmful things from the path is a branch of *Al-Eemaan*.

**His statement:** "...and *Al-Hayaa'* (modesty, shame) is a branch of *Al-Eemaan*." *Al-Hayaa'* is a characteristic which Allaah places within the individual that compels him to do that which will beautify and embellish him, and prevents him from that which will sully and disfigure him.

*Al-Hayaa* is that which will compel its companion upon good and keep him away from evil; this is praiseworthy.

As for the *Hayaa* which prevents its companion from doing good, seeking knowledge, and asking about that which is confusing to him, this is blameworthy, because it is timidity.

The branches of *Al-Eemaan* are many, as you know; seventy some odd branches. Al-Imaam Al-Bayhaqee wrote a large book wherein he clarified the branches of *Al-Eemaan*; and it has a summarized version that has been printed.

From the proofs of the scholars that *Al-Eemaan* is statement with the tongue, belief within the heart, and action of the limbs, is his ﷺ statement:

أَعْلَاهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ

“The highest of them is the statement: *Laa Ilaha Illa-Allaah...*”

This indicates the statement.

وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ

“The lowest of them is to remove something harmful from the path...”

This is an action. It indicates that actions are from *Al-Eemaan*.

وَالْحَيَاءُ شُبْعَةٌ مِنَ الْإِيمَانِ

“And *Al-Hayaa*’ is a branch of *Al-Eemaan*.”

This is within the heart; *Al-Hayaa*’ is only within the heart. This is evidence that *Al-Eemaan* is statement with the tongue, belief within the heart, and action with the limbs.



## THE PILLARS OF AL-EEMAAN

قَالَ: وَأَرْكَانُهُ سِتَّةٌ: أَنْ تُؤْمِنَ بِاللَّهِ، وَ مَلَائِكَتِهِ، وَ كُتُبِهِ، وَ  
رُسُلِهِ، وَ الْيَوْمِ الْآخِرِ، وَ تُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَ شَرِّهِ.

*Its pillars are six: that you believe in Allaah, his angels, his books, his Messengers, the last day, and that you believe in the Qadar its good and its evil. [43]*

### Explanation

[43] *Eemaan* is made up of pillars and branches. So, what is the difference between the two? The difference is that the pillars are a must. So, if one of them ceases, then *Eemaan* ceases. Because a thing is not able to stand except upon its pillars. So, if a pillar from amongst the pillars of the thing is lost then it is not actualized.

As for the branches, then they are completing elements. *Eemaan* is not erased by the erasing of any of them. However, they are completing elements, either by way of obligation or by way of recommendation. So, the obligations for the completion of *Al-Eemaan* are recommended.

If the Muslim leaves any of the obligations or he commits something which is prohibited then his *Eemaan* is not erased in totality according to *AhluS-Sunnah wal-Jamaa'ah*. However its obligatory completion has been erased.

Therefore, he is deficient in *Al-Eemaan* or he is a *Faasiq*. Such as if he were to drink intoxicants, steal, fornicate or do any of the major sins; this is an individual who has done something which is prohibited and a major sin from amongst the major sins. However, he is not disbelieved by way of that, nor has he exited the realm of *Al-Eemaan*, rather; he is a *Faasiq* and the prescribed punishment is mandated out to him if the act of disobedience which he committed is something that brings about prescribed punishment.

Likewise, the one who leaves off an obligation, such as the one who leaves off treating the parents with righteousness or joining the ties of kinship, these are obligations, So, the one who leaves off from them is defiant in his *Eemaan* and he is one who is disobedient due to his abandoning of an obligation. He is disobedient either by way of abandoning the obligation or by way of doing a prohibited act.

At any rate, he does not exit the realm of *Al-Eemaan*; he is only a believer who is deficient in his *Eemaan*. This is the methodology of *Ahlu-Sunnah wal-Jamaa'ah* as opposed to the *Khawaarij* and the *Mu'tazilah* who declare *Takfeer* upon the individual who commits a major sin. The *Khawaarij* declare *Takfeer* upon him and say that he is exited the religion. The *Mu'tazilah* exit him from the religion.

However they do not say he has entered the realm of *Kufr*. They only say that he is in a place between the two places; neither a believer nor a disbeliever. This is the methodology and it is an innovated methodology which is in opposition to the evidences and in opposition to that which *Ahlu-Sunnah wal-Jamaa'ah* are upon.

The reason for that is the deficiency in the innovation of evidences, because they took the evidences dealing with the threat and they

abandoned the evidences dealing with the promise. Such as the statement of the Most High:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾

Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.<sup>151</sup>

This is from the evidences dealing with the promise indicating that the disobedient one whose disobedience has not reached the level of *Shirk* and *Kufr* has hope for the forgiveness of Allaah and to be turned away from the threat and the punishment. So, as it relates to the statement of The Most High:

﴿ إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتٍ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ، فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴾ (٢٣)

(Mine is) but conveyance (of the truth) from Allaah and His Messages and whosoever disobeys Allaah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever.<sup>152</sup>

Those who take to its apparent meaning have declared *Takfeer* upon those who commit acts of disobedience in an absolute manner. If they had referred it to the statement of The Most High:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾

<sup>151</sup> An-Nisa [4:48]

<sup>152</sup> Al-Jinn [72:23]

**Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.** <sup>153</sup>

Then the truth would have been made clear to him; which is the fact that he does not exit the fold of the religion. However he is threatened with the fire. If Allaah wills, He will forgive him and if He wills, He will punish him. Perhaps he will encounter things which expiate from him his sins within the *Dunyaa* or punishment within the grave which will expiate these sins.

And the things which expiate are many; he may be tried with calamities and afflicted with punishments in the *Dunyaa* or punishment in his grave. Or it may be delayed to the Day of Judgment when he shall be under the Will of Allaah. This is the methodology of *Ahlu-Sunnah wal-Jamaa'ah*, and this is the difference between branches and pillars. So, he who leaves any of the pillars then he has disbelieved. The one who obstinately rejects *At-Tawheed* and associates partners with Allaah, the Mighty Majestic, then he has disbelieved, because he has abandoned the first pillar. And he who obstinately rejects the Messenger has disbelieved, because he has abandoned a pillar from the pillars of *Al-Islam*.

He who obstinately rejects the Angels has disbelieved and has exited the fold of the religion.

He who disbelieves in the resurrection, or obstinately rejects paradise and the fire or the *Siraat* or the *Meezaan* or anything from that which is affirmed from the affairs of the hereafter, then this individual, by

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<sup>153</sup> An-Nisa [4:48]

way of that has disbelieved, because, he has rejected a pillar from the pillars of *Al-Eemaan*.

Likewise, one who rejects *Al-Qadar* and says the affair is unknown and the decree has not preceded from Allaah, rather, they are merely coincidental; and the affairs occur by way of coincidence and there is no such thing as decree as it is said by the extremist amongst the *Mu'tazilah*, and this individual has disbelieved as well because he obstinately rejects the *Qadar*.

As for the one who leaves off any of the branches, then this individual is deficient in his *Eemaan*. Either it is a deficiency of the obligatory completion of *Eemaan* or it is a deficiency in the recommended completion of his *Eemaan*. However, he is not disbelieved by way of that.

*And what is the evidence that Eemaan increases and decreases? As for the evidence that it increases, then it is the statement of the Most High:*

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ

﴿ إِيْمَانًا

The believers are only those who, when Allaah is mentioned, feel a fear in their hearts and when His Verses (this Qur'aan) are recited unto them, they (i.e., the Verses) increase their Faith.<sup>154</sup>

<sup>154</sup> Al-Anfal [8:2]

This indicates that *Eemaan* increases when listening to the Qur'aan. And the statement of the Most High:

﴿وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾﴾

And whenever there comes down a Soorah (chapter from the Qur'aan), 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. <sup>155</sup>

This indicates that *Eemaan* increases with the revelation of the Qur'aan and the listening to it and contemplating over it. As in the statement of the Most High:

﴿وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ اتَّقَوْا ﴿١٩﴾﴾

And We have set none but angels as guardians of the Fire, and We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'aan is the truth as it agrees with their Books i.e., their number (19) is written in the Taurât (Torah) and the Injeel (Gospel)] and the believers may increase in Faith. <sup>156</sup>

So, this indicates that *Eemaan* increases with acts of obedience and affirmation.

<sup>155</sup> At-Tawbah [9:124]

<sup>156</sup> Al-Muddaththir [74:31]

As for the proof of the decrease, then everything that increases likewise decreases. Everything that is subject to increase, then it is subject to decrease. This is from one perspective. The Messenger ﷺ indicated this within his statement in that authentic narration:

إِنَّ اللَّهَ يَوْمَ الْقِيَامَةِ يَقُولُ: أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ  
حَبَّةٍ مِنْ حَرْدَلٍ مِنْ إِيْمَانٍ

Indeed Allaah the glorified high will say on the day of resurrection, go and take out of the fire he whose heart is the equivalent of a mustard seed of Eemaan...<sup>157</sup>

This indicates that *Eemaan* increases and decreases to the point that it is the weight of a mustard seed within the heart. Likewise, the saying of the Most High:

﴿ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيْمَانِ ﴾<sup>158</sup>

They were that day, nearer to disbelief than to Faith.<sup>158</sup>

This indicates that *Eemaan* decreases until the individual is closer to *Kufr*. And within his statement ﷺ :

<sup>157</sup> Al-Bukhaaree reported it (no.22) as did Muslim (no.184) from the Hadeeth of Abu Sa'eed Al-Khudree, may Allaah be pleased with him.

<sup>158</sup> Aali Imran [3:167]

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ  
فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ

“He amongst you who sees an evil then let him change it with his hand, if he is not able then let him do so with his tongue, and if he is not able then let him do so with his heart and that is the weakest of Al-Eemaan.”<sup>159</sup>

This indicates that *Eemaan* weakens, meaning it decreases. So, *Eemaan* increases with acts of obedience and decreases with acts of disobedience.

**The statement of the author:** “...and its pillars are six,” meaning, the supports which it stands upon; and it is lost by way of them being lost, or by way of one of the six pillars being lost, and they are:

**The First: That you believe in Allaah:** So, the first pillar is *Eemaan* in Allaah, and it comprises the three categories of *At-Tawheed*. *Eemaan* in Allaah, the Majestic and High, the One, the Singular, the Unique, the Self Sufficient who has no partners in His Lordship nor in His worship nor in His Names and Attributes.

**The Second:** is *Eemaan* in the Angels. And Angels is plural of angel. And the origin of it is ملائكة, and it is pronounced *Malak*. And the angels are a creation from the creation of Allaah within the realm of the unseen. Allaah created them for his worship and to carry out His commands, Glorified and Exalted be He, within His kingdom.

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<sup>159</sup> Muslim reported it (no.49) from the Hadeeth of Aboo Sa’eed Al-Khudree, may Allaah be pleased with him.

And they are of different categories. Each category has a function with which they have been entrusted and they establish. And they do not disobey Allaah in that which He has commanded them. And they do that which they have been commanded.

So, from them is he who was instructed with the revelation and this is *Jibreel*, upon him be peace, and he is the most noble of the angels. And he is the trustworthy spirit who is mighty in his strength. From them are those who are entrusted with carrying the Throne. Allaah says:

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ﴾

Those (angels) who bear the Throne (of Allaah) and those around  
it...<sup>160</sup>

And He, Exalted be He, stated:

﴿وَالْمَلَائِكَةُ عَلَىٰ أَزْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ﴾

And the angels will be on its sides, and eight angels will, that Day,  
bear the Throne of your Lord above them.<sup>161</sup>

And the throne is the greatest of the creations of Allaah. None knows its greatness except Allaah, the Mighty Majestic, and the angels carry it. This is evidence for the greatness of the angels, and the greatness of their strength and their stature. The Most High has said:

<sup>160</sup> Ghafir [40:7]

<sup>161</sup> Al-Haqqah [69:17]

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أجنحةٍ مثنى وثلاث ورباعٍ﴾

﴿يزيدُ في الخلقِ ما يشاءُ﴾

All the praises and thanks be to Allaah, the (only) Originator [or the (only) Creator] of the heavens and the earth, Who made the angels as Messengers with wings-two or three or four. He increases in creation what He wills. <sup>162</sup>

From them are those who have six hundred wings such as *Jibreel*, upon him be peace. None knows their greatness except Allaah, the Glorified and High. As He said:

﴿بَلْ عِبَادٌ مُكْرَمُونَ ﴿٣٦﴾ لَا يَسْقُونَهُ، بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٣٧﴾﴾

They are but honored slaves. They speak not until He has spoken, and they act on His Command. <sup>163</sup>

From them are those who are entrusted with land and plant life such as *Mika'eel*. From them are those entrusted with blowing the Trumpet, such as *Israfeel*, who will blow into the trumpet and destroy everything. Allaah, the Exalted, has said:

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾

<sup>162</sup> Fatir [35:1]

<sup>163</sup> Al-Anbiya [21:26-27]

And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allaah will.<sup>164</sup>

And he will blow a second time and the souls will fly to their bodies.

﴿ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾﴾

“Then it will be blown a second time and behold, they will be standing, looking on (waiting).”

The souls will fly from different generations, and it (the flying) is from the trumpet to their bodies. They will enter into them and they will be given life by the permission of Allaah. Then they will walk to the plane of gathering.

From them there are those who are entrusted with taking souls at the end of the appointed term and this is the angel of death. The Most High has said:

﴿قُلْ يَنْوَفِّقُكُمْ مَلَكَ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾﴾

Say: "The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord."<sup>165</sup>

And he has helpers with him from the angels. As Allaah has said:

<sup>164</sup> Az-Zumar [39:68]

<sup>165</sup> As-Sajdah [32:11]

﴿ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴾

Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty. <sup>166</sup>

**Meaning:** helpers for the angel of death.

From them there are those who are entrusted with the contents of the wombs. The Messenger of Allaah ﷺ said:

إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ  
يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ  
يُرْسَلُ إِلَيْهِ الْمَلَكُ

“Indeed the creation of one of you is gathered the womb of his mother for a period of forty days as a Nutfah (mixed drop of male and female semen) then as an ‘Alaq (a clot of blood) for a like period then as a Mudghah (a lump of flesh) for a similar period, then the angel is sent to him...” <sup>167</sup>

From them there are those who are entrusted with preserving the actions of the children of Adam. Allaah, the Exalted, has said:

<sup>166</sup> Al-An'am [6:61]

<sup>167</sup> Al-Bukhaaree reported is (no. 3208) as did Muslim (no. 2643) from the Hadeeth of Abdullah ibn Mas'ood, may Allaah be pleased with him.

﴿ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كُنِينًا ﴿١١﴾ ﴾

But verily, over you (are appointed angels in charge of mankind) to watch you; Kirâman (honorable) Kâtibîn writing down (your deeds).

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They stick by your side by night and by day. He ﷺ stated:

يَتَعَاقِبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ .

“The angels stay with you by night and other stay with you by day.”

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They gather at the *Fajr* prayer and at the *Asr* prayer and they testify for the worshipers with Allaah, the Glorified and High. Due to this, the Most High has said:

﴿ وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾ ﴾

And recite the Qur’aan in the early dawn (i.e., the morning prayer).

Verily, the recitation of the Qur’aan in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).<sup>170</sup>

<sup>168</sup> Al-Infitar [82:10-11]

<sup>169</sup> Al-Bukhaaree reported it (no. 555) as did Muslim (no. 632) from the Hadeeth of Aboo Hurayrah may Allaah be pleased with him.

<sup>170</sup> Al-Isra [17:78]

**Meaning** the angels attend it; the angels of night and the angels of day. From them there are those who are entrusted with guarding the children of Adam from harm and guarding him from evil and from the enemy and from critters and beasts of prey and from snakes and serpents as long as he remains alive. Then he has angels to safeguard him from dangers. He sleeps amongst beasts and prey and snakes while in the valley.

So, who is the one who defends him against the snakes and the beasts of prey and critters? He has angels with him. Allaah has made them responsible for guarding him. Allaah, the Exalted, has said about them:

﴿لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾

**For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allaah.** <sup>171</sup>

**Meaning:** By the command of Allaah, these angels guard the children of Adam from harms and dangers up until his appointed time. So, when his appointed time comes, they depart from him and there occurs that which Allaah decrees for him death or from afflictions which will result in his death.

And from them there are angels who are entrusted with carrying out the commands within the heavens and the earth. And none knows them except Allaah, the Glorified and High.

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<sup>171</sup> Ra'd [13:11]

From them there are angels who seek out the circles of remembrance and they attend them. As was said by Allaah's Messenger ﷺ :

مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ ، وَ  
يَتَدَارَسُونَهُ بَيْنَهُمْ ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ ، وَ غَشِيَتْهُمْ  
الرَّحْمَةُ ، وَ حَفَّتْهُمُ الْمَلَائِكَةُ .

“No people gather within a house from the houses of Allaah reciting the book of Allaah and studying it amongst themselves, except that there descends upon them tranquility and mercy engulfs them and the angels surrounded them.”<sup>172</sup>

These are angels who go about within the earth seeking out circles of remembrance and attending them. None knows the angles and their various categories and their descriptions except Allaah; however, that which has come within the text of the Qur'aan and Prophetic Ahaadeeth which are authentic, we affirm them and we believe in them; and that which has not been mentioned to us then we withhold regarding it and we will not search into it, because this is from the knowledge of the unseen which we do not enter into except by way of evidence.

*Eemaan* in the angels is a pillar from the pillars of *Al-Islaam*. So, he who obstinately rejects the angels and says that the angels do not exist because we do not see them, then this individual is a *Kaafir*, a deviant,

<sup>172</sup> Muslim reported it (no. 2699) from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

and a *Zindeeq* and the refuge is with Allaah because he does not believe in the unseen.

Likewise, those who misinterpret the meaning of angels such that he says the angels are only a metaphorical meaning and they are not physical bodies and they are ideas which come to the individual; and if they are good ideas then they are angels and if they are evil ideas, they are *Shayateen*.

This is an atheistic statement and the refuge is with Allaah. Unfortunately, it is in *Tafseer Al-Manaar*; Muhammad Rasheed Ridaa transmitted them from his Shaykh Muhammad Abduh. This is the speech of the philosophers. It is false speech. Whoever believes it is then he is a disbeliever; however, we hope that he simply transmitted it and did not believe it. But transmitting it without commenting upon it is dangerous. And this is false speech and disbelief in the angels. We ask Allaah for safety and security.

So, an individual is not to enter anything from his intellect or his thoughts or transmit anything from the philosophers or the *Zanaadiqah* from the affairs of the religion and the affairs of the unseen. He is only to depend upon the Book and the *Sunnah*. This is what is obligatory.

It is mentioned within *Tafseer Al-Manaar* that it is transmitted from the book *Ihya' 'Uloom Ad-Deen* by Al-Ghazaalee, and Allaah knows best. The book, *Ihya' 'Uloom Ad-Deen*, by Al-Ghazaalee, contains evils and calamities although there is something from good and benefit in it. However, it contains destructive affairs and many poisonous things. And it is a book that is mixed. Its evil is greater than its good. So, it is not befitting for the beginning student or the layman to look into it

except if he has knowledge and is able to distinguish between the truth and falsehood.

The angels are not metaphorical meanings as he says; rather, the angels have actual bodies and forms and they can take on forms which Allaah has given them the ability to do. Due to this, Jibreel, upon him be peace, would come to the Prophet ﷺ in the form of a man. Allaah gave him the ability to take on this form for the benefit of the children of Adam, because the children of Adam are not able to withstand seeing the angels in their form which Allaah created them upon.

So, they would only come to the Prophet ﷺ in the form of a man out of kindness to the children of Adam. And they did not see them in their original form and as they truly are except at the time of punishment. Allaah, the Exalted, has said:

﴿يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ﴾

**On the Day they will see the angels, no glad tidings will there be for the Mujrimûn (criminals, disbelievers, polytheists, sinners, etc.) that day. And they (angels) will say: "All kinds of glad tidings are forbidden for you,"** <sup>173</sup>

Also, at the time of death when they come to an individual, the angels of death are seen. However, within the *Dunyaa* while one is still alive, he does not see them because he is not able to see them. Allaah has created them from light and has created the Shayateen from fire. As is

<sup>173</sup> Al-Furqan [25:22]

within the Qur'aan, he created Adam from dust. So, Allaah has power of all things.

The disbelievers believe that the angels are the daughters of Allaah. The Most High has said:

﴿ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ

شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿١٩﴾

And they make the angels who themselves are slaves to the Most Beneficent (Allaah) females. Did they witness their creation? Their evidence will be recorded, and they will be questioned! <sup>174</sup>

**Thirdly:** Is to have *Eemaan* in His Books. And they are books which has revealed to his Messengers to guide the human beings. We believe that they are the speech of Allaah in truth and we believe in that which Allaah has named from them that which He has not named. Allaah has named for us from them *At-Tawrah*, *Al-Injeel*, *Az-Zaboor*, the magnificent Qur'aan, and the scriptures of Ibrahim and Moosaa, therefore, we believe in them. We believe in that which Allaah has not named from amongst them. So, *Eemaan* in the previous books, it is an *Eemaan* which is general. An *Eemaan* in the Qur'aan is an *Eemaan* which is detailed in all that it contains because it is our book and revealed to our Prophet Muhammad ﷺ.

So, he who obstinately rejects a verse or a letter from its letters, he is a disbeliever having apostated from the religion of *Al-Islam*. Likewise whoever believes in some of the Qur'aan and disbelieves in some of it

<sup>174</sup> Az-Zukhruf [43:19]

then he is a *Kaafir*. Likewise is he who believes in some of the books and disbelieves some of them; he is also a disbeliever. And he who says I believe in the Qur'aan but not believe in the *Tawrah* and the *Injeel*, he is a disbeliever. Or he who says I believe in the *Tawrah* and the *Injeel* but I do not believe in the *Zaboor* which Allaah sent down upon Daawud, upon him be peace, then he is a disbeliever. Allaah has said:

﴿وَأَتَيْنَا دَاوُدَ زَبُورًا ﴿١١٣﴾﴾

And to Daawud (David) We gave the Zaboor (Psalms).<sup>175</sup>

Or the individual who rejects the scriptures of Ibraheem; then he is a disbeliever because he has belied Allaah, the Mighty and Majestic, and has belied his Messengers; therefore, he is a disbeliever because he has obstinately rejected a pillar from the pillars of Al-Eemaan.

**The Fourth:** Eemaan in the Messengers; Eemaan in all the Messengers from the first to the last of them; those whom Allaah has named from them, and those whom he did not name, we believe in all of them and that they are Allaah's Messengers in truth. They came with the message and conveyed it to their nations. So, he who disbelieves in one Prophet, then he has disbelieved in all of the Messengers. Due to the statement of The Most High:

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾ وَالَّذِينَ ءَامَنُوا بِاللَّهِ

<sup>175</sup> An-Nisa [4:163]

وَرُسُلِهِ، وَلَمْ يَفْرِقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أَوْلِيَّكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمُ ۗ وَكَانَ اللَّهُ عَظِيمًا

رَجِيمًا ﴿١٥٢﴾

Verily, those who disbelieve in Allaah and His Messengers and wish to make distinction between Allaah and His Messengers (by believing in Allaah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. And those who believe in Allaah and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards, and Allaah is Ever Oft-Forgiving, Most Merciful <sup>176</sup>

So, disbelief in one Prophet or Messenger is disbelief in all of them, due to the statement of the Most High:

﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ﴾ ﴿١٠٥﴾

The people of Nooh (Noah) belied the Messengers. <sup>177</sup>

This is in addition to the fact that they denied Nooh, therefore, their denial of Nooh became denial of the rest of the Messengers. Likewise he who disbelieves in Eesa and Muhammad such as the Jews or he disbelieves in Muhammad such as the Christians then he has disbelieved in all of them.

<sup>176</sup> An-Nisa [4:150-152]

<sup>177</sup> Ash-Shu'ara [26:105]

It is a must that one have *Eemaan* in all of the Messengers, upon them be prayers and peace, those whom Allaah has named from amongst them as well as those whom He has not named. And, Allaah has named some of them as is within *Soorah Al-An'am*.

﴿وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَأِهِ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾﴾

And that was Our Proof which We gave Ibraheem (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All Knowing. And We bestowed upon him Ishaaq (Isaac) and Ya'qoob (Jacob), each of them We guided, and before him, We guided Nooh (Noah), and among his progeny Daawud (David), Sulaymaan (Solomon), Ayyoob (Job), Yoosuf (Joseph), Moosaa (Moses), and Haaroon (Aaron). Thus do We reward the good-doers. And Zakariyyaa (Zachariya), and Yahyaa (John) and 'Eesa (Jesus) and Iliyās (Elias), each one of them was of the righteous. And Ismaa'eel (Ishmael) and Al-Yas'ā (Elisha), and Yoonus (Jonah) and Loot (Lot), and each one of them We preferred above the 'Alamîn (mankind and Jinn) (of their times).<sup>178</sup>

<sup>178</sup> Al-An'am [6:83-86]

So, He generally mentioned some of them within these verses and in other verses. So, we believe in those whom Allaah named from amongst them and we likewise believe in those whom He has not named from amongst them.

**Fifthly:** *Eemaan* in the Last Day. To believe in the Last Day is the fifth pillar. And what is intended by the Last Day is the day of standing. It is referred to as the Last Day because it is after the first day which is the day of the *Dunyaa*. And the *Dunyaa* is the first day and *Al-Qiyaamah* is the last day. *Eemaan* in the Last Day means to believe in that which is after death; from the punishment of the grave and its bliss, the questioning of the two angels in the grave. All of that which is after the grave, then it is from *Eemaan* in the Last Day.

Likewise, to believe in the resurrection, the assembling, and the gathering, as well as the recompense, and the weighing of the actions, the *Siraat* (i.e., the bridge), the *Meezaan* (scale) upon which the good deeds and evil deeds will be weighed, paradise and the hellfire. (As it relates to) the details of that which will take place on the Last Day, we believe in them in general as well as in detail; beginning from death until the time we are in the time when the people of paradise settle in paradise and the people of the hell fire settle in the hellfire. All of that which has been authentically narrated from this we believe in and we do not doubt in anything from it. So, he who doubts anything from it then he is a disbeliever having apostated from the religion of *Al-Islam*. All of this is referred to as the Last Day and that of which it contains.

**The Sixth Pillar:** Is that you believe in *Al-Qadar* its good as well as its evil. You must believe that that which occurs within this universe from good or evil, from *Kufr* and *Eemaan*, from blessings as well as curses, from ease as well as hardship, from illness and health, from life and death, and all of that which occurs within this universe then it is

decreed and it is not coincidence nor is it a matter which is happenstance; meaning that it is Something which is newly initiated having not been proceeded by its decree. So, you must believe in all of this, that it is by the decree and preordainment of Allaah. We believe that that which befalls you was not going to miss you, and that which misses you was not going to befall you. And that this is by way of the decree of Allaah and its preordainment. The Most High has said:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lawh Al-Mahfûz), before We bring it into existence. Verily, that is easy for Allaah.<sup>179</sup>

This is *Eemaan* in the *Qadar*.

*Al-Eemaan* in the *Qadar* is comprised of four levels, he who does not believe in them all then he is not a believer in the *Qadar*.

**The First Level:** *Al-'Ilm* (knowledge) it is to believe that Allaah knew everything in existence. He knew all of that which would occur, that which was, that which is, and that which will never be. And Allaah knew it before it was and before it occurred. He, Glorified and Exalted be He, knew it with His foreknowledge which he is described with always and forever. This is the level of knowledge. So, he who obstinately rejects it is a disbeliever.

<sup>179</sup> Al-Hadid [57:22]

**The Second Level:** the level of *Al-Kitaabah* (writing within the Preserved Tablet) And it means that Allaah wrote everything in the Preserved Tablet. So, nothing occurs except that it was written the preserved tablet. There is nothing which occurs which was not written. Due to this, The Most High has stated:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ ﴾

No calamity befalls on the earth or in yourselves but is inscribed in the Book.<sup>180</sup>

**Meaning:** The preserved tablet. Allaah wrote therein the decrees of everything. The Messenger of Allaah ﷺ said:

أَوَّلُ مَا خَلَقَ اللَّهُ الْقَلَمَ . قَالَ اكْتُبْ ، قَالَ وَ مَا أَكْتُبُ ؟ قَالَ اكْتُبْ  
مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ .

*“The first thing which Allaah has created was The Pen. He said write. And it said: what shall I write? He said write that which will be all the way up until the day of standing.”*<sup>181</sup>

So, he who obstinately rejects the writing and says Allaah knew everything, however He did not write in the Preserved Tablet, then he is a disbeliever who has apostate from the religion of *Al-Islam*.

<sup>180</sup> Al-Hadid [57:22]

<sup>181</sup> Aboo Daawud reported it (no.4700) as did At-Tirmidhee (no. 2155) from the Hadeeth of Ubaadah Ibn As-Saamit, may Allaah be pleased with him.

**The Third Level:** The all-encompassing will of Allaah. And this means that Allaah, Glorified be He, wills a thing and wants it to occur. So, there is nothing which happens except that Allaah has willed it and wanted it to happen as is within the Preserved Tablet. And just as He, Glorified and Exalted be He, knew it, He wills everything to occur within its appointed time, and wants everything to happen in the time that it happened. Nothing occurs without the will of Allaah, or without His wanting it to occur. So, he who says that things happen without Allaah willing it to happen or wanting it to happen then he is a disbeliever.

**The fourth level is:** The level of *Al-Khalq wal-Eejaad* (creation and bringing into existence) Allaah is the creator of everything. If He wills it or wants it then He creates it, Glorified and Exalted be He, and He brings it into existence.

So, everything is a creation of Allaah, Glorified and Exalted be He, and it is from his creation, while at the same time it is an action of the servants and that which the servants have earned.

These are the four levels which one must have *Eemaan* in. Otherwise the person is not a believer in *Al-Qadar*, the level of knowledge, writing, will, and creation and bringing into existence. One must have *Eemaan* in all of these. So, he who obstinately rejects anything from them then he is a disbeliever who has apostated from the religion of *Al-Islaam* because he has obstinately rejected a pillar from the pillars of *Al-Eemaan* and it is to have *Eemaan* in *Al-Qadar*.

## THE PROOF FOR THE PILLARS OF AL-EEMAAN

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وَالدَّلِيلُ عَلَى هَذِهِ الْأَرْكَانِ السُّتَّةِ : قَوْلُهُ تَعَالَى : ﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾

The proof for the six pillars is the statement of The Most High:

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allaah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allaah, the Last Day, the Angels, the Book, the Prophets (Al-Baqarah 2:177) [44]

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### Explanation

[44] When the Shaykh mentioned these pillars, he mentioned their evidences from the Qur'aan and from the Sunnah because anything from the affairs of the religion, worship, Aqeedah and the affairs of the legislated rulings needs to have evidence. And if there is no evidence for it then it is not correct. When the Shaykh mentioned the six pillars of Al-Eemaan, he mentioned their evidences. From the Qur'aan is His statement, Exalted be He:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ﴾

**“It is not piety (Al-Birr) that you turn your faces...”**

*Al-Birr* means to do good which will draw one closer to Allaah and cause an individual to reach paradise. So, every action of good is from *Al-Birr*. So, *Al-Birr* is a general term which comprises all types of good and all types of obedience. All of them enter into the term *Al-Birr* and into the term *At-Taqwaa*; so, *Al-Birr* and *At-Taqwaa* are from the general terms which comprise all qualities of good. And the statement of the Most High:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ﴾

**“It is not Al-Birr that you turn your faces to the east or to the west...”**

This is a refutation against the Jews who reject the changing of the Qiblah from *Bayt Al-Maqdis* to the Noble Ka’bah. They rejected this and obstinately rejected it while they knew that it was the truth. However, they rejected it from the perspective of abstinence, arrogance and envy for the Prophet ﷺ and for his *Ummah*.

Allaah says that it is not *Al-Birr* that you turn your faces to a direction from amongst the directions without a command from Allaah. However *Al-Birr* is the obedience of Allaah, Glorified and Exalted be He. When he commands you with a command, it is obligatory upon you to adhere to it. This is *Al-Birr*. So, if He commands you to face *Bayt Al-Maqdis*, then *Al-Birr* in that regard is to face *Bayt Al-Maqdis* because this would be obedience to Allaah, the Mighty and Majestic. Then if He commands you to face *Al-Ka’bah* then *Al-Birr* is to face the *Ka’bah*.

So, *Al-Birr* revolves around the command of Allaah, Glorified and Exalted be He.

You are servants. It is obligatory upon you to obey. If Allaah commands you to face a direction from amongst the directions, then it is obligatory upon you to adhere to it.

As for having fanaticism for a particular direction and saying it is not correct except to face it then this is following desires and tribalism.

The true servant of Allaah revolves around Allaah's commands and he does not turn away from the commands of Allaah. Because facing a direction after it has been abrogated is not considered to be obedience for Allaah, the Mighty and Majestic. For action upon that which has been abrogated and leaving off that which it abrogates is not obedience for Allaah, the Mighty and Majestic. It is only obedience for desires and tribalism.

So, *Al-Birr* is connected to the obedience of Allaah. Therefore, whatever you may face when you are facing Him if you are true in your worship of Allaah, the Mighty and Majestic. As Allaah says:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ﴾

**“It is not *Al-Birr* that you turn your faces to the direction for the east or west however *Al-Birr* is the one who believes in Allaah”**

وَدَلِيلُ الْقَدْرِ قَوْلُهُ تَعَالَى: ﴿إِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدْرِ﴾ ﴿٤٩﴾

The proof for Al-Qadar is the statement of the Most High:

Verily, We have created all things with Qadar (Al-Qamar 54:49) [45]

### Explanation

[45] The proof for the sixth pillar or the pillars of Al-Eemaan is the statement of The Most High:

﴿إِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدْرِ﴾ ﴿٤٩﴾

Verily, We have created all things with Qadar <sup>182</sup>

And this means that everything which Allaah has created then it has due proportion in His Knowledge, His Writing, His Will, and His wanting for it to happen, Glorified and Exalted be He. And it is not incidental or coincidental. It is none other than a command which has preceded within the Knowledge of Allaah, and it is written in the Preserved Tablet and it preceded within the Will of Allaah and His wanting it to happen, Glorified and Exalted be He.



<sup>182</sup> Al-Qamar [54:49]

## THE THIRD LEVEL: AL-IHSAAN

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تَعْرِيفُ الْإِحْسَانِ : الْمَرْتَبَةُ الثَّالِثَةُ : الْإِحْسَانُ ، رُكْنٌ وَاحِدٌ ، وَ هُوَ : أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ ، فَإِنْ لَمْ تَكُنْ تَرَاهُ ، فَإِنَّهُ يَرَاكَ .

*The Definition of Al-Ihsaan is:*

*The third level is Al-Ihsaan; it is one pillar. Which is that you worship Allaah as if you see Him; although you do not see Him but surely He sees you. [46]*

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### Explanation

[46] *Al-Ihsaan* in the Arabic language means: perfection of a thing and its completion. It is derived from *Al-Hasan*. And it is beauty which is the opposite of ugliness. And it is categorized into different categories:

**The first** of them is *Ihsaan* between the servant and his Lord, and this is what is intended here.

**The second** of them is *Ihsaan* between the servant the people.

**The third** of them is *Ihsaan* in actions and perfection of them.

When the individual does a thing or he embarks upon an action, then it is obligatory upon him to perfect it and complete it.

**The First Type:** It is *Ihsaan* between the servant and his Lord. The Messenger ﷺ clarified it when Jibreel questioned him in a gathering of the companions as shall come. So, he said ﷺ :

الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاهُ .

**Al-Ihsaan is that you worship Allaah as though you see Him, though you do not see Him but surely He sees you.**

So, *Ihsaan* between the servant and his Lord is his perfection of actions which Allaah has made him responsible for, and that he does them correctly and sincerely seeking the Face of Allaah, the Mighty and Majestic.

The action of *Ihsaan* between the servant and his Lord is that which is implemented with sincerity for Allaah, the Mighty and Majestic, and following the Messenger ﷺ .

The Prophet ﷺ clarified that *Al-Ihsaan* is of two levels, one of them being higher than the other:

- ✓ **The first of them** is that you worship Allaah as if you see Him so that the certainty and *Eemaan* in Allaah reaches a level as though you are looking at Allaah directly and you have no hesitation or doubt regarding this. Rather it is as if Allaah is in front of you, Glorified and Exalted be He, and you are looking at Him directly. He who reaches this level, then he has reached the highest point of *Al-Ihsaan*.

Worshiping Allaah as though you see him is from the perfection of certainty and the perfection of sincerity as if you see Allaah directly and Allaah, the Majestic and High, is not seen within the *Dunyaa*. He is only seen in the hereafter. However, you see Him with your heart

until reaches the point as if you are looking at Him with your eyes. Due to that, the people of Ihsaan are rewarded in the hereafter with seeing him, Glorified and Exalted be He, because they worshipped him as if they were looking at Him in the Dunyaa.

So, Allaah rewarded them by opening for them the field (worship) by allowing them to see Him in the home of bliss. Allaah, the Exalted, has said:

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

**For those who have done good is the best (reward, i.e., Paradise) and even more**<sup>183</sup>

The additional thing that they will receive is looking at the face of Allaah. The reason for this is that they had *Ihsaan* within the *Dunyaa*; therefore, Allaah gave them *Al-Husnaa*, and this is paradise. And they were increased by being allowed to see Allaah, the Mighty Majestic.

So, you worship Allaah as though you see Him visibly and you have love and longing for the meeting with Him, Glorified and Exalted be He. You are delighted by obeying Him and you are at ease with His obedience. You long for it. This is the path of the people of *Ihsaan*.

- ✓ **The second level of Ihsaan** is that an individual has not reached this great level, therefore, you worship Him by way of *Al-Maraqabah*, by knowing that Allaah sees you and He knows your state and He knows that which is within your Soul. So, it is not befitting for you to disobey Him and to oppose His command, for He sees you and is looking at you.

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<sup>183</sup> Yunus [10:26]

This is an excellent state; however it is less than the first. And as long as you know that Allaah is looking at you, then you will perfect your worship and complete it because Allaah sees you. And for Allaah is the loftiest example.

If you were in front of a created being who had status and he had commanded you with a command and you discharge this command in front of him while he is looking at you, would it befitting from you that it occur from you deficiency in this action?

**In summary:**

**Al-Ihsaan is of two levels:**

- ✓ **The first level** is that of the heart witnessing Allaah. And it is that you worship Allaah as though you see Him from the strength of the certainty and *Eemaan*, therefore it is as if you are seeing Allaah directly.
- ✓ **The second level** which is less than the first: is that you worship Allaah while knowing that He sees you and is looking at you, so you do not disobey Him nor do you oppose his command, Glorified and Exalted be He. This is the level of *Al-Ihsaan* and it is the highest of the levels of the religion. He who reaches it then he has reached the highest level of the levels of the religion. And before it is the level of *Eemaan*, and before it is the level of *Al-Islaam*.

Therefore, the religion is of three domains:

**The first domain** is *Al-Islaam* and it is broad to the extent that the hypocrite even enters into it and it is said that he is Muslim and he is

to be dealt with as Muslims are dealt with because he has submitted outwardly, therefore he enters into the realm of *Al-Islaam*. And the weak in *Eemaan* who does not have from *Eemaan* except the equivalent of a mustard seed, also enters into it.

**The second domain** is more restricted than the first and most specific. It is the domain of *Al-Eemaan*. The hypocrite, who has hypocrisy in belief, does not enter into it at all. Only the people of *Al-Eemaan* enter into it and they are of two categories: those who have complete *Eemaan* and those who have deficient *Eemaan*. So, the wrongdoing believer enters into it as well as the believer who has *Taqwaa*.

**The third domain** is more restricted than the second. It is the domain of *Al-Ihsaan* and it is as the Prophet ﷺ has clarified. And none enters into it except the people of complete *Eemaan*.



## THE EVIDENCE FOR AL-IHSAAN

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾ (١٢٨)  
 ﴿وَقَوْلُهُ تَعَالَى: ﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ﴾ (٣٧) الَّذِي يَرِنَكَ حِينَ تَقُومُ﴾ (٣٨)  
 وَتَقَلُّبِكَ فِي السَّجْدَيْنِ ﴿٣٩﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٤٠﴾ وَ قَوْلُهُ تَعَالَى: ﴿وَمَا  
 تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ  
 تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ  
 مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ﴾ (٦١)﴾

The evidence is the statement of the Most High:

Truly, Allaah is with those who fear Him (keep their duty unto Him), and those who are Muhsinun (good-doers) (An-Nahl 16:128)

And His statement:

And put your trust in the All-Mighty, the Most Merciful, Who sees you (O Muhammad ﷺ) when you stand up (alone at night for Tahajjud prayers). And your movements among those who fall prostrate. Verily! He, only He, is the All-Hearer, the All-Knower. (Ash-Shu'ara 26:217-220)

Also, His statement:

You (O Muhammad ﷺ) are not in any state, nor do you recite from Him (anything) from the Qur'aan- nor do you do any deed (good or evil), except that We are Witness thereof, when you are doing it. And nothing is

hidden from your Lord (So, much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (Yunus 10:61) [47]

## Explanation

[47] This is the evidence for the first level of *Al-Ihsaan*:

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴾ (128)

Truly, Allaah is with those who fear Him (keep their duty unto Him), and those who are *Muhsinun* (good-doers) <sup>184</sup>

This indicates that Allaah is with the people of *Ihsaan*; they are those who worship Allaah as if they see him; indeed Allaah is with them with a specific (type of) witness (*Ma'iyah*); a witness of aid, strengthening, and success. His statement:

﴿ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴾ (217) الَّذِي يَرِنَاكَ حِينَ تَقُومُ ﴿ 218 ﴾ وَتَقْبَلُكَ فِي السَّجْدِ ﴿ 219 ﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿ 220 ﴾

And put your trust in the All-Mighty, the Most Merciful, Who sees you (O Muhammad ﷺ) when you stand up (alone at night for *Tahajjud* prayers). And your movements among those who fall prostrate. <sup>185</sup>

<sup>184</sup> An-Nahl [16:128]

<sup>185</sup> Ash-Shu'ara [26:217-220]

This is evidence for the second level. This is evidence for his ﷺ statement: “...surely He sees you...”

﴿تَوَكَّلْ﴾

“Put your trust...”

**Meaning:** relegate your affairs.

﴿عَلَى الْعَزِيزِ الرَّحِيمِ﴾

“...in the All-Mighty, the Most Merciful...”

This is Allaah, the Glorified and Exalted.

﴿حِينَ تَقُومُ﴾

“...when you stand up...”

i.e., for worship and prayer.

﴿وَتَقَلُّبِكَ فِي السَّاجِدِينَ﴾

“...And your movements among those who fall prostrate.”

He sees you when you are bowing and when you are prostrating and in all of your states of worship; standing, bowing, prostrating, He sees you; Glorified and Exalted be He.

﴿ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴾

“...Verily! He, only He, is the All-Hearer, the All-Knower.”

He is the All-Hearer of your statements and the All-Knower of your statements.

The statement of the Most High:

﴿ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ﴾

“You (O Muhammad ﷺ) are not in any state, nor do you recite from Him (anything) from the Qur’aan~ nor do you do any deed (good or evil), except that We are Witness thereof, when you are doing it....”

This is evidence for the second level.

﴿ وَمَا تَكُونُ فِي شَأْنٍ ﴾

“You (O Muhammad ﷺ) are not in any state ...”

This is an address to the Messenger ﷺ ; in any state of your affairs; from the affairs of worship or other than it; all of your actions and movements; you are not in any state (except that Allaah knows it).

﴿وَمَا تَلَوْا مِنْهُ مِنْ قُرْآنٍ﴾

“...nor do you recite from Him (anything) from the Qur’aan...”

**Meaning:** from Allaah; because the Qur’aan is from Allaah. Or, the pronoun is in reference to the state. i.e., the state in which is the recitation of the Qur’aan.

﴿وَلَا تَعْمَلُونَ﴾

“...nor do you do...”

This goes for the entire *Ummah*; for the Messenger ﷺ and other than him.

﴿مِنْ عَمَلٍ﴾

“...any deed...”

**Meaning:** Any deed; good or evil.

﴿إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا﴾

“...except that We are Witness thereof...”

We see you and we are viewing you and witnessing you. This is evidence for his statement ﷺ :

فَإِنَّهُ يَرَاكَ

“...He surely sees you.”

﴿إِذْ تُفِيضُونَ فِيهِ﴾

“...when you are doing it.”

You are engaging in it and are doing it. This lends evidence for the second level from the levels of *Al-Ihsaan*; and that He, the Majestic and High, is a witness of every doer of an action; He sees him, he knows all about him, and He is viewing him, and is not absent from him.

﴿إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾

**Truly, nothing is hidden from Allaah, in the earth or in the heavens.**

186

As for the *Ihsaan* between the servant and the creation, its meaning is: extending that which is good to them and withholding harm from them; by feeding the hungry, clothing the naked, aiding by way of your influence he who needs it, interceding for the one who needs intercession. You extend that which is good; all forms of good. You honor the guest, you honor the neighbor, there is not to emanate from you except good for your neighbor and you withhold your harm from him as well. So, there is not to emanate from you any harm for him or other than him.

<sup>186</sup> Aali Imran [3:5]

From the people is he who there does not emanate from him except harm, and from the people there is he who there emanates from him both harm and good, and from the people there is he who there does not emanate from him except good; and this is the highest of the levels. Extending good to the people and withholding harm from them is *Al-Ihsaan* to the people:

﴿ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴾ (١١٥)

**And do good. Truly, Allaah loves Al-Muhsinun (the good-doers).** <sup>187</sup>

It is even obligatory to treat the animals well by preparing for them that which they are in need of and withholding from harming them and being kind to them. This is from *Ihsaan* to the animals.

This is even the case for those who must be killed; you are not to torture them.

Rather, you are to kill them in a proficient manner and put them at ease. He upon whom the law of *Al-Qisaas* (retribution) must be applied, and he upon whom the prescribed punishment must be applied, then he is to be dealt with in kindness; and an example is not to be made of him, nor is he to be tortured or fettered. He ﷺ said:

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا  
الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ.

<sup>187</sup> Al-Baqarah [2:195]

**Verily Allaah has prescribed Ihsaan (proficiency, perfection) in all things. So, if you kill then kill well; and if you slaughter, then slaughter well.** <sup>188</sup>

This is in *Al-Qisaas* (law of equality or retribution) or other than that from that which requires the prescribed punishment.

If you slaughter (i.e., if you slaughter animals which are eaten) then perfect the slaughter. Let one of you sharpen his blade and put the animal at ease. So, have *Ihsaan*, even to animals. Allaah forgave the prostitute of Banoo Israa'eel due to her giving a dog a drink when she saw it panting from thirst. So, she gave it a drink and Allaah showed gratitude to her and forgave her of her sin;<sup>189</sup> and it was a great sin; prostitution; (i.e., fornication). So, Allaah forgave her due to that, because she treated this thirsty animal well.

So, what about other than a dog? If you treat well a thirsty Muslim or anyone from the children of Adam-even a disbeliever-if you treat him well then Allaah will show gratitude to you for that goodness. The Most High said:

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾<sup>190</sup>

**And do good. Truly, Allaah loves Al-Muhsinun (the good-doers).**<sup>190</sup>

<sup>188</sup> Muslim reported it (no. 1955) from the Hadeeth of Shaddaad ibn Aws, may Allaah have mercy upon him.

<sup>189</sup> See that which Al-Bukhaaree reported (no. 3467) and Muslim (no. 2245) from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

<sup>190</sup> Al-Baqarah [2:195]

**The Third Type** is perfection of actions. Any action that you do you must perfect it. Not so that it be said: *So and so is good at such and such.* There has come within a Hadeeth:

إِنَّ اللَّهَ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ .

Indeed Allaah loves that if one of you does an action that he perfects  
it.<sup>191</sup>

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<sup>191</sup> Al-Bayhaqee reported it in Shi'ab Al-Eemaan 4/334 (nos. 5313 and 5314) from the Hadeeth of 'Aa'ishah, may Allaah be pleased with her.

وَالدَّلِيلُ مِنَ السُّنَّةِ: حَدِيثُ جِبْرِيلَ الْمَشْهُورُ عَنْ عُمَرَ -  
 رَضِيَ اللهُ عَنْهُ: ((بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللهِ - صَلَّى اللهُ  
 عَلَيْهِ وَسَلَّمَ - إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدٌ بَيَاضَ الثِّيَابِ،  
 شَدِيدٌ سَوَادُ الشُّعْرِ)).

*The proof from the Sunnah is the well-known Hadeeth of Jibreel, on the authority of Umar, may Allaah be pleased with him, who said: "One day while we were sitting with the Messenger of Allaah ﷺ a man came upon us having very white clothing and very dark hair. [48]*

### Explanation

[48] There has already preceded speech regarding *Al-Islaam*, *Al-Eemaan* and *Al-Ihsaan* and the pillars for each level. The Shaykh, may Allaah have mercy upon him, mentioned the evidences for each level from the Qur'aan and all of this has proceeded and ended.

Then the Shaykh, may Allaah have mercy upon him, mentioned the evidence for these levels in the *Sunnah* of the Messenger ﷺ. So, he mentioned the Hadeeth of Jibreel and that he came to the Prophet ﷺ while he was amongst his companions. He came to them in the form of a man and sat with the Prophet ﷺ and questioned him about *Al-Islaam*, *Al-Eemaan* and *Al-Ihsaan*. Then he asked him about the Hour and he asked him about its signs. This is what is referred to as the Hadeeth of Jibreel or the Hadeeth of 'Umar.

And the Hadeeth has come from a number of routes of transmission from a group of the companions; and it is a Hadeeth which is authentic.

The Shaykh, may Allaah have mercy upon him, mentioned the narration of ‘Umar ibn Al-Khattaab<sup>192</sup> which is within this Hadeeth with differences in the wordings of the Hadeeth and the other routs of transmission, however the meaning is the same.

**He said:** “One day when we were sitting with the Prophet ﷺ ...” from their way is that they used to gather with the Prophet ﷺ in the masjid and take knowledge from him and listen to his answers for that which was put to him from questions.

So, one day while they were like that, as was their way, a man entered upon them from a door, a man having extremely white clothing and extremely dark hair, **meaning** Jibreel, upon him be peace, took on the form of this man and he did not come to them in his angelic form because they are not able to see him in his angelic form.

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<sup>192</sup> Muslim reported it (no.8) Also, refer to Jami Al‘Uloom Wal-Hikam by Ibn Rajab (vol.1-page 93) for the second Hadeeth.

لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ ، حَتَّى جَلَسَ  
 إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَسْنَدَ رُكْبَتَيْهِ إِلَى  
 رُكْبَتَيْهِ ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ ، وَقَالَ : يَا مُحَمَّدُ  
 أَخْبِرْنِي عَنِ الْإِسْلَامِ .

No signs of travel were visible upon him and none of us recognized him. He sat close to the Prophet ﷺ connecting his knees to his knees and placing his hands upon his thighs and he said: 'O Muhammad inform me about Al-Islaam.' [49]

### Explanation

[49] Regarding his statement: "...no signs were visible upon him yet none of us recognized him..." **Meaning:** none of those present.

This is from the amazing affairs that he did not come from travel such that it could be said that he is not from the people of *Madeenah*, yet they did not recognize him while he was not from the people of that land such that they knew him. So, they were amazed at his state. He did not arrive from travel yet he was not from the people of the land. If he had arrived from travel there would be apparent upon him the signs of travel within his clothing and in his color because the traveler has signs of travel visible upon him. Yet none of the attendees recognized him. So, he was not from the people of the land. While at the same time he was not one who had arrived from travel.

So, where did this man come from? This is that which they found to be strange. So, he said “...he sat close to the Prophet ﷺ...” **meaning:** he sat in front of him in this manner of one who is learning when you sit in front of one who is teaching him. He said: “...He connected his knees to the knees of the Prophet ﷺ...” **meaning:** he was very close to him.

And he said: “...and he placed his hands upon his thighs...” **meaning:** upon the thighs of the Prophet ﷺ

And he said: “...O Muhammad,” he addressed him by his name. He did not say: O Messenger of Allaah. Perhaps he did this, upon him be peace, in order that the companions may think he was a Bedouin; because, from the habits of the Bedouins is that they would address the Prophet ﷺ by his name. Because this is how the Bedouins naturally and habitually were and this is something which increased the strangeness and the abnormality such that they did not know him.

He said: “O Muhammad inform me about Al-Islam” **meaning:** explain to me the meaning of Al-Islam.

قَالَ: أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ - صَلَّى  
 اللَّهُ عَلَيْهِ وَسَلَّمَ -، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ  
 رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. فَقَالَ:  
 صَدَّقْتَ. فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ.

He said: 'It is that you testify that none has the right to be worshiped except Allaah and Muhammad is the Messenger of Allaah, that you establish the Salaah, pay your Zakat, fast Ramadaan, make pilgrimage to the House if you have the means to do so.' So he said, 'You have spoken truthfully.' We were amazed that he questioned him yet told him that he has spoken truthfully.[50]

### Explanation

[50] So, he ﷺ said: "Al-Islaam is that you testify that none has the right to be worshiped other than Allaah and that Muhammad is the Messenger of Allaah, establish the Salaah, pay the Zakat, fast Ramadan and make pilgrimage to the House if you have the means to do so." The Prophet ﷺ mentioned to him the pillars of Al-Islaam which are a must and which if they are actualized in present, then Al-Islaam is actualized. And that which is more than them, from the other affairs, are affairs which complete Al-Islaam.

So, the Messenger ﷺ sufficed with clarifying the pillars of Al-Islaam because when the response is summarized it is easier upon the

student and those who hear. And it is easy upon him to memorize it and understand it; as opposed to if the answer is long it would be a difficulty upon the attendees and perhaps most of them will not understand it.

This is evidence that it is befitting for the one who is asked to attempt to summarize the response if he is able and to suffice with that which is necessary, otherwise *Al-Islam* is more than that (which he mentioned). These are its pillars and its supports which it stands upon.

So, he said: “...*you have spoken truthfully...*” This is a second thing which was amazing. So, he said: “...*we were amazed that he questioned him yet told him that he had spoken truthfully...*” For that indicated that he knew and that he was not asking the question out of ignorance. He was asking the question while he in fact knew. The proof is that he said: “...*you have spoken truthfully...*,” So, that indicated that he knew. So, why was he asking?

قَالَ : فَأَخْبِرْنِي عَنِ الْإِيمَانِ . قَالَ : أَنْ تُؤْمِنَ بِاللَّهِ ، وَ مَلَائِكَتِهِ ، وَ  
 كُتُبِهِ ، وَ رُسُلِهِ ، وَ الْيَوْمِ الْآخِرِ ، وَ تُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَ شَرِّهِ .  
 قَالَ : صَدَّقْتَ .

So, he said: ‘Inform me about Al-Eemaan, So, he ﷺ said: ‘It is that you believe in Allaah, His Angels, His Books, His Messengers, the Last Day, and that you believe in Al-Qadar, its good and its evil.’ So, he said: ‘You have spoken truthfully.’ [51]

### Explanation

[51] So, he said: “...inform me about Al-Eemaan...” So, the Prophet ﷺ stated “...it is that you believe in Allaah, His Angels, His Books, His Messengers, the Last Day, and that you believe in Al-Qadar, its good and its evil.”

So, he ﷺ mentioned to him the six pillars of Al-Eemaan after he had mentioned to him the pillars of Al-Islaam. Al-Islaam and Al-Eemaan, when they are mentioned together, then the meaning of Al-Islaam is the outward actions and Al-Eemaan is the inward actions, the actions of the heart and that which it establishes from affirmation and knowledge. And it is a must that one has Al-Islaam and Al-Eemaan together. Al-Islaam is the outward actions and Al-Eemaan is the inward actions, due his statement ﷺ :

## الإِسْلَامُ عَلاَنِیَّةٌ وَ الْإِیْمَانُ فِی الْقَلْبِ

**Al-Islaam is apparent and Al-Eemaan is within the heart.**<sup>193</sup>

So, if they are mentioned together then each one of them has a specific meaning, while if one of them is mentioned then the other enters into it. If *Al-Eemaan* is mentioned alone then *Al-Islaam* enters into it and if *Al-Islaam* is mentioned alone then *Al-Eemaan* enters into because *Al-Islaam* is not correct without *Eemaan* and *Eemaan* is not correct without *Islaam*. It is a must that one has the two, so they are inseparable. Due to this, they say that indeed *Islaam* and *Al-Eemaan* are from the verbs which if they are brought together then they separate and if they are separated then they are brought together. **Meaning,** they enter into each other because they are inseparable and one of them cannot be separated from the other.

So, he asked him about the apparent actions and about the inward actions, and he رَضِيَ اللهُ عَنْهُ clarified to him the pillars of each one from *Al-Islaam* and *Al-Eemaan*.

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<sup>193</sup> Ahmad reported it vol. 19/374 Hadeeth (no. 12381) from the Hadeeth of Anas, may Allaah be pleased with him.

قَالَ : أَخْبِرْنِي عَنِ الْإِحْسَانِ : قَالَ : أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ ،  
فَإِنْ لَمْ تَكُنْ تَرَاهُ ، فَإِنَّهُ يَرَاكَ . قَالَ : فَأَخْبِرْنِي عَنِ السَّاعَةِ . قَالَ  
: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ .

So, he said: 'Inform me about Al-Ihsaan.' He ﷺ said: 'It is that you worship Allaah as though you see Him, although you do not see Him, surely He sees you.' He said: 'Inform me about the Hour.' He ﷺ said: 'The one being asked knows no more about it than the questioner.' [52]

### Explanation

[52] So, he said: "...Inform me about Al-Ihsaan, So, he ﷺ said: '...it is that you worship Allaah...' It has preceded that Al-Muhsin, the one who worships Allaah upon Al-Mushaahadah (as if he sees Allaah) and certainty as if he sees Allaah. Or he worships Him upon Al-Muraaqabah (being mindful that Allaah sees him); and it is that he knows that Allaah sees him so he perfects the action. This is because Allaah is watching him. So, the Muhsin worships Allaah either upon Al-Mushaahadah (as if he sees Allaah) within the heart; and this is the most complete or upon Al-Muraqabah and he knows that Allaah sees him in any place or in any action that he does. This is Al-Ihsaan.

He said: "...you have spoken truthfully. Inform me about the Hour?" Meaning, about the establishment of the Hour; when is it? As it relates to this question, no one knows the answer regarding it except Allaah, the Glorified and High. Because the establishment of the Hour none knows its prescribed time except Allaah, the Mighty and Majestic.

We know that the Hour will be established and we do not doubt in this. He who doubts in this then he is a disbeliever. We know that the Hour will be established and this is inevitable. However, Allaah has not informed us regarding the time when the Hour will be established, and He has not clarified it to us. He has kept the knowledge of it to Himself. The Most High has said:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾

Verily, Allaah! With Him (Alone) is the knowledge of the Hour.<sup>194</sup>

The Most High has said:

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِنُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لَوْفَنَهَا إِلَّا هُوَ﴾

They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He."<sup>195</sup>

He is the one who knows it, Glorified and Exalted be He. Likewise, The Most High has said:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾

<sup>194</sup>Luqman [31:34]

<sup>195</sup>Al-A'raf [7:187]

**And with Him are the keys of the Ghayb (all that is hidden), none knows them but He.** <sup>196</sup>

And from it is the time of the establishment of the Hour. He ﷺ said to Jibreel: “...*The one being asked knows no more about it than the questioner...*”

**Meaning,** both I and you do not know when the Hour will be established. Allaah, the Majestic and High, has not allowed any to know this, neither angels, nor the Messengers, nor anyone else. Rather, He has kept the knowledge of it to Himself.

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<sup>196</sup> Al-An'am [6:59]

قَالَ : فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا : قَالَ : أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا .

He said: 'So, inform me about its signs.' He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: 'The slave lady shall give birth to her master...' [53]

### Explanation

[53] So, he said: "Inform me about its signs." Al-Amaraat is the plural of Amaarah and it is a sign. As for Al-Imaarah with a Kasrah, then it is leadership. So, he said: "...inform me about its signs..." **Meaning:** its signs which indicate that its establishment is near.

Yes, the Hour has signs. Allaah, the Glorified and High, has clarified them. And from them there are minor signs and from them there are major signs. And from them there are those which are mediocre; and from them there are signs of the approaching of the Hour. They are that which come with the establishment of the Hour and they are near to its establishment. As for the other signs, then they are introductory signs.

The scholars say that the signs of the Hour are three categories. They are signs which are minor and introductory, signs which are mediocre, and signs which are major.

The minor signs and the mediocre signs have already occurred or most of them have occurred.

As for the major signs: the appearance of the *Dajjaal*, the descent of 'Eesaa, upon him be peace, the emergence of the beast, the emergence of *Ya'jooj* and *Ma'jooj*, then these occur with the establishment of the Hour and come along with it.

So, he said: "...*Inform me about its signs...*" Since its signs are known, the Messenger ﷺ responded to him and said: "...*the slave lady shall give birth to her master...*" This is from the signs of the Hour. The slave lady is the woman who is owned and her master is her mistress.

وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوُلُونَ فِي  
الْبُنْيَانِ .

*And you shall see the barefoot, naked, destitute shepherds competing in the  
construction of tall buildings.’ [54]*

### Explanation

[54] Some of the explainers have stated that the meaning of this and Allaah knows best, is that at the end of time there shall be an abundance of concubinage, meaning an abundance of intercourse with female servants i.e., the female servants that are owned. So, they shall give birth to daughters so that their daughter shall be free and shall be a master of her mother and an owner of her. It is also said that its meaning is that there shall be an abundance of disobedience. So, the daughter shall be as if she is a master for her mother.

**He said:** “...and you shall see the barefoot...” This is a second sign; he said: “...barefoot...” These are those who do not have shoes from poverty and destitution. **He said:** “...naked...” These are those who do not have any clothing. **He said:** “...destitute...” These are the poor. **He said:** “...shepherds...” This is the plural of shepherd. They are those who herd sheep. These, at their origin, live within the valleys in homes which they move from place to place. At the end of time, they shall inhabit the cities and build castles and lofty emirates. This is from the signs of the Hour; that the Bedouins shall move to the city and begin erecting

buildings and competing therein and embellishing them, while it is not the norm for them. They shall become rich and people of refinement and people who are successful. This is from the signs of the Hour.

As you know, the Messenger ﷺ did not speak of his own desire and you know now how the state of the people is. The situations have changed and the poor have become rich and have become people who are cultured. The Bedouins have taken residence in the cities and have built and erected buildings. This is a testament to that which the Messenger of the Allaah ﷺ has stated.

قَالَ: فَمَضَى، فَلَبِثْتُ مَلِيًّا. فَقَالَ: يَا عُمَرُ أَتَدْرِي مَنْ  
السَّائِلُ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: هَذَا جِبْرِيلُ أَتَاكُمْ  
يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ.

He said: "So, he left and we stayed there for some time. Then he ﷺ said to me: 'Umar, do you know who the questioner was?' I said: 'Allaah and his Messenger know best.' He said: 'That was Jibreel; he came to you to teach you your religion.'" [55]

## Explanation

[55] He said: "...then he left and we remained for some time..." **Meaning:** A short while.

The Prophet ﷺ said: "Umar do you know who the questioner was?" or he said: "Do you all know who the questioner was?"

In another narration it mentioned that the Prophet ﷺ said: "Bring him back to me."<sup>197</sup>

So, they sought after him but were not able to find him. So, he said ﷺ "That was Jibreel; he came to you to teach you your religion."

<sup>197</sup> An-Nasaa'ee reported it within Al-Kubraa 5/380 Hadeeth (no. 5852) from the Hadeeth of Ibn 'Umar, may Allaah be pleased with him. Also, Ibn Hibbaan Hadeeth (no. 173) and Ad-Daaraqutnee vol.3/341 Hadeeth (no. 2708) from the Hadeeth of Umar Ibn Al-Khattaab, may Allaah be pleased with him.

**Meaning:** This individual who entered and asked these questions was Jibreel, upon him be peace, and he came in the form of a man, as he had been described, for the purpose of teaching the attendees the affairs of their religion by way of question and answer.

So, this Hadeeth indicates a number of great affairs:

The first of them is that the religion is classified into three levels:

- ❖ *Al-Islaam*
- ❖ *Al-Eemaan*
- ❖ *Al-Ihsaan*

Each level is higher than the one that was before it; and that each level has pillars; pillars of *Islaam*; pillars of *Al-Eemaan*; and *Al-Ihsaan* is one pillar.

**The second:** Is that it contains teaching by way of question and answer. This is an exemplary method of teaching because it draws attention and makes one ready to receive knowledge by him asking and preparing his mind and preparation for the answer. Then he receives the answer while he was ready for it. This is more firm.

Thirdly: Within the Hadeeth is evidence that he who was asked about knowledge that he does not know, that it is upon him to say: *Allaah and His Messenger know best*. He attributes the knowledge to the one who knows it and he does not speak with the answer while he does not know it and guess. This is not permissible. When the Messenger ﷺ was asked about the Hour, he said “*The one being asked knows no more about it than the questioner.*” And when he said to the companions “*Do you know who the questioner was?*” they did not know him so they said: “*Allaah and His Messenger know best.*” That indicates that regarding the affairs of the legislation and the affairs of the religion, it is not permissible to guess therein because this is from

placing undue burden upon oneself. However, he who has knowledge then he may respond, and he who does not have knowledge then he says, *Allaah knows best*; and he who says *I do not know* then he has answered.

Imam Maalik, may Allaah have mercy upon him, was asked forty questions and he responded to six of them. For the rest of them he said: “*I don’t know.*” So, the questioner said to him: “*I came from such and such place and I traveled and became weary in my travel and you say I don’t know?!*” He said: “*Get upon your mount and return to the land from which you came and say: ‘I asked Maalik and he said I don’t know.’*”

It is not a defect for an individual, if he does not know an answer regarding the affairs of the legislation, to say *I don’t know*, even if he may be a scholar. The Messenger ﷺ said: “*The one being asked knows no more about it than the questioner.*”

And when he ﷺ was asked some questions which he had not received revelation from Allaah, the Mighty and Majestic, regarding then he would wait until the revelation descended from Allaah, the Mighty and Majestic.

Have you not read when Allaah says in the Qur’aan for example: they ask you about such and such and they ask you about so and so. Say so and so. For example Allaah says:

﴿ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ ﴾

They ask you (O Muhammad) concerning alcoholic drink and gambling. Say: "In them is a great sin." <sup>198</sup>

And He said:

﴿ يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِئُ لِلنَّاسِ وَالْحَجِّ ﴾

They ask you (O Muhammad) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage. <sup>199</sup>

So, the Messenger ﷺ, when he was asked about something that he did not have the answer for, he would wait until the revelation had descended upon him from Allaah. Thus, other than him even more so should wait until he asks other than himself or he researches the issue in the books of the people of knowledge, so that he may acquire the response.

As for being hasty, then this contains great danger, and in it is an evil manner with Allaah, the Mighty and Majestic; because the one who responds is responding regarding the legislation of Allaah. He says Allaah has made permissible such and such or Allaah has made impermissible such and such or he has legislated such and such. So, the affair is very dangerous.

The fourth issue within the Hadeeth is evidence for etiquettes of the learner. For Jibreel, and he is the leader of the angels, sat in front of the Messenger of Allaah ﷺ and he connected his knees to the knees of the Messenger ﷺ and placed his hands upon his

<sup>198</sup> Al-Baqarah [2:219]

<sup>199</sup> Al-Baqarah [2:189]

thighs. He asked him with etiquette. This is in order that he may teach the people how to conduct themselves with the scholars. This is some of that which the Hadeeth indicates and which is within it.

**The fifth issue** is clarification of some of the signs of the Hour. And he mentioned two signs; (from them): that the slave lady shall give birth to her master. Some of the scholars say the meaning of the slave lady shall give birth to her master is that there shall be an abundance of disobedience in the last days to the point that the daughter will be as if she is a master over her mother: commanding her, prohibiting her and mistreating her.



## THE THIRD PRINCIPLE: KNOWLEDGE OF OUR PROPHET MUHAMMAD

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

إِسْمُهُ، وَنَسَبُهُ، وَنَشَأَتُهُ:

الأصل الثالث: معرفة نبيكم محمد - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

*His Name, his Lineage and his Upbringing*

*The Third Principle: Knowledge of our Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ [56]*

### Explanation

[56] **His statement:** the third principle means the third of the three fundamental principles; because the Shaykh, may Allaah have mercy upon him, mentioned within the beginning of the treatise that it is obligatory upon each Muslim, male and female, to have knowledge of these three principles; and they are: knowledge of Allaah, knowledge of the religion of *Al-Islam* and knowledge of His Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with the evidences.

As for the first and second principles, explanation of them and clarification of them along with their evidences has preceded. The third principle is knowledge of the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ,

because the Prophet ﷺ was the medium between Allaah and His creation in conveyance of His religion and His message.

Therefore, is it obligatory to have knowledge of him ﷺ; otherwise, how can you follow someone whom you do not know? So, it is a must that you know him by way of his name, by way of his land wherein he was born and brought up, and the land which he migrated to. You should also know the length of his life span ﷺ.

One should also know the categories of his life span ﷺ and the categories of the time frame wherein he stayed within the *Dunyaa*; you should know them as well that which was before Prophethood and that which was after it, that which was before the Hijrah and that which was after it. You should know how the revelation began to him ﷺ and when did the revelation begin and which verse indicates his Prophethood and which indicates his Messengership. There shall come verses which indicate his Prophethood and verses which indicate his being dispatched as a Messenger.

Therefore, it is a must that you know this, that you now his lineage; **meaning**, which tribe he is from. Because the Arabs are of different tribes and he was an Arab without a doubt; therefore, it is must to know these things about the Messenger ﷺ by studying the verses and the Ahaadeeth which are connected to these issues, and that you look into the *Seerah* of the Messenger ﷺ and his *Da'wah* in order that you may know these affairs about your Prophet who you are commanded to follow and take as an example.

وَ هُوَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَ  
هَاشِمٌ مِنْ قُرَيْشٍ، وَقُرَيْشٌ مِنَ الْعَرَبِ، وَالْعَرَبُ مِنْ ذُرِّيَةِ  
إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْخَلِيلِ، عَلَيْهِ وَ عَلَى نَبِيِّنَا أَفْضَلُ  
الصَّلَاةِ وَ السَّلَامِ.

*He is Muhammad ibn Abdullah ibn Abdul-Muttalib ibn Haashim, who was from the Quraysh tribe. The Quraysh are from the Arabs and the Arabs are from the descendants of Ismaa'eel, the son of Ibraheem the Khaleel, upon him and upon our Prophet be the best prayers and peace. [57]*

### Explanation

[57] This is his name and his lineage. His name is Muhammad ﷺ and he has other names besides Muhammad. However, the most popular of his names is Muhammad. Allaah mentioned that within the Qur'aan in a number of verses. From them:

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ ﴾

Muhammad (ﷺ) is the Messenger of Allaah.<sup>200</sup>

<sup>200</sup> Al-Fath [48:29]

Likewise his statement:

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ﴾

Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him.<sup>201</sup>

And his statement:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ ﴾

Muhammad (ﷺ) is not the father of any man among you.<sup>202</sup>

Also, his statement:

﴿ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ءَامَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ ﴾

But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (ﷺ), for it is the truth from their Lord.<sup>203</sup>

So, Allaah mentioned his name as being Muhammad in a number of verses.

<sup>201</sup> Aali Imran [3:144]

<sup>202</sup> Al-Ahzab [33:40]

<sup>203</sup> Muhammad [47:2]

Also, from his names is Ahmad. Allaah mentioned it in His statement as being a tidings given by *AlMaseeh* (Eesa, upon him be peace) wherein He said:

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا

رَسُولِي يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾

And (remember) when 'Eesaa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allaah unto you confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.<sup>204</sup>

So, he is Muhammad and he is Ahmad. The meaning of that is that he is abundant in his praise صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and abundant in his qualities for which he is praised.

And from his names as well are the Prophet of mercy and the Prophet of *AlMalhamah*, **meaning:** fighting in Allaah's cause. He is also called *AlHaashir* (the gatherer) and *Al'Aaqib* (meaning the last); for he is the one after whose sending the people are gathered because he is the last of the Messengers صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. So, there is not after him except the establishment of the Hour.

So, after his Messengership the Hour will be established and the people will be gathered for reward and recompense, and whoever wants to review these affairs then let him return to the book *Jalaa' Al-*

<sup>204</sup> As-Saff [61:6]

*Afhaam Fis-Salaati was-Salaam 'alaa Khair Al-Anaam* by Imaam Ibnul-Qayyim, may Allaah have mercy upon him.

**As for his lineage:** he is Muhammad the son of Abdullah, the son of Abdul-Muttalib, the son of Haashim, the son of Abdul-Manaaf, the son of Qusai, the son of Kilaab. And he is from the tribe of the Quraysh which is the most noble of tribes and the Quraysh are from the descendants of Ismaa'eel, upon him be prayers and peace.

The Arabs are of two categories according to that which is well-known. The Arabs who are *Al'Aaribah* (original Arabs) and they are the *Qahtaniyah*. And then there are the Arabs who are *Musta'ribah* (Arabized) and they are the 'Adnaniyah; from the descendants of Ismaa'eel, upon him be peace, who was the son of Ibraheem the *Khaleel*.

They are named the *Musta'ribah* because they learned Arabic from the Arabs who are 'Aaribah, when *Jurhum* came and they descended in *Makkah* after the Hijrah of the mother of Ismaa'eel and her son Isma'eel while he was a small boy; and when they found the water of *Zamzam*, they descended and requested to reside there with Haajar and that she permit them to take from the water. So, Ismaa'eel, upon him be peace, was a suckling baby at that time. Then he was cultivated, raised, and learned Arabic from the tribe of *Jurhum* and they were from the Arabs who were 'Aaribah; and he married from the tribe of *Jurhum* and there came from him a progeny who learned 'Arabic and grew up amongst the Arabs, therefore they became Arabs who were *Musta'ribah* and they are *AlAdnaniyah*. As for the Arabs who are *Al'Aaribah* then they are the *AlQahtaniyah* and their origin is from Yemen.

Some of the scholars say the Arabs who are Al-'Aaribah are of two categories: the Arabs who have become extinct and the Arabs who still remain. The Arabs who have become extinct, they have died off; and they are the people of Nooh, 'Aad, Thamood, and Shu'ayb. As for the Arabs who still exist, then they are divided into the Arabs who are 'Aaribah and the Arabs who are *Musta'aribah*. They are the Arabs who still remain.

And the Prophet ﷺ is from Banoo Haashim and Haashim is from the descendants of Isma'eel, upon him be prayers and peace.

His name is Muhammad, the son of Abdullah, the son of Abdul-Muttalib. As for Abdul-Muttalib, this was not his actual name. His name was Shaybah. However, he was named Abdul-Muttalib because his uncle Al-Muttalib ibn 'Abdu Manaaf brought him with him from *Al-Madeenah* while he was a child from amongst his maternal uncles, Banoo An-Najaar. So, when the people saw him being black from the journey, they thought that he was a servant that was owned by Al-Muttalib so they said Abdul-Muttalib ibn Hashim ibn 'Abdu Manaaf. And 'Abdu Manaaf had four children. Haashim, who was the great-grandfather of the Messenger ﷺ, Al-Muttalib, Abdu-Shams, and Nawfal.

Banoo Haashim is referred to as Al-Hashimyoon and Banoo Al-Muttalib. They are also called Al-Muttalibiyoon. As for 'Abdu Shams, then from them is Uthmaan, may Allaah be pleased with him. From them as well are Banoo Umayyah, these are from Banoo 'Abdu Shams. Nawfal likewise has a lineage from them are Jubayr ibn Mut'im and Hakeem ibn Hizaam.

Ibraheem, upon him be peace, had Ismaa'eel, who was his oldest child and he is a forefather of the Arabs who are 'Adnaniyah; and Ishaaq is the forefather of the children of Israa'eel. All of the Prophets are from

the children of Ishaaq, with the exception of our Prophet Muhammad ﷺ; he is from the descendants of Ismaa'eel, and he is the seal of the Prophets.

As for his birth, then he ﷺ was born the Year of the Elephant. It is the year wherein *Abrahah*, the ruler of Yemen, came being deputized by the king of Ethiopia to destroy the *Ka'bah*, and he had with him a magnificent elephant. When he arrived at a place referred to as *Al-Mugamas* and there did not remain anything except that he should enter *Makkah* and destroy the *Ka'bah*, the people of *Makkah* fled and ascended the mountains because they had no ability to repel him.

So, he wanted to go towards *Makkah* the elephant stopped and refused to stand from the ground. Allaah had restrained it. And when he had turned to another direction other than the direction of *Makkah*, it stood and began walking. When he turned it around to face *Makkah*, it stopped and was not able to walk. And likewise, they saw a group of birds coming from the direction of the sea having with them stones. Each bird had two stones, a stone in his beak and a stone in his feet, and they threw them so that a stone would strike the man on the top of his head and exit from his bottom cutting him into two halves. So, Allaah destroyed them and Allaah revealed regarding them mentioning the *Quraysh* within *Soorah Al-Fil* wherein he said:

﴿الَّذِي تَرَكَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ

عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

**Have you (O Muhammad ﷺ) not seen how your Lord dealt with the Owners of the Elephant? Did He not make their plot go astray? And sent against them birds, in flocks, striking them with stones of Sijjil (baked clay). And made them like an empty field of stalks (of which the corn has been eaten up by cattle).<sup>205</sup>**

They struck them with stones from the hellfire and the refuge is with Allaah. So, they became like straw which had been eaten by animals and then defecated out. This was the story of the elephant.

So, Allaah defended His sacred house and destroyed this tyrant.

And in this year Muhammad ﷺ was born. There appeared along with his birth signs: light appeared along with him which caused the castles of Shaam to shine; and the night of his birth, the idols shook; and the throne room of Kisraa shook and some balconies from it fell down. And the night that the Prophet ﷺ was born, these were signs of the descending of the Prophet ﷺ as a Prophet. The *Jinn* and the devils were thrown into commotion on this great night.

He was born in a place referred to as a tract near to the *Ka'bah*. He was born in *Makkah*, however, no firm proof has been established for the exact location of the house.

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<sup>205</sup> Al-Fil [105:1-5]

وَلَهُ مِنَ الْعُمُرِ ثَلَاثٌ وَسِتُّونَ سَنَةً ، مِنْهَا أَرْبَعُونَ قَبْلَ  
النُّبُوَّةِ وَثَلَاثٌ وَعِشْرُونَ نَبِيًّا وَرَسُولًا . نُبِّئَ بِـ ﴿أَقْرَأُ﴾

*He lived for 63 years; 40 before Prophethood and 23 as a Prophet and Messenger. He was commissioned as a Prophet with (revelation) of: "Iqra"*  
(read! [i.e., Soorah Al'Alaq]). [58]

### Explanation

[58] So, he ﷺ was born in Makkah and he was suckled amongst Banoo Sa'd by Haleemah As-Sa'diyah. His father 'Abdullaah died while he was within the womb of his mother, then his mother died a short time after his birth. Hence, he was taken care of by Umm Ayman Al-Habashiyah, whom he had inherited from his father, and he went to the care of his grandfather.

Then, 'Abdul-Muttalib died and he was transferred to the care of his paternal uncle, Aboo Taalib. He ﷺ lived for forty years before Prophethood, being well-known for trustworthiness, truthfulness, and nobility. He avoided the worship of idols and he avoided the consumption of intoxicants. He did not used to do that which the people of the pre-Islamic days of ignorance used to do. Rather, he used to go out to the cave of *Hiraa'* and worship therein for a number of days; he would worship Allaah upon the religion of Ibraheem on *At-Tawheed*.

Then, when he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had reached forty years of age the revelation descended upon him by way of Jibreel, upon him be peace, coming to him in the cave of *Hiraa'* and saying to him: "Read!" He said: "I am not one who reads." **Meaning:** I do not read well. So, he pressed him severely then released him and said: "Read!" He said: "I am not one who reads." Then he pressed him a second time then released him and said to him: "Read!" He said: "I am not one who reads." So, he said to him:

﴿ أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ ﴾

**Read! In the Name of your Lord, Who has created (all that exists);  
 Has created man from a clot (a piece of thick coagulated blood).<sup>206</sup>**

This was his Prophethood. Allaah informed him with the revelation of: *Iqra'* (Soorah Al'Alaq). **Meaning:** He made him a Prophet. Then he went to his home shaken from fear; because he had encountered something which he had not known; a frightening affair. There, he found his wife Khadeejah, may Allaah be pleased with her; so she covered him and comforted him, saying to him: "No, by Allaah, Allaah will never humiliate you. For you join the ties of the womb, you honor the guests, you take care of all (peoples), and you take care of those who have been afflicted with calamities."

So, she prepared him and took him to her cousin Waraqah ibn Nawfal and he was a man who was devoted to worship and he used to read the previous scriptures worshipping Allaah, the Mighty and Majestic, by way of this. So, when he had informed him of that which he saw he said: "This was An-Namoos who descended upon Moosaa." **Meaning,** Jibreel, upon him be prayers and peace

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<sup>206</sup> Al'Alaq [96:1-2]

## THE DESCENDING OF THE REVELATION UPON HIM

وَأَرْسَلَ بِالْمَدِينَةِ ﴿۱﴾، وَبَلَدَهُ مَكَّةَ، وَهَاجَرَ إِلَى الْمَدِينَةِ، بَعَثَهُ  
اللَّهُ بِالنُّذَارَةِ عَنِ الشُّرْكِ، وَيَدْعُو إِلَى التَّوْحِيدِ، وَالِدَلِيلُ قَوْلُهُ  
تَعَالَى: ﴿يَأْتِيهَا الْمَدِينَةُ ﴿۱﴾ قُرْآنًا نَذِيرًا ﴿۲﴾ وَرَبِّكَ فَكَبِيرًا ﴿۳﴾ وَثِيَابَكَ فَطَهِّرْ ﴿۴﴾ وَالرُّجْزَ فَاهْجُرْ  
﴿۵﴾ وَلَا تَمَنَّ عَلَى الْكُفَّارِ ﴿۶﴾ وَلِرَبِّكَ فَاصْبِرْ ﴿۷﴾﴾

*He was commissioned as the Messenger with the revelation of Soorah Al-Mudaththir*

*His homeland is Makkah; and he migrated to Madeenah. Allaah sent him to warn against Ash-Shirk and to call to At-Tawheed. The proof is the statement of Allaah, the Exalted:*

O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn! And your Lord (Allaah) magnify! And your garments purify! And keep away from Ar-Rujz (the idols)! And give not a thing in order to have more (or consider not your deeds of Allaah's obedience as a favor to Allaah). And be patient for the sake of your Lord (i.e., perform your duty to Allaah)! (Al-Muddaththir 74:1-7)

[59]

### Explanation

[59] Then the statement of Allaah, the Exalted, was revealed to him:

﴿يَأْتِيهَا الْمَدِينَةُ ﴿۱﴾ قُرْآنًا نَذِيرًا ﴿۲﴾﴾

O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn!<sup>207</sup>

This is the dispatching; and this is the meaning of the statement of the Shaykh where he said that he commissioned him as a Prophet with the revelation of *Iqra'* (i.e., *Soorah Al-'Alaq*) and he commissioned him as a Messenger with the revelation of *Al-Mudaththir*.

The difference between the Prophet and the Messenger is that the Prophet is one to whom a legislation is revealed yet he is not commanded to convey it. The Messenger is one to whom a revelation is revealed and he is commanded to convey it. The clarification of that is in the fact that the Messenger receives legislation and a book.

So, he was commissioned as a Prophet with the revelation of *Iqra'* and he was commissioned as a Messenger with the revelation of *Al-Mudaththir* when he was forty years old.

Likewise were the Prophets. The Prophet is one who was sent with the legislation of one who was before him and the book of one who was before him; and some issues are revealed to him; such as the Prophets of Banoo Israa'eel after Moosaa. The meaning of *Al-Mudaththir* is one who is covered; because he ﷺ was afflicted with fright so he said "Cover me, cover me." Meaning: wrap me up.

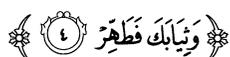
So, Allaah revealed to him:

﴿يٰٓاَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾ وَرَبِّكَ فَكَبِّرْ ﴿٣﴾﴾

O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn! And your Lord (Allaah) magnify!<sup>208</sup>

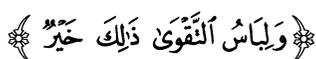
<sup>207</sup> Al-Muddaththir [74:1-2]

**Meaning:** Magnify him.



**And your garments purify!** <sup>209</sup>

**Meaning:** Purify you actions from *Shirk*, for the actions are referred to as garments. Allaah, the Exalted, said:



**And the garment of righteousness, that is better.** <sup>210</sup>

Here He referred to *At-Taqwaa* as a garment. And His statement: “*Ar-Rujz (the idols)...*” **The meaning** of *Rujz* is idols.

Concerning his statement: “*And keep away...*” **Meaning:** abandon them and stay far from them.

So, Allaah sent him when he was forty years of age; he remained in *Makkah* for thirteen years calling the people to the *Tawheed* and the abandonment of the worship of idols. And there occurred dispute between him and the pagans. And they afflicted him with harm as well as those who believed in him and followed him. There occurred, as well, afflictions from the pagans through the course of thirteen year.

Three years before the *Hijrah*, he was taken by night to *Bayt Al-Maqdis* and he ascended to the heavens; and five prayers were made obligatory

<sup>208</sup> Al-Muddaththir [74:1-3]

<sup>209</sup> Al-Muddaththir [74:4]

<sup>210</sup> Al-A'raf [7:26]

upon him. So, he prayed in *Makkah* for a period of three years then the Quraysh conspired to kill him and to eradicate him. So, Allaah permitted him to migrate to *AlMadeenah*. So, he migrated to *Al-Madeenah* after seeking asylum with the *Ansaar* in the first pledge of *Al'Aqabah* and the second pledge of *Al'Aqabah*. So, he migrated to *Al-Madeenah* and remained there for ten years. So, the total length was twenty three years.

After Prophethood, he ﷺ lived for a period of twenty three years: thirteen in *Makkah* wherein he established the call to *At-Tawheed* and ten years in *Al-Madinah*. Then Allaah caused him to die at the beginning of his sixty third year ﷺ.

So, the period of his life as a Messenger was twenty three years and this was a blessing which Allaah, the Mighty and Majestic bestowed upon him. This magnificent knowledge and this *Jihaad* and this remaining for this long period of twenty three years was from the signs of Allaah, the Glorified and Exalted, and from the blessings of this Prophet ﷺ and the blessing of his *Da'wah* and the blessings of the revelations which were revealed to him. Before all of this, he was under the care of Allaah, the Mighty and Majestic. He was the one who cared for him and He was the one who protected him, helped him and supported him such that his *Da'wah* reached the east and the west, and the praises is for Allaah, Lord of all that exists.

Concerning his statement: "Allaah sent him to warn against *Shirk* and to call to *At-Tawheed*" this is his *Da'wah* ﷺ; warning against *Shirk* and calling to *At-Tawheed* and this is that which is obligatory that the callers traverse upon in their *Da'wah*; that they center it around warning against *Shirk* and calling to *At-Tawheed* before everything else; otherwise, their call will not be upon the methodology of the Messenger ﷺ.

Allaah sent the Messenger to warn against *Shirk* and call to *At-Tawheed*, therefore it is a must that this is established first then after that one may direct the attention to the other affairs. Because affairs will not be rectified except with the existence of *At-Tawheed*. If the person were to abandon fornication, intoxicants, stealing and implement every virtue from righteous actions and manners, however he did not abandon *shirk*, there will be no benefit in any of these affairs, nor will they benefit him. Whereas if the individual were to be safe from *Shirk* and he has with him major sins that are less than *shirk* then he has hope that Allaah will forgive him.

So, *At-Tawheed* is the basis and the foundation; and there is no safety except by way of the existence of *At-Tawheed* first and foremost. Due to that, it is obligatory to make it the central focus and to always give it the utmost care and concern and to call the people to it and to teach it to the people and to clarify to them the meaning of *At-Tawheed* and the meaning of *Ash-Shirk*.

It is a must that the Muslim knows this affair and actualizes it and comprehends it himself so that he does not fall into anything from *Shirk* or anything from *At-Tawheed* should be lost. Therefore, this affair is a must and it is a must that the *Da'wah* be predicated upon this foundation.



## THE LENGTH OF THE DA'WAH IN MAKKAH

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أَخَذَ عَلَىٰ هَذَا عَشْرَ سَنِينَ يَدْعُو إِلَى التَّوْحِيدِ.

*He took to this for ten years calling to At-Tawheed. [60]*

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### Explanation

[60] His statement: “He took to this for ten years calling to At-Tawheed” means that he took to calling the people to At-Tawheed and warning them against Ash-Shirk for a period of ten years in Makkah and he was calling to At-Tawheed and prohibiting Ash-Shirk, because they used to worship idols and the wisdom in Allaah sending him in Makkah was because Makkah was the mother of all towns, to which other towns returned.

Allaah, the Majestic and High, says:

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمَمَةٍ رَسُولًا﴾

And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger.<sup>211</sup>

And the Umm (mother) is the point of return which is referenced. So, the origin which is returned to is the Umm.

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<sup>211</sup> Al-Qasas [28:59]

﴿ هُنَّ أُمَّ الْكُتُبِ ﴾

They (the verses) are the (Umm) foundation of the Book <sup>212</sup>

**Meaning:** The foundation which the unclear verses are referred to. Thus is *Makkah*, may Allaah ennoble it. It is the foundation which the people of the earth return to, and the Muslims and the provinces of the earth all return to *Makkah*, therefore it is the mother of towns.

**Meaning:** It is the point of return.

Due to this, Allaah sent his Prophet ﷺ from *Makkah* because it is the mother of towns and he remained therein for a period of thirteen years prohibiting the people of *Makkah* from *Shirk* and commanding them with *At-Tawheed*, because the people of *Makkah* were the example for other than them. Due to this, it is obligatory that *Makkah* remain until the establishment of the Hour, the home of *At-Tawheed* and a light post for the call to Allaah; and that it be distant from everything which opposes that. That it be distant from *Ash-Shirk*, innovations and superstitions. Because the people always look at it; that which is done therein spreads throughout the world. So, if that which is done therein is that which is good, then good shall spread. And if that which is done therein is the opposite of that then evil shall spread. Therefore, it is obligatory, always and forever, to purify *Makkah*. Due to this, Allaah, the Majestic and High, says:

﴿ وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴾



<sup>212</sup> Aali Imran [3:7]

And We commanded Ibraheem (Abraham) and Ismaa'eel (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikaaf), or bowing or prostrating themselves (there, in prayer).<sup>213</sup>

So, it obligatory to purify Makkah from everything which opposes Al-Islam so that the religion and the Da'wah emanates from it to the eastern parts of the earth and its western parts. This is because Allaah sent his Prophet therein and he ﷺ began his Da'wah in it.

The Prophet ﷺ remained in Makkah for a period of thirteen years. From it ten years he called to *At-Tawheed* and prohibited *Ash-Shirk* and he did not command with anything other than this. He did not command with *Salaah*, nor with *Zakat*, nor with fasting, nor with *Hajj*; rather, his *Da'wah* was limited to warning against *Shirk* and commanding with *At-Tawheed*; saying to them: "Say: *Laa Ilaha Illa Allaah*, and you will be successful." And they would say:

﴿ أَجْعَلُ الْأَلْهَةَ إِلَهًا وَحِدًا إِنَّ هَذَا لَشَيْءٌ مُّجَابٌ ﴾

"Has he made the Alihah (gods) (all) into One Ilah (God - Allaah)?  
Verily, this is a curious thing!"<sup>214</sup>



<sup>213</sup> Al-Baqarah [2:125]

<sup>214</sup> Sad [38:5]

## AL-ISRAA' WAL-MI'RAAJ

وَبَعْدَ الْعَشْرِ عُرِّجَ بِهِ إِلَى السَّمَاءِ، وَفُرِضَتْ عَلَيْهِ الصَّلَوَاتُ  
الْخَمْسُ، وَصَلَّى فِي مَكَّةَ ثَلَاثَ سَنِينَ

After the tenth year, he was taken up to the heavens and the five prayers were made obligatory upon him. He prayed in Makkah for a period of thirteen years.[61]

### Explanation

[61] His statement: “And after the tenth year he was taken up to the heavens...” He ﷺ remained for a period of ten years prohibiting Shirk and calling to At-Tawheed and laying down this foundation, then in the eleventh year he was taken by night from Masjid Al-Haraam to Masjid Al-Aqsa. The Most High has said:

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا﴾

Glorified (and Exalted) be He (Allaah) Who took His slave (Muhammad ﷺ) for a journey by night from Al-Masjid-al-Haraam (at Makkah) to the farthest mosque (in Jerusalem).<sup>215</sup>

When he ﷺ was sleeping in the home of Umm Hani', Jibreel, upon him be peace, came to him having with him an animal referred

<sup>215</sup> Al-Isra [17:1]

to as *Al-Baraaq* which was smaller than a female mule yet bigger than a donkey; and its footsteps would be as far as the eye can see. So, he was made to ride upon it and was taken on its back to *Bayt Al-Maqdis* in one light. The word *Asraa* is from the word *As-Siraa* and it is a journey that takes place at night. This is from the things with which he ﷺ was distinguished and from his miracles, upon him be prayers and peace.

So, he met there with the Prophets in *Bayt Al-Maqdis* and then he ﷺ was taken up to the heavens, meaning: he ascended from *Bayt Al-Maqdis* to the heavens in the presence of Jibreel.

And the meaning of *Al-Urooj*: is ascension. So, he was taken by night from *Makkah* to *Bayt Al-Maqdis* and ascended from *Bayt Al-Maqdis* to the heavens. **Meaning**, Jibreel, upon him be peace, took him up and passed the inhabitants of the heavens. Each heaven that Jibreel sought entry into was opened for him. Then he reached the seventh heaven. Then he ascended over the heavens to the lote tree of the upper most boundary, and there Allaah spoke to him by way of revelation with that which He willed and He obligated upon him the five prayers. He obligated them in a day and night as fifty prayers. However Moosaa, upon him be peace, directed our Prophet Muhammad ﷺ to ask his Lord to lighten it. For indeed his *Ummah* would not be able to perform fifty prayers in a day and night. So, the Messenger of Allaah ﷺ continued to return to his Lord asking Him to lighten it until he reached five.

Allaah, the Mighty and Majestic, said as is within the Hadeeth of *Al-Israa' Wal-Mi'raaj*:

أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبَادِي، وَأَجْزِي الْحَسَنَةَ

عَشْرًا.

“My decree has gone forth and I have lightened the affair for my servants and I shall reward the good deed with ten times its like”<sup>216</sup>

In the narration of Anas from Aboo Dharr, he said:

هِيَ خَمْسٌ وَ هِيَ خَمْسُونَ

“It is five yet it is fifty.”<sup>217</sup>

**Meaning:** They are five prayers in terms of the action and fifty in terms of their weight upon the scale. Five prayers in a day and night which equal fifty prayers upon the scale; because the good deed equals ten times its like, therefore one prayer stands in the place of ten prayers. So, *Al-Israa’* is mentioned at the beginning of Soorah Subhaan i.e., Soorah Bane Israel and *Al-Mi’raaj* is mentioned at the beginning of Soorah *An-Najm* when Allaah says:

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾ إِذْ يَغْشَى السِّدْرَةَ ﴿١٦﴾ مَا يَغْشَى ﴿١٦﴾ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿١٨﴾﴾

And indeed he (Muhammad ﷺ) saw him [Jibreel (Gabriel)] at a second descent (i.e., another time). Near Sidrat-ul-Muntaha [lote-tree of the utmost boundary (beyond which none can pass)]; near it is the Paradise of Abode. When that covered the lote-tree which did cover it! The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond (the) limit (ordained

<sup>216</sup> Al-Bukhaaree reported it (no. 3207) and (no.3887) from the Hadeeth of Maalik Ibn Sa’sa’ah and it is a long Hadeeth which contains the story of *Al-Mi’raaj*

<sup>217</sup> Al-Bukhaaree reported it (no. 349) from the Hadeeth of Anas on the authority of Aboo Dharr, may Allaah be pleased with them both.

for it). Indeed he (Muhammad ﷺ) did see, of the Greatest Signs, of his Lord (Allaah).<sup>218</sup>

This is *Al-Mi'raaj*. Then he was taken from the heavens to *Bayt Al-Maqdis* and he returned to *Makkah* in the same night. So, when morning came he informed the people of that. The believers were increased in their *Eemaan*; as for the disbelievers, they were increased in their evil and they rejoiced at this. They went about spreading it, saying: *How can your companion claim that he went to Bayt Al-Maqdis and returned from it in one night. We ride the fastest camels to it in one month going and one month returning.* They made analytical comparison between the ability of the Creator and the ability of the creation. For *Al-Israa' Wal-Mi'raaj* was a test from Allaah, the Mighty and Majestic, for the people. The polytheists increased in their enmity and evil and their belittlement of the Messenger ﷺ, whereas the believers were increased in their *Eemaan*.

Due to this, when the polytheists said to Aboo Bakr As-Siddeeq, may Allaah be please with him: “*Look at what your companion has said,*” he said: “*And what has he said?*” They said: “*He claimed that he was taken to Bayt Al-Maqdis and ascended to the heavens and that he did this in one night.*”

Aboo Bakr As-Siddeeq said: “*If he said it, then it is as he has said; he has spoken truthfully.*” They said: “*How is that?*” He said: “*I believe him in that which is greater than that; I believe him in the fact that information from the heavens descends upon him; So, how then can I not believe him in that he made a journey by night to Bayt Al-Maqdis?*”<sup>219</sup>

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<sup>218</sup> An-Najm [53:13-18]

<sup>219</sup> Al-Haakim reported it within *Al-Mustadrak* 3/60 (no. 4407) from the Hadeeth of Aa'ishah may Allaah be pleased with her.

This is by the ability of Allaah, the Mighty and Majestic, and not by the ability of the Messenger ﷺ. It was only by the ability of Allaah, the Mighty and Majestic, and this if from the miracles of this Messenger ﷺ and from the things with which he was ennobled from his Lord.

It is a must to believe that he ﷺ traveled by night and ascended with his soul and body together being fully awake and not in a dream; because some of the people say he travelled by night with his soul and as for his body he did not leave *Makkah*. He only traveled by night and ascended with his soul. This is false speech. Rather, he travelled by night with his soul and his body, upon him be prayers and peace, and he was carried upon *Al-Buraaq*. And he was at that time fully awake and not dreaming. If it were with his soul only or if it were a dream, then what is the difference between it and a vision? Allaah, the Majestic and High, says:

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ﴾

**Glorified (and Exalted) be He (Allaah) Who took His slave  
(Muhammad ﷺ) for a journey by night.** <sup>220</sup>

So, the word *Al'Abd* (servant or slave) is applied to a soul and a body together and it is not applied to a soul by itself; that it is an 'Abd (servant). Nor is it applied to a body by itself; that it is an 'Abd (servant). It is not applied except to a soul and body together. He did not say: "Glorified be the One who took the soul of His servant by night..." Rather, He said: "He took His servant by night..." And the servant is a soul and body together. Allaah, the Majestic and High, is not incapable of anything. He is Able to do all things.

<sup>220</sup> Al-Isra [17:1]

The author, may Allaah have mercy up him, said: "...and the five prayers were made obligatory upon him; he prayed in Makkah for a period of three years."

He would pray them as two Rak'ats. So, when the Prophet ﷺ migrated, the four Rak'at prayers were completed as being four with the exception of the Fajr prayer; for the recitation therein was long, so it remained as two as it was. Also, with the exception of the Maghrib prayer, for it was three from the time that it was first obligated. This is because it is the Witr prayer of the day time. As for Dhuhr, 'Asr, and 'Ishaa' prayers in Makkah they were each two Rak'at. So, when the Prophet ﷺ had migrated they were completed as being four Rak'at.

This is as is within the Hadeeth: "*The first of that which was obligated from the prayer was two Rak'ahs so when the Prophet ﷺ migrated the prayer of residency was completed and there remained the prayer of traveling*"<sup>221</sup>

This is by way of consensus of the people of knowledge that the prayer was obligated in Makkah and that the Prophet ﷺ prayed it in Makkah. However, they differ regarding whether it was obligated before the Hijrah by three years, and this is the stronger view as the Shaykh has mentioned here. It has been stated that it was obligated before the Hijrah by five years. It has also been stated that it was before the Hijrah by one year. It has also been stated that it was before the Hijrah by a year and a half. However, the stronger view is that which the Shaykh has mentioned, that it was before the Hijrah by three years.

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<sup>221</sup> Reported by Al-Bukhaaree (no. 350) and Muslim (no. 685) from the Hadeeth of Aa'ishah may Allah be pleased with her.

Were any of the other pillars of *Al-Islaam* obligated along with the *Salah*? This is a point of contention amongst the scholars. From them are those who hold that the *Zakat* was obligated as well in *Makkah* and it was only the minimum amount which makes it obligatory and the amount of the *Zakat* itself as well as the people to whom the *Zakat* is due that was clarified within *Al-Madeenah*. As for the origin of it then it was obligated within *Makkah*. The proof is the statement of the Most High:

﴿وَأْتُوا حَقَّهُ يَوْمَ حَصَادِهِ﴾

But pay the due thereof (its *Zakat*, according to Allaah's Orders 1/10th or 1/20th) on the day of its harvest. <sup>222</sup>

What is intended by: "...the due thereof..." here (in this verse) is the *Zakat* and the entirety of this *Soorah* is *Makkan*.

Likewise there is His statement:

﴿وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾﴾

And those in whose wealth there is a known right, for the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened). <sup>223</sup>

This *Soorah* is also *Makkan*. What is intended by: "...a known right..." is the *Zakat*. Therefore, its origin was obligated within *Makkah*; however, its details were clarified within *Al-Madeenah*. This is one statement.

<sup>222</sup> Al-An'am [6:141]

<sup>223</sup> Al-Ma'arij [70:24-25]

The second statement is that which is apparent from the speech of the Shaykh here; which is that the *Zakat* was obligated in *Al-Madeenah* and there was not obligated in *Makkah* other than the first pillar which is *At-Tawheed* and the second pillar which was *As-Salat*. This is what is apparent from the speech of the Shaykh.



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## ALHIJRAH TO ALMADEENAH

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وَبَعْدَهَا أُمْرًا بِالْهِجْرَةِ إِلَى الْمَدِينَةِ

*After that, he was commanded to migrate to Al-Madeenah. [62]*

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### Explanation

[62] His statement, may Allaah have mercy upon him: “*After that, he was commanded to migrate to Al-Madeenah.*” When the harms of the Quraysh became severe and their evil in hindering from the path of Allaah, the restricting of the Muslims, and tormenting those who did not have a group to protect them from amongst the weak Muslims increased, Allaah, the Glorified Exalted, permitted the Muslims to migrate to Ethiopia. This was the first *Hijrah*; because therein there was a king who did not wrong anyone who was with him. He was a Christian, however, he was just. Therefore, a large group migrated. When the Quraysh found out about their emigration to Ethiopia, they sent a shrewd deputized duo from Quraysh after them. One of them was ‘Amr ibn Al-Aas and with them there were the guides to An-Najaashee, they said: “*Indeed these people have fled from us and they are our relatives. We want that they return; indeed they are evil. Do not allow them to corrupt your land...etc.*”

The guides who were with them, obeyed him in seeking to deceive him. However, he, may Allaah have mercy upon him, called for the emigrants and he listened to them and he gave them a choice. So, they

chose to remain in Ethiopia. So, the two deputies returned and those who remained in Ethiopia from the emigrants remained therein. Then Allaah favored *An-Najaashee* to enter in *Al-Islaam* and he perfected his *Islaam*. Therefore, when he died, the Messenger ﷺ and his companions prayed the funeral prayer for him in absentia.

In their emigration to him there was good for him as well. For Allaah guided him to *Al-Islaam* and thus he entered it by way of them. The Prophet ﷺ met the group from amongst the *Ansaar* at *Minna* during the *Hajj* season; and the Prophet ﷺ would present himself to the tribes during the *Hajj* season. He would go to the camps of the Arabs at *Minna* and call them to Allaah. It happened that he met a group of people from the *Ansaar* and he called them to Allaah and presented to them that which he had. So, they accepted from the Messenger ﷺ his *Da'wah* and they pledged allegiance to him for *Al-Islaam*. They returned to their people after the *Hajj* season and called them to Allaah, the Mighty and Majestic.

So, during the next season after it there came more people than there were during the first season. People came from the *Ansaar* and pledged allegiance to the Prophet ﷺ in the second *Al-'Aqabah* pledge; **meaning**, at the *Jamrah* of *Al-'Aqabah*. They pledged allegiance to him for *Al-Islaam*, and that they would aid him in migrating to them and that they would protect him from that which they protected themselves and their children from.

So, upon this, meaning: after this blessed pledge, the Prophet ﷺ ordered those who were within *Makkah* from the Muslims to migrate to *Al-Madeenah* and all those who migrated, migrated to *Al-Madeenah* while the Messenger and some of his companions remained. Then Allaah gave permission for His Prophet ﷺ to migrate. So, once the *Quraysh* found out about the immigration of the companions to *Al-Madeenah* and they knew

about the pledge which had taken place between him and the Ansaar, they feared that the Messenger of Allaah ﷺ should catch up with his companions in *Al-Madeenah* and that he shall gain strength and that they should be subdued.

So, on this night, wherein the Prophet ﷺ wanted to exit for immigration, they came and surrounded his home and they stood at the door having their weapons with them intending to kill the Messenger of Allaah ﷺ. So, Allaah informed his Prophet ﷺ and the Prophet ﷺ commanded 'Alee to sleep in his bed so that the pagans would see him and think that he was the Prophet ﷺ. So, 'Alee, may Allaah be pleased with him, slept in the bed of the Messenger of Allaah ﷺ and covered himself with the blanket of the Messenger of Allaah ﷺ. So, the pagans were waiting for his exit thinking that he was the Messenger of Allaah ﷺ, while the Prophet ﷺ went out amongst them while they did not even know.

Allaah blinded their vision from him and he took dirt, tossed it upon their heads, and went out amongst them. So, when they grew weary of searching for him after looking and investigating, they offered a reward for whoever would bring him ﷺ, dead or alive. When they gave up, the Messenger of Allaah ﷺ and his companion exited the cave, rode upon their mounts, and went to *Al-Madeenah*.

وَالْهَجْرَةُ: الْإِنْتِقَالُ مِنْ بَلَدِ الشُّرْكِ إِلَى بَلَدِ الْإِسْلَامِ.

*Al-Hijrah is moving from the land of Shirk to the land of Al-Islam. [63]*

### Explanation

[63] *Al-Hijrah*, linguistically, means the abandonment of a thing. As for *Al-Hijrah* in the legislation, then it is as the Shaykh has defined it, moving from the land of disbelief to the land of *Al-Islam*. This is the legislative *Hijrah*. *Hijrah* is a noble action. Allaah has linked it with *Jihaad* in many verses. Therefore, when the Prophet ﷺ migrated to *Al-Madeenah*, the immigrants who were in Ethiopia came to *Al-Madeenah* and united with their brothers in *Al-Madeenah*, and all the praise is for Allaah; and there became a state for the Muslims within *Al-Madeenah*, from the immigrants and the *Ansaar*.

Those who had embraced *Islam* would come to them. With that, Allaah legislated the remaining legislations of the religion. So, He obligated fasting upon His Prophet ﷺ as well as the *Zakat* in the second year after the *Hijrah*, and he obligated *Hajj* upon him in the ninth year after the *Hijrah*, based up that which is correct. With that, the pillars of *Al-Islam* were completed; the first of them being the two testimonies and the last of them being the *Hajj* to the Sacred House of Allaah.

The summary of this is that we know that *At-Tawheed* is of utmost importance in calling to Allaah, the Mighty and Majestic, and that the

caller should begin with it before he begins with the *Salaah*, fasting, *Zakat*, or *Hajj*; because the Prophet ﷺ remained for ten years calling to *At-Tawheed* and prohibiting from *Ash-Shirk*. He did not command with *Salaah* nor did he command with *Zakat* nor with *Hajj* nor with fasting. These obligations were only enjoined upon him after the affirmation of *At-Tawheed*. So, when the Prophet ﷺ would send callers, he would command them to call the people firstly to *At-Tawheed*; as is within the Hadeeth of Mu'aadh wherein he said:

إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ  
إِلَيْهِ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنْ مُحَمَّدًا رَسُولَ اللَّهِ، فَإِنْ هُمْ  
أَجَابُوا لِذَلِكَ فَأَعْمِلْهُمْ أَنْ اللَّهُ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ

**“You’re going to a people from the people of the book So, let the first of that which you call them to be to testify that none has the right to be worship except Allaah and that Muhammad is the Messenger of Allaah, and if they accept that then teach them that Allaah has obligated upon them five prayers...”** <sup>224</sup>

So, this indicates that he did not command with the *Salaah* nor with the *Zakat* or fasting until after *Tawheed* was actualized and *Tawheed* was present and that he who begins with other than *At-Tawheed*, then his *Da’wah* is destined to fail and his methodology is in opposition to the methodology of all of the Messengers, upon them be peace.

The first of that which all the Messengers would begin with was *At-Tawheed* and rectification of the belief system. This methodology is

<sup>224</sup> Al-Bukhaaree reported it (no 1395) as did Muslim (no.19) from the Hadeeth of Ibn Abbaas, may Allaah be pleased with him.

important to know for those who traverse upon this path. Because today, those who seek to muddle this methodology and change this methodology have become many, and they have chosen for themselves a methodology from themselves and from other than them from the ignorant. It is necessary to return to the methodology of the Messenger ﷺ. This is the benefit of knowing the Messenger ﷺ and his *Seerah*. And he (the author) has made that to be from the Three Fundamental Principles; that you know how he called the people and what was his methodology in calling them, so, that you may traverse upon it because he is the example, upon him be prayers and peace.

وَالدَّلِيلُ عَلَى الْهَجْرَةِ مِنَ السُّنَّةِ قَوْلُهُ ( صَلَّى اللهُ عَلَيْهِ وَ  
سَلَّمَ ): (( لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ، وَلَا  
تَنْقَطِعَ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا )).

*Hijrah is an obligation upon this Ummah from the land of Shirk to the land of Al-Islaam and it is ongoing until the establishment of the Hour. [64]*

### Explanation

[64] *Al-Hijrah* is the close companion of *Jihaad* in Allaah's cause and it is an ongoing obligation which is not abrogated. It is obligatory upon every Muslim who needs to perform *Hijrah* that he migrates. It is not permissible for a Muslim to remain in the lands of disbelief if he is not able to openly manifest his religion. Then, it is obligatory upon him, in that case, to migrate to the lands of the Muslims. And it is an ongoing obligation due to the statement of the Prophet ﷺ

لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ، وَلَا تَنْقَطِعَ التَّوْبَةُ  
حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا

**“Hijrah will not be discontinued until *At-Tawbah* is discontinued and *At-Tawbah* is not discontinued until the sun rises from its place of setting.”<sup>225</sup>**

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<sup>225</sup> Aboo Daawud reported it (no. 3479) as did Ahmad 28/111 (no. 16906) from the Hadeeth of Mu'aawiyah ibn Aboo Sufyaan, may Allaah be pleased with him.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى ﴿ إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا فَأُولَئِكَ مَاؤُهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿١٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿١٨﴾ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿١٩﴾ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعَمًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠٠﴾ ﴿

The proof is the statement of the Most High:

Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allaah 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 Allaah will forgive them, and Allaah is Ever Oft Pardoning, Oft-Forgiving. He who emigrates (from his home) in the Cause of Allaah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allaah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allaah. And Allaah is Ever Oft-Forgiving, Most Merciful. (An-Nisa 4:97-100) [65]

## Explanation

[65] These two verses contain a threat for the one who abandons *Hijrah* while he is able to perform it, and that his abode will be the Hellfire; and what an evil place of return; although he does not exit the fold of *Al-Islam*. However, this is from the texts of threat and if an individual abandons *Hijrah* then he abandoned an obligation and he has been disobedient. However, he has not exited from *Al-Islam* by the abandonment of *Hijrah*, but there is a severe threat upon him.

Then Allaah clarified with the verse that is after it the excuse, which removes the obligation of *Hijrah*. The Most High has said: “*Except for those who are weak from amongst men, women, and children,*” **meaning:** kids. “*...and they did not have the ability...*” **meaning:** it is not possible for them. “*...and they are not able to find a way...*” **meaning:** they did not know the way to the land i.e., *Al-Madeenah*. This is because *Hijrah* requires travel. Otherwise, a person may be destroyed by way of *Hijrah* if he does not know the way.

So, they are excused by way of two matters:

**The First:** they do not have the means.

**Second:** they do not know the way.

Even if they may have tangible means to do so; however, they do not know the way to travel nor do they have one who will guide them, then this is a valid excuse. As for the person who has the means and he knows the way, then this individual has no excuse.

وَقَوْلُهُ تَعَالَى: ﴿يَعْبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَسِعَةٌ فَإِنِّي فَأَعْبُدُونَ﴾ ﴿٥٦﴾  
 قَالَ الْبَغَوِيُّ - رَحِمَهُ اللهُ تَعَالَى - : (( سَبَبُ نُزُولِ هَذِهِ الْآيَةِ فِي  
 الْمُسْلِمِينَ الَّذِينَ بِمَكَّةَ : لَمْ يَهَاجِرُوا ، نَادَاهُمْ بِاسْمِ  
 الْإِيمَانِ )) .

Also, there is the statement of the Most High:

O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me (Alone)." (Al'Ankabut 29:56)

Al-Baghawee, may Allaah have mercy upon him, said: "The reason for the revelation of this verse was the Muslims who were in Makkah and did not migrate, Allaah referred to them with the title of Al-Eemaan." [66]

## Explanation

[66] This verse, from Soorah Al'Ankabut, contains the command to migrate and that the earth of Allaah is spacious. If you are in a land wherein you are not able to openly manifest your religion, then the earth of Allaah is spacious. Migrate from it and do not remain in this evil place. Rather, leave it to go to this spacious earth of Allaah. For Allaah has made His earth spacious.

The evidence for Al-Hijrah from the Sunnah is his ﷺ statement:

لَا تَنْقَطِعُ الْهِجْرَةُ حَتَّى تَنْقَطِعُ التَّوْبَةُ، وَلَا تَنْقَطِعُ التَّوْبَةُ  
حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا

“Hijrah will not be discontinued until At-Tawbah is discontinued and At-Tawbah is not discontinued until the sun rises from its place of setting.”

As for his statement صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

لَا هِجْرَةَ بَعْدَ الْفَتْحِ

“There is no Hijrah after the conquest.”<sup>226</sup>

That which is apparent from this Hadeeth is that Hijrah ended after the conquest of Makkah, and some of the people find contradiction between this Hadeeth and between his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ statement:

لَا تَنْقَطِعُ الْهِجْرَةُ حَتَّى تَنْقَطِعُ التَّوْبَةُ، وَلَا تَنْقَطِعُ التَّوْبَةُ  
حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا

“Hijrah is not discontinued until At-Tawbah is discontinued and At-Tawbah is not discontinued until the sun rises from its place of setting.”

However, the people of knowledge have responded regarding this Hadeeth, saying that the intended meaning of the statement: “There is no Hijrah after the conquest.” is that there is no Hijrah from Makkah; because after the conquest it became *Daar Al-Islam*.

<sup>226</sup> Al-Bukhaaree reported it (no. 2783) and Muslim (no. 1353) and (no. 75) before Hadeeth (no. 1764) from the Hadeeth of Ibn ‘Abbaas may Allaah be pleased with him. And Muslim reported it as well (no. 1874) from the Hadeeth of ‘Aa’ishah, may Allaah be pleased with her.

(Some) think that the *Hijrah* is ongoing from *Makkah* after the conquest, so they intend to achieve the reward of *Hijrah*. As for *Hijrah* from the land of disbelief then it is ongoing until the establishment of the Hour; and the proof is the aforementioned verses and the aforementioned Prophetic Hadeeths. This is the response to this doubt.



SETTLING IN AL-MADEENAH AND THE REVELATION OF  
THE REMAINING LEGISLATIONS AND THE COMPLETION  
OF THE RELIGION

فَلَمَّا اسْتَقَرَّ فِي الْمَدِينَةِ أُمِرَ بِبَقِيَّةِ شَرَائِعِ الْإِسْلَامِ مِثْلَ  
الزَّكَاةِ، وَالصَّوْمِ، وَالْحَجِّ، وَالْأَذَانِ، وَالْجِهَادِ، وَالْأَمْرِ  
بِالْمَعْرُوفِ، وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَغَيْرِ ذَلِكَ مِنْ شَرَائِعِ  
الْإِسْلَامِ. أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ، ثُمَّ تُوْفِيَ - صَلَّى اللهُ عَلَيْهِ وَ  
سَلَامُهُ عَلَيْهِ - وَدِينُهُ بَاقٍ، وَهَذَا دِينُهُ لَا خَيْرَ إِلَّا دَلَّ الْأُمَّةَ  
عَلَيْهِ وَلَا شَرَّ إِلَّا حَذَرَ مِنْهُ، وَالْخَيْرُ الَّذِي دَلَّهَا عَلَيْهِ:  
التَّوْحِيدُ وَجَمِيعُ مَا يُحِبُّهُ اللهُ وَيَرْضَاهُ، وَالشَّرُّ الَّذِي حَذَرَ  
هَا مِنْهُ: الشُّرْكُ وَجَمِيعُ مَا يَكْرَهُهُ اللهُ وَيَأْبَاهُ. بَعَثَهُ اللهُ إِلَى  
النَّاسِ كَافَّةً، وَافْتَرَضَ طَاعَتَهُ عَلَى جَمِيعِ الثَّقَلَيْنِ - الْجِنِّ  
وَ الْإِنْسِ -، وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿قُلْ يَتَّيِبُهَا لِنَاسٍ إِنْ رَسُلَ اللهُ

إِلَيْكُمْ جَمِيعًا ﴿

So, when he had settled in Al-Madeenah he was commanded with the remaining legislations of Al-Islam such as Az-Zakat, fasting, Al-Hajj, Jihaad, the Adhaan, enjoining that which is good, forbidding that which is evil, and other than that from the legislations of Al-Islam. He took to this for a period of ten years after which he passed away. May the prayers and peace of Allaah

be upon him. His religion remains, and this is his religion. There is no good except that he guided the Ummah to it and there is no evil except that he warned the Ummah against it. The good, which he guided the Ummah to, is At-Tawheed and all of that which Allaah loves and is pleased with. The evil which he warned against was Ash-Shirk and all of that which Allaah hates and is displeased with. Allaah sent him to all of mankind and Allaah made obedience to him obligatory upon the two classes i.e., the Jinn and mankind.

The proof is the statement of the Most High:

Say (O Muhammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allaah. (Al-A'raf 7:158) [67]

## Explanation

[67] This is as the clarification of that which has preceded; that the legislation was revealed in stages until it was complete, and the praise is for Allaah, before the death of the Prophet ﷺ. Allaah sent down to him:

﴿أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islaam as your religion.<sup>227</sup>

In a short time after the revelation of this verse, the Prophet ﷺ died, and his religion remains until the establishment of the Hour.

<sup>227</sup> Al-Ma'idah [5:3]

وَكَمَّلَ اللَّهُ بِهِ الدِّينَ، وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ  
دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

Allaah completed, by way of him, the religion. The proof is the statement of the  
Most High:

This day, I have perfected your religion for you, completed My Favor upon you,  
and have chosen for you Islaam as your religion. (Al-Ma'idah 5:3) [68]

### Explanation

[68] So, he ﷺ did not die except after Allaah completed, by way of him, the religion and perfected, by way of him, the favor and He sent down to him the statement of the Most High:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

This day, I have perfected your religion for you, completed My Favor  
upon you, and have chosen for you Islaam as your religion. <sup>228</sup>

This verse was revealed to Allaah's Messenger ﷺ while he was standing at 'Arafah in the farewell pilgrimage on Friday. He lived thereafter for a short while and then he moved on to the highest

<sup>228</sup> Al-Ma'idah [5:3]

companionship. He left his *Ummah* upon a clear path. Its night is like its day. No one deviates from it except one who is destroyed.

Within this verse is a testament from Allaah, the Glorified and High, to the completion of this religion and its comprehensiveness for the benefit of the servants. (It is) also a remedy to their issues and their problems up until the establishment of the Hour. It is that which will rectify every time and place such that they do not need after it another legislation, or a book to be sent down, or a Messenger to be sent after the Messenger ﷺ.

So, no issue arises nor does any calamity descend, up until the day of standing, except that within the legislation of Muhammad ﷺ lies its remedy and the ruling concerning it. However, the issue is relative to he who was proficient in derivation and extracting evidence regarding the rulings and the issues.

So, when the people of knowledge are abundant and the people of *Ijtihad*, in whom the conditions of *Ijtihad* are fulfilled, (are present) then indeed this legislation is complete and it contains a solution to all problems. Deficiency only occurs from us, due to the shortcomings in knowledge and the lack of comprehension of that which Allaah, the Glorified and Exalted, has revealed. Or (it occurs) from desires; by there being desires which divert people from the truth. Otherwise, this Deen rectifies and it is comprehensive and complete. Allaah has enriched the Islamic nation by way of it up until the time when the Hour is established, if they act upon it truthfully and return to it in their affairs. The Most High has said:

﴿ فَإِن نَّزَعْنُمُ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴾

(And) if you differ in anything amongst yourselves, refer it to Allaah  
and His Messenger (ﷺ) <sup>229</sup>

To refer it to Allaah means to refer it to the Book of Allaah and to refer to the Messenger, after his death, means to refer it to his Sunnah. The Most High has said:

﴿ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ﴾

And in whatsoever you differ, the decision thereof is with Allaah (He is the ruling Judge). <sup>230</sup>

This verse contains a refutation against those who accuse the Islamic legislation of containing shortcomings or deficiencies from the Atheists and *Az-Zanaadiqah*, or the semi students whose intellects fell short in comprehending the intricacies of this legislation; so they attributed deficiencies to the legislation while they did not know that the deficiency was in them. So, in it is a refutation against him who accuses the legislation of having deficiencies and that it does not suffice for the needs of the servants and the benefits of the servants until the Hour is established. Or they say that it is specific to ancient times; because many of the ignorant people, if it is said to them: “*This is the legislative ruling,*” then they say: “*This was during the time of the Messenger; the previous era. As for now, situations have changed and the affairs have altered, and the rulings of the legislation was for people who passed and the problems of old.*”

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<sup>229</sup> An-Nisa [4:59]

<sup>230</sup> Ash-Shura [42:10]

This is what they say and this is disbelief in Allaah, the Mighty and Majestic, and denial of the statement of the Most High:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضَيْتُ لَكُمْ الْإِسْلَامَ دِينًا﴾

This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islaam as your religion.<sup>231</sup>

Allaah completed the religion for this Ummah up until the Hour is established; for every time, for every place, and for every group of people. In it is a refutation, as well, against the people of innovation who innovate acts of worship from themselves and ascribe it to the religion; whereas it does not have evidence from the Book of Allaah and *Sunnah* of His Messenger ﷺ. They have only innovated by their deeming it to be good, or by their blind following of those who deemed it to be good from the people of superstition and the people who follow desires and lusts. Therefore, they invented acts of worship in the religion, for which Allaah had sent down no authority.

The Prophet ﷺ said:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

“Whoever invents into this affair of ours that which is not from it shall have it rejected.”

And he ﷺ said:

<sup>231</sup> Al-Ma'idah [5:3]

وَأَيَّاكُمْ وَ مُحَدَّثَاتِ الْأُمُورِ ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ ، وَ كُلُّ بَدْعَةٍ  
ضَلَالَةٌ .

**“Beware of newly invented matters, for every newly invented matter  
is an innovation and every innovation is misguidance.”**

Therefore, the one who innovates acts of worship for which there is no proof from the Book of Allaah nor from the *Sunnah* of the Messenger of Allaah, then he has accused this religion of being incomplete; whereas he wants to complete the religion from himself, and he does not acknowledge Allaah’s completion of it. So, that which was not from the religion during the time of the Prophet ﷺ, then indeed it is not from the religion after him. This is a refutation upon these groups.

The group who says that Islaam is not suitable for every time, or those who innovate innovations and newly invented matters, for which there is no proof from the book of Allaah and the *Sunnah* of His Messenger and they attribute it to the religion, so within this verse is a refutation against them; because the religion has been completed by Allaah, the Glorified and High. So, there is no room for addition into it nor is there any deficiency. And there is no room for doubting and confusion, believing that it is not suitable for the people of later times.

For Allaah has said: *“This day I have perfected for you your religion.”* This is the speech of Allaah and He is the most truthful of those who speak.

The Most High has said: *“And I have completed upon you My Favor and I am pleased for you with Islaam as your religion.”*

This is the last of that which was revealed to the Prophet ﷺ and it is a testament from the Lord of all that exists for the fact that this religion has been complete and comprehensive and suitable for every time and place. So, His statement, Glorified be He, is an address to this Ummah; from the first of it to the last of it, and it is not an address to the first group only. Rather, it is an address to the entire Ummah up until the Hour is established.

As for the consensus, then the Ummah is united upon the fact that he ﷺ has died; and no one disagrees with this except the people of superstition who say that the Messenger did not die and they negate death from the Messenger ﷺ. This is rejected speech. It is speech which is clearly rejected. It is refuted by way of sensory perception as well as the reality of that which occurs. For indeed the Messenger ﷺ passed away amongst his companions. He ﷺ was washed, shrouded, prayed over, and buried. Are these actions done while an individual is still alive? He ﷺ was dealt with in a manner which the dead are dealt with, being washed, shrouded, prayed over, then buried ﷺ within his grave.

This is the *Sunnah* of Allaah, the Mighty and Majestic, as it relates to His creation. Then where are the Messengers that were before him? His *Sunnah* is the *Sunnah* of the Messengers who passed away before him, and they all died. And he was one of them and therefore died. This is by way of the consensus of *Ahlu-Sunnah wal-Jamaa'ah* and no one opposes this except the people of superstition who falsely attach themselves to the Messenger ﷺ and seek deliverance from him as opposed to Allaah, and they say that he is alive.

وَ الدَّلِيلُ عَلَى مَوْتِهِ ( صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ ) قَوْلُهُ تَعَالَى :

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَمَيِّتُونَ ﴿٣٠﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾

The proof that he has died ﷺ is the statement of the Most High:

Verily, you (O Muhammad ﷺ) will die and verily, they (too) will die.  
Then, on the Day of Resurrection, you will be disputing before your Lord. (Az-Zumar 39:30-31) [69]

### Explanation

[69] When Allaah had completed by way of him the religion and perfected by way of him the favor, the Prophet ﷺ passed away, as is the *Sunnah* of Allaah, the Glorified and High, regarding his creation. As Allaah says:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ﴾

Everyone shall taste death.<sup>232</sup>

The Prophets and Messengers enter into this generality (of the statement): "Every soul shall taste death." So, the Prophet ﷺ died, and made the transition from this *Dunyaa* to his Lord, the Mighty and

<sup>232</sup> Aali Imran [3:185]

Majestic. This is affirmed by way of the text, the consensus, and the analytical comparison.

As for the text, then there is the statement of the Most High:

﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴾<sup>233</sup>

Verily, you (O Muhammad ﷺ) will die and verily, they (too) will die.<sup>233</sup>

This is information from Allaah to His Messenger ﷺ that he shall die. Allaah said: “*Indeed you will die,*” meaning: you will pass away. The one who passes away is referred to as *Mayyit*. As for the one who passes away by way of an action then he is called *Maytun*, due to the statement of the Most High:

﴿ أَوْمَنَ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ ﴾<sup>234</sup>

Is he who was dead (without Faith by ignorance and disbelief) and We gave him life...<sup>234</sup>

*Al-Mayyit* is the one whose soul has departed from his body. As for *Al-Maytun* he is the one who shall die in the future.



<sup>233</sup> Az-Zumar [39:30]

<sup>234</sup> Al-An'am [6:122]

## CONCLUSION: EEMAAN IN THE RESURRECTION

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وَالنَّاسُ إِذَا مَاتُوا يُبْعَثُونَ ، وَالذَّلِيلُ قَوْلُهُ : ﴿ وَمِنَّا خَلَقْنَاكُمْ وَفِيهَا

نُعِيدُكُمْ وَمِنهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾

*When the people die, they shall be resurrected. The proof is the statement:*

*Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again. (Ta-Ha 20:55) [70]*

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### Explanation

[70] Here, the author moved on to another principle; and it is believing in the resurrection. Meaning, that which is intended is not death only. We, as well as everyone else, even the disbelievers, the atheist, and the heretics, know that death is inevitable. No one rejects death because it is a thing that is known. However, the affair lies in the resurrection after death. This is the point of contention between the believers and the disbelievers: resurrection after death. And it is the return to the bodies which have become decay and dirt and have separated within the earth. They shall return and reestablish themselves just as they were, because the one who was able to give them life the first time is able to return them. Then the souls shall be breathed into them, then they will move and travel from their graves to the gathering place. This is due to the statement of the Most High:

﴿يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٣﴾﴾

The Day when they will come out of the graves quickly as racing to a goal...<sup>235</sup>

Also, the Most High has stated:

﴿يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٧﴾ مُهْطِعِينَ إِلَىٰ الدَّاعِ﴾

They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad, Hastening towards the caller.<sup>236</sup>

No one shall lag behind. This resurrection is true and there is no doubt in it. Whoever denies then he is a disbeliever in Allaah, the Mighty and Majestic. *Eemaan* in the resurrection is one of the six pillars of *Al-Eemaan*. Concerning which the Prophet ﷺ said:

أَنْ تُؤْمِنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ وَ الْيَوْمِ الْآخِرِ، وَ  
تُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَ شَرِّهِ.

“It is that you believe in Allaah, His angels, His books, His Messengers, the last day and that you believe in Al-Qadar, its good and its evil.”

So, he who does not believe in the resurrection and the last day, then he is a disbeliever in Allaah, the Mighty and Majestic. Even if he

<sup>235</sup> Al-Ma'arij [70:43]

<sup>236</sup> Al-Qamar [54:7-8]

testified that none has the right to be worshiped except Allaah and that Muhammad is the Messenger of Allaah. Even if he prays, fasts, performs pilgrimage, pays *Zakat*, and does other acts of obedience; if he rejects the resurrection or he doubts therein then he is a disbeliever in Allaah, the Mighty and Majestic.

The proofs for the resurrection are many, from them is the statement of the Most High: “*From it We have created you,*” **meaning**, the earth. (This was) when Allaah created Adam, upon him be peace, the father of humanity.

Then he said: “*...and you shall return to it,*” **meaning**, after death within your graves.

And he said: “*...and from it We shall bring you out a second time,*” this is the resurrection. This verse comprises the beginning and the return. As Allaah says:

﴿ مِنْهَا خَلَقْتَكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾

Thereof (the earth) We created you, and into it We shall return you,  
and from it We shall bring you out once again. <sup>237</sup>

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<sup>237</sup> Ta-Ha [20:55]

وَقَوْلُهُ تَعَالَى: ﴿وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا



Also, the statement of the Most High:

And Allaah has brought you forth from the (dust of) earth. Afterwards He will return you into it (the earth), and bring you forth (again). (Nuh 71:17-18) [71]

### Explanation

[71] So, He says: "And Allaah has brought you forth from the dust of the earth," this was when He created Adam, upon him be peace, from it.

And He said: "...then He shall return you to it," **meaning**, with death in the graves.

And He said: "...and He shall bring you forth again," this is the resurrection.

They shall come out of the graves and walk to the gathering place. The Most High has said:

﴿قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿١٩﴾﴾

He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e., resurrected)." <sup>238</sup>

<sup>238</sup> Al-A'raf [7:25]

**Meaning**, you were alive upon its surface and in it you die and from it you come out for the resurrection on the day of standing.

These are proofs from the Qur'aan for the resurrection. Also, there is intellectual evidence from the Qur'aan itself; and it is the fact that the one who is able to begin the creation is likewise able to repeat it, even more so.

The Most High has said:

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ  
وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

And He it is Who originates the creation, then will repeat it, and this is easier for Him. His is the highest description in the heavens and in the earth. And He is the Almighty, the All-Wise.<sup>239</sup>

So, he who has the ability to bring mankind into existence from a state of nothingness has the ability to bring them back after death, even more so. This is evidence which is heard and comprehended by way of the intellect.

From the evidences for the resurrection is that which happens to the earth from the life of the vegetation. You see the earth dead having no vegetation, barren. Then Allaah, the Majestic and High, sends down rain upon it, then vegetation begins to grow which was previously dead stubble.

Likewise, the bodies within the earth were buried in the earth. So, Allaah will send down upon them rain. Then the bodies will grow and become whole; then the souls shall be breathed into them. So, you see

<sup>239</sup> Ar-Rum [30:27]

how the earth was dry and arid but then it comes to life with the vegetation which grows from it. Allaah, the Majestic and High, is the one who gives life to the earth after its death. As Allaah says:

﴿وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي

أَحْيَاهَا لَمُحْيِ الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetation). Verily, He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things.<sup>240</sup>

So, the one who has the ability to give life to the earth after its death, is able to give life to the bodies after their death, this is because both will be alive after death.

From the evidences for the resurrection, as well, is that if there were no resurrection, then this would necessitate that the creation of mankind would be in vain, such that they would live their lives, from them being the obedient who has *Taqwaa* and is a believer in Allaah and His Messengers;

and from them there lives the disbeliever who is an atheist, a *Zindeeq*, an oppressor, and an arrogant individual and one who is disobedient; (this would necessitate that) all of them will live their lives then die without this believer attaining anything from his reward or this disbeliever, the *Zindeeq*, this atheist, and this transgressor who is a tyrant against the people, will not attain his due reward.

<sup>240</sup> Fussilat [41:39]

Does it befit Allaah that he should leave the people like this, without rewarding the people of *Eemaan* for their *Eemaan*, the people of *Ihsaan* for their *Ihsaan*, and the people of crime and disbelief for their crime and disbelief? This is not befitting of the wisdom of Allaah, Glorified and Exalted be He. Due to this, He said:

﴿وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا﴾

﴿بِالْحَسَنِ﴾

And to Allaah belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e., punish them in Hell), and reward those who do good, with what is best (i.e., Paradise).<sup>241</sup>

This does not take place except on the Day of Standing. Likewise, there is His statement, Glorified be He:

﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿سَوَاءٌ نَجْزِيهِمْ وَمِمَّا هُمْ سَاءٌ مَا يَحْكُمُونَ﴾

Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgment that they make.<sup>242</sup>

He, Glorified and Exalted be He, has said:

<sup>241</sup> An-Najm [53:31]

<sup>242</sup> Al-Jathiyah [45:21]

﴿ أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ

﴿ ٢٨ ﴾ كَالْفُجَّارِ

Shall We treat those who believe and do righteous good deeds, as Mufsidûn (those who associate partners in worship with Allaah and commit crimes) on earth? Or shall We treat the Muttaqûn (pious), as the Fujjaar (criminals, disbelievers, wicked, etc.)? <sup>243</sup>

He, Glorified and Exalted be He, has also said:

﴿ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" <sup>244</sup>

He has also stated:

﴿ أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣١﴾ أَلَمْ يَكُ نَظْفَةً مِّن مَّيِّ يُعْمَى ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى ﴿٣٨﴾

﴿ جَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾ أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَيَّ أَنْ يُخَيَّرَ اللَّوْثُ ﴿٤٠﴾

Does man think that he will be left Suda [neglected without being punished or rewarded]? Was he not a Nutfah (mixed male and female discharge of semen) poured forth? Then he became an 'Alaqa (a clot); then (Allaah) shaped and fashioned (him) in due proportion.

<sup>243</sup> Sad [38:28]

<sup>244</sup> Al-Mu'minin [23:115]

And made him in two sexes, male and female. Is not He (Allaah Who does that), Able to give life to the dead? <sup>245</sup>

He has refuted the disbeliever who says:

﴿مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ﴾ (٧٨)

"Who will give life to these bones when they have rotted away and became dust?" <sup>246</sup>

(Doing so) by way of His statement:

﴿قُلْ يُحْيِيهَا الَّذِي أَنشأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾ (٧٨) الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ تُوقَدُونَ ﴿٨٠﴾

Say: (O Muhammad ﷺ) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He, Who produces for you fire out of the green tree, when behold! You kindle therewith. <sup>247</sup>

The One Who is able to bring out fire which burns from a fresh green tree, is He not able to give life to the dead?

From the evidences for the resurrection is: Using as evidence the creation of the heavens and the earth. So, the One Who created these tremendously huge and awesome created things, is fully able to restore man to life, because the one who is able to do something tremendous will be able to do something less, even more so.

<sup>245</sup> Al-Qiyamah [75:36-40]

<sup>246</sup> Ya-Sin [36:78]

<sup>247</sup> Ya-Sin [36:79-80]

The Most High has said:

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ  
الْعَلِيمُ﴾

Is not He, Who created the heavens and the earth Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.

248

The Most High has said:

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ﴾

The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most of mankind knows not.<sup>249</sup>

Therefore, these are evidences for the resurrection, which affirm that Allaah, Glorified and Exalted be He, shall resurrect those who are within the graves and that He shall reward each doer of action for his action. If it was good then his reward shall be good, and if it was evil then his reward shall be evil. So, let the disbeliever disbelieve and let the wicked doer do wickedness; likewise, the *Zindeeq* and the Atheist; for indeed there is, before him, the resurrection, the gathering, the reward, and the recompense.

<sup>248</sup> Ya-Sin [36:81]

<sup>249</sup> Ghafir [40:57]

As for the believer who has *Taqwaa*, worships Allaah, and draws near to Allaah, then indeed his action shall not be lost. For indeed, there is a promise which Allaah shall fulfill regarding his action. He shall multiply for him the reward and He will give him that which he cannot even imagine.



## THE RECKONING AND THE SCALE

وَبَعْدَ الْبَعْثِ مُحَاسِبُونَ وَ مُجْزَوْنَ بِأَعْمَالِهِمْ، وَ الدَّلِيلُ  
 قَوْلُهُ تَعَالَى: ﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا

وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٣١﴾

*After the resurrection, they shall be reckoned and rewarded for their actions.*

*The proof is the statement of The Most High:*

*And to Allaah belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e., punish them in Hell), and reward those who do good, with what is best. (An-*

*Najm 53:31) [72]*

### Explanation

[72] From that which will take place on the Day of Standing is the reckoning and the scales. The reckoning bears the meaning of debating with the people of disobedience. Therefore, the Muslims are of different categories on the day of standing:

**The First Category:** From them are those who will not be reckoned. They will enter paradise without reckoning or punishment; as is within

the Hadeeth regarding the seventy thousand people who shall enter paradise without any reckoning or punishment.<sup>250</sup>

**The Second Category:** From the people are those who shall have an easy reckoning; and it refers to the presentation (of their books) only. They will not be reckoned by way of debate, they are only reckoned by way of the presentation (of their books) only. This also is from the felicities. The Most High has stated:

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٧﴾ وَيَتَقَلَّبُ إِلَىٰ أَهْلِهِ ۖ مَسْرُورًا ﴿٨﴾ ﴾

Then, as for him who will be given his Record in his right hand, He surely will receive an easy reckoning, And will return to his family in joy!<sup>251</sup>

**The Third Category:** Those who will be reckoned by way of debate. And this one is in danger due to the statement wherein the Prophet ﷺ said:

مَنْ نُوقِشَ الْحِسَابَ عُدَّ .

“Whoever is debated as it relates to the reckoning shall be punished.”<sup>252</sup>

<sup>250</sup> Al-Bukhaaree reported (no. 5705) as did Muslim (no. 218) from the Hadeeth of Imran Ibn Husain may Allaah be please with him.

<sup>251</sup> Al-Inshiqaq [84:7-9]

<sup>252</sup> Al-Bukhaaree reported it (no.103) as did Muslim (no.2876) from the Hadeeth of ‘Aa’ishah, may Allaah be pleased with her.

As for the disbelievers, then the scholars have differed regarding them, as to whether or not they will be reckoned. From the scholars there is he who says that the disbelievers shall not be reckoned because they have no good deeds. They shall only be taken to the fire. This is because they do not have any good. And from the scholars there is he who says that they shall be reckoned with a reckoning of affirmation. **Meaning**, as it relates to their actions, their disbelief, and their atheism. Then they shall be taken to the fire.

As it relates to the scale, its meaning is the tool by which the actions of the servants are weighed. The good deeds shall be placed in one hand of the scale and the evil deeds shall be placed in one hand of the scale.

The Most High has stated:

﴿فَمَنْ ثَقَلَتْ مَوَازِينُهُ، فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ﴾

Then, those whose scales (of good deeds) are heavy—these, they are the successful. And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide.<sup>253</sup>

So, if the evil deeds are heavy then the individual shall be in the state of loss. And if the good deeds are heavy then the individual shall be successful. This scale is the scale of the actions.

Likewise, he who is given his book in his right hand, then his reckoning shall be light; and he who is given his book in his left hand, then his reckoning shall be difficult and he will see great terrors and perils. He who reflects upon the evils on the Day of Standing, the

<sup>253</sup> Al-Mu'minin [23:102-103]

reckoning, and the gathering, then these are affairs which are terrifying if we think about it.

وَمَنْ كَذَّبَ بِالْبَعْثِ كَفَرَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿زَعَمَ الَّذِينَ  
كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤَنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

He who denies the resurrection has disbelieved. The proof is the statement of  
The Most High:

The disbelievers pretend that they will never be resurrected (for the Account).  
Say (O Muhammad ﷺ): "Yes! By my Lord, you will certainly be  
resurrected, then you will be informed of (and recompensed for) what you did,  
and that is easy for Allaah. (At-Taghabun 64:7) [73]"

## Explanation

[73] He stated: "And he who denies the resurrection has disbelieved." This is because he has obstinately rejected a pillar from the pillars of *Al-Eemaan*. This is also because he has denied Allaah, His Messengers, and His Books. This is because Allaah, the Majestic and High, the Messengers, and the Books all have informed about the resurrection. So, he who rejects it then he is a disbeliever. The proof is the statement of the Most High: "...those who disbelieve claim," and to claim is denial. He said: "...that they shall not be resurrected."

Therefore, the verse proves that rejection of the resurrection is disbelief. They say that there is no resurrection after death. The polytheists and the worshipers of idols, during the time of the Prophet ﷺ, used to debate against the resurrection. As Allaah says:

﴿أَءِذَا كُنَّا عِظْمًا تَخِرَّةً ﴿١١﴾ قَالُوا تِلْكَ إِذَا كَرَّ خَاسِرَةٌ ﴿١٢﴾﴾

"Even after we are crumbled bones?" They say: "It would in that case, be a return with loss!"<sup>254</sup>

They said:

﴿مَنْ يُعِى الْعِظْمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾﴾

"Who will give life to these bones when they have rotted away and became dust?"<sup>255</sup>

From their arguments is that they said:

﴿أَبْعِدْكُمْ أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْكُمْ تُخْرَجُونَ ﴿٣٥﴾ هَيَّاتَ هَيَّاتَ لِمَا تُوْعَدُونَ ﴿٣٦﴾﴾

"Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?"<sup>256</sup>

There are other statements of the disbelievers from the previous nations and the polytheist during the time of the Prophet ﷺ. So, he who denies the resurrection, then he has joined these disbelievers. And no one denies the resurrection except a disbeliever. Allaah, the Majestic and High, has commanded His Prophet ﷺ to swear by Him regarding the resurrection. Wherein he said: "...say: 'nay by my Lord,'" This is an oath. He said:

<sup>254</sup> An-Nazi'at [79:11-12]

<sup>255</sup> Ya-Sin [36:78]

<sup>256</sup> Al-Mu'minun [23:35-36]

﴿يُبْعَثُونَ لِمَا عَمِلْتُمْ﴾

You will certainly be resurrected, then you will be informed of (and recompensed for) what you did, <sup>257</sup>

This is one of three verses wherein Allaah commanded His Prophet to swear an oath regarding the resurrection.

The first verse is in *Soorah Yunus*:

﴿وَيَسْتَعِذُّونَكَ أَحَقُّ هُوَ قَوْلُ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ﴾

And they ask you (O Muhammad ﷺ) to inform them (saying):  
"Is it true (i.e., the torment and the establishment of the Hour- the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth!  
and you cannot escape from it!" <sup>258</sup>

The second is within *Soorah Saba'*:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يُعْزِبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ﴾  
﴿وَرَزَقٌ كَرِيمٌ﴾

Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you." (Allaah, He is) the All-Knower of

<sup>257</sup> At-Taghabun [64:7]

<sup>258</sup> Yunus [10:53]

the unseen, not even the weight of an atom (or a small ant) or less than that or greater, escapes from His Knowledge in the heavens or in the earth, but it is in a Clear Book. That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and Rizqun Karîm (generous provision, i.e., Paradise).

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The third verse is that which we are covering now within Soorah At-Taghabun:

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْرَضُوا لِلْحُكْمِ الَّذِي كَانُوا يُعْرَضُونَ بِمَا كَانُوا يَعْمَلُونَ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allaah."<sup>260</sup>

The wisdom behind the resurrection is to reward the servants for their actions.

The statement of The Most High: "...and you shall be informed," means that you shall be informed regarding your actions and you shall be rewarded for them.



<sup>259</sup> Saba' [34:3-4]

<sup>260</sup> At-Taghabun [64:7]

## EEMAAN IN THE MESSENGERS

وَأَرْسَلَ اللَّهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَ مُنذِرِينَ ، وَ الدَّلِيلُ قَوْلُهُ  
تَعَالَى : ﴿رُسُلًا مُبَشِّرِينَ وَ مُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ

اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾

*Allaah sent all of the Messengers as bearers of glad tidings and warners. The proof is the statement of the Most High:*

*Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allaah after the Messengers. And Allaah is Ever All-Powerful, All-Wise. (An-Nisa 4:165) [74]*

### Explanation

[74] *Eemaan* in the Messengers is one of the six pillars of *Eemaan*. The Prophet ﷺ said: “*Eemaan* is that you believe in Allaah, His angels, His books, His Messengers...”

Therefore, *Eemaan* in the Messengers is one of the pillars of faith. So, it is a must that one believes in all of the Messengers; from the first of them to the last of them. He who obstinately rejects one Messenger from amongst them then he is disbeliever in all of them. As the Most High has said:

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾ ﴾

Verily, those who disbelieve in Allaah and His Messengers and wish to make distinction between Allaah and His Messengers (by believing in Allaah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between; they are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. <sup>261</sup>

Hence, it is necessary to have *Eemaan* in all of the Messengers; from the first of them to the last of them; those whom Allaah has named from amongst them within His book and those whom He has not named. For indeed the Messengers are many. Due to this, as come within the Hadeeth that their number was:

مِائَةٌ أَلْفٍ وَ أَرْبَعَةٌ وَ عِشْرُونَ أَلْفًا، الرُّسُلُ مِنْ ذَلِكَ ثَلَاثُمِائَةٍ وَ خَمْسَةَ عَشَرَ جَمًّا غَفِيرًا

“One hundred twenty four thousand, the Messengers from amongst them, were three hundred fifteen, which is a very large number.” <sup>262</sup>

<sup>261</sup> An-Nisa [4:150-151]

<sup>262</sup> Ahmad reported it within Al-Musnad 36/617-619 Hadeeth (no. 22287) from the Hadeeth of Aboo Umamah Al-Baahilee, may Allaah be pleased with him.

Many of the Messengers Allaah has named within His book. From them there are those who He has not named. It is obligatory upon us to believe in all of them, from the first of them to the last of them.

وَأَوْلَهُمْ : نُوحٌ - عَلَيْهِ السَّلَامُ - وَآخِرُهُمْ : مُحَمَّدٌ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ، وَالدَّلِيلُ عَلَى أَنَّ أَوْلَهُمْ نُوحٌ - عَلَيْهِ السَّلَامُ قَوْلُهُ تَعَالَى : ﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ﴾

The first of them was Nooh, upon him be peace, and the last of them was Muhammad ﷺ. The evidence that the first of them was Nooh, upon him be peace, is the statement of The Most High:

Verily, We have inspired you (O Muhammad ﷺ) as We inspired Nooh (Noah) and the Prophets after him. (An-Nisa 4:163) [75]

### Explanation

[75] The proof that the first of them was Nooh is the statement of The Most High, "Verily, We have inspired you," this is an address to Muhammad ﷺ. He said:

﴿ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴾



As We inspired Nooh (Noah) and the Prophets after him; We (also) inspired Ibraheem (Abraham), Ismaa'eel (Ishmael), Ishaaq (Isaac),

Ya'qoob (Jacob), and Al-Asbât [the twelve sons of Ya'qoob (Jacob)], 'Eesa (Jesus), Ayyoob (Job), Yoonus (Jonah), Haaron (Aaron), and Sulaymaan (Solomon), and to Daawud (David) We gave the Zaboor (Psalms).<sup>263</sup>

Here, within this verse, Allaah mentioned a number of their names. Likewise, He mentioned a number of their names in the verse of Soorah Al-An'am:

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۗ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَىٰ ۗ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ ۗ وَلُوطًا ۗ وَكُلًّا فَضَّلْنَا عَلَىٰ الْعَالَمِينَ ﴿٨٦﴾﴾

And We bestowed upon him Ishaaq (Isaac) and Ya'qoob (Jacob), each of them We guided, and before him, We guided Nooh (Noah), and among his progeny Daawud (David), Sulaymaan (Solomon), Ayyoob (Job), Yoosuf (Joseph), Moosaa (Moses), and Haaron (Aaron). Thus do We reward the good doers. And Zakariyyaa (Zachariya), and Yahyaa (John) and 'Eesaa (Jesus) and Iliyâs (Elias), each one of them was of the righteous. And Ismaa'eel (Ishmael) and Al-Yas'aa (Elisha), and Yoonus (Jonah) and Lout (Lot), and each one of them We preferred above the 'Alamîn (mankind and jinn) (of their times).<sup>264</sup>

So, the first of them was Nooh, upon him be peace. The evidence is the statement of the Most High: "...and the Prophets after him." Allaah

<sup>263</sup> An-Nisa [4:163]

<sup>264</sup> Al-An'am [6:84-86]

sent him to his people when they went to extremes with regards to the righteous after the people were upon the religion of *Tawheed* since the time of Adam up to ten generations thereafter, and they were upon *At-Tawheed*.

So, when the people of Nooh came there were amongst them righteous men; and when these righteous men had passed away, they were extremely sad. *Shaytaan* took advantage of this opportunity and said to them: *“Make images of these righteous men and erect them in your gatherings in order that whenever you look at these images you will be reminded of their state and their activity in worship.”*

So, they made images of these dead people and erected them in the gathering places. They were not worshipped at the beginning of the affair due to the presence of scholars who clarified to the people *At-Tawheed* and they rejected *Ash-Shirk*. So, when the scholars had passed away and the first group of people had vanished, there came a later group whilst the scholars were dead. *Shaytaan* came to them and said to them; *“Indeed your forefathers did not erect these images except to worship them, and by way of them the rain would descend.”*

So, he beautified for them the worship of them and they worshiped them instead of Allaah. From this, *Shirk* appeared within the earth. Therefore, Allaah sent His Prophet, Nooh, upon him be peace, to call them to Allaah, the Mighty and Majestic, and return them to *At-Tawheed*, which was the religion of their father Adam, upon him be peace. However, they refused and were arrogant. Allaah said:

﴿ وَقَالُوا لَا تَنْدُرُنَّ إِلَٰهَتِكُمْ وَلَا تَنْدُرُنَّ وِدًّا وَلَا سُوءًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴾ (٣٣)

**"And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwâ', nor Yaghûth, nor Ya'ûq, nor Nasr.<sup>265</sup>**

Ibn Abbas said: *"These are the names of righteous men. They made images and erected them in their places, so the affair took them to the point where they worshipped them."*

So, when Nooh, upon him be peace, came to them and prohibited them from worshipping them and commended them the worship of Allaah, they said: *"Do not leave your gods and do not obey Nooh, and continue in your disbelief and your transgression and your rejection."*

This is the first occurrence of *Shirk* within the earth; and the reason for it was images. Due to that, the Prophet ﷺ said:

إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ

**"The most severely punished from amongst the people with Allaah on the day of judgment are the picture makers."<sup>266</sup>**

And he ﷺ said:

إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّورَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ يُقَالُ لَهُمْ  
أَحْيُوا مَا خَلَقْتُمْ.

**"Indeed those who make these images shall be punished on the day of standing it will be said to them, 'Give life to that which you have created.'"<sup>267</sup>**

<sup>265</sup> Nooh [71:23]

<sup>266</sup> Reported my Al-Bukhaaree (no. 5950) and Muslim (no. 2109) from the Hadeeth of Abdullah Ibn Mas'ood, may Allaah be pleased with him.

They are commanded to breathe a soul into these images from the perspective of their inability to do so and as a means of punishment for them, and the refuge is with Allaah. This is because image making is a means from amongst the means to *Ash-Shirk* as occurred with the people of Nooh.

So, the first of the Messengers is Nooh, as for the last of the Messengers and their seal, he is Muhammad ﷺ. The Most High has said:

**Muhammad (ﷺ) is not the father of any man among you, but he is the Messenger of Allaah and the last (end) of the Prophets.**<sup>268</sup>

And he ﷺ said:

وَأَنَا خَاتَمُ النَّبِيِّينَ ، لَا نَبِيَّ بَعْدِي

**“I am the seal of the Prophets; there is no Prophet after me”**<sup>269</sup>

So, by way of him ﷺ, the heavenly messages were sealed; therefore, there will not be sent a Prophet after him until the establishment of the Hour. However, his legislation remains until the Hour is established and his religion remains until the Hour is established, as has preceded. So, he who claims Prophethood after Muhammad ﷺ then he is a disbeliever, and whoever believes him then he is a disbeliever. This is because there is no Prophet after him ﷺ.

<sup>267</sup> Al-Bukhaaree reported it (no. 5951) and Muslim (no.2108) from the Hadeeth of Abdullah ibn ‘Umar, may Allaah be pleased with him.

<sup>268</sup> Al-Ahزاب [33:40]

<sup>269</sup> Aboo Daawud reported it (no.4252) as did At-Tirmidhee (no. 2219) from the Hadeeth of Thawbaan, may Allaah be pleased with him.

A large number of people claimed Prophethood after him, and Allaah humiliated them and exposed their lies. From the last of them, according to that which we know, is *Al-Qadiyani*, Ghulam Ahmad *Al-Qadiyani Al-Hindi*, who at the beginning, claimed knowledge and worship, then he claimed that he was Eesaa ibn Maryam, then he claimed Prophethood. Now he has followers who are called the *Qadiyanees*.

The Muslims have declared them to be disbelievers, oppose them, and consider them to be a disbelieving sect which is outside the fold of *Al-Islam*. And they are rejected and ostracized-and for Allaah is the praise-from the lands of the Muslims. They have some activity; however, their activity is weak.

**In summary:** there is no Prophet after the Messenger of Allaah ﷺ. He who claims Prophethood then he is a liar, as he ﷺ has said:

لَا تَقُومُ السَّاعَةُ حَتَّى يَبْعَثَ دَجَّالُونَ كَذَّابُونَ ، قَرِيبًا مِنْ  
ثَلَاثِينَ ، كُلُّهُمْ يَزْعَمُ أَنَّهُ رَسُولُ اللَّهِ .

“The hour will not be established until there appear approximately thirty liars all of them claiming that he is the Messenger of Allaah.”

<sup>270</sup> Al-Bukhaaree reported it (no. 3609) as did Muslim (no.2923)

وَكُلُّ أُمَّةٍ بَعَثَ اللَّهُ إِلَيْهِمْ رَسُولًا مِنْ نُوحٍ إِلَى مُحَمَّدٍ يَأْمُرُهُمْ  
بِعِبَادَةِ اللَّهِ وَحْدَهُ وَيَنْهَاهُمْ عَنْ عِبَادَةِ الطَّاغُوتِ ، وَ الدَّلِيلُ  
قَوْلُهُ تَعَالَى : ﴿ وَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ أَعْبُدُوا اللَّهَ وَاجْتَنِبُوا

الطَّاغُوتِ ﴾

Allaah sent a Messenger to every nation, from Nooh to Muhammad, commanding them with the worship of Allaah alone and prohibiting them of worshipping At-Taaghoot. The proof is the statement of the Most High:

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allaah (Alone), and avoid (or keep away from) Taaghoot. (An-Nahl 16:36) [76]

## Explanation

[76] Those who claim Prophethood are many, however, Allaah exposes their affair and removes their covering and clarifies their deception to the people. He who believes them then he is a disbeliever, because he has denied Allaah and His Messenger ﷺ and the consensus of the Muslims upon the sealing of the Prophethood by way of Muhammad ﷺ.

His statement: "Allaah sent to every nation a Messenger," means every nation from amongst the people, Allaah sent to it a Messenger in order to establish the proof against them, so that they will not be able to say:

“There did not come to us a bringer of glad tiding nor a warner.” And due to the statement of the Most High:

﴿ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾ ﴾

And We never punish until We have sent a Messenger (to give warning).<sup>271</sup>

Hence, every nation from amongst the previous nations Allaah sent to it a Messenger. As the Most High has said:

﴿ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾ ﴾

And there never was a nation but a warner had passed among them.

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However, it is obligatory that we know what the *Da'wah* of the Messengers was. The *Da'wah* of all of the Messengers, from the first of them to the last of them, was a call to *At-Tawheed*. Due to the statement of the Most High:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴿٣٦﴾ ﴾

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allaah (Alone), and avoid (or keep away from) Taaghoot."<sup>273</sup>

<sup>271</sup> Al-Isra [17:15]

<sup>272</sup> Fatir [35:24]

<sup>273</sup> An-Nahl [16:36]

Everything which is worshipped other than Allaah is *Taaghoot*, as shall come within the explanation of the various types of *Taaghoot*. From the types is he who is worshipped besides Allaah while being pleased with that, as shall come. So, the meaning of the statement of the Most High: "...and avoid (or keep away from) *Taaghoot*," is to avoid the worship of idols and false deities, graves, and mausoleums. These are all *Taaghoot*. The noble verse indicates that the call of all the Messengers was the establishment of *At-Tawheed*, from the first of them to the last of them. As Allaah, the Majestic and High, has stated:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿١٥﴾ ﴾

And We did not send any Messenger before you (O Muhammad ﷺ) but We inspired him (saying): *Laa Ilaha Illa Ana* [none has the right to be worshipped but I (Allaah)], So, worship Me (Alone and none else).<sup>274</sup>

Also, there is His statement:

﴿ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾ ﴾

﴿ فَاتَّقُونِ ﴿٢﴾ ﴾

He sends down the angels with inspiration of His Command to whom of His slaves He pleases (saying): "*Warn mankind that Laa Ilaha Illa Ana* (none has the right to be worshipped but I), so fear Me."<sup>275</sup>

So, all of the Messengers called to *At-Tawheed*, and the singling out of Allaah, the Majestic and High, with worship and the prohibition of

<sup>274</sup> Al-Anbiya [21:25]

<sup>275</sup> An-Nahl [16:2]

*Shirk*. This is the call of the Messengers. Then, after *At-Tawheed*, comes the other legislations; from the *Halaal* and the *Haraam*. The details of the legislations differ with the differing of the nations and the need of the nations for them.

Allaah abrogates from it that which He wills. Then, all of it was abrogated by way of the legislations of *Al-Islaam*; the *Halaal* and the *Haraam*, the rulings, the acts of worship, the commands and the prohibitions. As for the foundation, then it is *At-Tawheed*. There is no difference in this nor is it abrogated. This is one religion. The religion of all of the Messengers from the first of them to the last of them, their religion was one. As Allaah, the Most High, has stated:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَا﴾

To each among you, We have prescribed a law and a clear way. <sup>276</sup>

The religion of *At-Tawheed* is to worship Allaah as He has legislated, in every time, accordingly. So, if this legislation is abrogated, then the authority transfers to the one that is abrogating. So, he who persists and remains upon that which has been abrogated and he abandon the one which abrogated it, then he is a disbeliever in Allaah, the Majestic and High. This is because the religion which has been abrogated is no longer a religion after its abrogation. It was only a religion before it was abrogated. Therefore, when it is abrogated it is no longer a religion. The religion is that which has abrogated it. Due to this, the legislation of *Al-Islaam* has abrogated that which was before it from the previous legislations. So, he who remains upon Judaism or Christianity after the sending of Muhammad ﷺ then he is a disbeliever. This is

<sup>276</sup> Al-Ma'idah [5:48]

because he has acted upon a religion which was abrogated and whose time has ended.



## DISBELIEF IN *AT-TAAGHOOT* AND BELIEF IN ALLAAH

وَأَفْتَرَضَ اللَّهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ وَ الْإِيمَانَ  
بِاللَّهِ .

Allaah has made obligatory upon all of the servants the disbelief in *At-Taaghoot* and *Eemaan* in Allaah. [77]

### Explanation

[77] The Shaykh, may Allaah have mercy upon him, stated: “Allaah has made obligatory upon all of the servants disbelief in *At-Taaghoot* and *Eemaan* in Allaah.”

Then he mentioned the definition of *At-Taaghoot*. So, *At-Taaghoot* has been mentioned by Allaah, the Majestic and High, within many verses. From them is the statement of the Most High, within *Soorah Al-Baqarah*

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ  
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا  
يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الظَّالِمُونَ يُخْرِجُونَهُمْ مِنَ  
النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾﴾

There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taaghoot and believes in Allaah, then he has grasped the most trustworthy handhold that will never break. And Allaah is All-Hearer, All-Knower. Allaah is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Taaghoot [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. <sup>277</sup>

Likewise, within *Soorah An-Nisaa'* there is the statement of the Most High:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّوْا هَهُؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴾ (٥١)

Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taaghoot (false deities) and say to the disbelievers that they are better guided as regards the way than the believers. <sup>278</sup>

This verse was revealed concerning the Jews. He, Exalted be He, has stated concerning the hypocrites:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ يَرْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ ﴾

<sup>277</sup> Al-Baqarah [2:256-257]

<sup>278</sup> An-Nisa [4:51]

Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Taaghoot (false judges, etc.) while they have been ordered to reject them.<sup>279</sup>

Within Soorah An-Nahl, Allaah, the Majestic and High, says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allaah (Alone), and avoid (or keep away from) Taaghoot."<sup>280</sup>

Therefore, *At-Taaghoot* is derived from the word *At-Tugyan* and it is going beyond bounds. It is said: "The water has gone beyond the bounds," when it rises above its tide. Allaah, the Exalted, said:

﴿إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكِ فِي الْجَارِيَةِ﴾

Verily! When the water rose beyond its limits [Nooh's (Noah) Flood], We carried you (mankind) in the floating ship.<sup>281</sup>

<sup>279</sup> An-Nisa [4:60]

<sup>280</sup> An-Nahl [16:36]

<sup>281</sup> Al-Haqqah [69:11]

قَالَ ابْنُ الْقَيِّمِ : مَعْنَى الطَّاعُوتِ : مَا تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ  
 مِنْ مَعْبُودٍ ، أَوْ مَتَّبُوعٍ ، أَوْ مُطَاعٍ .

*Ibnul-Qayyim has said: "The meaning of At-Taaghoot is that regarding which the servant goes beyond bounds, from that which is worshipped, followed or obeyed." [78]*

### Explanation

[78] As for the meaning of *At-Taaghoot* within the legislation, it is as Ibnul-Qayyim, may Allaah have mercy upon him, has mentioned, and the Shaykh has transmitted from him here. *At-Taaghoot* is that regarding which the servant goes beyond bounds. So, the servant has a boundary. This is because he is a servant. Allaah sets boundaries for him, which is obligatory upon him to stop at. So, if he transgresses them, then he becomes a *Taaghoot*. So, he who transgresses the boundaries of Allaah—which He has set for His servants and commanded them not to transgress and not to come near to—then he is a *Taaghoot*. Therefore, if one disobeys Allaah and transgresses His bounds and infringes upon them, then he is referred to as *Taaghoot* because he has infringed and transgressed the limits of Allaah.

**So, regarding his statement:** "...that regarding which the servant goes beyond bounds from that which is worshipped, followed or obeyed," this is a comprehensive definition of *At-Taaghoot*, because Allaah, the Majestic and High, has commanded with worshipping Him Alone and

associating none as a partner with Him. And He has commanded with following the Messenger ﷺ and He has commanded with obedience to Him and obedience to His Messenger in that which he makes *Halaal* and *Haraam*. So, he who transgresses this command, then he is a *Taaghoot*. He who transgresses the limit of worship, which Allaah has obligated and is specified with and has negated from other than Him, so that he worshipped Allaah, and along with Allaah, other than him, then he is a *Taaghoot*.

The *Mushrik* is *Taaghoot*, because he has transgressed the boundaries in worship and worships, along with Allaah, other than Him and has given worship to other than the One to whom it is due.

Likewise, he who is worshipped and is pleased with that; one who the people worship and he enjoys and spearheads and directs to this thing, then this is a *Taaghoot*. Such as Fir'awn, Nimrod, and the Mashayikh of the extreme *Soofee* paths, whose followers worship them while they are pleased with that. Or they call the people to this; meaning, to worship them, as shall come. Then this (one) is a *Taaghoot* in worship.

**The statement:** "...or followed..." Allaah, the Majestic and High, has commanded all the creation to follow Muhammad ﷺ. Therefore, it is not permissible for anyone to follow other than him. So, he who follows other than the Messenger ﷺ and claims that this is permissible, then he is a *Taaghoot*. This is because he has followed other than the Messenger ﷺ whose following has been commanded. So, following is specific for the Messenger. As for other than him, from the scholars and the callers, then these are followed if they follow the path of the Messenger ﷺ. The one who is followed is the Messenger ﷺ. As for these, then they are only conveyers of the truth and that in which they are in conformity with from the following of the Messenger ﷺ. That wherein they

oppose the Messenger ﷺ, then following him is not permissible in that.

The example of that is the Mashayikh of the Soofee paths. Their Mureeds and servants follow them in other than the obedience of the Messenger ﷺ. Rather, they say: "We are in no need of the Messenger ﷺ. We take from that from which the Messenger ﷺ has taken, and we take from Allaah directly. The Messenger ﷺ took from Allaah by way of a medium; and the medium was Jibreel. We take from Allaah directly." And they say: "You narrate your religion from one who is dead and we narrate our religion from Allaah, the Glorified and High."

This is because they claim that their Shuyookh contact Allaah and take from Allaah directly. The limit with them has reached this (level of) transgression, and the refuge is with Allaah. This is their path. There is no doubt that these people are heads of the *Taaghoot*, and the refuge is with Allaah. This is because there is no path to Allaah, the Majestic and High, except by way of following His Messenger ﷺ. The Most High has stated:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ (٣١)

﴿ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ط فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴾ (٣٢)

Say (O Muhammad ﷺ to mankind): "If you (really) love Allaah then follow me (i.e., accept Islamic Monotheism, follow the Qur'aan and the Sunnah), Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, Most Merciful." Say (O Muhammad ﷺ): "Obey Allaah and the Messenger

(Muhammad ﷺ)." But if they turn away, then Allaah does not like the disbelievers. <sup>282</sup>

So, the one who follows other than the Messenger is considered a *Taaghoot*.

Likewise, the one who calls to following himself and says to the people: "I come to you with a command directly from Allaah," then this is the greatest of the *Taaghoot* in the world, and the refuge is with Allaah.

**His statement:** "...or obeyed." Obedience is only for Allaah and for His Messenger in that which He has made *Halaal* or *Haraam*. The Most High has said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾﴾

O you who believe! Obey Allaah and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger (ﷺ), if you believe in Allaah and in the Last Day. That is better and more suitable for final determination. <sup>283</sup>

So, that which is *Halal* is that which Allaah has made *Halal*, and that which is *Haram* is that which Allaah has made *Haram*. It is not for anyone to share with Allaah in making things *Halal* and *Haram*. Due to that, Allaah has ruled that whoever makes something *Halaal* and

<sup>282</sup> Aali Imran [3:31-32]

<sup>283</sup> An-Nisa [4:59]

Haraam or obeys the one who does that, he is a *Mushrik*. Allaah, the Glorified and Exalted, has said:

﴿فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾ وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾ وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾ وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لِيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَدِّدُوا لَكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِثْمُكُمْ لَمُشْرِكُونَ ﴿١٢١﴾﴾

So, eat of that (meat) on which Allaah's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). And why should you not eat of that (meat) on which Allaah's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit. Eat not (O believers) of that (meat) on which Allaah's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allaah). And certainly, the Shayâtin (devils) do inspire their friends (from mankind) to dispute

with you, and if you obey them, then you would indeed be  
**Mushrikûn (polytheists)** <sup>284</sup>

This is because the people of *Jaahiliyah* said that *Al-Maytah* is *Halaal* because Allaah is the one who has slaughtered it. Therefore, it (according to them) has more right to be *Halaal* than that which you have slaughtered and sacrificed. For Allaah has said: “Do not eat except that which is sacrificed legislatively, and He has made *Al-Maytah* *Haram* for you.”

These people say *Al-Maytah* is *Halal*. It has more right to be permissible than that which is sacrificed, because the sacrifice is slaughtered by you yourselves. As for the *Maytah* then Allaah is the one who has slaughtered it (according to them).

Due to this, Allaah has refuted the polytheist and said:

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ﴾

Eat not (O believers) of that (meat) on which Allaah's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is *Fisq* (a sin and disobedience of Allaah). <sup>285</sup>

**Meaning** going outside of the realm of the obedience of Allaah, Glorified be He. And He said thereafter:

And certainly, the *Shayâtin* (devils) do inspire their friends (from mankind) to dispute with you. <sup>286</sup>

<sup>284</sup> Al-An'am [6:118-121]

<sup>285</sup> Al-An'am [6:121]

<sup>286</sup> Al-An'am [6:118-121]

**They say:** “*Al-Maytah* is slaughtered by Allaah and that which is sacrificed, you, yourselves have slaughtered it. So, how can you deem *Halaal* that which you have slaughtered and you do not deem to be *Halaal* that which Allaah has slaughtered?” This is a false argument.

Then the Most says:

﴿ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٣﴾ ﴾

**And if you obey them, then you would indeed be Mushrikûn  
(polytheists) <sup>287</sup>**

This is from *Shirk* in obedience, for making *Halaal* and *Haraam* is a right that is exclusively for Allaah. Therefore, it is not permissible for anyone to make something *Halaal* or *Haraam* from himself, or to obey one who makes something *Halaal* or *Haraam* from himself. Whoever does that then he is *Taaghoot* and the one who obeys the *Taaghoot* that has made something *Halaal* and *Haraam* as opposed to Allaah, then this is the meaning of his statement: “...or obeyed,” **meaning**, obeyed in making *Halaal* and *Haraam*. This is because making *Halaal* and *Haraam* is a right that is exclusively Allaah, the Majestic and High. And the Messenger ﷺ conveys from his Lord that which He has made *Halaal* and *Haraam*.




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<sup>287</sup>Al-An'am [6:118-121]

## THE TYPES OF AT-TAAGHOOT

وَالطَّوَاعِثُ كَثِيرُونَ، وَرُءُوسُهُمْ خَمْسَةٌ: إِبْلِيسُ لَعَنَهُ اللهُ، وَ  
مَنْ عُبِدَ وَهُوَ رَاضٍ.

*The Taaghoots are many and their heads are five, they are:*

*Iblees, may Allaah curse him.*

*He who is worshipped and is pleased with that. [79]*

### Explanation

[79] **His statement:** “The Taaghoots are many and their heads are five...”

The Taaghoots to which is applied this definition is everything that is worshipped, followed or obeyed; and they are many. However, their heads are five. **Meaning,** the greatest forms of them are five.

The first is *Iblees*, may Allaah curse him. **Meaning,** may Allaah repel him and distance him from His mercy. This is because he withheld from prostrating to Adam and he disobeyed Allaah and was arrogant. He said:

﴿ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴾ (٧٦)

He (Iblees) said: "I am better than he. You created me from fire, and You created him from clay." <sup>288</sup>

So, he disobeyed the command of Allaah and was arrogant. Therefore, Allaah cursed him, repelled him, and distanced him from His mercy; thus, He named him Iblees. It is said that this is because he despaired from the mercy of Allaah; **meaning**, he has no hope for the mercy. So, the one who despairs has no hope for a thing. Therefore, *Iblees*, may Allaah curse him, is the head of the *Taaghoot*. This is because he is the one who commands with worship of other than Allaah. He is the one who commands the following of other than the Messenger ﷺ and he is the one who commands the obedience of other than Allaah in the making of things *Halaal* and *Haraam*.

Therefore, *Iblees* is the origin of evil and he is the head of the *Taaghoots*

**Secondly:** It is he who is worshipped while being pleased. Meaning, he is pleased that the people worship him, he is *Taaghoot*.

As for he who is worshipped while he is not pleased with that, then he does not enter into this. This is because Eesaa, upon him be peace, is worshiped besides Allaah, however, he is not pleased with that. Likewise, his mother and *Uzayr*, the *Awliyaa'*, and the righteous people from the worshippers of Allaah are not pleased with that. Rather, they reject that and they wage war against doing it. So, if he is worshiped while he is not pleased with that then he is not referred to as *Taaghoot*. Due to this, when Allaah revealed His statement:

﴿ إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴾

<sup>288</sup> Sad [38:76]

**Certainly! You (disbelievers) and that which you are worshipping now besides Allaah, are (but) fuel for Hell! (Surely), you will enter it.**

289

The pagans rejoiced, saying: "We worship the Messiah and we worship this and we worship that, therefore they will be with us in the fire."

So, Allaah, the Most High, revealed:

﴿ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ حَسِيسَهَا ۗ وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾ ﴾

Verily those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g., 'Eesaa (Jesus), son of Maryam (Mary); 'Uzayr (Ezra), etc.]. They shall not hear the slightest Sound of it (Hell), while they abide in that which their ownselves desire.<sup>290</sup>

In another verse they said:

﴿ وَقَالُوا ءِآلِهَتُنَا خَيْرٌ أَمْ هُوَ ﴾

And say: "Are our Alihah (gods) better or is he?"<sup>291</sup>

They were referring to 'Eesaa, upon him be peace.

Then Allaah said:

<sup>289</sup> Al-Anbiya 21:98

<sup>290</sup> Al-Anbiya [21:101-102]

<sup>291</sup> Az-Zukhruf [43:58]

﴿ مَا صَرَّفْنَاهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ

مَثَلًا لِبَنِي إِسْرَائِيلَ ﴿٥٩﴾

They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He [Eesaa (Jesus)] was not more than a slave. We granted Our Favor to him, and We made him an example to the Children of Israa'eel.<sup>292</sup>

Therefore, he is a servant of Allaah and he is not pleased to be worshiped instead of Allaah. Rather, Allaah sent him to reject that, as he said:

﴿ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ﴿٤٩﴾

"Never did I say to them aught except what You (Allaah) did command me to say: 'Worship Allaah, my Lord and your Lord.'<sup>293</sup>

Therefore, the one who is worshiped while he is not pleased with that does not enter into this threat and he is not *Taaghoot*, because he rejects that. This is because the *Taaghoot* is the one who is pleased that he is worshiped other than Allaah, the Majestic and High.

<sup>292</sup> Az-Zukhruf [43:58-59]

<sup>293</sup> Al-Ma'idah [5:117]

وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَةِ نَفْسِهِ

*The one who calls people to the worship of himself. [80]*

### Explanation

[80] **The third is:** “The one who calls people to the worship of himself,” such as the heads of the pagans who call the people to worship themselves, like Fir’awn. He said:

**Saying:** “I am your lord, most high.”<sup>294</sup>

Also, such as *Nimrod* and the extreme *Soofees* who call the people to worship them, to the point that they advise them to worship them after they die. So, one of them would say: “*When your affairs become difficult then come to my grave.*” **Meaning:** “*When you are not able to take care of your affairs then come to my grave. And do not be hindered by a small amount of dirt (i.e., the distance you travel).*”

So, they would advise the people to come to their graves and promise them that they will take care of their needs. Therefore, he who calls the people to the worship of himself, whether dead or alive, he is from the heads of the *Taaghoot*.

<sup>294</sup> An-Nazi'at [79:24]

Likewise, he who calls the people to the worship of other than himself is from the *Taaghoot*. These are the callers to *Shirk*. These are the *Taaghoot*. Those who beautify *Shirk* for the people and they call it by other than its name and they say that this is from the perspective of *At-Tawassul* (seeking means of approach to Allaah) or this is from seeking intercession, and they are many. Indeed these are the *Taaghoot*, because they call to *Shirk*. They call to the worship of other than Allaah and they call it by other than its name and they beautify it for the people by way of doubts and adorned speech. These are in fact the *Taaghoot*. Callers to *Shirk* are *At-Taaghoot*. And anyone who is worshiped other than Allaah while being ~~pleased with that or~~ calls the people to the worship of himself or calls the people to the worship of other than Allaah, he is from the *Taaghoot*. Rather, he is from the heads of the *Taaghoot*, and we ask Allaah for safety.

وَمَنْ ادَّعَىٰ شَيْئًا مِنَ الْغَيْبِ .

*He who claims to have knowledge of the unseen. [81]*

### Explanation

[81] The fourth is the one who claims to have knowledge of the unseen; and the magicians enter into this as do the astrologist, fortunetellers, soothsayers, and all those who claim to have knowledge of the unseen. And they say to the people: “Such and such shall happen to you.” And: “You shall acquire happiness.” Or: “Some difficulty shall come to you.” Or: “You will be successful in marriage.” Or: “You shall not be successful.” These people are claiming to have knowledge of the unseen, while the unseen is not known except by Allaah, the Glorified and High. Allaah, the Most High, has stated:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾

Say: "None in the heavens and the earth knows the Ghayb (unseen) except Allaah" <sup>295</sup>

The Most High has said:

﴿عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٦﴾ إِلَّا مَن أَرَادَ مِن رَّسُولٍ﴾

<sup>295</sup> An-Naml [27:65]

"(He Alone) the All-Knower of the Ghayb (unseen), and He reveals to none His Ghayb (unseen)." Except to a Messenger (from mankind) whom He has chosen. <sup>296</sup>

The Most High has said:

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يُعَلِّمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾



And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. <sup>297</sup>

So, His statement: "None knows them but He," is a restriction. Therefore, none knows the unseen except Allaah or the one whom Allaah reveals something from the unseen to from His Messengers in order to bring about a benefit to humanity and as a miracle for the Messenger. However, none knows the unseen by virtue of himself; he only knows the unseen by way of Allaah teaching it to him. Therefore, none knows the unseen but Allaah. He who claims knowledge of the unseen, then he is claiming to be a sharer with Allaah in that which is specific to Him, Glorified be He; therefore, he is a *Mushrik*, he is a *Taaghoot*, and a disbeliever. This is the greatest of the types of apostasy from *Al-Islam*.

<sup>296</sup> Al-Jinn [72:26-27]

<sup>297</sup> Al-An'am [6:59]

وَمَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ

He who rules by other than that which Allaah has sent down. [82]

### Explanation

[82] Fifth is the one who rules by other than that which Allaah has sent down. The proof is the statement of The Most High:

﴿يُرِيدُونَ أَنْ يُتَّحَاكَمُوا إِلَى الطَّاغُوتِ﴾

They wish to go for judgment (in their disputes) to the Taaghoot (false judges, etc.).<sup>298</sup>

So, the one whom rules by other than that which Allaah has sent down, deeming this to be permissible, then he is a *Taaghoot*. The one who says that it is permissible to rule by way of the constitution or by the policies of the time of *Jahiliyah* or by the policies of the tribes and the Bedouins and they leave off the legislation, saying that this is *Halaal* or that it is the equivalent to that which Allaah has sent down; or if he says this is better than that which Allaah has sent down or equivalent to what Allaah has sent down, or he says that it is permissible only, not saying that it is equal or better, but saying that it is *Halaal* and permissible, then this one is considered to be a *Taaghoot*.

This is by way of the text of the Qur'aan; for the Most High has stated:

<sup>298</sup> An-Nisa [4:60]

﴿يُرِيدُونَ أَن يُتَحَاكَمُوا إِلَى الظَّالِمِينَ﴾

They wish to go for judgment (in their disputes) to the Taaghoot  
(false judges, etc.)<sup>299</sup>

Therefore, He has named them *At-Taaghoot* because he has transgressed the limit. As for the one who rules by other than that which Allaah has sent down while he affirms that that which Allaah has sent down is obligatory to be followed and it is the truth and that it is not falsehood and that which he is ruling by is falsehood, then this individual is considered to be one who had disbelieved with minor *Kufr*, which does not expel one from the religion. However, he is in great danger and upon a path that may lead him to the *Kufr* that expels one from the religion if he is negligent regarding this matter.

As for the one who ruled by other than that which Allaah sent down unintentionally; rather, by way of *Ijtihad* (deductive reasoning) and he is from the people qualified to make *Ijtihad* from the jurists, and he makes *Ijtihad*, however, he was not correct regarding the ruling of Allaah and he erred in his *Ijtihad*, then this one will be forgiven.

The Prophet ﷺ said:

إِذَا حَكَمَ الْحَاكِمُ، فَاجْتَهَدَ، ثُمَّ أَصَابَ، فَلَهُ أَجْرَانِ، وَإِنْ  
حَكَمَ وَاجْتَهَدَ، فَأَخْطَأَ، فَلَهُ أَجْرٌ.

“When the judge rules and makes *Ijtihad* and is correct then he receives two rewards. If he makes *Ijtihad* and errs, then he receives one reward.”<sup>300</sup>

<sup>299</sup>An-Nisa [4:60]

This is because he did not intentionally err. He desired the truth and he desired to conform to the ruling of Allaah, the Mighty and Majestic, however he did not conform with it. So, he is considered to be excused and rewarded. However, it is not permissible to follow him in his error. It is not permissible for us that we follow him upon the error.

Based upon this, the *Ijtihad* of the jurists in which they erred or the *Ijtihad* of the judges in the courts, if they make *Ijtihad* and exert their effort in seeking to arrive at the truth, however, they did not arrive at it, then their errors are forgiven.

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<sup>300</sup> Al-Bukhaaree reported it Hadeeth (no. 7352) as did Muslim (no. 1716) from the Hadeeth of 'Amr Ibn Al-'Aas, may Allah be pleased with him.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

The evidence is the statement of the Most High:

There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taaghoot and believes in Allaah, then he has grasped the most trustworthy handhold that will never break. And Allaah is All-Hearer, All-Knower. (Al-Baqarah 2:256)[83]

### Explanation

[83] Allaah, the Glorified and High, has stated:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taaghoot and believes in Allaah, then he has grasped the most

**trustworthy handhold that will never break. And Allaah is All-Hearer, All-Knower.** <sup>301</sup>

So, regarding His statement: “*There is no compulsion in religion,*” the meaning is that an individual is not forced to enter into Al-Islam. This is because entrance into Islaam must be by way of conviction and belief within the heart, and no one is compelled to enter into it. Because the hearts are not controlled except by Allaah, the Glorified and High. No one is compelled to enter into Islaam. This is because we do not have power over the hearts. Only Allaah, the Majestic and High, is the One who has power over them and controls them. However, we call to *Islaam* and we incite the people towards it. We strive in the cause of Allaah against those who disbelieve in order to spread Islaam and to extend the opportunity to he who wishes to embrace Islaam and in order to subdue the enemies of Allaah. As for guidance, then it is in the Hand of Allaah, the Glorified and High.

No one is compelled to believe and to enter in Islaam. These things only return to Him.

Then, the Most High said: “*...the Right Path has become distinct from the wrong path,*” hence, *Islaam*-and for Allaah is the praise-contains nothing that one would detest. Rather, all of it is beloved and desirable.

Disbelief and Shirk are completely evil and undesirable. The two have become clearly distinguished from one another. Guidance and the truth have become distinct from misguidance, which is falsehood. The person has an intellect and he has intelligence by which he can weigh the truth and falsehood. Therefore, his intellect, if it is pure and upright, shall guide him away from desires and hindrances in the path.

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<sup>301</sup> Al-Baqarah [2:256]

His Sound intellect shall guide him to acceptance of the truth without compulsion.

This is one statement regarding the verse.

**The Second Statement** is that this verse was revealed regarding the people of the Book; and that the people of the Book are not compelled to enter into *Islaam*. Rather, if they want to remain upon their religion, then they may do so with a condition that they pay the *Jizyah* to the Muslims and that they are humiliated. As for other than them from the disbelievers then nothing is accepted from them except *Islaam* or death because, they do not have a religion and idolatry is a false religion.

**The Third Statement** is that this verse has been abrogated by way of the verses of *Jihaad*. This was at the beginning of the affair before *Jihaad* was legislated, then *Jihaad* was legislated and this verse was abrogated. However, the first statement is that which is correct; that the verse is not abrogated and that the religion does not enter into the hearts by way of compulsion. It only enters by way of choice. However, he who does not accept the religion then he is dealt with with the dealing that is suitable for him from killing or acceptance of the *Jizyah*, from that which Allaah has legislated regarding him.

Allaah says: “So, he who disbelieves in *At-Taaghoot* and believes in Allaah.” What is intended by *At-Taaghoot*, here, is all forms of *At-Taaghoot*: in worship, following, or obedience. This is because the word *Taaghoot* here is general. Therefore, He mentioned disbelieving in *Taaghoot* before mentioning *Eemaan* in Allaah, because *Eemaan* in Allaah does not benefit except after disbelieving in *At-Taaghoot*. So, he who believes in Allaah and does not disbelieve in *At-Taaghoot* then his *Eemaan* will not benefit him. Hence, the one who says that he is a believer, he prays, fasts, pays *Zakat*, makes *Hajj*, and does acts of obedience,

however, he does not free himself from Shirk nor from the polytheist and he says: "I have nothing against them," then this individual is not considered a Muslim, because he has not disbelieved in *At-Taaghoot*.

Therefore, it is necessary to disbelieve in *At-Taaghoot*; and this is the rejection of *At-Taaghoot*, and to believe that it is false, and distance oneself from it and its people. This is a must. Therefore, *Eemaan* is not correct except after disbelief in *At-Taaghoot*.

In another verse, Allaah says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allaah (Alone), and avoid (or keep away from) *Taaghoot*."<sup>302</sup>

So, the worship of Allaah is not correct expect by way of avoiding *At-Taaghoot*. Two opposites do not unite. *Eemaan* and *Kufr* do not unite within the heart. *Eemaan* and major *Kufr* do not unite within the heart. As for minor *Kufr* then perhaps it may unite with *Eemaan*.

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<sup>302</sup> An-Nahl [16:36]

وَهَذَا هُوَ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ ، وَفِي الْحَدِيثِ : ((رَأْسُ الْأَمْرِ  
 الْإِسْلَامُ ، وَعُمُودُهُ الصَّلَاةُ ، وَذُرْوَةٌ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ  
 اللَّهِ .

*This is the meaning of Laa Ilaha Illa-Allaah: (none has the right to be  
 worshiped except Allaah).*

*And within the Hadeeth its says: "The head of the matter is Al-Islaam, its  
 supporting pillar is the prayer and its apex is Jihad in the path of  
 Allaah."<sup>303</sup>[84]*

### Explanation

[84] The Shaykh has said: "This is the meaning of Laa Ilaha Illa-Allaah,"  
**meaning:** disbelief in At-Taaghoot and belief in Allaah. *Islaam* is to  
 submit to Allaah in At-Tawheed and to yield to him in obedience and  
 separate oneself from *Shirk* and its people. This is the head of the affair  
 of the religion. The two testimonies are the head of *Al-Islaam* and they  
 are the origin of *Al-Islaam*. Therefore, an individual does not enter into  
*Islaam* except if he brings the two testimonies in statement, knowledge,  
 action and belief. An individual is not Muslim except by way of that.

<sup>303</sup> At-Tirmidhee reported it (no.2616) as did An-Nasaa'ee in Al-Kubraa 10/214-215  
 Hadeeth (no. 11330) from the Hadeeth of Mu'aadh ibn Jabal, may Allaah be pleased  
 with him.

The religion resembles a body that has a head, supporting legs, and a highest point. So, if the head is cut or there is no head for it then it will not remain alive.

Likewise, without *At-Tawheed* the religion will not remain; because it is the head, which, if cut or it discontinues, then life discontinues or the body will be corrupted.

Its supporting pillar upon which it stands is the prayer. So, without the supporting pillar, then *Islaam* will not stand. Similar to a house made of fur or a tent. If there is no support for it to stand upon then it will not stand. For a house will not stand except by way of supports. Therefore, if the supports are lost then the house will not stand. Similarly if the prayer is lost then *Islaam* will not stand. Due to that, the scholars say that whoever abandons the prayer out of laziness then he has disbelieved, based on the correct statement, even if he acknowledges its obligation. This is because there is no benefit in acknowledging the obligation while not applying it and acting upon it. There is no benefit in that. Due to that, the verifiers from the people of knowledge ruled with the disbelief upon the one who abandoned the prayer intentionally, even if he affirms its obligation. As for the one who rejects its obligation, this one is a disbeliever based up the consensus of the Muslims.

**His statement:** "...and its apex is *Jihaad* in the path of Allaah." The apex of the affair, and it is the religion, is *Jihad* in the path of Allaah. For *Jihad* is a proof of the strength of *Al-Islaam*. When *Jihad* is present in the path of Allaah then this a proof of the strength of *Al-Islaam*. This is because *Jihad* is only by way of strength in *Eemaan* as well as tangible strength, as well.

Therefore, the Prophet ﷺ (within this Hadeeth) mentioned three things for the religion: a head, a supporting pillar, and a highest

point. With the absence of the head then there is no foundation present for the religion. For the one who does not actualize the head, which is *At-Tawheed*, then he does not have a religion. In addition, the one who does not pray, then his religion will not stand, even if he testifies that none has the right to be worshiped except Allaah and Muhammad is the Messenger of Allaah; because he is in need of a supporting pillar upon which the religion will stand, and it is not present except by way of the prayer. Moreover, if *Jihaad* is lost then the strength of Islaam is lost and *Islaam* will become weak; and the Muslims shall become weak; for there is no strength for Islaam and the Muslims except by way of *Jihaad* in the path of Allaah, the Mighty and Majestic. Therefore, it is a sign of strength and its being lost is a sign of weakness.

This is the meaning of the Messenger ﷺ striking a similitude for these three affairs of the religion: the head, the supporting pillar, and the highest point. Just as the camel has a hump then this is an indication that it is strong, and if it does not have a hump then this is an indication that it is slow and weak. Similarly, the Muslims today are weak within the earth. Due to this, there has come within the Hadeeth:

إِذَا تَبَايَعْتُمْ بِالْعَيْنَةِ وَ أَخَذْتُمْ أَدْنَابَ الْبَقَرِ وَ رَضِيْتُمْ بِالزَّرْعِ وَ  
تَرَكْتُمْ الْجِهَادَ سَلَّطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا  
إِلَى دِينِكُمْ

**“If you deal in Ribaa and you hold to the tails of cows and abandon Jihaad then Allaah will cause humility to overtake you and will not remove it from you until you return to your religion.”**<sup>304</sup>

Therefore, the abandonment of *Jihad* is humiliation and weakness for the Muslims, and its presence is evidence of strength and influence; similar to the apex of animals and Allaah knows best.

May prayers and peace be upon our Prophet Muhammad.

This concludes the explanation of this blessed book: **The Three Fundamental Principles.**



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<sup>304</sup> Aboo Daawud reported it (no. 3462) from the Hadeeth of Ibn ‘Umar, may Allaah be pleased with him

## NOTES

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# شرح الأصول الثلاثة

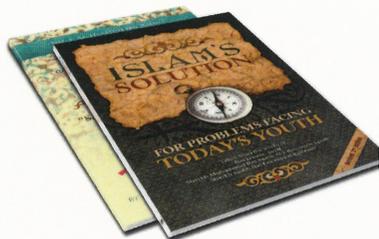
## THE EXPLANATION OF THE THREE FUNDAMENTAL PRINCIPLES

Shaykh Saalih Al-Fawzaan said:

“So these are called *Usool* because other than it, from the affairs of the religion, are built upon them. Due to this, they are called *Usool*; because the matter of the religion is built upon them and all of the religion revolves around these three principles.”



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