

الرسالة التلوية

The Three Treatise

SHAYKH-UL-ISLAM
MUHAMMAD BIN 'ABDUL-WAHHAAB'S
INTRODUCTION OF

Three Fundamental Principles
EXPLAINED

By His Eminence Shaykh Dr. Saalih Bin Fawzaan Al-Fawzaan

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Introduction

to the

Three Fundamental Principles

Explained

By His Eminence Shaykh

Dr. Saalih Bin Fawzaan Al-Fawzaan

Translation by Abu Zayd Nafis Sparrow, the poor servant
in need of his Lord’s forgiveness

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قال سُفيان الثوري: الإسناد سلاح المؤمن

“The Isnaad is the weapon of the Believer.”

Sufyaan Ath-Thawree –Died 161 AH

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Translator's Foreword

Indeed all praises are due to Allah, the One true deity who is deserving of worship; the Creator of all that is in existence and the Administrator of all the affairs. May peace and salutations be upon the Noble Messenger Muhammad (صلى الله عليه و سلم), his family, companions and all of those who follow them in goodness.

*Dear reader, between your hands is the explanation to the **Three Fundamental Principles** written by Shaykh-ul-Islam Muhammad Bin Abdul Wahhaab explained by Dr. Salih Al-Fawzaan (may Allah preserve him). We (the translator) felt the need to title and divide this explanation of the shaykh according the way he titled and arranged it in his explanation. The Shaykh said on page 51 of his explanation:*

“The First Risaalah (treatise): The Four Obligatory Matters which Are Comprised in Surah ‘Asr, and the Second Risaalah (treatise): The Three Obligatory Matters One Must learn and Act Upon, and Third Risaalah (treatise): Al-Haneefiyyah is the Religion of Ibrahim and the Fourth Risaalah: The Three Fundamental Principles...”

*So we've chosen to title the first volume of this explanation ‘**The Three Treatises**’ (Ar-Risaalat-ul-Thalaathiyah), which is an explanation to Muhammad ‘Abdul Wahhaab’s introduction and the second volume insha Allah will be entitled ‘**The Fourth Treatise**’ (Ar-Risaalat-ul-Raabi’ah),*

which is an explanation of The Three Fundamental Principles by his Eminence Shaykh Dr. Saalih Bin Al-Fawzaan.

We will truly like to thank and praise Allah first for making this project possible –there is no might nor power except with Allah- and we would like to thank all those who helped assist in completing this project. A special thanks to Abu Nuh 'Waarith-ud-Deen Bin Shams-ud-Deen Al-Madyun and Abu 'Uthaymeen 'Nuhu 'Abdullah, Abdullah, and all those who helped.

We ask Allah to make this work of ours a benefit for us and all those who read it. Aameen.

Written by a poor slave in need of His Lord's forgiveness.

Nafis Sparrow.

The Author's Biography

Shaykh-ul-Islaam Muhammad Ibn 'Abdul Wahhaab Ibn Sulaymaanat-Tameemee

He was the Imaam, the Shaykh, the Mujaddid (reformer), Muhammad Ibn 'Abdul Wahhaab Ibn Sulaymaan Ibn 'Alee Ibn Muhammad Ibn Ahmed Ibn Raashid Ibn Burayd Ibn Muhammad Ibn Mushrif Ibn 'Umar, from a branch of the tribe of Banoo Tameem.

His Birth and Lineage:

Shaykh-ul-Islaam, Muhammad Ibn 'Abdul Wahhaab, was born in 1115H in the city of Uyainah, seventy kilometers northwest of Riyadh, the capital of the Kingdom of Saudi Arabia. He belonged to a highly respectable and scholarly family; his father Shaykh 'Abdul Wahhaab Ibn Sulaymaan, characterized by his profound scholarship and righteousness, inherited an exalted status from his ancestor Shaykh Sulaymaan Ibn 'Alee, the chief of scholars and well versed in teaching, writing and giving verdict.

His Education:

Shaykh-ul-Islaam acquired his primary education from his esteemed father at his native place and was nurtured under his guidance. He was intelligent enough to memorize the Qur'an by heart at the very tender age of ten only. He read

the books on Tafseer, Hadith, and Fiqh. From the outset, he was greatly interested in studying the works of early scholars, particularly those of Shaykh-ul-Islaam Ibn Taymiyyah, and his noble student Imaam Ibnul-Qayyim. He went through all those books and well grasped the contents.

On attaining the age of maturity, he set out to perform Hajj at Makah and derived benefits from the scholars there. He then proceeded to al-Madeenah and studied under the scholars there. From them was the great scholar Shaykh 'Abdullah Ibn Ibraaheem ash-Shammaree. He also studied under his son who was well versed in the laws in inheritance (al-Faraa'id), Ibraaheem ash-Shammaree, the author of al-'Adhbul-Faa'id fee Sharh Alfiyyatil Faraa'id. It was they who introduced him to the famous scholar of Hadith, Shaykh Muhammad Hayaat as-Sindhee. With him he studied the sciences of Hadith and sciences related to its narrators. He also granted him permission (ijaazah) to narrate the source books of Hadith. And hence, the Shaykh adopted the studentship of two renowned erudite, Shaykh 'Abdullaah Ibn Ibraaheem Ibn Sa'id Najdee and Shaykh Muhammad Hayaat Sindhee for a long period. And out of curiosity for higher education, he also took the journey to Iraq and Basrah and benefited himself there.

Condition of Najd:

In those days, the people of Najd were badly indulged in polytheistic deeds and un-Islamic practices. They were completely overwhelmed with shirk. The graves, trees, stones, caves, evil spirits and insane person were regarded as deities. Baseless stories and tales were ascribed to them to manifest their excellence. The worldly 'Ullema too had

misguided them for the fulfillment of their materialistic lust. The soothsayers and the magicians were having their influence over the society.

None could dare challenge their holds on the commoners. The same condition was prevailing in both Makah and al-Madeenah also. Yemen was also in the same line. Shirk erection of structures on the graves, seeking refuge and assistance of the dead, saints and jinns were the common religious features.

Mission of Da'wah:

Having studied this pitiable condition of the nation, the Shaykh was highly moved. More pitiable was the situation that no one was ready to take trouble to guide the people to the Right Path. It is obvious that to take this task meant to challenge those evildoers who had their provisions through these practices. It meant to make oneself prepared to face every torture and atrocity from these selfish misguiders and their followers. But the Shaykh resolved to make every effort to fight against the circumstances up to the extent of Jihad.

The Shaykh started his mission. He invited the people to Tawheed and guided them to the Qur'an and the Sunnah. He urged the 'Ullema to strictly follow the Qur'an and the Sunnah and derive issues directly from them. He forcibly contradicted the blind following of any scholar of the Ummah in preference to the Qur'an and the Hadith.

The Shaykh was a man of courage and enthusiasm. He started his preaching and made correspondence with

religious scholars, inviting them to lend helping hands in the abolition of the prevailing absurdities and defilements in the religious matters.

A number of scholars from Makah, al-Madeenah, and Yemen accepted his invitation, and supported him. But apart from them, there were also such ignorant and selfish scholars who criticized him and kept themselves aloof.

The so-called learned ones rose against the Shaykh, as they were being affected by his Da'wah in terms of their worldly gains. Even then he took journey to different places to convey his message to the people given to error. Traveling through Zabeer, Ahsa, Huraymala, he reached Uyainah.

Arrival at Uyainah:

That was the period when the ruler of Uyainah was 'Uthmaan Ibn Hamd Ibn Ma'mar. He welcomed the Shaykh gladly, and assured him every help in this mission of Islamic Da'wah. The Shaykh devoted himself to this great work of reformation for the sake of Allah. He gained popularity far and wide. People started resorting to him in large numbers. He became engaged in their guidance and teachings.

The Shaykh, however, continued his struggle to free the environment from all the defilements and pollutions. There were numerous tombs, graves, caves, trees, etc. which were worshipped by the Muslims. With the help of Ameer 'Uthmaan Ibn Ma'mar, most of them were destroyed by the Shaykh. He became engaged in purifying the people from shirk and heretic rituals in Uyainah and its surroundings.

In the meantime, a woman came to him for her purification from the sin of committing adultery. Investigations were made as to whether she was mentally sound or not, and also whether she had been put under some pressure to accept the punishment or if she had come voluntarily. When it was confirmed that she was doing that voluntarily out of repentance, the Shaykh ordered for the Rajm (to kill by throwing stones, which is the punishment for adultery). Owing to these events – dismantling of tombs, self-surrendering of the woman for punishment and migration of the people to Uyainah to seek guidance from the Shaykh – the reputation of the Shaykh spread far and wide.

Exit from Uyainah and Entrance to Dar'iyah:

When the ruler of Al-Ahsa and its surroundings, Sulaymaan Ibn Uray'ar, came to know about the personality of the Shaykh among the people, he became afraid of the growing strength of the Shaykh and resolved to crush him at the very outset, lest he should overthrow him from power. So he threatened Ameer 'Uthmaan, with whom the Shaykh was living, and asked him to kill the Shaykh. Ameer 'Uthmaan was not in a position to withstand Sulaymaan, hence he became panicky. Apprehending that if he disobeyed his order, he would punish him and overpower him, he made the Shaykh acquainted with the whole situation and submitted him to migrate to any other place. And the Shaykh migrated from Uyainah to Dar'iyah.

The people of Dar'iyah knew the Shaykh very well and they were also aware of his mission. When the ruler of Dar'yah, Ameer Muhammad Ibn Sa'ood, came to know about the arrival of the Shaykh in his territory, he was much pleased

and visited him at his place. Muhammad Ibn Sa'ood belonged to a pious family and himself was a practical Muslim. He exchanged his views with the Shaykh and was rejoiced to know that his mission aimed to revive the Qur'an and the Sunnah and the Islamic teachings in its original form. The Shaykh desired to promote firm belief in the Oneness of Allah and true guidance of Prophet Muhammad (صلى الله عليه و سلم).

Pledge to Propagate the Teachings of Islaam:

The Shaykh described to Ameer Muhammad the accounts of the Prophet (صلى الله عليه و سلم) and his Companions, as to how they strove for the cause of Allah, enduring all the difficulties and making their best efforts with all the sacrifices. The Shaykh persuaded Ameer Muhammad also to the same and assured him of Allah's Pleasure in the Hereafter, and His favor and victory in this world. Ibn Sa'ood, being convinced by the Shaykh, agreed with him and promised his full support to him and to his mission, provided that when Allah would bless him with victory, he would not leave him. The Shaykh also gave his words to this effect, and thus Ibn Sa'ood gave the Shaykh a pledge to propagate the teachings of Islam (especially Tawheed), mobilize Muslims for Jihad (fighting for the cause of Allah), emphasize adherence to the Sunnah of Allah's Messenger (صلى الله عليه و سلم) and enjoin good deeds and forbid evils. The Shaykh invoked Allah to be his Guide and bless him to be firm in his determination, and to give him every success in this life and the Hereafter.

Dar'iyah, the Center of Da'wah:

At this time, the Shaykh found himself in a peaceful environment, most suitable for his work of Da'wah. He seized the golden opportunity and started to educate the masses. People of Dar'iyah and its surroundings resorted to him for the lessons in Islam. Ameer Muhammad Ibn Sa'ood presented himself before the Shaykh as one of his students of Islam along with the members of his family. Dar'iyah was crowded with the people visiting for learning. The Shaykh started teaching, preaching, and inviting people to Allah. He undertook the task of delivering lectures on different branches of knowledge, namely Tawheed, exposition of the Qur'an and the Sunnah, knowledge of Fiqh and 'Arabic language, etc.

Thus Dar'iyah turned into a center of learning and Da'wah, and people started migrating to it in large numbers.

The assembly of people and the far-reaching effects of his mission made him far-famed, which rendered his enemies into jealousy. They started false propaganda against the Shaykh and even blamed him of blasphemy, and branded him a Zindeeq and a sorcerer. However, the Shaykh was a man of courage. He did not care for these blames and continued his mission with full enthusiasm. He even debated his opponents in the best manner and in a polite way. This attitude proved very effective and rendered his opponents to be his supporters.

The Shaykh, along with his work of Da'wah, planned for Jihad against overwhelming shirk and heretic ideas and practices, and invited people of all ranks to join in this mission. Delegates from every corner of the 'Arab

Peninsula visited Dar'iyah to pledge their support to the Shaykh and to take lesson of true Tawheed of Islam. Then they would return back to their areas to teach the same to their people and educate them.

The ruler of Uyainah and the elites took journey to pay visit and requested him to turn back Uyainah. But the Shaykh rejected the proposal. They also pledged to fight for the cause of Islam till the last. The Shaykh also sent his disciples to the different regions and countries to preach the teachings of Islam based only on the Qur'an and the authentic Ahaadith of the Prophet (صلى الله عليه و سلم).

Correspondence with Rulers:

The Shaykh drew the attention of the rulers and the scholars of each region towards the shirk and heresy in which the people were indulged and invited them for their eradication. For the purpose, he stepped into correspondence. He wrote letters to the rulers, elites and scholars of Najd, Riyadh, Karj, towns of the southern region, Qaseem, Hayel, Washm, Sudayr, etc. He also wrote to the outstanding 'Ullema of Ahsa, Makkah, and al-Madeenah. Outside the 'Arab Peninsula, he made correspondence to the learned figures of Syria, Iraq, India, and Yemen as well. He maintained his communication with them, explained to them the aims and objects of his mission, substantiated the points with the Qur'an and the Sunnah, and invited their attention towards the eradication of absurd and heretical beliefs and practices of the masses.

And thus, the Shaykh's mission spread far and wide. A large number of scholars and other people throughout

India, Indonesia, Afghanistan, Africa, Morocco, Egypt, Syria, Iraq, etc. were influenced and attracted to his Da'wah. They also stood up in their own regions, with a great zeal and enthusiasm, to invite the people towards Allah and to the pure and basic teachings of the Qur'an and the Sunnah, free from all heresies and misinterpretations.

Death:

The Shaykh dedicated his whole life for this Da'wah and Jihad with his utmost sincerity and with the help of Muhammad Ibn Sa'ood and his son 'Abdul-Azeez, the rulers of Dar'iyah. He breathed his last on the last day of the month of Dhul-Qa'dah in 1206H (1792 CE). May Allah cover him in mercy and reward him well for his services to Islam and the Muslims. Indeed Allah is the One who hears and responds to supplications.

Impact of Da'wah:

As a result of the continued Da'wah, vigorous struggle and Jihad in the way of Allah for a long period of about fifty years from 1158H to 1206H, a complete victory over the entire Najd was gained. People abandoned worshipping graves, tombs, shrines, trees, etc. and all the more they deserted all of them and practiced the pure faith of Islam. Blind following of the forefathers, ancestors, and traditions in vogue was abandoned; and Sharee'ah was revived and established. Obligatory duties were being observed in the light of the Qur'an and the Sunnah.

A framework for enjoining good deeds and forbidding bad ones was instituted. Masaajid began to be visited by people in abundance for performing as-Salaat.

Peace and tranquility prevailed everywhere, in towns as well as in villages. People became safe even in deserts and on lonely ways. The ignorant and notorious Bedouins molded their conduct. The preachers and preceptors were sent to every corner to teach and educate the common people.

Thus, a thorough revival of the complete religion came into existence.

After the death of the Shaykh, his sons, grandsons, students and supporters continued the work of Da'wah and Jihad in the way of Allah. Among his sons, the most ardent in these activities were: Shaykh Imaam 'Abdullah Ibn Muhammad, Shaykh Husayn Ibn Muhammad, Shaykh 'Alee Ibn Muhammad, and Shaykh Ibraaheem Ibn Muhammad; and among his grandsons were: Shaykh 'Abdur-Rahmaan Ibn Hasan, Shaykh 'Alee Ibn Husayn and Shaykh Sulaymaan Ibn 'Abdullah. Apart from them, a large group of his students including Shaykh Hamd Ibn Naasir, scholars from Dar'iyah and others remained continuously engaged in inviting people towards Allah's true religion by writing and publishing books, fighting for the cause of Allah and making correspondence in this regard.

Some of his Works:

Despite the fact that Shaykh-ul-Islaam Muhammad Ibn 'Abdul Wahhaab was a mujaddid (reformer) and a man of

Da'wah, he still engaged in writing also. Some of his famous works are as follows:

1. *Kitaab at-Tawheed, which has been printed many times; every time an edition is sold out it is reprinted.*
2. *Kitaab al-Kabaa'ir*
3. *Kashf ash-Shubuhaat*
4. *Mukhtasar Seerat ar-Rasool*
5. *Masa'il al-Jahiliyyah*
6. *Usool al-'Eemaan*
7. *Fadaa'il al-Qur'an*
8. *Fadaa'il al-Islam*
9. *Majmoo' al-Ahaadeeth*
10. *Mukhtasar al-Insaaf*
11. *ash-Sharh al-Kabeer*
12. *al-Usool ath-Thalaatha*
13. *Aadab al-Mashhi ila as-Salaat*
14. *Mukhtasar Zaad al-Ma'aad*
15. *And he has a large number of Fataawaa and treatises, which have been collected under the title: Majmoo'ah Muallafaat al-Imaam Muhammad Ibn 'Abdil Wahhaab, under the supervision of Imaam Muhammad Ibn Sa'ood University, Riyadh. And others.¹*

¹ Taken from *Kitaab ut-Tawheed*, by Shaykhul-Islam Ibn 'Abdul Wahhaab.

The Biography of Dr. Salih Al-Fawzan

SHEIKH SALEH IBN FAWZAN AL-FAWZAN

He is the noble Sheikh Dr. Saleh Ibn Fawzan Ibn Abdullah from the family of Fawzan from the people/tribe of ash-Shamaasiyyah. He was born in 1354H (1933 AD). His father died when he was young so he was brought up by his family. He learned the Noble Qur'an and the basics of reading and writing with the Imam of the masjid of the town, who was a definitive reciter, Sheikh Hamood Ibn Sulayman at-Talal, who was later made a judge in the town of Dariyyah (not Dar'iyah in Riyadh) in the region of Qaseem.

He later studied at the state school when it opened in ash-Shamaasiyyah in the year 1369H (1948). He completed his studies at the Faysaliyyah School in Buraydah in the year 1371H (1950) and was then appointed a school teacher. Then he joined the educational institute in Buraydah when it opened in the year 1373H (1952), and graduated from there in the year 1377H (1956).

He then joined the Faculty of Sharee'ah at the University of Imam Muhammad in Riyadh and graduated from there 1381H (1960). Thereafter he gained his Master's degree in fiqh, and later a Doctorate from the same faculty, also specializing in fiqh.

After his graduation from the Faculty of Sharee'ah, he was appointed as a teacher within the educational institute in Riyadh, and then transferred to teaching in the Faculty of

Sharee'ah. Later, he transferred to teaching at the Department for Higher Studies within the Faculty of the Principles of the Religion (usool ad-deen). Then he transferred to teaching at the Supreme Court of Justice, where he was appointed the head. He then returned to teaching there after his period of headship came to an end. He was then made a member of the Permanent Committee for Islamic Research and Fataawa, where he continues to this day.

The noble Sheikh is a member of the Council of Senior Scholars, and member of the Fiqh Committee in Makkah (part of ar-Raabitah), and member of the Committee for Supervision of the Callers (du'aat) in Hajj, whilst also presiding over (his main role) membership of the Permanent Committee for Islamic Research and Fataawa. He is also the Imam, khateeb and teacher at the Prince Mut'ib Ibn 'Abdul-'Azeez Masjid in al-Malzar.

He also takes part in corresponding to questions on the radio program "Noorun 'alad-Darb" (Light along the Path), as he also takes part in contributing to a number of Islamic research publications at the Council for Islamic Research, Studies, Theses and Fataawa which are then collated and published. The noble Sheikh also takes part in supervising a number of theses at the Master's Degree and Doctorate level. He has a number of students of knowledge who frequent his regular gatherings and lessons. He himself studied at the hands of a number of prominent scholars and jurists, the most notable of whom were: Sh. Abdul-Azeez Ibn Baz (d. 1420H), Sh. Abdullah ibn Humayd (rahimahullaah), Sheikh Muhammad al-Ameen ash-

Shanqeete (d. 1393H), Sheikh Abdur-Razzaq 'Afeefee (rahimahullaah), Sheikh Saleh Ibn Abdur-Rahman as-Sukaytee, Sh. Saleh Ibn Ibraaheem al-Bulayhee, Sh. Muhammad Ibn Subayyal, Sheikh Abdullah Ibn Saleh al-Khulayfee, Sh. Ibraaheem Abdul-Muhsin, and Sh. Hamood Ibn Aqlaa, and Sh. Saleh Ali an-Naasir.

He also studied at the hands of a number of scholars from al-Azhar University (Egypt) who specialized in hadith, tafseer and Arabic language.

In Da'wah Sh. Saleh Fawzan has played a major role in calling to Allah and teaching, giving fatwa, khutbahs and knowledgeable refutations. His books number many; however the following are just a handful which includes:

- Kitab Tawhid,
- Al-irshaad ilas-Saheehil-I'tiqaad,
- Al-Mulakhkhas al-Fiqhee,
- Foods and the Rulings regarding Slaughtering and Hunting, which is part of his Doctorate.
- At-Tahqeeqaat al-Mardiyyah in inheritance, which is part of his Master's degree.
- Rulings relating to the Believing Women,
- A refutation of Yusuf Qaradawi's book 'al-Halaal wal-Haraam'

المقدمة العربية

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِعْلَمَ رَحِمَكَ اللَّهُ، أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ، الْأُولَى: الْعِلْمُ
وَهُوَ مَعْرِفَةُ اللَّهِ، وَمَعْرِفَةُ نَبِيِّهِ، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدْلَةِ

الثَّانِيَةُ: الْعَمَلُ بِهِ

الثَّالِثَةُ: الدَّعْوَةُ إِلَيْهِ

الرَّابِعَةُ: الصَّبْرُ عَلَى الْأَذَى فِيهِ. وَالذَّلِيلُ قَوْلُهُ تَعَالَى

وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا
بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ

قَالَ الشَّافِعِيُّ رَحِمَهُ اللَّهُ تَعَالَى: لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا
هَذِهِ السُّورَةُ لَكَفَّتْهُمْ

وَقَالَ الْبُخَارِيُّ رَحِمَهُ اللَّهُ: بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ وَالذَّلِيلُ
قَوْلُهُ تَعَالَى

{ فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ }

فَبَدَأَ بِالْعَمَلِ قَبْلَ الْقَوْلِ وَالْعَمَلِ

إِعْلَمَ رَحِمَكَ اللَّهُ، أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ تَعَلُّمُ ثَلَاثِ هَذِهِ
الْمَسَائِلِ وَالْعَمَلُ بِهِنَّ

الأولى: أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلًا، بَلْ أَرْسَلَ إِلَيْنَا
رَسُولًا فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ وَالدَّلِيلُ
قَوْلُهُ تَعَالَى

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيًّا

الثانية: أَنَّ اللَّهَ لَا يَرْضَىٰ أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ لَا مَلِكٌ
مُقَرَّبٌ، وَلَا نَبِيٌّ مُرْسَلٌ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

الثالثة: أَنَّ مَنْ أَطَاعَ الرَّسُولَ وَوَحَّدَ اللَّهَ لَا يَجُوزُ لَهُ مَوْلَاةٌ مِنْ حَادِّ
اللَّهِ وَرَسُولِهِ وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ وَالدَّلِيلُ قَوْلُهُ تَعَالَى

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ
كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۗ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمْ

الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ ۖ وَيَدْخُلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ أُولَٰئِكَ حِزْبُ اللَّهِ ۗ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

إِعْلَمَ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ، وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ وَخَلَقَهُمْ لَهَا كَمَا قَالَ اللَّهُ تَعَالَى

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

وَمَعْنَى يَعْبُدُونَ يُوحِّدُونَ. وَأَعْظَمَ مَا أَمَرَ اللَّهُ بِهِ التَّوْحِيدَ: وَهُوَ إِفْرَادُ اللَّهِ بِالْعِبَادَةِ، وَأَعْظَمَ مَا نَهَى عَنْهُ الشِّرْكَ: وَهُوَ دَعْوَةُ غَيْرِهِ مَعَهُ وَالذَّلِيلُ قَوْلُهُ تَعَالَى

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۗ

English Text

In the name of Allah, the Most-Merciful, the Bestower of Mercy.

Know, may Allah have mercy upon you, that it is obligatory upon you to have knowledge of four matters:

1. Knowledge (al-'Ilm), which is knowledge and awareness of Allah, and knowledge of His Prophet, and knowledge of the religion of Islam with the proofs.
2. Action upon that.
3. Calling to that.
4. Patiently persevering and bearing any harm encountered upon that way.

The proof is the saying of Allah, the Most High:

"By time, mankind is in loss, except those who believe and worship Allah alone, and do righteous good deeds, performing that which is obligatory upon them and avoiding that which they are forbidden, and enjoin one another with patient perseverance upon obedience to Allah and in facing harm and trials." [Surah al-'Asr (103)]

Ash-Shaafi'ee, May Allah, the Most High, have mercy upon him said:

"If Allah had sent down to His creation no other proof besides this Surah, it would have been sufficient for them."

Al-Bukhaaree, may Allah have mercy upon him, said:

"Chapter: Knowledge precedes speech and action" and the proof is the saying of Allah, the Most High:

"Know that none has the right to be worshipped except Allaah, and ask forgiveness of your Lord for your sins." [Surah Muhammad (47):19]

So He began by mentioning knowledge before speech or action.

Know, may Allah have mercy upon you, that it is obligatory on every Muslim, male and female, to learn and act upon the following three matters:

THE FIRST: That Allah created us and provided sustenance for us, and He did not leave us without a purpose; rather He sent Messengers to us. Whoever obeys him will enter Paradise, and whoever rejects and disobeys him will enter the Fire, and the proof is the Saying of the Most High:

"We sent a Messenger to you, O people, as a witness in favor of you or against you on the Day of Resurrection, just as We sent a Messenger to the Pharaoh. But the Pharaoh denied and rejected the Messenger, so We seized him with a severe punishment." [Surah al-Muzzammil (73):15-16]

THE SECOND: Allah is not pleased that anyone should be made a sharer in worship along with Him, neither any angel brought near, nor any prophet sent as a messenger, and the proof is the Saying of Allah, the Most High,

"And the places of worship are for Allah alone, so do not invoke anyone along with Allah." [Surah al-Jinn (72):18]

THE THIRD: That whoever is obedient to the Messenger and singles out Allah with all worship upon *tawheed*, then it is not permissible for him to have friendship and alliance with those who oppose Allah and His Messenger, even if

they are those most closely related to him, and the proof is the Saying of Allah, the Most High:

You will not find a people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger; even if they are their fathers, or their sons, or their brothers, or their kinsfolk. Rather Allah has decreed true Faith for their hearts, and strengthened them with proof, light and guidance from Him; and He will enter them into the gardens of Paradise beneath whose trees rivers flow, and they will dwell therein forever. Allah is pleased with them and they with Him. They are the Party of Allah. Indeed the party of Allah is the successful." [Surah al-Mujaadilah (58):22]

Know, may Allah direct you to obedience to Him, that the true and straight Religion, the way of Ibrahim, is that you worship Allah alone making the Religion purely and solely for Him. This is what Allah commanded all of the people with, and it was for this that He created them. Allah, the Most High, says:

"I did not create *jinn* and mankind except that they should worship Me." [Surah adh-Dhaariyaat (51):56]

And the meaning of *worship* (*'ibaadah*) here is to single Allah out with all worship (*tawheed*). And the greatest of all that Allah has commanded is *tawheed*, which is to single out Allah with all worship. The most serious thing that He forbade is *shirk*, which is to invoke others besides Him, along with Him. The proof is His Saying, the Most High:

"Worship Allah alone, making all worship purely for Him, and do not associate anything in worship along with Him." [Surah an-Nisaa (4):36]

Shaykh Saalih Al-Fawzaan's

Introduction

In the Name of Allah the Most Merciful, the Bestower of Mercy. All praise be to Allah, the Lord of everything in existence, and may peace and blessings be upon our prophet Muhammad, his family and all of his companions.

*Verily between the reader's hands is the treatise entitled, "The **Three Fundamental Principles.**" And it is an honorable summarized treatise supported by evidence from the Book of Allah and the Sunnah of His Messenger (صلى الله عليه وسلم).*

This work of the Author (Muhammad bin 'Abdul Wahhaab), deals with a tremendous principle from the fundamentals of Islam which is the subject of 'Aqeedah (creed/belief). And the Scholars would busy themselves with writing these short treatises and would arrange them for the purpose of making it easy for their students to be skilled whereby helping them to preserve (what they have learnt), and all of this is in order for these fundamentals (of the religion) to remain with them and to seek benefit (from them) as well as to impart benefit (from them) to others.

These summarized works (the Scholars have authored) began with the foundation (i.e. the fundamentals of the religion) for the students of knowledge; for it is required that the student of knowledge starts by learning step-by-step, meaning he takes from the beginning stages of knowledge and its branches until he excels (in it).

Verily, these short treatises are the path that leads to those treatises that are large in volumes, for it is not possible to understand the larger works without (first) understanding the smaller works. So one excels by taking it step by step; and for this reason this is why the scholars say that the meaning of this is indicated in the Saying of Allah, the Most High:

وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

On the contrary (he would say): "Be you Rabbaniyyun (learned men of religion who practice what they know and also preach to others), because you are teaching the Book, and you are studying it." {3:79} So the Rabbaniyoon (learned men of religion who practice what they know and also teach others) are those who start with the smaller subjects of knowledge before the larger ones, cultivating and educating themselves and their students by beginning with the smallest (subjects) to the largest. And this is something that is normal, because all things begin with their fundamentals and then they develop afterwards into

something more. And as for the one who attacks knowledge and its nobility, then this is the one who is condemned and doesn't obtain anything, while the one who begins with the fundamentals (of knowledge) and excels therein, then this is the one who – with the permission of Allah- will tread the correct and sound path to success.

Allah the Most High stated:

يَسْأَلُونَكَ عَنِ الْأَهْلِ ۗ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۗ وَلَا يَسْأَلُكَ
بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى ۗ وَأْتُوا
الْبُيُوتَ مِنْ أَبْوَابِهَا

They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage. It is not Al-Birr (piety, righteousness) that you enter the houses from the back but Al-Birr (is the quality of the one) who fears Allah. So enter houses through their proper doors... {2:189} Allah has informed us that these (were) those who asked about the new moons. Why did the new moon begin at one stage being small, then grew large in size until it became whole, then small again until it returned back to its original size? So Allah reprimanded them and directed them towards asking about that which will benefit them, and that is, that they should enter the affairs of knowledge from its proper channels.

As for the question regarding the new moon and its condition and how small and big it is, then the knowledge of this is something that contains no benefit for them. Rather the benefit is that they should ask about that which they are in need of; and it is the knowledge of the purpose of the new moons, this is why Allah says:

قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ

Say: These are signs to mark fixed periods of time for mankind... {2:189} meaning explain to them their purpose and it is that Allah has made them as signs to mark fixed periods of time for mankind for the purpose of them fulfilling their prescribed acts of worship, transactions and their livelihood etc...

And Allah has directed them towards the purpose of the new moons and He has not forbidden them from asking about the reality of the new moons, however the knowledge of that contains no benefit for them, so let them turn towards that which is befitting for them to ask about, which is to enter the knowledge through its proper doors.

The Author's Introduction

قال رحمه الله: بسم الله الرحمن الرحيم

The Author (may Allah have mercy upon him) begins his treatise with the Basmalah (i.e. In the Name of Allah the Most Merciful, the Bestower of Mercy) (1)

The *Sharh* (Explanation)

1 *The Author begins this treatise with the Basmalah (i.e. In the Name of Allah, the Most Merciful, the Bestower of Mercy) following the example set by the Book of Allah, the Mighty and Magnificent; for verily it is the first thing one sets eyes upon in the Mushaaf and what comes before each surah except for surah Tawbah.*

Also this is something that treatises, books and compilations begin with following the example set by the Book of Allah. Likewise, the Messenger (صلى الله عليه وسلم) would write it in the beginning of his letters, during the time which he'd written to the rulers and leaders from different parts of the earth inviting them to Islam; so he would begin his letter with the Basmalah.

Also he (صلى الله عليه وسلم) would open his sermons with the Basmalah. And starting with the Basmalah is something that is indicated from the sunnah of the Messenger (صلى الله عليه وسلم). Just like Prophet Sulaymaan (عليه السلام) began his letter with the Basmalah when he'd written to Bilqis, the queen of Sheeba:

قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ
 إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَلَا تَعْلَمُونَ عَلَيَّ وَأُتُونِي مُسْلِمِينَ

She said: "O chiefs! Verily! Here is delivered to me a noble letter, "Verily it is from Sulaiman (Solomon), and verily, it (reads): In the Name of Allah, the Most Gracious, the Most Merciful: "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allah with full submission). {27:29-31} So it is befitting that one should begin with the Basmalah in every affair that is important as well as before beginning each treatise.

In any case those who do not begin their works with the Basmalah have left the prophetic sunnah and the example laid down in the Book of Allah. And perhaps the reason for this is that these books of theirs contain in them no blessing nor benefit whatsoever; this is due to their leaving off the Basmalah

(in the first place), so they are deprived of benefit. What was the reason for them leaving off the Basmalah? Other than the fact that their omitting it was because it is an act of sunnah; and they are those who flee from the sunnah, or follow blindly those who flee from the sunnah. So it is a must to be aware of the likes of these (individuals).

And the meaning of the Basmalah: is to seek aid in the Name of Allah. And what is meant by: "In the Name of Allah" is that this sentence has an unspoken part, essential to the completion of the meaning, and its full meaning is, 'In the name of Allah I write.' The unspoken word is taken to be a verb: (i.e. 'I write', in this case) since verbs are necessary for actions, and we understand that it is to come after 'In the name of Allah' and not before it due to two points: (i) To seek blessing by beginning with the name of Allah and (ii) That this is a way of expressing the fact that this is the only cause for writing.

And it is a great introduction to begin one's sermons, books and compilations with; for a person should begin his works with seeking the assistance of Allah and to seek the blessing by beginning with the name of Allah, the Most High.

الرسالة الأولى

The First Risaalah (Treatise):

The Four Obligatory Matters Which Are Comprised In
Surat-ul-‘Asr

اعلم رحمك الله

‘Know, may Allah have mercy upon you.’ (2)

The *Sharh* (Explanation)

2 *The author (may Allah have mercy upon him) stated: ‘Know.’ It is a word that points to the importance of the subject matter. So when the author said: ‘Know’ then the meaning of it is that the affair which you are about to embark upon is an important matter; and this word is that which indicates that the subject one is about to begin with is of the utmost importance.*

And the meaning of the word (اعلم) ‘Ilam in the Arabic Language is derived from the imperative form of the word ‘ilm, which means to learn. And ‘ilm (knowledge) is to comprehend

the reality of something as it truly is. And to comprehend something opposite of its true reality is ignorance which is the opposite of knowledge.

The author's saying, 'May Allah have mercy upon you.' is a supplication made for the student of knowledge; for here, the author supplicates for the students of knowledge that Allah has mercy on them, and that He the Most High conferred upon them His mercy. For in this (supplication) is kindness from the teacher to the student; and by the teacher beginning with a kindly word and a righteous supplication it affects the student whereby causing him to be more inclined towards his teacher.

As for the teacher who begins his speech with that which is inappropriate, then this will cause the student to run away from him. So it is a must for the scholar, those who call to the way of Allah, and those who command the good and prohibit the evil to be kind and courteous to the one they're addressing, by their supplicating and praising them and speaking to them in a manner that is kind, for this is something that will cause their da'wah to be accepted. And as it pertains to the one who is arrogant and prideful then he is to be addressed in a different manner all together. Allah the Most High says:

وَمَا تَجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا
 مِنْهُمْ ۖ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا
 وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ

And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our Ilah (God) and your Ilah (God) is One (i.e. Allah), and to Him we have submitted (as Muslims)." {29:46} *For those who are arrogant, prideful and do wrong from the people of the book, then they are those who are not to be address with a manner that is better, rather they are to be address with that which (is use) to refute them. Allah says:*

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُمْ
 جَهَنَّمُ ۚ وَبِئْسَ الْمَصِيرُ

O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination. {9:73} *The hypocrites are not fought with weapons, they are only fought with proof and evidence and harsh words that cause the people to drive away from them. Allah said concerning them:*

وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

And speak to them an effective word (i.e. to believe in Allah, worship Him, obey Him, and be afraid of Him) to reach their inner selves. {4:73} *And this verse is directed specifically to them, because they are the people of arrogance and pride and they do not want the truth, rather they want to lead the people astray; so they are to be addressed with what is befitting for them.*

As for the student that is guided then he is to be addressed with kindness, love and mercy because he desires the truth and beneficial knowledge.

The author's statement: 'Know may Allah have mercy upon you.' is a supplication for Allah to have mercy upon you; because when Allah has mercy upon you then you will be happy in this life and the next and you will be admitted into the mercy of Allah. This is a supplication from a noble scholar and righteous man whom we hope that Allah will accept it from.

أنه يجب علينا تعلم أربع مسائل

That it is obligatory upon you to have knowledge of four matters: (3)

The *Sharh* (Explanation)

3 *The saying of the author, 'that it is obligatory,' (waaajib):*

Al-Waajib (mandatory) *is that you are rewarded for doing it and punished for not doing it.*

Al- Mustahaab (recommended) *is that you are rewarded for doing it but there is no punishment if you don't do it.*

Al-Mubaah (Permissible) *is that there is no reward for doing it, nor is there a punishment for leaving it off.*

And what the author (may Allah have mercy upon him) means by 'it is obligatory' is that this matter is not from those matters that are recommended nor is from the permissible affairs, rather it is obligatory. So if we were to leave off learning these four matters then we all will be committing a sin because this is from the mandatory affair; and the author did not say, it is

recommended that you have knowledge of these four matters, or that it is better for you to have knowledge of these four matters, rather he said, 'it is obligatory upon you.' And the meaning of something being mandatory is that if you were to leave it off it is a sin.

And knowledge is not obtained except through learning; and learning is such that it is in need of great care, exerting one's self and taking advantage of one's time; also it is in need of comprehension and the presence of one's mind, (all of this) is what is meant by learning.

'Four matters': *this means you are to study them and the reason for them being called masaa'il (issues) is that it is necessary that an individual will be asked concerning these matters and their meanings.*

الألى: العلم

The first matter is knowledge (4)

The *Sharh* (Explanation)

4 *What the author intends by knowledge here is the legislative knowledge, because it is that which is obligatory to have knowledge of. And having knowledge of these fours matters is obligatory upon every Muslim whether male or female, free person or slave, rich or poor, ruler or subject; it is mandatory for each Muslim to have knowledge of these four matters.*

And the people of knowledge have termed this waajib-ul-‘aynee or fard-ul-‘ayn (individual obligation), which is something that is mandatory upon every one of the Muslims. Like the five obligatory prayers that are enjoined upon the men and the women, and it is enjoined upon the men to perform congregational prayer inside the masaajids. To have knowledge of these four matters is mandatory on each individual Muslim. Due to this reason the author did not say, ‘it is obligatory upon us, or upon some of us,’ rather he only said, ‘it is obligatory upon you.’

There are two types of knowledge. First, that which is obligatory for each individual to have knowledge of, and this is something no one has an excuse to remain ignorant of. Also, a person's religion is not established except with it. Examples of this are the five pillars of Islam which are: Shahaadatain (the two testimonies of faith i.e. bearing witness that none has the right to be worshipped except Allah and that Muhammad is the messenger of Allah), establishing the prayer, paying the zakat, fasting in the month of Ramadhan and making pilgrimage to the sacred house of Allah; it is not permissible for a Muslim to remain ignorant of the five pillars of Islam rather it is incumbent upon him to have knowledge of them. This is because having knowledge of the meaning of the shahaadatain is to have knowledge of one's 'aqeedah (belief/creed), and the Muslim should learn his 'aqeedah for the purpose of acting upon it and he should learn the opposite of it in order to avoid it. And all of this is what is comprised in the shahaadatain.

Likewise he should learn the pre-requisites and pillars to the prayer as well as the obligatory and sunan elements to the prayer; he should learn all of this in detail. And it is not sufficient that he merely prays while not having knowledge of the rulings of the prayer. How can a person do an action while he does not know how this action is to be performed? How can

he perform the prayer while being ignorant of its rulings? It is a must that he knows the rulings of the prayer and what things nullify it; it is a must that he has knowledge of all of this.

Likewise the same goes for the rulings of the zakat, fasting and hajj. So for example, if he desires to perform hajj it is incumbent upon him to have knowledge of its rulings as well as 'umrah (the lesser hajj) for the purpose of performing these prescribed acts of worship according their legislation. And this first type of knowledge is such that no one has an excuse to remain ignorant of it, and it is what is referred to as fard-ul-'ayn (individual obligation).

The Second type is that which is in addition to the legislative knowledge which the ummah needs as a whole; such as, the rulings pertaining to buying and selling, endowments and inheritance and wills and testaments; and rulings pertaining to marriage and agriculture. It is necessary that the ummah will be in need of these; however, it is not mandatory for each individual from the ummah to have knowledge of such matters. Rather, what will be sufficient is that if some from the learned acquire the knowledge of such matters then the objective will have been fulfilled. All of this, such as learning these matters and other

than that, is established if the Muslims are in need of it. And this is what is referred to as Fard-ul-kifaayah (communal obligation); which means, if someone from the ummah establishes it then the rest of the ummah are free from blame. However, if the ummah collectively leaves it off, then all of them are at blame.

*It is necessary that some people from the ummah learn this type of knowledge if the Muslims are in need of it. However, this is not said to everyone, 'It is obligatory upon you to have knowledge of these affairs' because matters such as these are not required of everyone and they are only specific for those people in the ummah who possess the ability to learn them; because if someone from the ummah learns this type of knowledge then the obligation is fulfilled, which is in opposition to the first type of knowledge where everyone will be questioned about individually. This is because it is not possible that a person performs actions except with knowledge; for this reason the Shaykh (may Allah have mercy upon him) said, **It is obligatory upon you.**' And also we know before entering into the explanation of these four matters, is that what the author intends by knowledge here, which is obligatory upon the ummah whether fard 'ayn or fard kifaayah, is the*

legislative knowledge which the Messenger (صلى الله عليه وسلم) was sent with.

As for the knowledge of the worldly matters like the knowledge of manufacturing, trade, accounting, nursing and engineering, then knowledge such as this is permissible; and it becomes a necessity if the ummah is in need of it; a necessity for the one who has the ability to learn it. However, it is not the type of knowledge that is intended by the Qur'an or the Sunnah which Allah has praised its people and which the Messenger (صلى الله عليه وسلم) said concerning them:

{العلماء ورثة الأنبياء}

{The People of knowledge are the inheritors of the prophets}. [Bukhaari] *So what the author intends by knowledge is knowledge of the Sharee'ah.*

So as it pertains to the worldly knowledge, such as if a person remains ignorant about it, then there is no sin upon him, and if he decides to learn it then it has been made permissible for him; and when it benefits the ummah he is rewarded for it. And even if he was to die while remaining ignorant of this type of knowledge then he would not be brought to account on the Day of Judgment. However, for the one who dies while being ignorant about the knowledge of the sharee'ah, especially the

knowledge that is inevitable, then he will be questioned about it on the Day of Judgment. ‘Why didn’t you learn it? ‘Why didn’t you inquire about it?’ And for the one who says when placed in his grave, ‘My Lord is Allah, my religion is Islam and my prophet is Muhammad (صلى الله عليه وسلم)’ then he will be saved. And it will be said to him, “Where did you inquire this information from?” He will respond, “I read the book of Allah and have taught it.” And as for the disbeliever and the hypocrite when he is questioned in the grave he will say, “Oh, Oh, I don’t know, I heard the people saying something so I repeated it.” It will be said to him, ‘Neither did you know nor did you take the knowledge (by reciting the Qur’an).’ Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns.’ [Bukhaari]

What the author intended by ‘Knowledge,’ here is the knowledge of the sharee’ah, which is required from us collectively or individually; and it is the knowledge of Allah, His names and attributes; and the knowledge of His right over us, which is to worship Him alone without associating any partners with Him. The first thing which has been enjoined

upon the slave is to know who his Lord is, the Mighty and Magnificent, and how He is to be worshipped.

وهو معرفة الله، ومعرفة نبيه

Which is knowledge and awareness of Allah and knowledge of His prophet. (5)

The *Sharh* (Explanation)

5 The author mentioned that one should have knowledge and awareness of Allah. So how does the slave know who his Lord is? He knows by recognizing His signs and from those things which He has created, and from among His signs is the night and the day; and from among those things which He has created is the Sun and the Moon, as the explanation of this will soon come- Allah willing.

Allah is known by His universal signs as well as the signs that are found in the Qur'an; so when you read the Qur'an you will know who Allah, the Most High, is and that He is the One who has created the heavens and the earth; and He is the One who has subjected everything that is in the heaven and in the earth; and He is the One who gives life and death; the One

who is capable of doing all things and He is the Most Merciful, the Bestower of Mercy.

So by reading the Qur'an you will come to know who Allah, the Mighty and Magnificent, is and that He is the One who has conferred many favors upon us; and He is the One who has created us and provided for us. So when you have read the Qur'an you would come to know who your Lord, the Most High, through His names, attributes and actions.

And when you observe the universe, you will come to know who are your Lord, the Most High, is and that He is the One who has created this universe; and He is the One who has subjected this universe by His, glory be to Him, the Most High, wisdom and knowledge. And this is knowledge and awareness of Allah.

As for what the author (may Allah have mercy upon him) intended by 'Knowledge of His prophet,' then it is to know that he is Muhammad (صلى الله عليه وسلم), the one who has conveyed the message from Allah, the Mighty and Magnificent, and he is the intermediary between us and Allah in relaying the message.

It is a must that you have knowledge of him and that you know who he is. What is his lineage? What is his place of

birth? What message did he bring and how did the revelation begin? How did he establish the call to Allah in Makah and Medina? And you must know the life history of the Messenger (صلى الله عليه وسلم), even if it is the summarized version.

The Messenger (صلى الله عليه وسلم) is Muhammad son of 'Abdullah, son of 'Abdul Mutallib, son of Haashim, son of 'Abdul Manaf till the end of the Prophetic lineage that ends with Ibrahim (عليه السلام).

And you should have knowledge of his life before he was commissioned as a messenger, and how the Revelation came to him from Allah. And what did he do after he was commissioned? And you will come to know this by studying his biography. And know that it is not appropriate that a Muslim should be ignorant about the Messenger (صلى الله عليه وسلم). How can you follow a person whom you have no knowledge of?! This is non-sense.

ومعرفة دين الإسلام

And knowledge of the religion of Islam. (6)

The *Sharh* (Explanation)

6 **'Knowledge of the religion of Islam.'**: *Islam which is the religion of this Messenger (صلى الله عليه وسلم), and it is the religion of Allah, the Most High, which He has commanded His slaves to follow. And it is necessary that you have knowledge of this religion of Islam which is the religion of all the Messengers. Islam in its general sense is the religion of all the messengers and whoever follows anyone from among the messengers, then he is a Muslim, one who has submitted to Allah, the Mighty and Magnificent, willingly believing in Him alone without associating any partners with Him. This is the meaning of Islam in its general sense, and it is the religion of all the previous messengers. Islam: it is to submit to Allah with tawheed, and to yield obediently to Him, and to free and disassociate oneself from shirk and its people.*

As for Islam in its particular sense, after the sending of the Prophet (صلى الله عليه وسلم) refers to that which Muhammad (صلى الله عليه وسلم) was sent with. This is because that which the Prophet (صلى الله عليه وسلم) was sent with abrogates all of the previous religions so that whoever follows him is a Muslim and whoever declines to follow him is not a Muslim. Nor is it possible, after the coming of the Prophet Muhammad (صلى الله عليه وسلم) and that which he was sent with, for a Jew or a Christian to say, 'I am a Muslim,' and not follow the religion of Islam, for Islam abrogates all that which comes before it. And it is obligatory to follow the Messenger (صلى الله عليه وسلم) as it is indicated in the statement of Allah:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you... {3:31}

This is Islam in its general and particular sense.

بالأدلة

With the proofs (7)

 The *Sharh* (Explanation)

7 **‘With the proofs,’**: *And this means knowledge is not by blind-following, but only based upon the proofs derived from the Qur’an and the Sunnah, Imam Ibn Qayyim al-Jawziyyah said in a poem:*

العلم قال الله قال رسوله

ما العلم نصبك للخلاف سفاهة

“Knowledge is the saying of Allah and His messenger,

And (it is) not for one to foolishly rely on the difference of opinions.”

Knowledge is that which is derived from the Book and the Sunnah. As for the statements of the Scholars (‘ulamaa), then they are only to help clarify and explain the speech of Allah

and His messenger (صلى الله عليه وسلم), and their statements are such that some or most of it can contain inaccuracy; and proofs and evidences are not derived from the speech of the scholars, they are only derived from the Qur'anic verses, and Prophetic narrations. And as for the speech of the Scholars, then it is to (help) clarify the texts because it is not evidence in and of itself.

This completes the explanation of the first matter and it is the foundation. The author (may Allah have mercy upon him) only begun with it because 'Aqeedah (belief/creed) is the foundation of learning, teaching and inviting to the way of Allah, the Mighty and Magnificent.

Acting according to your knowledge

الثانية: العمل به

The Second matter: Action upon that, (8)

The *Sharh*

8 ‘**Action upon that**’: *Meaning it is to act according to one’s knowledge, and that a person knows and learns is not enough, rather it is a must that he act according to what he knows; because knowledge without action will only be a proof against him. And knowledge is not beneficial unless one act according to it.*

As for the one who knows but doesn’t act, he has incurred the anger of Allah upon him; and this is because he knew the truth and has abandoned it. The Poet said:

وعالم بعلمه لم يعملن معذب من قبل عباد والوثن

“The scholar, who does not act according to his knowledge, will be punished before the idol worshipper.”

And this is something that has been mentioned in the noble hadith:

إن من أول من تسعربهم النار يوم القيامة، عالم لم يعمل بعلمه

“Verily, from among the first people to be made to enter the Fire, is the scholar who does not act according to his knowledge.” [Tirmithi]

Knowledge is supported by actions, and actions are the fruit of knowledge; for knowledge without action is like a tree without fruits, it contains no benefit whatsoever; and knowledge was only revealed in order to act upon it.

Likewise, action without knowledge will only cause the person to go astray, because when he acts without having knowledge, his actions are such, that they are void of any benefit, for the Prophet (صلى الله عليه وسلم) said:

من عمل عملا ليس عليه أمرنا فهو رد

“Whosoever performs an action, not from amongst our affair, shall have it rejected.” [Bukhaari]

This is why [it says] in surah Faatihah, which we recite in every rak'ah:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error). {1:6-7}

Allah has addressed those who act without knowledge as being astray; and the ones who have knowledge but do not act as those who earned His anger. So it is very important that you be aware of this.

Calling to the knowledge which one has acquired

الثالثة: الدعوة إليه

The Third matter: calling to that, (9)

The *Sharh*

9 **'Calling to that'**: *Meaning it is not befitting that after a person has learned and acted upon the knowledge of which he, himself has acquired, that he does not call to the way of Allah; rather it is a must that he call to other than himself; for he should not use the knowledge to benefit only himself but others as well; and this is because knowledge is an Amaanah (something one is entrusted with), it is not yours to withhold and prohibit the people from obtaining it; for the people are such, that they are in need of it. So it is incumbent upon you to convey, explain and call to that which is good. This is the knowledge which Allah has entrusted upon you. So do not hoard it for yourself and prevent others from benefiting from it*

as well, rather it is necessary that you relay it and clarify it to the people. Allah, the Most High, said:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ

(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it... {3:187}

This is the covenant which Allah has taken from the scholars to clarify and explain to the people that which Allah has taught them for the purpose of spreading the good, and to bring them out from darkness to the light. And these were the actions of the Messengers (عليهم الصلاة والسلام) and those who followed them. Allah, the Most High, said:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۖ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ
وَسُبْحَانَ اللَّهِ ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e. to the Oneness of Allah - Islamic Monotheism with sure knowledge). And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the Mushrikun (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah)." {12:108}

This was the methodology of the Messenger (صلى الله عليه و سلم) and those who followed him - knowledge, action and calling to the way of Allah, the Mighty and Magnificent. So whoever does not call to the way of Allah while having the ability to, has concealed what he knows and he will wear the cloak of fire on the Day of Judgment just as it comes in the hadith:

On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (صلى الله عليه و سلم) said:

“Whoever has been asked about knowledge and concealed it, Allah will cloak him with a bridle of fire on the Day of Judgment.” [Abu Dawud] And in another narration it reads:

“Whoever withholds any knowledge pertaining to the affairs of the people and the religion with which Allah has made to be of benefit, Allah will cloak him with a bridle of fire on the Day of Judgment.” [Ibn Maajah]

Patiently Preserving and Bearing Any Harm Encountered Upon That Way

الرابعة: الصبر على الأذى فيه

The Four matters: Patiently preserving the harm one encounters (10)

The *Sharh*

10 'Patiently enduring the harm one encounters,' *it is well known that whoever invites the people to the way of Allah, commanding the good and prohibiting the evil, will face harm and hostility (from the people); this is because many from amongst the people do not desire that which is good, rather they like to commit that which is impermissible and follow false desires; so when someone comes along inviting them to the way of Allah and going against that which they desire, then they resort to harming him either with their words or actions.*

It is necessary upon the one who calls to Allah, seeking nothing but His face, to have patience and continue to remain

steadfast in inviting to the way of Allah; and he should take the Messengers (عليهم الصلاة والسلام), as well as the best of them and the seal of all the prophets Muhammad (صلى الله عليه و سلم) as an example.

So what was it, which he (صلى الله عليه و سلم) had to face from the people? How many times did they harm him with their words and actions? His people called him a magician and a liar, and they said he was insane, and there are many things they said about him which Allah has mentioned in the Qur'an. And the prophet (صلى الله عليه و سلم) received harm from his people.

والدليل قوله تعالى: ﴿وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ

The proof is the saying of Allah, the Most High: “By Al-'Asr (the time). Verily, man is in loss, except those who believe and do righteous good deeds, and recommend one another to the truth and recommend one another to patience. {103:1-3} (11)

The Sharh

11 *It is an obligation upon you to learn these four matters in detail. So someone may ask, “Are there any evidences to support this saying of the author?” We respond by saying, “Yes there is.” Then someone may ask, “Where is the proof?” We respond: “The proof of the author (may Allah have mercy upon him) is contained in the statement of Allah, the Most High:*

وَالْعَصْرُ

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّاصُوا بِالْحَقِّ وَتَوَّاصُوا
بِالصَّبْرِ

By Al-'Asr (the time). Verily, man is in loss, Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allah has forbidden)], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad). {103:1-3}

{Except those who believe} *This is the proof for the first matter: knowledge, because one cannot have Eemaan (belief) unless upon knowledge, which is knowledge and awareness of who Allah, the Mighty and the Magnificent is, knowledge of His prophet and knowledge of the religion of Islam with its proofs.*

{And do righteous good deeds} *this is the proof for the second matter: which is to act according to one's knowledge.*

{And recommend one another to the truth} *This is the proof for the third matter: which is calling to one's knowledge and action.*

{And recommend one another to patience} *This is the proof for the fourth matters, which is to patiently endure and bear any harm upon the path of calling to one's knowledge and action.*

{By Al-'Asr} *Allah, the Most High swears by time which is part of the creation; for He alone has the ability to swear by whatever He wills from the creation, however the created are not allowed to swear except by Allah; and Allah doesn't swear by anything except to indicate the greatness of that thing He has sworn by, or to point out its nobility. And Allah swears by His creation many times in the Qur'an:*

وَاللَّيْلِ إِذَا يَغْشَىٰ

{By the night as it envelops.} {92:1}

وَالضُّحَىٰ

By the forenoon (after sunrise). {93:1}

Therefore we have not been allowed to swear by other than Allah, due to the saying of Prophet (صلى الله عليه وسلم):

من حلف بغير الله فقد كفر أو أشرك

“Whoever swears by other than Allah has disbelieved or has joined partners with Allah (shirk).” [At-Tirmidhi]

من كان حالفاً فليحلف بالله أو ليصمت

“Whoever swears let him swear by Allah or else keep silent.”
[Abu Dawud]

Allah, the Most High can swear by whatever He wills, however that thing which He swears by is only to indicate its significance, or there is a lesson contained within it. And what is the lesson contained within this time, in which Allah has sworn by? It is the incredible lesson that one gets when he experiences the wonders of Allah’s creation like the night pursuing the day, competing with one another; this one taking from that one and that one taking from this one; this one is longer and that one is shorter, following one another according to this amazing arrangement which does not differ nor change.

This is evidence of Allah, the Most High’s capability. Then those events, both good and evil which have occurred in this time are nothing but an admonition; likewise the night and the day is a platform for doing righteous actions. Allah, the Most High says:

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً

{And He it is Who has put the night and the day in succession, meaning: they both follow each other, this one altering that one.

لَمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا

For such who desires to remember or desires to show his gratitude.} {25:62}

So the night and the day have been established as a platform for the one who seeks to earn a livelihood in obedience to Allah, the Mighty and Magnificent, because without them one is unable to fulfill his needs; for they are both made to be a stage for one to do actions and earn that which is good in this life and the next. There is a lesson and a benefit contained within them both, for this reason Allah swears by the time.

What is the jawaab-ul-qaasim (the response to the thing that is being sworn by)? It is Allah's statement:

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

{Verily, man is in loss,} meaning, all of the children of Aadam are included and no one is excluded: king or ruler, both rich and poor, free person or slave, neither males nor females. Rather all of the children of Aadam are in a state of loss; meaning they were in a state of loss and destruction when they

wasted this precious time, and they use it to disobey Allah and that was the reason which caused them harm.

This time which is meaningless to many from amongst mankind has been prolonged for them, whereby causing them to go astray, so they said: "Verily we cursed time...", or they go about leisurely to and fro laughing and joking to pass the time. These are those who pass the time and waste it, so that it will become a loss and regret for them on the Day of Judgment, while if they would have preserved it, then it would have been an enjoyment for them.

So all of the children of Aadam are in a state of loss and destruction except for those who are described with these four characteristics: knowledge, action, calling to the way of Allah and patiently bearing any harm encountered upon that way.

Therefore, whoever is described with these four characteristics are saved from being in a state of loss. And it is not possible to have eemaan in Allah except with knowledge, which is knowledge and awareness of who Allah is.

{Righteous actions} meaning they do righteous actions from those things that are obligations and highly recommendable; so they seek to busy their time with doing righteous actions that will benefit them in their religion as well as their worldly life.

There is good and a reward for a deed that is done for the purpose of this worldly life, if one intends by it, for it to be assistance in obedience. So how does one perform a deed for the hereafter? What is important is for you to not waste time and that you use it for something that will benefit you.

Encourage one another to the truth: *meaning they command the good and forbid the evil and invite to the way of Allah, the Mighty and Magnificent; and they learned beneficial knowledge and spread it; for the best amongst the people are those who invite to the way of Allah, the Most High.*

Encourage one another to exert patience: *which means they have patience with whatever harm that reaches them. And sabr (patience) in the Arabic language means to restrain oneself. And what is intended by it here is to restrain oneself upon the obedience of Allah; and it is of three types:*

First: *Patience upon the obedience of Allah.*

Second: *Patience upon avoiding that which Allah has forbidden.*

Third: *Patience with regard the decrees of Allah.*

In regards to the first type: This is because the soul desires laziness and relaxation, so it is a must that a person exercise

patience upon the obedience to Allah, and upon offering the prayer; and upon fasting during the month of Ramadan and upon fighting in the way of Allah. And even if one dislikes these affairs, one is still required to have patience and restrain oneself upon obedience to Allah.

As regards to the second type: The soul is inclined toward desires and impermissible acts - being drawn to them - so it is a must to restrain oneself from committing those impermissible acts and this is something that is in need of patience; and it is not easy to prevent oneself from inclining towards forbidding desires. And if one doesn't exercise patience then he would find himself being overcome by the haram.

In regards to the third type: Those afflictions which befall a person like approaching death, or wasting money or being tried with sickness, then it is incumbent upon the person to have patience with the decree of Allah and not for him to worry nor to be displeased, rather it is for him to restrain his tongue from saying anything that is displeasing or to restrain himself from being grieved. This is being patient with calamities.

As for shortcomings, one is not required to have patience with them, rather one must turn to Allah in repentance and to flee from them; however with those afflictions which do not come

as a result of you, they are from Allah, the Mighty and Majestic. He has decreed them to befall you by way of test or trial or because it is a punishment for the sins you have committed, just as Allah said in His noble book:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَن كَثِيرٍ

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. {42:30}

So when an affliction befalls the Muslim in his self, or his wealth, or his children, or his relatives or anyone from among his Muslim brothers, it is upon him to have patience and to seek the reward of Allah. Allah says:

الَّذِينَ إِذَا أَصَابَتْهُمُ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
 أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَئِكَ هُمُ
 الْمُهْتَدُونَ

Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return." They are those on whom are the Salawat (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. {2:156-157}

This is patience. And from among this is that one should have patience upon any harm he encounters upon calling to the way of Allah, the Mighty and Majestic; for if this be from trials and

afflictions then it is upon you to exercise patience in whatever you experience of harm in the way of calling to good... this is because there are some people who want to do good; however, when faced with anything they dislike they say: "I am not obligated to enter myself into these affairs." Then, if he be a teacher he leaves off teaching, and if he be a caller then he leaves off calling to Allah; and if he be a khateeb (one who gives sermons), then he leaves off given sermons in the Masjid, and if he be an Imam, then he leaves off being the Imam of the Masjid, and he leaves off commanding the good and forbidding the evil; and (all of) this is from not having patience upon any harm one encounters.

And if you were in error then it is upon you to return back to the truth and that which is correct. Whereas if that was not the case and you were upon the truth and did not commit an error, then it is upon you to exercise patience and hope for the reward and to realize that this is the path of Allah and that you are rewarded for being upon it; and to be reminded of what has occurred to the Prophets from harm and how they have remained patient and strove in the path of Allah until the help of Allah came to them.

قال الشافعي رحمه الله: لو ما أنزل الله حجة على خلقه إلا هذه السورة
لكفتهم

Ash-Shaafi'ee, may Allah have mercy upon him, said: "If Allah had sent down to His creation no other proof besides this Soorah, it would have been sufficient for them." (12)

The Sharh

12 *Ash-Shaafi'ee: He is Abu 'Abdullah, Muhammad ibn Idrees ibn al- 'Abbaas ibn 'Uthamaan ibn Shaafi' al-Haashimee, al-Qurashee. He was born in Ghaza in the year 150 H, and died in Egypt in the year 204 H, and he was one of the four Imaams', may Allah have mercy upon all of them.*

And he said this statement because Allah has clarified within this Soorah the means for wretchedness and the means for happiness. As for the means of happiness, then it is for whoever has been described with having these four characteristics: knowledge, action, calling and having patience upon any harm one encounters in the way of Allah, the Most High. So, with this Soorah Allah has established proof against His creation. It is as if Allah said to them: "Verily in this short

summarized soorah I have explained to you the means of attaining happiness.”

The explanation of these four matters are explained entirely in both the Qur'an and the Sunnah; however, this soorah explains the means of happiness in general for the purpose of establishing the proof against the creation while the clear detailed explanation for these four matters are in the remaining texts of the Qur'an and the Sunnah. And the statement of Imam Shaafi' does not mean that this soorah alone is sufficient for the people as if Allah has not sent down any soorah other than it; however, it is to establish the proof against them because Allah has clarified within it the means of happiness and the means of wretchedness, so no one can come on the Day of Judgment and say: "I do not know the means of happiness and nor do I know the means of wretchedness while he'd read this outstanding summarized soorah.

وقال البخاري رحمه الله تعالى: باب العلم قبل القول والعمل

والدليل: فَأَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُ لِدُنْبِكَ وَلِلْمُؤْمِنِينَ

فبدأ بالعلم قبل القول والعمل

Al-Bukhaaree, may Allah have mercy upon him said: 'Chapter: Knowledge proceeds speech and action' and the proof is the saying of Allah, the Most High, "Know (O Muhammad صلى الله عليه وسلم) that, La ilaha illallah (none has the right to be worshipped but Allah), and ask forgiveness for your sin, and also for (the sin of) believing men... {47:19}. So he began by mentioning knowledge before speech and action. (13)

The Sharh

13 Al-Bukhaaree: He is Abu 'Abdullah, Muhammad ibn Ishmaa'eel ibn Ibraaheem ibn al-Mugheerah al-Bukhaaree. He was born in Bukhaara in the month of Shawwal of the year 194 H. He grew up an orphan in the care of his mother. He died, may Allah have mercy upon him, in the town of Khartank which is about two leagues distance away from Samarqand, on the night preceding 'Eidul-Fitr, in the year 256 H.

Knowledge proceeds speech and action: This is because action does not benefit a person unless it is based upon knowledge,

and as for action that is based upon ignorance then it does not benefit the person, but rather it will be a hindrance and a misguidance for him on the Day of Judgment. So it is a must that you start first by learning knowledge before action.

And the proof: *meaning for this statement of his, is the saying of the Most High:*

So know (O Muhammad صلى الله عليه وسلم) that, La ilaha illallah (none has the right to be worshipped but Allah), and ask forgiveness for your sin, whereas here, He begins with knowledge. And His, the Most High saying:

{And ask forgiveness} this is action. So Allah begins with knowledge before action. That is because action when it is based upon ignorance it does not benefit the person; so one must first begin with knowledge then act according to his knowledge. This is the foundation.

الرسالة الثانية

The Second Risaalah (Treatise):

The Three Matters That Is Obligatory Upon the Muslim to
Learn and Act Upon

اعلم رحمك الله

أنه يجب على كل مسلم ومسلمة تعلم ثلاث هذه المسائل والعمل بهن

Know, may Allah have mercy upon you (1), that it is obligatory upon every Muslim, male and female, to learn and act upon the following three matters: (2)

The *Sharh*

1 **'Know'**: *The explanation for this word has proceeded; meaning that it is a word that indicates that which comes after it is of the utmost importance. And the meaning of it is to learn with comprehension and certainty.*

'May Allah have mercy upon you': *This is a supplication for Allah to have mercy upon you, and the explanation for this has also proceeded; and in it is that it is befitting that the teacher show kindness towards the student and that he supplicates for him and verily this is from the greatest means of teaching; and it is not befitting for the teacher to turn towards the student*

with harshness and sternness because this will cause him to flee from knowledge.

2 **'It is obligatory'**: *Al-Wujoob (obligation) which is known to the people of fiqh (Islamic Jurisprudence) as an obligation which a person is binding to do. And they have defined it to be that a person is rewarded for doing it and is punishment if he does not do it.*

The origin of wujoob in the Arabic language is that which is firm and established. So it is said: "Such a thing has been obligated, meaning it is firm and established. For example: Allah the Most High says:

فَإِذَا وَجَبَتْ جُنُوبُهَا

{Then, when they are down on their sides (after slaughter) meaning; they fell firmly on the ground and are established as dead (after have been alive)}

فَكُلُّوا مِنْهَا وَأَطْعِمُوا

{Eat thereof, and feed the poor who does not ask (men) {22:36}.

"It is obligatory upon us" *This indicates to us that this affair is not from that which is recommended (istih'baab); a person*

does it if he likes or leaves it if he likes. Rather this affair is from that which Allah has obligated; and this obligation is not on the behalf of the author (may Allah have mercy upon him), it is only on account of Allah and in that which has been revealed in the Book and the Sunnah that these four matters are obligated upon the servants of Allah.

'It is obligated upon every Muslim male and female': *And this means every male or female from the Muslims, and it is the same whether they are free men and women or slaves. This is because the women take share in many things that are obligated upon the man except those obligations which the evidences indicates that is specifically for the man; and the obligations that are specifically for the men are offering congregational prayer inside the Masjid, salat-ul-jumu'ah, and visiting the graves and jihad (fighting) in the way of Allah.*

So whenever the evidence indicates that something is specific for the men then it is specific for them; however the fundamental principle regarding the men and the women when it comes to the obligations and refraining from the prohibitions is that they both share the same responsibility in carrying them out. And from that is the learning of knowledge that is obligated upon the men and the women, for it is not possible to worship Allah, the Mighty and Majestic, the One who

created us for its purpose, without learning the necessary knowledge which will help us understand how He is to be worshipped. And this is something that is obligated upon both the men and the women, that they learn the affairs of their religion especially the affairs of 'Aqeedah (creed/belief).

'Three matters': *Learning here means: to be taught by the scholars, memorization and comprehension. This is the meaning of learning; and it is not acquire by merely reading or being in a study hall as it is called; this is not learning. Learning is only by being taught by the people of knowledge along with memorizing and understanding it completely; this is the correct way of learning. As for merely reading and studying; then this is not sufficient in and of itself when it comes to learning; and if it be something that is sought then there is benefit contained within it however it is not sufficient.*

And it is not allowed for one to just study from the books alone (without a teacher) just as it has occurred in our time, because studying from the books alone is very dangerous and the result of it is that which corrupts. To feign knowledge is more harmful than being ignorant, that is because the ignorant one knows that he is ignorant and he stops at his limitation whereas the one who feigns knowledge considers himself to be knowledgeable thereby causing him to make permissible that

which Allah has made impermissible and vice-versa', and he speaks about Allah without knowledge. This is a very grave matter.

So the (seeking of) knowledge is not that which has been taken from the books (without a teacher), because the books are only the means (at acquiring it). Whereas the reality is that the knowledge which is taken from the scholars and the books are only tools to assist the students of knowledge.

Belief That Allah is the One Who Created Us and Provided
for Us and Has Not Left Us Without a Purpose

الأولى: أن الله خلقنا ورزقنا ولم يتركنا هملاً

The First: That Allah created us and provided sustenance
for us, and He did not leave us without a purpose (3)

The Sharh

3. *What the author intends here with his saying 'That Allah created us' is He (Allah) brought us out into existence, when before we were created we were nothing just like His saying:*

هَلْ أَتَىٰ عَلَى الْإِنسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا

Has there not been over man a period of time, when he was not a thing worth mentioning? {76:1}

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا

He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!" {19:9}

Man was nothing before his creation, it was Allah, the Mighty and Majestic, who created him and brought him into existence. Allah said:

أَمْ خُلِقُوا مِن غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ

Were they created by nothing? Or were they themselves the creators? {52:35}

‘He provided sustenance for us’: *We are in need of sustenance, food and drink, clothing, shelter and transportation; He the Most High knew our needs so He has subjected for us whatsoever is in the heavens and the earth. All of it is a benefit in order for us to maintain life and to assist us to carry out that which we were created for – the worship of Allah- the Most High-*

‘He did not leave us without a purpose’: *The word Al Haml (الهمل) in the Arabic Language is something that is left and neglected without a purpose. So Allah has created and provided sustenance for us for a tremendous wisdom and we were not created without a purpose or to be left aimlessly. Allah said:*

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" {23:115}

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى

أَلَمْ يَكْ نُطْفَءَ مِنْ مَنِيٍّ يُمْنًا

ثُمَّ كَانَ عِلْقَةً فَخَلَقَ فَسَوَّىٰ

Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allah on him)? Was he not a Nutfah (mixed male and female sexual discharge) of semen emitted (poured forth)? Then he became an 'Alaqah (a clot); then (Allah) shaped and fashioned (him) in due proportion. {75: 36-38}

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۚ فَوَيْلٌ
لِّلَّذِينَ كَفَرُوا مِنَ النَّارِ

And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire! {38:27}

Allah creating us and subjecting for us these abilities and provisions were done only for a tremendous wisdom and noble goal- which is to worship Him alone- and our creation is not like the animals who were created to be subservient to His servants, then they die and perish; this is because they are not given free-will nor are they charged with following commands and abstaining from prohibitions. The purpose of our existence is to worship Allah alone, just like the saying of the Most High:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

And I (Allah) created not the jinn and mankind except that they should worship Me (Alone). I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). Verily, Allah is the All-Provider, Owner of Power, the Most Strong. {51:56-58}

We were not created to live, sleep, eat and drink in the life of this world only, and there is nothing after this worldly-life. The life of this world is only a transitional stage, where we are then transported to the next life and our only provisions therein are our righteous actions. So in this life we live, then we die and then we will be resurrected to be recompensed or rewarded for our deeds.

Worship is the purpose for which mankind and jinns were created. And the proof for the resurrection, recompense and reward are shown in many verses throughout the Qur'an; also it is something that is proven by the intellect, that it is not befitting of the wisdom of Allah, the Most High, that He will bring this amazing creation into existence and subject it to the children of Adam then afterwards leave them to die and perish without being brought to account or rewarded for their actions. Then all of this would be for nothing, rather it necessitates that the results for these actions will be dealt with in the hereafter.

Due to this, you find from amongst the people a man who devoted his whole life in worship and obedience to Allah whilst being poor and in need; and he has been mistreated and pressured and has received no reward for any of his actions in the life of this world. And then there is the opposite, a man who disbelieves and denies and spends his life in enjoyment by being given what he desires and embarking on all types of crimes which Allah has prohibited; he oppresses the people by transgressing against them and taking their wealth unlawfully and killing them without just right. Then this individual dies and nothing of punishment befalls him. Is this befitting of Allah's justice and wisdom that He leave the one who is obedient without being rewarded and the one who disbelieved without being punished? This is not befitting of the justice of the Most High- and due to this Allah has made the home of the hereafter a place wherein the good doer will be compensated for his good and the evil doer will be brought to account for his evil.

So the life of this world is the place of actions and the hereafter is the place of recompense either with Paradise or Hellfire; and Allah did not leave us without a purpose like the Deniers and the Dhaarieen (i.e. the people who believe only time will destroy us) believe. Allah said:

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۗ وَمَا لَهُمْ
بِذَلِكَ مِنْ عِلْمٍ ۗ إِنْ هُمْ إِلَّا يَظُنُّونَ

And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time). And they have no knowledge of it: they only conjecture. {45:24}. *This is the statement of the deniers, those who do not believe in the resurrection. So Allah, the Mighty and Majestic, rejects them with His saying:*

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ

مَا لَكُمْ كَيْفَ تَحْكُمُونَ

Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the Mujrimun (criminals, polytheists and disbelievers, etc.)? What is the matter with you? How judge you? {68:35-36}

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ ۗ سَاءَ مَا يَحْكُمُونَ

Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgment that they make. {45:21}

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ
الْمُتَّقِينَ كَالْفُجَّارِ

Shall We treat those who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous good deeds as Mufsidun (those who associate partners in worship with Allah and commit crimes) on earth? Or shall We treat the Muttaqun (the pious - See V.2:2) as the Fujjar (criminals, disbelievers, the wicked)? *This is not possible nor will it ever happen.*

بل أرسل إلينا رسولا

Rather He sent a Messenger to us. (4)

The Sharh

4. *It is not permissible for us to worship Allah according to what we agreed with or by blind-following anyone from amongst the people. Rather, Allah has sent us a Messenger to explain to us how we are to worship Him; this is because worship is based upon texts and it is not allowed to worship Allah with anything except that which He has legislated.*

So acts of worship are based upon that which the Messengers brought, and the wisdom behind sending the Messengers is that they explain to the people how to worship their Lord, also they prohibited them from ascribing partners to Him and disbelieving in Allah, the Mighty and Majestic. This was the duty of the Messengers (عليهم الصلاة والسلام) - it was for this reason the Messenger of Allah (صلى الله عليه وسلم) said:

{من عمل عملاً ليس عليه أمرنا فهو رد}

“Whoever does an action that is not according to this affair of ours will have it rejected.” [Muslim]

So worship is that which is based upon texts and innovation, superstition and blind-following is rejected; and worship is not taken except from the legislation which the Messenger of Allah (صلى الله عليه وسلم) came with.

‘Rather He sent a Messenger to us’ means: *He is Muhammad (صلى الله عليه وسلم) the seal of the Prophets and he was sent to explain to us why we were created. And to explain to us how we are to worship Allah, the Mighty and Majestic, and he has prohibited us from committing shirk, kufr and disobedience. This is the duty of the Messenger (صلى الله عليه وسلم), and he has conveyed to us a clear message, and has fulfilled his trust and has advised his ummah with clear instructions; also, he has left us upon a clear path whose night is like its day and no one deviates from it except that he will be destroyed. This is like what comes in the statement of Allah the Most High:*

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ

This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion. {5:3}

فمن أطاعه دخل الجنة، ومن عصاه دخل النار

So whoever obeys him will enter Paradise, and whoever disobeys him will enter the Fire. (5)

The Sharh

5. **“So whoever obeys him”** means he who obeys him in that which he has commanded will enter Paradise.

“And whoever disobeys him” means he who disobeys him from that which he has prohibited will enter the Fire. And this is something that is confirmed many times in the Qur’an. Allah say:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ

He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allah {4:80}

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۗ

We sent no Messenger, but to be obeyed by Allah's Leave. {4:64}

وَإِنْ تُطِيعُوهُ تَهْتَدُوا ۗ

If you obey him, you shall be on the right guidance. {24:54}

وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allah). {24:56}

So whoever obeys him will be guided and will enter Paradise, and whoever disobeys him will go astray and will enter the Fire. The Prophet (صلى الله عليه وسلم) said:

“All of my Ummah will enter Paradise except those who refuse” So it was said: ‘And who will refuse, O Messenger of Allah? “He said: “Whoever obeys me will enter Paradise and whoever disobeys me will enter the Fire.” [Bukhaari] *And what is meant by his (صلى الله عليه وسلم) statement ‘Refuse’ is that the person refuses to enter Paradise. The Prophet (صلى الله عليه وسلم) also, said in another narration:*

"By Him (Allah) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent, but he will be from the dwellers of the (Hell) Fire." [Muslim]

So whoever obeys him will enter Paradise and whoever disobeys him will enter the Fire. And this is what separates the Believer from the Disbeliever.

والدليل قوله تعالى: إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ
فِرْعَوْنَ رَسُولًا

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيًّا

And the proof is the saying of the Most High: **Verily, We** have sent to you (O men) a Messenger (Muhammad صلى الله عليه وسلم) to be a witness over you, as We did send a Messenger [Musa (Moses)] to Fir'aun (Pharaoh). But Fir'aun (Pharaoh) disobeyed the Messenger [Musa (Moses)]; so We seized him with a severe punishment. {73:15-16} (6)

The Sharh

6. **“And the proof”** means the proof for sending the messenger.

What is meant by the saying of Allah ‘Verily We’ is known as the royal we. And the meaning of His saying, ‘We sent’ likewise, this refers to the royal we and it means that Allah sent him with inspiration. Allah saying ‘to you’ means to mankind and the jinns; this is addressing all of mankind because this message of the Messenger is general and suitable for all of mankind until the hour is established.

‘Our Messenger’ means: *Muhammad* (صلى الله عليه وسلم).

'To be witness over you' means: a witness in the sight of Allah, the Most High, on the Day of Resurrection that he has conveyed to you His message and has established the proof against you, just like Allah said:

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِنَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ

Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the (coming of) Messengers. {4:165} So no one can come and say on the Day of Judgment: "I did not know that I was created for the purpose of worshipping Allah." Or "I did not know what was obligated upon me or what I was prohibited to do". So no one will be able to say this because the Messengers (عليهم الصلاة والسلام) conveyed to them the message and the ummah of Muhammad is a witness against them. Allah said:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ

Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad صلى الله عليه وسلم and his Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad صلى الله عليه وسلم) be a witness over you. {2:143}

This Ummah will also be brought as a witness against the previous nations that their Messengers have indeed conveyed

Allah's message unto them, for this is what has been recorded in their book (Al-Qur'an) in which Allah has informed them what has occurred between the previous nations and their Messengers - All of this we know by way of the book of Allah, the Mighty and Majestic, which falsehood cannot approach it from before it or behind it. (It is) sent down by the All-Wise, Worthy of all praise (Allah عز وجل).

'And the Messenger' meaning: that the Messenger Muhammad (صلى الله عليه وسلم) be a witness over you. O ummah of Muhammad! Muhammad is a witness over you in the sight of Allah that he has established the proof against you and relayed to you the message; and he has advised you with regards to Allah. So no one can come argue on the Day of Judgment and say that no message has been conveyed to me nor did any warner come to me; and this is something that is even recognized by the disbelievers when they will be thrown in the Hell-fire. Allah said:

كَلَّمَا أَلْفِي فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي

ضَلَالٍ كَبِيرٍ

Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" They will say: "Yes, indeed a warner did

come to us, but we belied him and said: 'Allah never sent down anything (of revelation); you are only in great error.'" {67:8-9}

They've said to their Messengers: "You are in plain error", so they belied them and accused them of being astray.

This is the wisdom behind sending the Messengers, so that the proof can be established against the servants; and guidance is only for whoever Allah wishes to guide and He guides from amongst them whoever He wills, and he establishes the proof against whoever is obstinate, denies and disbelieves.

'As we did send a Messenger to Fir'aun (Pharaoh)' *the messenger (here) is Musa (عليه الصلاة والسلام).*

"Fir'aun (Pharaoh): *It is a title given to every king who rules over Egypt, the people will refer to him as Fir'aun. The Fir'aun that is intended here is the one who claimed divinity for himself:*

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ

Saying: "I am your lord, most high." {79:24}

'But Fir'aun disobeyed the Messenger' *Fir'aun disobeyed Musa (عليه الصلاة والسلام) and rejected him just like Allah has related to us in His book all that have occurred between Musa and Fir'aun.*

So We seized him' meaning: We (Allah) seized him with a terrible punishment by drowning him and his people in the sea then entering them into the Hell-Fire:

مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا

Because of their sins they were drowned, then were made to enter the Fire. {71:25} So they were made to enter the Hell-fire whilst in the Barzakh. Allah said:

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ

The Fire, they are exposed to it, morning and afternoon. {40:46} They are exposed to the Fire morning and afternoon until the hour is established; and verily what is indicated from this is the proof for the torment of the grave – and refuge is sought with Allah.

وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!" {40:46} This verse indicates that they will undergo three types of punishment:

First: That Allah drowned and destroyed them all at once.

Second: *They will be punished inside the Barzakh until the hour is established.*

Third: *That when they are resurrected on the Day of Judgment they will be caused to undergo a severe torment – and refuge is sought with Allah.*

Likewise, whoever disobeys Muhammad (صلى الله عليه وسلم) the punishment he is meted out is worse than that which was meted out to Fir'aun's people; and this is because Muhammad (صلى الله عليه وسلم) is the best of the messengers and whoever disobeys him, his would be punishment will be severe.

(“a severe punishment.”): *This torment is painful and severe. Allah says:*

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۚ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe. {11:102} *Contained within this verse is a proof for the favor Allah has bestowed upon us by sending to us the Messenger Muhammad (صلى الله عليه وسلم), because he clarified to us the manner in which worship is to be performed, which in all actuality was the reason for him being dispatched as a Messenger. So whoever obeys him will enter the Paradise and whoever disobeys him will enter the Fire just like Fir'aun's*

people were made to enter the Fire when they disobeyed their Messenger Musa (عليه الصلاة والسلام). Likewise, this was the way and methodology of all the enemies of the Messengers.

Allah the Most High Is not pleased That Anyone Should Be Made a Sharer in Worship Along With Him

المسألة الثانية: أن الله لا يرضى أن يشرك معه أحد غيره في عبادته

The Second: Allah is not pleased that anyone should be made a sharer in worship along with Him. (7)

The Sharh

7. This matter is connected to the first matter in that the first matter clarified the obligation of worshipping Allah and following the Messenger (صلى الله عليه و سلم), whereas the second matter highlights that if worship is mixed with shirk then it is not accepted, because worship must be sincerely for Allah.

So whoever worships Allah and someone other than Him then his worship is nullified. Worship does not benefit a person unless it is accompanied by sincerity and tawheed, for if it is mixed with shirk then it is corrupted, just as it comes in the statement of Allah:

وَلَقَدْ أَوْحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَنْ أَشْرَكَتَ لِيَحْبِطَنَّ عَمَلُكَ وَلَتَكُونَنَّ
مِنَ الْخَاسِرِينَ

And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allah's Messengers) before you: "If you

join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." {39:65}

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them. {6:88} *So worship is not considered worship unless it is accompanied by tawheed, just as the salat is not called the salat unless it is accompany with purity; so when shirk is mixed with worship it corrupts it, just as impurity when mixed with filth becomes corrupted. Due to this, Allah has gathered in many verses the command to worship Him and the prohibition of joining partners with Him. Allah says:*

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ

Worship Allah and join none with Him (in worship) {4:36}

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him) {98:5}

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else)." {21:25}

La ilaha illa Ana [none has the right to be worshipped but I (Allah)] - *There are two conditions contain within this statement: (i) negation of shirk (ii) affirmation of worship for Allah alone. Allah says:*

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

And your Lord has decreed that you worship none but Him.
{17:23}

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۗ

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities i.e. do not worship Taghut besides Allah)." {16:36} So this kalimah is that which gathers between the worship of Allah and avoiding (or keeping away from) Taaghut; this is because the worship of Allah is not considered true worship unless one avoids the Taaghut, which is shirk (joining partners with Allah). Allah said:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَأَ اِنْفِصَامَ لَهَا ۗ

Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break.
{2:256} *Eemaan (faith/belief) is not complete unless one*

disbelieves in the Taaghut; even the Mushrikoon believe in Allah; however, they join partners with Him in His worship:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

And most of them believe not in Allah except that they attribute partners unto Him [i.e. they are Mushrikun i.e. polytheists. {12:106} Here, The Most High explains although they had eemaan in Allah, this eemaan of theirs was corrupted by shirk – and refuge is sought from Allah. This is what is meant by the statement of the author (may Allah have mercy upon him): ‘Whoever worships Allah and obeys the Messenger than he should avoid committing shirk with Allah, because He is not pleased that anyone should be made a sharer in worship along with Him.

The Messenger (صلى الله عليه و سلم) said, of what he related from his Lord, magnified and exalted be He, Who said:

أنا أغنى الشركاء عن الشرك، من عمل عملاً أشرك معي فيه غيري تركته
وشركه

“I am in no need of the associationists and their deeds. Whoever performs an action, associating in it other than Me; I have abandoned him and his deeds.” [Muslim] There are many people today who proclaim the shahaadah, prays, fast and make hajj; however, we witnessed them invoking on idols, some even call

on both Hasan and Husain the noble grandsons of our beloved Messenger (صلى الله عليه و سلم); and they seek aid from the dead. This worship of theirs is null void because they joined partners along with Allah in His worship, so this action of theirs is rejected until they single Allah out alone in worship and abandon all that is worshipped besides Him. Verily they received nothing of reward for their actions. It is very important that one pays close attention to this, because Allah is not pleased that partners should be set up along with Him in His worship no matter who they are, nor is He pleased to share His worship with anyone; so that someone cannot say: "I only take the righteous Awliyaa (friends of Allah) and the good-doers as intercessors and I do not worship the idols." Verily, this is the same thing that was done during the pre-Islamic ignorance when they said: 'We only take them as intercessors'. So we respond to them by saying: 'This is the same statement said by the people of the pre-Islamic ignorance, when they took them as intercessors along with Allah because they were righteous slaves and the awliyaa of Allah; however, Allah was not pleased with this.

لا ملك مقرب ولا نبي مرسل

Neither any angel brought near, nor any Prophet sent as a Messenger, (8)

The Sharh

8. *The Angel that is brought near is the best of the angels, for example, Jibreel (عليه السلام), the angels who are in charge of carrying the throne of Allah, and those who surround it. Allah is not pleased that anyone be made a partner with Him neither any angel brought near, nor any Prophet sent as a Messenger, like Muhammad (صلى الله عليه و سلم), 'Eesa, Nuh and Ibraheem; He is not pleased that partners be set up with Him even if they be from the best of the angels or mankind.*

Therefore, if Allah is not pleased with an angel or Messenger being made to share as partners along with Him, then what about those lesser than them from the Awliyaa (friends of Allah) and the righteous? This is a refutation against those who pretend they can take the awliyaa of Allah and the righteous as intercessors with Allah to gain nearness to Him; verily this act of theirs resembles what the people of pre-Islamic Ignorance used to say:

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

"We worship them only that they may bring us near to Allah." {39:3}. *Even though they did not believe that they (awliyaa and the righteous) had the ability to create, or provide, or had the ability to cause life and death; however, what they intend by this was only to take them as intermediaries between them and Allah. Due to this they directed worship towards them as a means of seeking nearness with Allah; they made sacrifices to those who are in the grave as well as seeking assistance from the dead.*

والدليل قوله تعالى: وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

The Proof for this is the saying of Allah: **And the mosques are for Allah (Alone): so invoke not anyone along with Allah. {72:18} (9).**

The Sharh

9. *Allah is not pleased that anyone shares along with Him in worship no matter who they may be and this is something that is evident in the Qur'an and the Sunnah.*

'Al Maasaajid'- are the houses of Allah in which Allah has ordered to be raised (to be cleaned and honored), in them His Name is remembered; it is a must that we established the houses of Allah as places where we worship Allah alone, and wherein other than Allah is not mentioned. The houses of Allah are not to be built upon graveyards because the Prophet (صلى الله عليه و سلم), cursed those who do that. Also he has informed us that this is what the Jews and the Christians have done to their places of worship; and during the end of the Prophet's (صلى الله عليه و سلم) life while in the agonies of death he prohibited his nation from doing this in his saying:

“Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship.”

[Muslim] *And in another hadith:*

لعنة الله على اليهود والنصارى اتخذوا قبور أنبيائهم مساجد

“Let there be curse upon the Jews and the Christians that they have taken the graves of their apostles as places of worship.”

[Muslim]

So the houses of Allah should be purified from shirk, and it should not be built upon a graveyard or the dead are buried therein after it is constructed; rather they should be places where Allah is worshipped alone, also wherein the prayers are established and Allah's Name is mentioned, the Qur'an is recited therein, and there are beneficial classes established therein - these are the different functions of the Masaajid.

As for establishing therein idols to be worshipped besides Allah, then this is not to be named a Masjid - this is a religious shrine venerated by the people, even though the people call it a Masjid. Allah said:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ

And the mosques are for Allah (Alone). Meaning it is not for the purpose of worshipping other than Him; this is because the

masjid is a place where the people gather for the purpose of worship, so it is a must that it be cleaned from shirk, innovation and superstition. Besides that, it is a place wherein the people learn their religion. So if they were to find any remnants of shirk, innovation and superstition therein and spread it in the land, then no doubt the masjid needs to be purified from this.

And the Masjid that has the greatest need to be purified from shirk in the likes is the Sacred Precinct (Al Masjid-ul-Haram) in Makah, just as Allah the Most High commanded in His saying:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَّا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

And (remember) when We showed Ibrahim (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [La ilaha illallah (none has the right to be worshipped but Allah) - Islamic Monotheism], and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allah), and make prostration (in prayer);" {22:26} And what exactly does it need to be purified from? It needs to be cleaned and free of shirk, innovation and superstition, also, it needs to be clean from all types of impurities and filth.

{so invoke not anyone along with Allah.} *Meaning; O people, invoke not anyone along with Allah nor seek aid from anyone along with Allah. An example of this is when a person invokes: "O Allah, O Muhammad, and O 'Abdul Qadir!" Or when he says, 'O 'Abdul Qadir, O Muhammad or something similar to this, for indeed Allah is not pleased with this nor is it accepted from Him.*

'Anyone' means everyone is included in this and no one is excluded from it, neither any angel brought near nor any Prophet sent as a Messenger, or an idol, or a scholar, or someone who is alive or dead, no matter who they maybe.

All of this is what is included in invoking on other than Allah:

فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

{so invoke not anyone along with Allah. } *What this verse shows is that worship does not benefit anyone unless it is accompanied by Tawheed, because if it is mixed with shirk then it is nullified and it causes the doer's action to be void of benefit.*

Allegiance to the Believers and Enmity and Disassociation with the Disbelievers

الثالث: أن من أطاع الرسول، ووجد الله، لا يجوز له موالة من حاد الله ورسوله ولو كان أقرب قريب

The Third: That whoever is obedient to the Messenger and singles out Allah with all worship, upon tawheed, then it is not permissible for him to have friendship and alliance with those who oppose Allah and His Messenger, even if they are those most closely related to him. (10)

The Sharh

10. *It is not permissible for anyone to have friendship and alliance with those who oppose Allah and His Messenger even if they are most closely related to him. This affair of wala' wa baraa' (i.e. allegiance to the believers and enmity and disassociation with the disbelievers) is an affair that pertains to tawheed; and from the rights of tawheed is to have wala' (allegiance) to the awliyaa (friends) of Allah and to make baraa' (disassociation) from the enemies of Allah. And what is intended by wala' is the love/affection that is contained in the heart, along with aiding and supporting the one whom you love.*

What it means when a Muslim befriends the awliyaa of Allah is that his love/affection is restricted to only the awliyaa of Allah, and he aids and supports them; so the Muslim behaves like that with other Muslims – one to another – just like it comes in the saying of Allah:

وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

And blood relations among each other have closer personal ties in the Decree of Allah (regarding inheritance) {33:6}

The mutual distribution of blood money in situations where a person is killed in error exists between the Muslims, and it is that which is called a compensation; all of this, enters into allegiance, and it is not something that is shared between a Muslim and a disbeliever. Only love, support/aid, blood money, marital relations and other than that is to be shared between the Muslims and not between a Muslim and disbeliever. Allah the Most High says:

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

And never will Allah grant to the disbelievers a way (to triumph) over the believers. {4:141} *Likewise, it necessitates that the believers are distinguished from the disbelievers; and it is not permissible for the one who singles Allah out in all worship to*

befriend the one who opposes Allah and His Messenger (صلى الله عليه وسلم).

‘Even if he be closely related to him.’ *Meaning: a blood relation. So if you are related to someone who opposes Allah and His Messenger then it is obligated upon you to oppose him and sever all ties with him; and as for the one who has befriended Allah, His Messenger and the Believers then it is obligated upon you to love and befriend this person, even if he is not closely related to you, or if he is a non-Arab, black, white or brown person then it is obligated you to love and befriend him. The same applies if he is from your country or if he is from the farthest part of the east or west. Allah says:*

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ

The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another: {9:71} *Meaning they love, support and aid one another.*

والدليل قوله تعالى: لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ
اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۗ أَوْلِيكَ
كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحِهِ ۗ إِنَّهُمْ لَأُولِي حَزْبٍ ۗ أُولَٰئِكَ
الَّذِينَ يَتَّبِعُ اللَّهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful. {58:22} (11)

The Sharh

11. **You (O Muhammad صلى الله عليه وسلم) will not find:** *This is addressed to the Prophet (صلى الله عليه وسلم) meaning – having love for the disbelievers will never exist inside the heart of the one who believes in Allah and His Messenger, so if they love them then they are not believers (in truth) even if they claimed to be.*

Ibn Qayyim (may Allah have mercy upon him) said:

أَتَحِبُّ أَعْدَاءَ الْحَبِيبِ وَتَدْعِي حَبَا لَه مَا ذَاكَ بِإِمْكَانٍ
وَكَذَا تَعَادِي جَاهِدَا أَحْبَابَه أَيْنَ الْمَحَبَّةُ يَا أَخَا الشَّيْطَانِ

“Do you love the enemies of the Beloved while you claim to love Him? Likewise, you show great enmity towards His beloved ones, where is the love O brother of the devil.”²

So, one is not able to ever say: “I love Allah and His Messenger”, and at the same time have love for a disbeliever, due to the saying of Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْفُونَ إِلَيْهِمْ بِالْمَوَدَّةِ

O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them {60:1} up until His saying:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ
مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ
أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ

Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allah Alone" {60:4}

² Al Kaafiyah-ul-Shaafiyah

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا إِتَاءَ فَلَئِمَّا تَبَيَّنَ لَهُ أَنَّهُ
عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ

And Ibrahim's (Abraham) invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibrahim (Abraham)] had made to him (his father). But when it became clear to him [Ibrahim (Abraham)] that he (his father) is an enemy of Allah, he dissociated himself from him. Verily Ibrahim (Abraham) was Awwah (one who invokes Allah with humility, glorifies Him and remembers Him much) and was forbearing. {9:114} *This was the way of Ibrahim, when it was made clear to him that his father, the closest of the people to him was an enemy to Allah he disassociated himself from him.*

Also, what this verse shows is that to have love for the one who disbelieves negates having true eemaan (faith/belief) in Allah and the Last Day, either it negates the foundation of eemaan or it negates it completely; however, if this love of theirs is by way of supporting them upon their disbelief, then this type of love takes one out of the fold of Islam and if it is merely love without aiding them upon disbelief, then this shows that the eemaan is weak and in it is a deficiency.

It was said that this verse was revealed concerning the noble companion Abu Ubaidah ibn Jaraah (may Allah be pleased with him) when he killed his father on the day of Badr; this is because his father was upon disbelief and he wanted to kill his

son (Abu Ubaidah), so Abu Ubaidah killed his father and he did not let the fact that he was his father prevent him from slaying him out of anger for Allah the Most High.

‘For such’ Meaning, those who distance themselves from having love and affection for those who oppose Allah and His Messenger.

‘He has written Faith in their hearts’ meaning: Allah has established it in their hearts and He has made eemaan firmly rooted in their breasts.

‘and strengthened them with Ruh’ meaning: strength, power. Allah has empowered them with the Ruh. And the word ruh has a number of meanings in the Qur’an; from among the meanings of Ruh is the soul which gives the body life, and from among its meanings is revelation just as it comes in the saying of Allah:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۗ

And thus We have sent to you (O Muhammad صلى الله عليه وسلم) Ruh (a Revelation, and a Mercy) of Our Command. {42:52} And from among its meanings is Jibreel (peace be upon him) that he is Ruh-ul-Qudus and the trustworthy Ruh. Allah says:

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى
لِلْمُسْلِمِينَ

Say (O Muhammad صلى الله عليه و سلم) Ruh-ul-Qudus [Jibril (Gabriel)] has brought it (the Qur'an) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allah as Muslims). {16:102}

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

Which the trustworthy Ruh [Jibril (Gabriel)] has brought down {26:193} *And from among its meanings is strength as it is mentioned in this verse. This strength is from the Most High, He strengthened their eemaan in this life and the next.*

'And He will admit them to Gardens' *meaning: It is called Jannah because it is filled with trees; also, because it is a garden with shade, trees, rivers and palaces and its roof is the throne of the Most Merciful.*

'Wherein rivers flow underneath them; therein they will be adorned' {18:31} *meaning: they will remain in there forever, their conditions never changing. Allah says:*

لَا يَنْغُونَ عَنْهَا حَوْلًا

No desire will they have for removal therefrom." {18:108} *They will have no fear of death nor will they fear that anyone will*

expel them out therefrom, similar to that which occurs in the life of this world – a person lives in a castle however he is not safe from dying or being expelled, nor is he safe from his enemies coming and seizing his property from him. Man constantly lives in a state of fear in the life of this world.

‘Allah is pleased with them, and they with Him.’ {58:22} *so, when they became angry with this disbelieving relatives and enmity appeared between them Allah the Most High granted them His pleasure and reward; so in return for their anger towards their disbelieving relatives they received the pleasure of Allah, the Most High. Allah is pleased with them, and they with Him.*

‘They are the Party of Allah.’ *Meaning the party of Allah and as for those who disbelieve then they are as Allah has described them as the party and helpers of the shaytaan, while the believers are the helpers of their Lord.*

This is connected to showing enmity towards the disbelievers absent of affection, and it is not required of us to cut off all relations with the disbelievers in those affairs that are beneficial in the world; rather there are some things which are made an exception to this rule:

First: *That even though we have hatred and animosity for them we are still obligated to invite them to the way of Allah, and we*

are not to abando them (upon their disbelieve) and say, "These are Allah's enemies and our enemies." Nay! It is incumbent upon us that we invite them to the way of Allah for perhaps Allah may guide them, and if they do not respond to the call then if we are able we are to fight them until they either they enter into Islam or they pay the jizyah if they are Jews, Christians and Maajus under your protection in which case they fall under the Islamic Law and are allowed to practice their religion with the condition they pay the jizyah and are subjected to the Islamic Law. However, if they are not from the People of the Book, or the Maajus then the scholars differ in opinion as to whether or not the jizyah is to be collected from them.

Second: *Nothing prevents the Believers from forming a truce with the disbelievers during the time of need; therefore, when the Muslims need to form a truce with them be that the Muslims are not able to fight them or they fear their evil then there is no problem in forming a truce with them until the Muslims become strong enough to fight them or they seek from them a truce. Allah says:*

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا

{But if they incline to peace, you also incline to it} -8:61 *However, this truce is not permanent; the time is only delayed according to the Leader of the Muslims and when therein is a benefit.*

Third: *The Muslims are not prevented from dealing justly with the disbelievers when they deal justly with them. Allah says:*

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity. {60:8}

Fourth: *It is obligated upon the Muslim child to behave kindly with his disbelieving parents; however, he is not to obey them if they order him to disbelieve in Allah:*

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

وَإِن جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۗ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۗ

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them

not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. {31:14-15}
The parent has rights (that he is entitled to), even if he is a disbeliever; however, he is not to be loved with the love of the heart, rather he is to be dealt with kindness for raising you and it is his right as being your parent.

Fifth: *It is permissible for the Muslims to conduct business with the disbelievers if they are in need of something they possess, for example; like purchasing weapons from them - then there is no problem with this. Indeed the Prophet (صلى الله عليه وسلم) used to conduct transactions with the disbelievers, likewise he entered into a transaction with the people of khaybir, who were Jews, for a part of that which they produce from what they plant in the earth; this is not from having love and affection towards them but rather exchanging a benefit. It is a must we comprehend this affair well and that it does not enter into walaa (allegiance), nor are we prohibited from conducting business transactions with the disbelievers.*

Sixth: *Allah has made the women from the people of the book (Jews and Christians) permissible to marry with the condition they are chaste and not promiscuous and they believe in One Creator; He also made permissible for us the eating of their meat.*

Seven: *That there is no problem in responding to their invitation and partaking in their food which is permissible just as our beloved Prophet (صلى الله عليه وسلم) has done.*

Eighth: *Treating your neighbors well from amongst the disbelievers because it is from their rights as neighbors.*

Ninth: *It is not permissible for the Muslims to oppress the disbelievers for Allah has said:*

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوٓا ۗ اَعْدِلُوٓا هُوَ اَقْرَبُ لِلتَّقْوٰى ۗ

And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety {5:8}

إِعْلَمُ أُرْشِدَكَ اللهُ لَطَاعَتِهِ

Know, may Allah direct you to obedience to Him (12)

The Sharh

12. *This is a supplication from the author – may Allah have mercy upon him – that Allah guides everyone who reads this treatise seeking understanding and who acts according to it. Al-Irshaad: is guidance towards that which is correct and At-Tawfeeq: is being granted the success in acquiring beneficial knowledge and doing righteous good deeds. Guidance is the opposite of misguidance, Allah the Most High says:*

قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ

Verily, the Right Path has become distinct from the wrong path.
{2:256}

وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ۚ

but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way {7:146} Al-Rush – guidance is the way of Islam and misguidance is the way of Abu Jahl and those similar to him.

الرسالة الثالثة

The Third Risaalah (Treatise)

Al-Haneefiyyah is the Religion of Ibrahim

The Meaning of Haneef

إن الحنيفية ملة إبراهيم

Verily, the true and straight Religion is the way of Ibrahim
(13)

The Sharh

13. *Meaning: it is obligated upon you to learn and know that Al-Haneefiyyah is the true and straight religion of Ibrahim. The word Hanaf in the Arabic Language means to bend, lean or incline.*

So the meaning of haneefiyyah is the true and straight religion which inclines towards Tawheed and turns away from shirk. Prophet Ibrahim (عليه الصلاة والسلام) was both a Muslim and a Haneef meaning he turned away from shirk and inclined towards tawheed making his worship sincerely for Allah, the Mighty and the Magnificent. Allah says:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Verily, Ibrahim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allah, Hanif (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikun (polytheists, idolaters, disbelievers in the Oneness of Allah, and those who joined partners with Allah). {16:120}

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ

Then, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم) saying: "Follow the religion of Ibrahim (Abraham) Hanif (Islamic Monotheism - to worship none but Allah) {16:123}

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Ibrahim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islamic Monotheism - to worship none but Allah Alone) and he was not of Al-Mushrikun {3:67}

These are the noble characteristics of Ibrahim (عليه الصلاة والسلام) and from amongst them is his being described as a Haneef, and his religion is haneefiyyah the religion that is making one's worship sincerely for Allah, and in which contains therein no shirk. Indeed Allah has commanded His Prophet (صلى الله عليه وسلم) to follow this true and straight religion with His saying:

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Then, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم) saying: "Follow the religion of Ibrahim (Abraham) Hanif

(Islamic Monotheism - to worship none but Allah) and he was not of the Mushrikun (polytheists, idolaters and disbelievers). {16:123}

And likewise, He commanded us with the same to follow the true and straight religion of Ibrahim (عليه الصلاة والسلام), Allah says:

هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ

He has chosen you (to convey His Message of Islamic Monotheism to mankind by inviting them to His religion of Islam), and has not laid upon you in religion any hardship: it is the religion of your father Ibrahim (Abraham) (Islamic Monotheism). It is He (Allah) Who has named you Muslims {22:78} And this is the religion of all the Messengers.

Ibrahim (عليه الصلاة والسلام), after our Prophet Muhammad (صلى الله عليه وسلم) is the best of the messengers who met with harm and trials from the people which no one other than him has faced in the way of calling to tawheed, and he was patient upon that. Likewise, he is the father of the prophets; and all those prophets who came after him were from his progeny. Al-Haneefiyyah is the religion of all the prophets: and it is to call to tawheed and to warn against shirk.

So what is this true and straight religion which our prophet (صلى الله عليه وسلم) and us were commanded to follow? It is an

obligation upon us to have knowledge concerning it, because the Muslim is obligated to have knowledge about those things which Allah has enjoined upon him in order for him to carry out its obligation and so as to not fall short in doing so; It is not sufficient to ascribe oneself to something in which one has no knowledge of, and it is not sufficient especially to ascribe oneself to Islam while being ignorant as to what it is, either by not knowing what are those things that cause a person's Islam to be nullified, or what are the honorable rights of Islam and its rulings. Likewise, it isn't sufficient to for one to ascribe to the true and straight religion of Ibrahim while being ignorant as to what it actually is. For example' If a Muslim were asked about it and he replied: "I do not know." Then this is not permissible, rather it is incumbent upon him to know it well in order to traverse upon its path with clear insight and not to fall short therein.

أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ

Is that you worship Allah alone, making the religion purely and sincerely for Him (14)

The Sharh

14. *This is the way of Ibrahim, is that you worship Allah alone, making your religion purely and sincerely for Him. Verily, it gathers between two affairs: AL-'Ibaadah (worship) and Ikhlāas (sincerity). So whoever worships Allah and does not make his religion sincerely for Him then his worship will not benefit him in anything whatsoever, and whoever worships Allah and he fast, prays, perform 'umrah and hajj and does many acts of obedience however, his worship is not made sincerely for Allah- either he did those acts of worship to be seen or heard, or he mixed something of shirk into his actions like supplicating to other than Allah, or seeking assistance and slaughtering for other than Allah, then this means he is not sincere in his worship to Allah; rather he is a mushrik and he is not upon the true and straight religion of Ibrahim (عليه الصلاة والسلام).*

Today, there are many who ascribe themselves to Islam who fall into committing major shirk; like invoking other than

Allah, worshipping those who are in the graves, sacrificing and vowing to them along with going between them and seeking blessings from them. They do all of this while saying they are Muslims. These are those who have no true knowledge of the religion of Ibrahim (عليه الصلاة والسلام) which their Prophet Muhammad (صلى الله عليه وسلم) was upon. They do not know it nor understand it rather they oppose with clear insight – and refuge is sought with Allah - .

So the true and straight religion of Ibrahim does not accept shirk from any angle. And whosoever mixes his action with shirk then he is not upon the way of our father Ibrahim, even if he claims to be a Muslim who ascribes to it. So it is obligatory that you know the true and straight religion of Ibrahim and that you act according to it, and that you stick to it by making your worship and religion sincerely to Allah alone, and that your worship does not contain anything in it whatsoever from minor or major shirk.

This is the true and straight religion of Ibrahim (عليه الصلاة والسلام). Al-Haneefiyah is that you turn away from shirk completely and turn towards tawheed in its entirety.

وبذلك أمر الله جميع الناس، وخلقهم لها

قال الله تعالى: وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

This is what Allah commanded all of the people with, and it was for this that He created them Allah, the Most High says: **And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).** {51:56} (15)

The Sharh

15. **‘This is what Allah commanded’:** *The ‘what’ here refers back to the saying of the author, ‘That you worship Allah making your religion purely and sincerely for Him’. What this means is that Allah commanded all of the people to make their worship and religion sincerely for Him; Allah has commanded all of the people, the Arab and non-Arab from amongst them and also, the white and the black from amongst them. All human beings in this world from the time of Adam up until the last human being, all of them Allah has commanded to worship Him and to make their worship sincerely for Him. Allah says:*

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

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أُندَادًا وَأَنْتُمْ تَعْلَمُونَ

O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqun 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 Allah (in worship) while you know (that He Alone has the right to be worshipped). {2:21-22} *There is none co-equal to Him, nor is there anyone similar to Him. So this is a prohibition from major and minor shirk. Allah commanded all of the people from the first to the last of them to worship Him alone.*

‘And it was for this He created them’ *meaning to worship Him alone without associating any partners along with Him; they were created for this purpose alone, just as it was mentioned in His, the Most High, statement:*

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I (Allah) created not the jinn and mankind except that they should worship Me (Alone). {51:56} *And He has commanded them in His saying with this:*

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

O mankind! Worship your Lord (Allah), Who created you {2:21}
This is the meaning of the author's statement, 'And it was for this that He created them and commanded them with it'

'And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).' *Allah, He is the creator, the One who created all things, and from those things in which He has created are jinn and mankind, He gave them intellects and have entrusted them with the worshiping of Him alone without associating any partners along with Him; this is why Allah has given them intellects wherewith they will be able to distinguish between that which is harmful and that which is a benefit, the truth and falsehood, and He has created all things for their benefit. Allah says:*

وَسَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۗ

And has subjected to you all that is in the heavens and all that is in the earth; {45:13} *All of this has been made of service to the children of Adam to assist them in carrying out the purpose for which they have been created – which is to worship Allah, the Most High:*

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I (Allah) created not the jinn and mankind except that they should worship Me (Alone). {51:56}

The jinn are created beings from the world of the unseen, therefore we are unable to see them; and they, like the children of Adam, also have been commanded with worship and prohibited from disobedience and shirk; however, they and the children of Adam differ when it comes to creation.

And the jinn are created beings that exist and whoever denies their existence then he is a disbeliever; because he has belied Allah and His Messenger and the consensus of the Muslims. Indeed Allah has clarified that He did not create the jinn and mankind for anything except to worship Him, nor did He create them for the purpose of benefitting Him, for verily He is free of all wants and is not in need of the creation. Also, He did not create them because He was in need of them, nor for the purpose of their providing for Him or dispensing to Him wealth:

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). Verily, Allah is the All-Provider, Owner of Power, the Most Strong. {51:57-58}

Allah is not in need of the creation, He created the jinn and mankind for only one purpose and that is to worship Him, nor is He in need of their worship, verily they are the ones who are in need of it; this is because if they worship Allah, He will honor them and admit them into Paradise – so the benefit of worship returns back to them and the harm from the result of disobedience returns back to them. As for Allah, the Mighty and the Majestic, then He does not benefit from the obedience of the obedient one, nor is He harmed from the disobedience of the disobedient one. Allah says:

إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ

"If you disbelieve, you and all on earth together, then verily Allah is Rich (Free of all needs), Owner of all Praise." {14:8} *So Allah is neither harmed by the creation's disobedience nor does He gain anything due to their obedience; this only refers to the creation themselves, if they obey Him they benefit and if they disobey Him then they harm their own selves.*

ومعنى يعبدون: يوحدون

And the meaning of worship ('ibaadah) here is to single Allah out with all worship (tawheed) (16)

The Sharh

16. *Meaning: to single Allah alone with all worship. The meaning for worship ('ibaadah) and tawheed is one. At-Tawheed is explained with worship and Ibaadah is explained with Tawheed. Contained within this is a refutation against those who explained tawheed to mean the affirmation that Allah is the Creator, the Provider, the Giver of life and death and the Administrator of all the affairs. This is not the tawheed for which the creation was created; the creation was created for the purpose of tawheed ibaadah (to single Allah out alone with all worship).*

As for the one who only affirms tawheed – rubbubiyah (to single Allah out in His Lordship), then he is not a Muwah-hid (one who singles Allah out alone in all worship), nor is he from the people of Paradise; rather he is from the people of the Hell-Fire due to his not coming with the tawheed ibaadah for which he was created.

The Greatest of All That Allah Has Commanded Is Tawheed

وأعظم ما أمر الله به التوحيد، وهو إفراد الله بالعبادة

And the greatest of all that Allah has commanded is tawheed, which is to single Allah with all worship (17)

The Sharh

17. Tawheeh is the greatest thing Allah has command. All the commandments which Allah has ordered to be followed and obeyed come after tawheed. What is the proof that the greatest of all that Allah has commanded is tawheed? It is the saying of Allah the Most High:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ

Worship Allah and join none with Him (in worship); {4:36} until the end of the verse. Contained within this verse are ten rights; due to this it is called the verse of ten rights. The first of these rights pertains to the right of Allah, the Most High:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ

Worship Allah and join none with Him (in worship);

وَبِالْوَالِدَيْنِ إِحْسَانًا

{and do good to parents,} *this is the second right.*

وَبِذِي الْقُرْبَىٰ

{kinsfolk,} *this is the third right. And the kinsfolk are those who are your blood relatives like a father or mother, or fathers and grandfathers, paternal uncles and aunts, maternal uncles and aunts, brothers and sisters, brothers' children and sisters' children, children of paternal uncles and aunts - these are they who are the kinsfolk.*

{orphans,} *meaning the orphans from amongst the Muslims; and they are anyone whose father passed away while they were a child and have not reach the age of full strength. Due to this the child became in need of someone to assist him with the care of a father in terms of upbringing, provision and establishment, along with keep him away from that which would harm him because he does not have a father who could do these things for him, so he is need of someone assisting him.*

However what is important is that Allah begins with the mentioning of His right:

وَلَا تُشْرِكُوا بِهِ شَيْئًا ۝ ط

and join none with Him (in worship); and He did not limited with His saying: {Worship Allah} because 'ibaadah (worship) is not sound nor does it benefit when mixed with shirk, and it is not considered to be worship unless it is done sincerely for Allah, the Mighty and Majestic; if it is mixed with shirk then it is not worship no matter how vigorously a person tires himself out in doing it. So the prohibition of shirk has been connected to the affair of 'ibaadah, and 'ibaadah can never be correct as long as shirk is present.

This is the evidence for the saying of the author (may Allah have mercy upon him): the greatest of all that Allah has commanded is tawheed, whereas, Allah begins many verses with it (i.e. the mentioning of His right), and from among them is the verse previously mentioned (4:36) and His saying:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

And your Lord has decreed that you worship none but Him. {17:23} So He, the Most High begins with tawheed and this shows that it is the greatest of all that Allah has commanded.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۝ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۝ وَبِالْوَالِدَيْنِ إِحْسَانًا ۝ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٌ ۝ ط

Say (O Muhammad صلى الله عليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty – {6:151}

This is the proof for the following statement of the author (may Allah have mercy upon him), which is the most serious thing that Allah forbade is shirk. Therefore, when you come to know that the greatest of all that Allah has commanded is tawheed, then it is incumbent upon you to begin with it before all else, because 'aqedah (belief/creed) is the foundation. So it is a must that you begin with learning and teaching it, and to constantly teach it and make it clear to the people...

What is tawheed? Is it to affirm that Allah is the Creator, Provider and the Giver of life and death? No! Tawheed is to single Allah out with all worship, because Allah said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I (Allah) created not the jinn and mankind except that they should worship Me (Alone). {51:56} *The scholars of tafsir (qur'anic commentary) said: "To worship Him means to single Him out alone." So they explained tawheed with 'ibaadah (worship).*

Therefore, tawheed is to single out Allah with all worship and it is not to affirm that He is the Creator, Provider, the Giver of

life and death and the Administrator of the affairs, because this is something that is present within the fitrah (man's natural disposition), and the intellect. There is no intelligent person found on the face of the earth who believes that someone other than Allah, the Most High, created the heavens and the earth or that they were created by a human being:

وَلَنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ ۗ ط

And if you ask them who created them, they will surely say: "Allah." {43:87} there is no rational being found in the world who believes that a human being, who eats, drinks and walks on this earth created another human being. Can any rational being be found believing in such a thing?

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ

أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۗ بَلْ لَأُوقِنُونَ

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. {52:35-36} Tawheed of Allah's lordship is something that is present within the fitrah and the intellect, however it is not sufficient alone without tawheed of Allah's worship, which is to single Allah out with all worship.

The Most Serious Thing That Allah Forbade Is Shirk

وأعظم ما نهى عنه الشرك

The most serious thing that Allah forbade is shirk (18)

The Sharh

18. *Knowing this is extremely beneficial. Why? Because there are some people who believe that there are sins graver than shirk, like riba (usury), and zina (fornication & adultery); due to this, they focus on prohibiting the people from riba, zina and spreading corruption; however, they do not concern themselves with the affair of shirk, and nor do they warn against it, while they witnessed the people falling into it and this come from having extreme ignorance of the legislation of Allah, the Most High.*

The most serious thing that Allah forbade is shirk, for it is more serious than riba, intoxicants, stealing and taking the people's wealth unlawfully and it is more serious than gambling; rather it is the gravest of sins which Allah has prohibited, and the evidence is His saying:

قُلْ تَعَالَوْا أَنلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ
إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا

الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

Say (O Muhammad صلى الله عليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand. {6:151} *These two verses (6:151-152) are referred to as the ten things which Allah has commanded.*

The first thing Allah begins with of these prohibited matters:

لَا تُشْرِكُوا بِهِ شَيْئًا ۗ

Join not anything in worship with Him; which shows that shirk is the most serious thing that Allah forbade.

Allah said in Surah Israa:

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْدُومًا

Set not up with Allah any other ilah (god), (O man)! (This verse is addressed to Prophet Muhammad صلى الله عليه وسلم, but its implication is general to all mankind), or you will sit down reprov'd, forsaken (in the Hell-fire). {17:22} *He begins with the prohibition of shirk and He ends it with the prohibition of shirk:*

وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا

And set not up with Allah any other ilah (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allah's Mercy). {17:39} which indicates the saying of the author (may Allah have mercy upon him): 'The most serious thing that Allah forbade is shirk.'

The Prophet (صلى الله عليه و سلم) was asked in an authentic narration:

عَنْ عَبْدِ اللَّهِ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ قَالَ أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلْقَكَ قَالَ قُلْتُ لَهُ إِنَّ ذَلِكَ لَعَظِيمٌ قَالَ قُلْتُ ثُمَّ أَيٌّ قَالَ ثُمَّ أَنْ تُقْتَلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ قَالَ قُلْتُ ثُمَّ أَيٌّ قَالَ ثُمَّ أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ

'Abdullah bin Mas'ud (may Allah be pleased with him) reported: I asked the Messenger of Allah (صلى الله عليه و سلم): Which sin is the gravest in the eye of Allah? He (the Prophet) replied: That you associate a partner with Allah (despite the fact) that He has created you. He (the reporter) said: I told him (the Prophet): Verily it is indeed grave. He (the reporter) said: I asked him what the next (gravest sin) was. He (the Prophet) replied: That you kill your child out of fear that he shall join you in food. He (the reporter) said: I asked (him) what the next (gravest sin) was. He (the Prophet) observed: Then (the

next gravest sin) is that you commit adultery with the wife of your neighbor. [Muslim]

Allah has revealed that which is confirmed in the hadith:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

And those who invoke not any other ilah (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. {25:68} In another narration the Prophet (صلى الله عليه وسلم) said:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اجْتَنِبُوا السَّبْعَ الْمُؤْبَقَاتِ قِيلَ يَا رَسُولَ اللَّهِ وَمَا هُنَّ قَالَ الشِّرْكُ بِاللَّهِ وَالسَّحَرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلُ مَالِ الْيَتِيمِ وَأَكْلُ الرِّبَا وَالتَّوَلَّى يَوْمَ الرَّخْفِ وَقَذْفُ الْمُحْصِنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ

It is reported on the authority of Abu Huraira (may Allah be pleased with him) that the Messenger of Allah (صلى الله عليه وسلم) observed: Avoid the seven noxious things. It was said (by the hearers): What are they, Messenger of Allah? He (the Prophet) replied: Associating anything with Allah, magic, killing of one whom Allah has declared inviolate without a just cause, consuming the property of an orphan, and consuming of

usury, turning back when the army advances, and slandering chaste women who are believers, but unwary. [Muslim]

The two narrations above both begin with the prohibition of shirk, likewise the one who commits shirk will never enter Paradise:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ
أَنْصَارٍ

Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zalimun (polytheists and wrong-doers) there are no helpers. {5:72} Also, the mushrik will not be forgiven by Allah:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ

Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills {4:48}

These two verses indicate that the mushrik is prohibited from entering Paradise as well as being forgiven by Allah, and that shirk is the gravest of sins, because all sins besides shirk can be forgiven:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ

Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom

He wills; {4:48} *So sins like zina (fornication/adultery), riba (usury), intoxicants and stealing, they all fall under the will of Allah, either He forgives him if He wills or punishes him if He wills.*

The mushrik is not forgiven for Allah has decreed he is not to be forgiven. Whereas, the disobedient sinner if he commits any major sin less than shirk then verily he has not been prohibited from entering Paradise, either Allah will forgive him and admit him into Paradise, or He will punish him until he is purged of his sins, then afterwards he will be brought out and made to enter Jannah. So the believer, and whatever he has of sin and disobedience as long as it is less than shirk, he is not to despair of the mercy of Allah, for he falls under the forgiveness and will of Allah, the Most High.

The mushrik however, is prohibited from all of this – and refuge is sought with Allah – this indicates that shirk is the worse of sins:

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Verily joining others in worship with Allah is a great Zulm (wrong) indeed. {31:13}

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

And whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin. {4:48}

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

And whoever sets up partners in worship with Allah, has indeed strayed far away. {4:116} *All of this shows that shirk is the worst of sins. Therefore it is obligatory for the scholars and the students of knowledge to prohibited the people from it as well as warn against it, and not to remain silent from warning against shirk; also it is incumbent upon them to strive hard against the people of shirk (i.e. mushrikoon) to their utmost ability just like the Messenger of Allah (صلى الله عليه وسلم) strove hard against them. Allah said:*

فَاَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخَذُوهُمْ وَاحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ

Then kill the Mushrikun wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush {9:5} *It necessitates that shirk be warned against and clarified to the people in order for them to avoid it.*

It is a very dangerous affair to remain silent about shirk and abandon the people whereby they worship other than Allah while claiming to be upon Islam, and there is no one neither prohibiting shirk nor warning against it. There are from amongst the people those who are diligent in prohibiting the

people from riba, zina and corruption, yes these are from the prohibited matters; however, shirk is worse than them. So why have they not started with warning those people who have fallen into committing major shirk (while they claim Islam) from shirk and its prohibition?

Why is this leniency and negligence is shown in the matter of shirk, and the people are left to fall therein while the 'Ulamaa (scholars) are present amongst them, rather they live with them and remain quiet from prohibiting them from shirk? It is first obligatory first to be diligent in warning against this great danger (shirk) which has destroyed the ummah tremendously, then to address each sin lessor than it. So it is incumbent to begin with the most important, then that which is lesser than that.

وهو دعوة غيره معه

Which is to invoke others besides Him, along with Him
(19)

The Sharh

19. *This is the definition of shirk: to invoke others besides Him, along with Him; and to direct any form of worship to other than Allah, whether it be an angel from amongst the angels, or a prophet from amongst the prophets, or a righteous person from amongst the righteous or other than that from amongst the creation. So whoever directs any form of worship to other than Allah, then this is the most serious thing that Allah forbade – which is shirk -.*

So recognize the explanation of tawheed and the explanation of shirk; because there are many people who, when they explain the matters of tawheed and shirk, they explain it with other than their true explanation.

Also, there are from among them those who say that shirk is to judge by other than Allah (i.e. shirk fil Haakimiyyah), and this is something now that is apparent in these present day times. The ruling by other than what Allah has revealed is a type of shirk, which is called shirk-ul-Taa'ah (shirk in obedience) and

it is from the many types of shirk. No doubt, to obey the creation in making permissible what Allah has made impermissible or vice-versa is a type of shirk, however there are some things that are worse than this, and it is to worship other than Allah, the Mighty and the Majestic, to sacrifice, vow, make tawaaf and seek assistance from other than Him. It is a must that shirk - all of it - is warned from, and shirk is not to be explained to mean only shirk-ul-Haakimiyyah or shirk-ul-Siyaasi (shirk in politics). They are those who say, that shirk by way of worshipping those who are in the graves, that this is a matter or type of shirk which is simple, as if it is of no importance. All of this is a capital crime committed against Allah, the Most High. Shirk is the most serious thing that Allah has forbade and it is to invoke on others besides Him, along with Him.

Also, there are from among them those who say that shirk is to have a strong love for the life of this world, or to have a strong love for money/wealth. Money/wealth, Allah has made it something that is loved naturally:

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

And you love wealth with much love. {89:20}

وَأِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

And verily, he is violent in the love of wealth. {100:8}

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اقتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you – {9:24}

{are dearer to you} Allah did not criticize them due to their love of wealth, but for placing their love for it over Allah. To have a love for wealth isn't shirk, because it is a natural love; the people are in need of wealth so they love it. As for those who put forth such statements, either they are ignorant and do not know what tawheed or shirk is, or they are averse to the truth and wish to direct the people away from the true realities of these affairs, and Allah knows best their objectives/intentions.

The important thing is none of these matters are shirk; shirk is to invoke on others besides Allah, along with Him, or to direct any type of worship to other than Allah like sacrificing, vows, supplication, seeking aid and assistance, fear and hope and other than that - this is the shirk which is the worse of sins. Ad-Du'a (supplication) is the greatest form of worship just like Allah said:

لَهُ دَعْوَةُ الْحَقِّ ۗ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ

For Him (Allah, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allah). And those whom they (polytheists and disbelievers) invoke, answer them no more – {13:14}

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allah making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allah's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allah) may hate (it). {40:14}

So supplication to other than Allah is shirk which Allah and His Messenger have prohibited.

والدليل قوله تعالى: **وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا** ط

The proof is His saying, the Most High: **Worship Allah and join none with Him (in worship); {4:36} (20)**

The Sharh

20. We say, *Verily contained in the saying of Allah is the proof that the greatest thing Allah has commanded is tawheed.*

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ط

Worship Allah and join none with Him (in worship); {4:36} then afterwards Allah mentions the remaining rights. So it begins with tawheed and the prohibition of shirk, this is a proof that tawheed is the greatest of all Allah has commanded, due to His saying: **{Worship Allah}** and then He follows it with **{and join none with Him (in worship)}**; this is a prohibition of shirk. So Allah begins the affair with tawheed and the prohibition of shirk, this shows that the greatest of all Allah has commanded is tawheed and the most serious thing He forbade is shirk; due to His beginning with it and He, the Most High does not begin except with the matter which is the most important.

Glossary

Al Haneefiyyah (sin.Haneef pl. Hunaafaa): The religion of Ibrahim – may peace be upon him – to make one’s worship sincerely for Allah alone.

Aqeedah: that which binds or that which is rooted in the heart; the principles and details of belief.

Barzakh: lit. Barrier; the life between the life of this world and the hereafter (i.e. the period in the grave).

Bid’ah: innovation; to introduce something that isn’t legislated in the religion.

Da’wah: invitation; call to Allah.

Du’aa: invocation; supplication.

Eemaan: faith; to affirm all that was revealed to the Messenger (صلى الله عليه وسلم), affirming with the heart, testifying with the tongue and acting with the limbs. The actions of the limbs are from the completeness of eemaan. Faith increases with obedience to Allah and decreases with disobedience.

Fard Kifaayah: collective obligation – if fulfilled by a part of the community then the rest are not obliged to fulfill it.

Fard ‘Ayn: individual obligation – that which no individual male or female has an excuse to remain ignorant of.

Fitrah: the natural disposition that one is born upon.

Hadeeth (pl. **Ahaadeeth**): narration concerning the utterances of the Prophet (صلى الله عليه وسلم), his actions or an attribute of his.

'Ibaadah: worship; worship of Allah.

Ibn: son of; used as a means of identification.

'Ilm: knowledge.

Imaam: leader; learder in salaah, knowledge or fiqh; leader of a state.

Jannah: Paradise.

Jihaad: striving and fighting to make the word of Allah supreme.

Jinn: a creation of Allah created from smokeless fire.

Jizyah: is the extra tax imposed on non-Muslims (Dhimmis) who live under Muslim rule according to the Qur'an and hadith.

Kaafir (pl. **Kuffaar**): a rejectorof Islam i.e. a disbeliever.

Kufr: disbelief.

Masjid (pl. **Masaajid**): mosque.

Mushrik (pl. **Mushrikoon**): one who worships others along with Allah or ascribes one or more of Allah's attributes to other than Him; one who commits shirk.

Salaat: prescribed prayer (e.g. the five obligatory prayers); prayers upon the Prophet (صلى الله عليه وسلم).

Salaf: predecessors; the early Muslims; the Muslims of the first three generations: the Companions, the Successors and the successors.

Salafee: one who ascribes himself to the salaf and follows in their way.

Shaykh: scholar.

Shaytaan: satan.

Share'ah: the Divine code of law.

Shirk: associating partners with Allah; compromising any aspect of tawheed.

Soorah: a Chapter of the Qur'an.

Sunnah: in its broadest sense, the entire Deen which the Prophet (صلى الله عليه وسلم) came with and taught i.e. all matters of belief, rulings, manners and actions which were conveyed by the Companions. It also includes those matters which the Prophet (صلى الله عليه وسلم) established by his sayings, actions and tacit approval – as opposed to bid'ah (innovation).

Taaghoot: one who goes beyond the limits (set by Allah); one who is worshipped besides Allah and is pleased with it.

Tafseer: explanation; explanation of the Qur'an.

Taqwaa: "taqwaa is acting in obedience to Allah, hoping for His mercy upon light from Him and taqwaa is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tawaaf: circling the Ka'bah seven times as an act of worship (many ignorant people have begun to circle graves and other such places, and this is completely forbidden, being a flagrant violation of the Qur'an and the Sunnah).

Tawheed: Allah is the only Lord of creation, He alone, is the Provider and Sustainer, and Allah has Names and Attributes that none of the creation share and Allah is to be singled out for worship, alone. Tawheed is maintaining the oneness of Allah in all the above mentioned categories. Islam makes a clear distinction between the Creator and the created.

Ummah: "nation"; the Muslims as a group.

Usool (sing. **Asl**); the fundamentals.

Notes