

**A Gift For The Intellect In Explanation
Of The**

**Three Fundamental
Principles**

Of Islaam

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With some notes (in blue) from the *sharh* by

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Thalaathatul Usool

In the name of Allaah, the Most Merciful, the Bestower of Mercy.

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

1. Knowledge (*al-'ilm*), which is knowledge of Allaah, and knowledge of His Prophet, and knowledge of the Religion of Islaam with the proofs.
2. Action upon that.
3. Calling to that.
4. Patiently persevering and bearing any harm encountered upon that way.

"In the name of Allaah" - The author begins with the *basmalah* following the example set by the *Qur'aan* and also in accordance with the way of the Messenger (Peace be upon him) since he used to begin his letters with it. This sentence has an unspoken part, essential to the completion of the meaning, and its full meaning is 'in the name of Allaah I write'. The unspoken word is taken to be a verb (i.e. 'I write' in this case) since verbs are necessary for action, and we understand that it is to come after 'in the name of Allaah' and not before it due to two points:

1. To seek blessing by beginning with the name of Allaah.
2. That this is a way of expressing the fact that this is the only cause for writing.

So by taking this sentence to be what is meant we find that it makes full sense as opposed to, e.g., if I were to read a book and just say 'in the name of Allaah I begin', since what you are starting wouldn't be clear, but 'in the name of Allaah I begin to read' leaves to room for doubt.

"the Most Merciful." - *Ar-Rahmaan* is a name specific to Allaah and cannot to applied to anyone else. It means: "The One who is described with vast mercy."

"the Bestower of Mercy." - *Ar-Raheem* is applied to Allaah and to other than him. It means: "The One who possesses mercy and bestows it upon others."

So *ar-Rahmaan* is one who possesses mercy and *ar-Raheem* is the one who possesses mercy and bestows it upon whomever he wills from his servants. Allaah says:

"He punishes whomever He wills and has mercy upon whomever he wills, and to Him you shall be returned." [Al-'Ankaboot 29:21]

"Know." - The word 'know' is frequently used by the people of knowledge at the beginning of their books because of it's effectiveness in attracting people's attention. It's a verb of command and a phrase used to alert the listener/reader to the words about to be said, due to their importance.

To know (to have knowledge of) is to comprehend something in its proper context, with certainty (complete understanding). The levels of comprehension are six:

1. Knowledge (*al-'ilm*) - to comprehend something in its real context with certainty, as it truly is.
2. Modest/slight ignorance (*al-jahlul-baseet*) - to not fully comprehend something.

3. Compounded ignorance (*al jahlul murakkab*) - to comprehend something contrary to its proper context.
4. Conjecture/delusion (*wahm*) - to comprehend something with probability, the opposite of evident correct meaning or to think that one understands something, despite the presence of that which should make one realise that he is wrong.
5. Doubt (*ash-shakk*) - to comprehend something with the equal probability of being incorrect or to think that one comprehends something yet is aware of something contrary to it which he thinks has the same probability of being right.
6. Assumption/preponderant belief (*adh-dhann*) - to comprehend something with the greater probability of being incorrect.

Knowledge (*al-'ilm*) is of two categories:

1. Inevitable (*durooree*) - clear, evident knowledge not requiring any need to investigate or prove with evidence (e.g. fire is hot).
2. Speculative (*nadharee*) - knowledge requiring investigation and evidence to prove (e.g. *niyaah* is required for *wudoo*)

“may Allaah have mercy upon you.” - This is a supplication from the author meaning: ‘May Allaah forgive your previous sins and grant you success through this forgiveness.’ The term ‘*rahma*’ (mercy) refers to the protection from sins in the future and ‘*maghfirah*’ (forgiveness) means the forgiveness of previous sins. This action of the author indicates his care and concern for the individual being addressed and his wanting goodness for him.

“that it is obligatory upon you to have knowledge of four matters:” - These matters pertain to action; therefore they’re practical steps to be implemented in the religion. These matters which the author mentions compromise the whole of the *deen* and therefore should be given attention due to their tremendous benefit.

“1. Knowledge (*al-'ilm*).” - Knowledge is the opposite of ignorance; it’s to comprehend the reality of something as it truly is, with total conviction.

“which is knowledge and awareness of Allaah.” - This is to believe in His existence, His Lordship (*ar-Ruboobiyyah*), His names and attributes (*al-Asma was-Sifaat*) and that only he deserves worship (*al-'Uloohiyyah*).

“and knowledge of His Prophet.” - This is to believe that he is the Messenger and it means we must accept what he brought (the guidance and the religion of truth), comply with the orders he gave, abstain from that he forbade, judge by the revealed laws (*sharee’ah*) and be pleased with it. Some evidence for this are found in the verses of the *Qur’aan*: [4:59], [4:65], [24:51] and [24:63].

“and knowledge of the Religion of Islaam” - Islaam, in the general sense, is the worship of Allaah the way he has prescribed through His messengers. The previous revealed laws were also Islaam (submission to Allaah). Allaah says concerning Ibraaheem:

“O our Lord, make us Muslims (those who submit) to you and make from amongst our descendants a Muslim Ummah (nation).” [Al-Baqarah 2:128].

Islaam, in the specific sense, refers to what the last Prophet was sent with which abrogated all previous *deens* and to be a Muslim after him you must follow the Prophet. Islaam is the only acceptable *deen* to Allaah after the last Prophet. Some evidence for this are found in the verses of the *Qur'aan*: [3:19], [3:85] and [5:3].

“with the proofs.” - This highlights a principle scholars have derived from the text which is: *‘The base rule for all acts of worship is that they’re impermissible unless there is a text to support it.’*

Devoutness, worship and seeking to draw close to Allaah must be based upon authentic text. Independent scholarly opinion (*ijtihad*) cannot be used to affirm any act of worship. The proof has to be taken from The Book, *sunnah*, or unanimous agreement of the *salaf*. ‘Ali ibn Abu Talib said:

“If the religion was based on the intellect, then the bottom of the leather sock would be more deserving to be wiped than the top.”
[Abu Dawud].

Imam Maalik used to say after his lessons:

“All speech can be accepted or rejected, except for the inhabitant of that grave (referring to the Prophet).” [Siyar ‘Alaam An-Nubalaa]

Limiting oneself to the proof in matters of worship is known as ‘*al-mutaaba’ah*’ (following the Prophet). Two conditions must be fulfilled for an act of worship to be accepted by Allaah:

1. Solely doing the act for Allaah (*ikhlaas*)
2. Solely following the Prophet (*al-mutaaba’ah*)

The proofs are that which leads to that which is sought; and the proofs for this matter are both textual and intellectual. Textual proof is what is affirmed by revelation (*wahy*) which is the Book and the *sunnah*. Intellectual proof is that which is established through observation and consideration; Allaah, the Mighty and Majestic, has frequently mentioned this type of proof in His Book and there are many *ayaat* where Allaah tells us that “from His signs are” and then the intellectual proofs of Allaah are quoted.

An example of textual proof that Muhammad (Peace be upon him) is the Messenger is:

“And Muhammad is but a Messenger, jut like the messengers who passed away before him.” [Aal-Imraan 3:144]

The intellectual proofs are by examining and considering the clear signs which he came with, the greatest of them being the book of Allaah which comprehends true and beneficial narrations of events and rulings which are just and ensure the well-being is achieved. In addition to the miracles which occurred at his hands, the affairs of the hidden and unseen which he informed of and foretold could only be know by means of revelation, and which occurred just as he had said.

“2. Action upon that.” - Knowledge, along with sound actions that have met the stipulated conditions will be a proof for the slave with Allaah, and knowledge without action will be a proof against him. Those who do not act upon knowledge resemble the Jews and those who act on ignorance resemble the Christians. There was a famous saying among the *salaf*:

'A scholar who doesn't act upon his knowledge will be punished before the idol worshippers.'

Abdullah ibn Masood (May Allaah be pleased with him) said:

"We would learn ten verses directly from the mouth of the Prophet (Peace be upon him), and we would not exceed that until we had learnt their meaning and acted upon them. He said: We learnt knowledge and actions (together)."

"3. Calling to that." - It is to call to the knowledge you possess and to Islaam (*da'wah*). Some qualities the caller must have are:

1. An aspiration to call people to the truth of Islaam.
2. Gentleness. The Prophet (Peace be upon him) said:
"Gentleness is not present except that it beautifies something and is not absent except that it disfigures it." [Ahmad]
3. Wisdom, which is to place everything rightfully.
4. Good admonition, which is to encourage people and cause them to fear, but each should be applied in suitable circumstances.
5. Arguing in a way that is better, if it is necessary to argue (to remove doubts, etc). The caller must utilise the most effective approach to enable the truth to reach them.
6. Understanding, which is knowledge of the commands and prohibitions.
7. Clarifying the truth to the people, encouraging them towards it with proofs, explaining and warning against the falsehood with proof.
8. Not feeling sorrow for failing to make people accept your call as it is something Allaah forbade the Messenger from.
9. A readiness to counter the doubts of the people of falsehood and desires, refuting them and warning against them. The Prophet, when he went to Hunayn, passed by the '*dhaat anwaat*' tree which polytheists hang their weapons on and ask blessings. Recent converts to Islaam asked the Prophet to make a similar tree for them to which the Prophet replied: "Allaah is the greatest! By the one whose hand my soul is in, verily these are the ways of the earlier nations. You have said the same as the Children of Israel said to Moosa: "Make for us a god just as they have gods. He said to them: 'Indeed you are an ignorant people'" [Al-A'raaf 7:138] [Ahmad]. The Prophet did not suffice with just telling them it is wrong.

Some evidences related to the obligation of calling to Allaah in the *Qur'aan*: [16:125] and [12:108].

"4. Patiently persevering and bearing any harm encountered upon that way." - Which is to have patience whilst being steadfast upon the religion of Allaah. In every time and place, the callers to Allaah with sure knowledge will run into harm. Patience is the way of the Prophets and the *imaams* of guidance from amongst the companions, their successors and those that followed them.

Those who are tested the most are the Prophets and those who resemble them the most. The callers may at times feel sad at the small number of followers they have however this shouldn't hinder him as it is impermissible to be fooled by large numbers and disheartened by small. This is one of the benefits the Shaykh mentioned in his book '*Kitaab at-Tawheed*' in 'Chapter: Whoever perfects *tawheed* will enter paradise without

any reckoning' under benefit fifteen.

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

"By time, mankind is in a state of loss, except for those who believe, do righteous deeds, recommend one another to the truth and enjoin one another with patient perseverance." [Al-'Asr 103]

"The proof is the saying of Allaah, the Most High:" - Here, the author is giving proof from the *Qur'aan* for what he said before. He mentions *sooratul-'asr* as his proof.

"By time." - This is a style of sentence in Arabic known as an 'oath'. Similar to it is, 'By the night!' and, 'By the sun!'

Allaah swears by His creation in many places in the *Qur'aan*; and Allaah can swear by whatever He chooses from His creation. He does this to show its elevated status or to point to the greatness of what is being sworn by. It is not permissible however for the creation to swear by other than Allaah, based on the saying of the Prophet (Peace be upon him):

"Whoever swears by other than Allaah has committed disbelief or shirk" [At-Tirmidhi]

The letters used to take an oath in the Arabic language are three: 'waw', 'taa' and 'baa'.

The object being sworn by in this *soorah* is time. However, there is a difference of opinion regarding whether it swears by time as a whole, or the period of time for the 'asr prayer.

If time here is understood to be that well known period, then this prayer is one of the 'bardayn' (the two prayers performed at the two cool parts of the day), it is also the middle prayer, and taking a false oath after the 'asr prayer is very dangerous and serious. These are proofs that stress the excellence of the 'asr prayer and emphasise its importance, and there are proof that warn against abandoning or delaying it:

1. Upon the authority of Jareer ibn 'Abdullah Al-Bajali (May Allaah be pleased with him), it is reported that the Prophet (Peace be upon him) said:

"You will see your Lord as you see the moon on a night when there is a full moon. If you are able to (prepare for) the fajr prayer and 'asr prayer and stop yourself from being overcome (by sleep, work, etc) then do so" [Bukhaaree and Muslim]

This *hadeeth* establishes two things:

- i. It affirms that the believers will see their Lord on the day of judgement.
- ii. The excellence of the 'asr and fajr prayer.

Another example is the hadith which states that the polytheists busied the Prophet (Peace be upon him) from performing the 'asr prayer during the battle of khundaq. He said:

"They hindered us from performing the middle prayer, the 'asr prayer." [Muslim]

2. Upon the authority of Ibn Umar (May Allaah be pleased with him), it is reported that the Prophet (Peace be upon him) said:

"Whoever abandons the 'asr prayer, all his deeds will be lost." [Bukhaaree]

Another example is the *hadeeth* reported upon the authority of Ibn Umar that the Messenger (Peace be upon him) said:

"Whoever misses the 'asr prayer, it is as if he lost his family and property." [Ahmad]

If 'asr here is understood to mean time as a whole, then present in this is the amazing creation of Allaah and His immaculate decree, all of which boggles the mind. Time in which Allaah gives life and causes death, raises and lowers, honours and humiliates, and gives and prevents. Likewise, time in which people found that there was a succession of prophet hood, and this is a superb benefit.

"mankind is in a state of loss," - This is the main clause of the oath because for an oath to be grammatically correct there must be a main clause, either invisible or hidden.

Allaah judged that the whole of mankind is in loss (the intent behind mankind is them as a whole), and loss is the opposite of gain, but Allaah has excluded those who possess four qualities from this general rule. These four characteristics are:

1. True faith.
2. Righteous actions.
3. Enjoining one another with truth
4. Enjoining one another with patient perseverance

The objective was to establish these four matters by using this *soorah* as a proof. The Shaykh mentioned these four matters and then quoted this *soorah* as a proof.

"except for those who believe," -This is the proof of the first matter, 'knowledge', however not from the linguistic meaning of 'eemaan', but from the *sharee'ah* meaning of it.

Linguistically, *eemaan* means: 'Attestation/belief'

The *sharee'ah* meaning of it is: 'Speech of the tongue, certain faith of the heart and actions of the limbs. It increases with the obedience of Allaah and decreases with disobedience. This is knowledge of Allaah, His Prophet and His Religion.'

"do righteous deeds," - This part of the *soorah* is proof for the second matter, 'action upon that'.

The guideline for a righteous deed is that the act must be sincerely for the sake of Allaah and in accordance with the *sunnah*. As a result, it becomes clear that not all actions are righteous.

"recommend one another to the truth," - This is the proof for the third matter, 'calling to that'.

The verse means: 'They advise one another with the truth'. The truth is known from the

Book, *sunnah* and the scholarly consensus of the Rightly Guided Predecessors from the companions, *imaams* of their successors and those that came after them.

The truth isn't found in the notions of man and neither the methodologies invented by them because every from the seventy-three claims that their way is the truth. In reality, the proof establishes only one of those sects is upon the correct way and the rest are upon falsehood despite having some truth with them. None from amongst the seventy two sects has no truth with them at all. In comparison, the way of the saved sect is nothing but truth, and all others are astray as the Prophet (Peace be upon him) informed in the hadith of the splitting of the nations:

"My nation will split into seventy three sects, all of them in the hellfire except for one. They asked: Oh messenger of Allaah, who are the (saved sect)? He replied: They are the jamaa'ah." [Ahmad] (Authenticated by Al-Albaanee and Ibn Taymiyyah)

The *jamaa'ah* is saved and victorious and the rest are all in a state of loss.

"and enjoin one another with patient perseverance." - This is the proof for the last matter, 'patiently persevering and bearing any harm encountered upon that way'.

This is pointing to the fact that *Ahlus-Sunnah*, those upon the way of the *salaf* (Rightly Guided Predecessors), are not hasty and neither are they overcome by recklessness or excessiveness. Rather, they advise one another with patience. When they encounter harm, they face it with patience and endurance.

Linguistically, patience means: '*restraint and prevention*'

In the *sharee'ah*, it is: '*To restrain the tongue from complaining and whinging, the soul from annoyance, and the limbs from slapping the cheeks, tearing off the pockets and the other foul acts that demonstrate a lack of patience.*

Patience is divided into three categories by the people of knowledge:

1. Patience upon obedience of Allaah, in order for the act of obedience to be performed perfectly, or close to perfection, due to the saying of Allaah:
"Fear Allaah as much as you are able." [At-Taghaabun:16]
It's obligatory upon us to perform any act of obedience perfectly and we are unable, we should do our best.
2. Patience in avoiding disobedience of Allaah.
3. Patience with regard to the decree of Allaah.

There are four levels of striving against the soul. Each person strives against their own self:

1. To learn about the true religion, Islaam, this is the reason for bliss in this life and the next. The extent of bliss in this life and the hereafter which will be lost depends upon the amount of knowledge one lacks about the religion
2. To act of upon his knowledge so that it doesn't become a proof against him.
3. To call people to the knowledge Allaah has blessed him with because the caller will receive the same reward as his followers (without reducing any of theirs).
4. To have patience when hardship befalls him, imitating the Prophets and righteous. The Muslim shouldn't make his only concern that people are guided

through him, rather to convey the proof of Allaah so that his religion becomes superior, regardless of who it is through.

Ash-Shaafi'ee, may Allaah have mercy upon him, said:

"If Allaah had sent to his creation no other proof beside this Soorah, it would be sufficient for him."

"Ash-Shaafi'ee, may Allaah have mercy upon him," - He is Aboo Abdullah Muhammad ibn Idrees bin Al-Abbas ibn Uthmaan ibn Shaafi' al Hashimee al Qurashee. He was born in Ghaza in the year 150 AH, and died in Egypt in the year 204 AH. He was one of the 'four imaams', may Allaah have mercy upon all of them.

"said: "If Allaah had sent to his creation no other proof beside this Soorah, it would be sufficient for him."" - Al-Haafidh ibn Katheer, may Allaah have mercy upon him, quotes this narration upon Ash-Shaafi'ee, may Allaah have mercy upon him, with the wording:

"If the people contemplated upon this soorah, it would be sufficient for them."

What has been reported by At-Tabaraani also highlights the excellence of this *soorah*:

"If two companions of the Prophet (Peace be upon him) were to meet, they would not depart until one of them had recited: By Time, verily mankind is in a state of loss", then one of them would convey the salaams to the other." [Al-Aswat] (Authenticated by Al-Albaanee)"

What is meant here is that this *soorah* is sufficient for the creation as an encouragement to adhere to the *deen* of Allaah by true belief (*eemaan*), righteous actions, calling to Allaah and patiently persevering upon that. It does not mean that this *soorah* is sufficient for the creation with regard to all matters of the *deen* and its prescriptions. Ash-Shaafi'ee said this because an intelligent and discerning person who hears this *soorah* of recites it must necessarily hasten himself from the state of loss by attainment of those four characteristics.

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

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

"Know that none has the right to be worshipped except Allaah, and ask forgiveness of you Lord for your sins."

[Muhammad 47:19]

So He began by mentioning knowledge before speech or action."

"Al-Bukhaaree, may Allaah have mercy upon him," - He is Aboo Abdullah Muhammad ibn Isma'eel ibn Ibraheem ibn al-Mugheerah al-Bukhaaree. He was born in Bukharaa in the month of Shawwal of the year 194AH. He grew up an orphan in the care of his mother. He died, may Allaah 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 256AH.

“said: “Chapter: Knowledge precedes speech and action.” - Before one calls to Allaah, it is obligatory upon him to study the religion they’re calling to, i.e. Islaam. The people of knowledge divide the callers and those affiliated with da’wah into three types:

1. Those who have knowledge and understanding of the religion. They call to Allaah with wisdom, good admonition and with proofs and evidences. These are the happiest of the people, and they are those Allaah praised with His saying:

“Say (O Muhammad): This is my way; I call to Allaah with sure knowledge, I and whomsoever follows me.” [Yusuf 12:108]

2. Those who put themselves in the arena of da’wah but in actual fact are ignorant with little or no understanding of the religion. They spread corruption and don’t improve the situation. In reality, they’re a means for the people of desires to attack *Ahlu-Sunnah*.
3. Those who call to misguidance and tribulation. The first sect of these astray callers to emerge was the Saba’iyyah, the followers of the Jewish Yemeni ‘Abdullah ibn Saba’ who accepted Islaam out of hypocrisy.

The first innovation they introduced in Islaam was to incite the people against the leader of the Muslims, the third Caliph, ‘Uthmaan ibn ‘Affaan (May Allaah be pleased with him), until they killed him. Here, provocation and incitement led to the killing of the caliph.

Therefore, the Saba’iyyah are the predecessors of all the revolutionaries that ever existed up until this present day, because unity behind the caliph Allaah has made in charge and refraining from rebellion and splitting is from the fundamental beliefs of *Ahlu-Sunnah wal-Jamaa’ah*.

Contemporary revolutionaries have inherited this behaviour from the Saba’iyyah, who are responsible for many innovations - heresy, *rafd* (belief of the Raafidah Shee’ah), etc.

The second sect to emerge was the Khawaarij, the ‘Harooriyyah’, who rebelled against ‘Ali ibn Abu Talib (May Allaah be pleased with him). They were present at Nahrawaan; they are the Takfeeriyyoon.

Al-Khawaarij declares the disobedient people upon *tawheed*, the sinful Muslims, who commit major sins to be disbelievers.

These are the different kinds of people affiliated with da’wah. The most fortunate of them is the first type: the callers who have knowledge, clarity and understanding of the religion of Allaah. The Prophet (Peace be upon him) said:

“Whoever Allaah wants good for, He gives him understanding of the religion.” [Bukhaaree and Muslim]

“And the proof is the saying of Allaah, the Most High: “Know that none has the right to be worshipped except Allaah, and ask forgiveness of you Lord for your sins.”” - Firstly, an individual should have knowledge before he calls to Allaah; it is obligatory upon everyone that they study. Shaykh ibn Sa’dee cites eight different ways in his *tafseer* on how to obtain the knowledge that ‘none has the right to be worshipped except Allaah’, he said:

1. And this is the greatest of them, to contemplate upon the names and attributes of Allaah, and His actions that show his perfectness, greatness and magnificence. This causes a person to exert them self in devotion to (Allaah) and worshipping

- the Perfect Lord to whom is all praise, glorification, beauty and majesty.
2. Knowing that Allaah is the sole creator and disposer of affairs requires (that a person) also know that Allaah is solely deserving of worship.
 3. Knowing that Allaah alone bestows all blessings, hidden and apparent, worldly and religious, necessitates that his heart loves and becomes attached to Allaah, and that he worship Allaah alone, without any partners.
 4. The reward, victory and apparent favours that we hear and see that (Allaah) grants His *awliyyaa* who single out Allaah with everything that is specific to Him; and the punishment that He sends upon his enemies, who associate partners with him. This clearly calls to the fact that only He, the Most High, deserves all worship.
 5. Knowing the characteristics of the idols, statues and partners that are worshipped beside Allaah and have been taken as gods, and that they are deficient from all angles and needy themselves. They have no power to harm or benefit themselves or those who worship them. They have no power of causing death or giving life, or raising the dead. They have no ability to make those who worship them victorious and they cannot benefit them even with an atom seed, whether it is bringing about good or repelling evil. Knowledge of this necessitates that a person know that 'none has the right to be worshipped except Allaah', and it attests that the divinity of those worshipped besides Him is false and futile.
 6. All the books of Allaah are in agreement and conformity about this
 7. The finest of creation, and these are the Prophets, Messengers and upright scholars, who have the best manners, intellect, understanding, knowledge and opinions, all testify to this.
 8. The evidences that Allaah has established both *ufuqiyyah* and *nafsiyyah* prove and proclaim in the greatest fashion that Allaah should be singled out with all worship, as He has made visible His fine work, amazing wisdom and marvellous creation.

This is the rest of the verse:

"Ask forgiveness for your sins, and also for the sins of believing men and women. And Allaah knows well your moving about and your place in your homes."

In this verse there are two issues:

1. A proof that the sinful Muslim doesn't exit from the religion. This is agreed by *Ahlus-Sunnah* unanimously. They state that the sinful Muslim is a believer in terms of his faith and a sinner due to the major sin, in opposition to the *Wa'eediyyah* (those who misapply textual threats and utilise them to wrongfully declare believers to be infidels) from amongst the *Khawaarij* and *Mu'tazilah*.

The *Khawaarij* declare the one who commits a major sin in this life to be a disbeliever in this life, and they deem his blood and wealth unlawful. If he died in that state without repenting, then they hold that he will be in the hellfire forever in the hereafter.

The *Mu'tazilah's* belief is that they expel the sinful Muslim from *Islaam* but don't declare them to be a disbeliever, rather in a state between faith and disbelief. Also, they hold them to be in the hellfire forever if they die in that state, without repenting. So they agree with the *Khawaarij* upon the judgement of the sinful Muslim in the hereafter, but disagree about the judgement applied in this

life. Whatever the case, both sects are misguided and lead others astray.

Ahlu-Sunnah proclaim: The Muslim who commits a major sin is a believer in terms of faith and a sinner due to him perpetrating a major sin in this life; in the hereafter, he is under the will of Allaah.

2. A proof that Allaah's knowledge encompasses all actions of the slaves, and that they will be recompensed for their deeds. This should cause the slave to be mindful of Allaah, in the open and in private, and to know that Allaah will reward everyone for their actions. Whoever finds that their actions are good should thank Allaah and whoever finds other than that should not blame anyone but them self.

"So He began by mentioning knowledge before speech or action." - Bukhaaree, may Allaah have mercy upon him, uses the ayah as a proof for the obligation of beginning with knowledge before sayings and actions.

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

The first: That Allaah created us and provided sustenance for us, and he did not leave us without a purpose, rather He sent a messenger to us. So whoever obeys Him will enter paradise, and whoever rejects and disobeys him will enter the hellfire. The proof is the saying of the Most High:

"We sent a messenger to you, just as we sent a messenger to Pharaoh. But Pharaoh denied and rejected the messenger, so we seized him with a severe punishment." [Al-Muzzammil 73:15-16]

"Know, may Allaah have mercy upon you, that it is obligatory upon every Muslim, male and female, to learn and act upon the following three matters:" - The three matters the *shaykh* mentions pertain to belief and those mentioned previously were matters pertaining to action.

"The first: That Allaah created us" - He brought us into existence from nothing and this is the blessing of existence.

Some evidence for this are found in the verses of the *Qur'aan*: [7:11], [15:26] and [55:14].

"and provided sustenance for us," - This is referring to the blessing of provision.

Some evidence for this are found in the verses of the *Qur'aan*: [51:58], [34:24] and [10:31].

"and he did not leave us without a purpose," - He did not leave them aimlessly and waste fully.

Some evidence for this is found in the following verses of the Book: [23:115-116] and [75:36-40].

“rather He sent a messenger to us.” - This is referring to Muhammad (Peace be upon him). So after the blessing of creation and sustenance, there is the blessing of being prepared for the purpose that Allaah created the creation, and this is to worship Allaah. The people are unable to understand this worship correctly and perform it properly, the way Allaah wanted, except by means of a Messenger. Allaah says:

“There was not a previous nation except that Allaah sent a warner to them.” [Faatir 35:24]

Linguistically, A Messenger is: *‘someone who is sent with a message.’*

In the *Sharee’ah*, it is: *‘a man from the children of Aadam to whom Allaah revealed a divine legislation and commanded him to convey it to the people.’*

Some important tasks of the Prophet are to:

1. Be a witness for or against the creation. He is a witness for them as he will testify to what they acted upon of his *sunnah* and the legislation of Allaah which he brought to them. He is a witness against them as he will testify to what they abandoned and failed to act upon.
2. Bring glad tidings and warnings. Glad tidings of paradise for the obedient and warnings of punishment to the disobedient.
3. To judge between people and settle their disputes.
4. To educate the people about the religion of Allaah.

“So whoever obeys Him will enter paradise, and whoever rejects and disobeys him will enter the hellfire.” - It is reported upon the authority of Abu Hurairah that the Messenger (Peace be upon him) said:

“All of my nation will enter paradise except those who refuse.” So it was said, “And who will refuse?” He replied “Whoever obeys me will enter paradise and whoever disobeys me has surely refused.” [Bukhaaree]

Some more evidence of this is found in the verses of the *Qur’aan*: [3:132-133], [4:13], [24:52], [4:59] and [33:71].

“The proof is the saying of the Most High: “We sent a messenger to you, just as we sent a messenger to Pharaoh.” - The Messenger sent to Pharaoh was Moosa (Peace be upon him).

“But Pharaoh denied and rejected the messenger, so we seized him with a severe punishment.” - The relevance of this proof here is that whoever obeys Muhammad (Peace be upon him) will enter paradise and whoever disobeys him will enter the hellfire. When Allaah mentions what happened to Pharaoh, He is warning this nation of disobeying their Prophet. And that they are subject to facing the same punishment Pharaoh received as a result of disobeying the Messenger.

The second: Allaah 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 Allaah, the Most High:

“And the places of worship are for Allaah alone, so do not invoke anyone along with Allaah.” [Al-Jinn 72:18]

“The second:” - This is the second matter, and this brings to light the proper methodology and correct principles relating to worship. This principle is that Allaah 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.

“Allaah is not pleased that anyone should be made a sharer in worship along with Him.” - All Messengers agreed upon this, from Nooh to Muhammad. They all called their nations to worship Allaah alone and didn't just suffice with calling to Allaah but explained that he must be singled out with all worship. Some examples of this are:

1. The saying of the Most High:

“And verily, we have sent to among every nation a messenger proclaiming: Worship Allaah alone and stay away from all false deities.” [An Nahl 16:36]

This verse shows that all messengers called to pure *tawheed* and verily, He does not accept worship unless it is purely for Him alone.

2. The second evidence is what Allaah tells us about Saalih, Hood and Nooh and that all of them said:

“O my people! Worship Allaah. You have no other deity worthy of worship but him.” [Al-A'raaf 7:59]

This is '*tawheed al-'uloohiyyah*' and it is to single out Allaah alone with all the acts that Allaah has legislated for the slave and ordered them to worship Him it.

Worship (*'ibaadah*) is of two types:

1. *Ibaadah kawniyyah* (servitude of the creation) which is submission to what Allaah has commanded and decreed in the creation and this is the submission common to all of the creation, none of them being able to escape it. This covers the believers and the disbelievers; the righteous and the wicked.
2. Worship and servitude as prescribed by the *sharee'ah* and that is to obey and submit to the laws and commands of Allaah, the Most High and this is particular to those who are obedient to Allaah and who comply with which the Messengers came with.

“neither any Angel brought near.” - The word *malak* (angel) is the singular of *mala'ikah* (angels). It is derived from the Arabic word *uloohah* which literally means 'message'. Angels are honoured servants of Allaah. They do not speak until He has spoken and they act upon His command. Angels are created from light, *jinn* from fire and humans from earth. It is reported upon the authority of Aishah that the Messenger (Peace be upon him) said:

“The angels were created from light, the jinn were created from a smokeless flame of fire and He created Adam in the way he has described to you.” [Muslim]

The angels are near to Allaah, the Most High, both in terms of their locations, heaven, and their station which Allaah chose for them. He gave them the task of carrying messages and gave them certain responsibilities, e.g. Jibreel conveyed the revelation.

“nor any Prophet sent as a Messenger.” - The word nabiyy (prophet) is derived from either *nabaawah*, which literally means ‘an elevated place’, or *naba*, which means ‘a piece of astounding information’.

In the *sharee’ah*, a prophet is: ‘A man from the children of Aadam who had revelation revealed to him and was ordered to convey it, or he came to revive divine laws given previously.’

The common definition of a prophet is: ‘A man from the children of Aadam who received divine revelation but not ordered to propagates it’, however this definition is erroneous. The proof that the Prophet is sent just like a Messenger is the saying of Allaah, the Most High:

“Never did we send a messenger or a prophet before you but when he did recite the revelation or narrated or spoke, the shaytaan endeavoured to throw some falsehood in it.” [Al-Hajj 22:52]

and the saying of the Prophet (Peace be upon him):

“The children of Israa’eel were governed by their Prophets; every time one passed away he was followed by another. And there is no Prophet after me.” [Bukhaaree]

It is unheard of that Allaah revealed revelation to a man and commanded him to remain in his house.

Allaah has given the leadership of this nation to the scholars. The Prophets were callers to Allaah, teachers and educators. From them there were Messengers, and they are those who brought a new legislation, and from them were those regarded as only Prophets, and they were those who came to revive a previous divine legislation.

“and the proof is the saying of Allaah, the Most High: “And the places of worship are for Allaah alone.” - *Masaajid* are where the prayer is performed, whether it is a building or open space. They are called *masaajid* because they are places where *sajdah* (prostration) is performed, and prostration is the most excellent and the most superior pillar of the prayer.

“so do not invoke anyone along with Allaah.” - This is prohibition from *shirk*, specifically, invoking other than Allaah because supplication is worship as the Prophet (Peace be upon him) stated.

Linguistically, *shirk* is: ‘To treat (certain things) the same.’

In the *sharee’ah*, *shirk* is: ‘To equate other than Allaah with Allaah.’

The third: That whoever is obedient to the Messenger and singles out Allaah with all worship, upon *tawheed*, then it is impermissible for him to have friendship and alliance with those who oppose Allaah and his Messenger, even if they are those most closely related to him. The proof is the saying of Allaah, the Most High:

“You will not find a people believing in Allaah and the last day

loving those that oppose Allaah and His Messenger, even if they are their fathers, or their sons, or their brothers or their kinsfolk. Rather Allaah has decreed true faith for their hearts, and strengthened them with proofs, light and guidance from Him; and He will enter them into gardens of paradise beneath whose trees rivers will flow, and they will dwell therein forever. Allaah is pleased with them and them with Him. They are the party of Allaah. Indeed the party of Allaah are the successful." [Al-Mujaadilah 58:22]

"The third:" – This matter is from the greatest principles of the religion because of its incorporation of ‘association and disassociations’ (*Al-Walaa wal-Baraa*). Alliance is to love and support for the sake of Allaah and disassociation is to hate and show enmity for the sake of Allaah.

The foundation and support of this religion are:

1. The command to worship Allaah alone, to promote this, love those upon this and declare whoever abandons this a disbeliever.
2. The prohibition of shirk in the worship of Allaah, warning against it, hating those upon it and declaring them a disbeliever.

"That whoever is obedient to the Messenger and singles out Allaah with all worship, upon tawheed," – Worship is incorrect without two things, following the Messenger alone and worshipping Allaah alone, without ascribing partners to Him.

"then it is impermissible for him to have friendship and alliance with those who oppose Allaah and his Messenger," - *Al-Muwalaat* (alliance) is to love and lend support for the sake of Allaah, and this is ‘*Muwaddah*’ because loving and hating has to be for the sake of Allaah. The Prophet (Peace be upon him) said:

"Whoever loves for the sake of Allaah and hates for the sake of Allaah, gives for the sake of Allaah and withholds for the sake of Allaah, has perfected fate." [Abu Dawud] (Authenticated by Al-Albaanee)

The Prophet (Peace be upon him) also said:

There are three characteristics whoever possesses will taste the sweetness of faith. That Allaah and His Messenger are more beloved to him than anything else, that when he loves someone he loves them purely for the sake of Allaah and he hates to return back to disbelief after Allaah rescued him as he hates to be thrown into the hellfire." [Bukhaaree and Muslim]

"even if they are those most closely related to him." - When you love and hate for the sake of Allaah, you must hate those who oppose Allaah and are stubborn in their resistance to the divine legislation of Allaah, regardless of who it may be.

"The proof is the saying of Allaah, the Most High:" - Primarily, this saying of Allaah was directed towards the Messenger of Allaah (Peace be upon him) but similarly applies to his nation.

“You will not find a people believing in Allaah and the last day loving those who oppose Allaah and His Messenger.” - They do not show love to people who are upon disbelief, disobedience and wickedness, however it is still allowable to interact with such people in permissible worldly affairs without there being love, because loving the enemies contradicts the principle of ‘*Al-Walaa wal Baraa*’.

This verse is amongst the strongest evidence that prove that it is necessary to be cautious of, criticise and reject innovation. There are three types of innovations (*bid’ah*):

1. *Bida’ah Mukaffirah*, which is exits one from Islaam such as the belief of the *Raafidah*, *Jahmiyyah*, *hulool* and *Wahdatul-Wujood*.
2. *Bid’ah Mufassiqah*, which doesn’t exit one from Islaam such as the belief of the *Mu’tazilah* and *Ashaa’irah*.
3. An innovation lesser than this such as making group *dhikr*.

This is the understanding of the *salaf*. The differing today is concerning the issue of *bid’ah mufassiqah* and innovations lesser than that. The *salaf*, however, warned against all types of innovations, it has not been transmitted about them that they only warned against *bid’ah mukaffirah*.

If the innovator openly calls to his innovation, the norm is for him to be disciplined and boycotted.

The scholars stipulated that the narration of the innovator be rejected if he conveys something that supports the innovation he is upon, but if the innovator doesn’t call to his innovation or conveys something which doesn’t support his innovation, they accepted his narration. Adh-Dhahabee said:

“He was a staunch shi’ite, but truthful. We accept his truthfulness and he will bear the burden of his innovation.” (referring to Abaan ibn Taghlib) [Meezan Al-’itidall]

The innovator should be boycotted unless you know that it will result in greater evil. Boycotting is a legislated form of punishment, not a tool for personal revenge. If the overall power in an area belongs to *Ahlu-Sunnah*, the innovator should be boycotted. If it is the other way around. The innovator shouldn’t be boycotted due to the fear of the evil consequences. This is because boycotting the innovator is to benefit people and repel evil and limit it. A’isha (May Allaah be pleased with her) said:

“A man sought permission to enter upon the Messenger of Allaah (Peace be upon him). So the Prophet said: “Allow him to enter. What an evil man, the brother of the clan or the father of the clan he is.” When the man entered, the Prophet was pleasant and spoke to him gently. After the man had departed they said: “O Messenger of Allaah, you said what you said about this man and then you spoke to him gently.” He replied: “The most wretched of the people are those who the people abandon fearing their evil.”” [Bukhaaree and Muslim]

“even if they are their fathers, or their sons, or their brothers or their kinsfolk.” - And if these four groups of people are to be hated, then those more distant than them are more deserving of hate if they oppose Allaah and His Messenger.

“Rather Allaah has decreed true faith for their hearts,” - This is one of the fruits Allaah has promised the believers.

“and strengthened them with proofs, light and guidance from Him;” - Allaah has given them support, aid and protection.

“and He will enter them into gardens of paradise beneath whose trees rivers will flow, and they will dwell therein forever.” - This is the third reward Allaah has promised His true followers.

“Allaah is pleased with them” - Allaah affirms that he is pleased with them. This verse is also a proof of pleasure as an attribute of Allaah. He is pleased with the actions they performed and their fulfilment of the right of Him, from which is the right of *Al-Walaa wal Baraa*.

“and they with Him.” - As a result of their reward.

“are the party of Allaah.” - There are two groups of people:

1. The party of Allaah, who are those who obey Him, and the elite of them are *Ahlu-Sunnah*.
2. The party of *shaytaan* who are the disbelievers and the hypocrites with hypocrisy of belief.

“Indeed the party of Allaah are the successful.” - Their success in this life is that He allowed them to hold onto His Book and follow the *sunnah* and His Messenger (Peace be upon him), and that He guided them to the correct creed and understanding of the religion. The success in the hereafter is paradise and its bounties. In *a hadeeth qudsi* it says:

“I have prepared for my righteous servants what no eye has seen, no ear has heard and no heart has thought about.” [Bukhaaree and Muslim]

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

“I did not create the *jinn* and mankind except that they should worship Me.” [Adh Dhaariyaat 51:56]

And the meaning of worship here is to single Allaah out with all worship. And the greatest of all that Allaah has commanded is *tawheed* which is to single out Allaah 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 Allaah alone, making all worship purely for Him, and do not associate anything in worship along with Him.” [An Nisaa 4:36]

“Know, may Allaah direct you to obedience to Him,” - Meaning, may Allaah guide you to the straight path. Obedience is to conform to the command by acting upon it and conform to the prohibition by abstaining.

“that the true straight religion, the way of Ibraaheem” - This is referring to *‘haneefiyyah’*. *Haneefiyyah* is an ascription to the *hanaf* which means to turn or to bend. That is why someone with a distorted foot is called *Ahnaf*.

Ibraaheem was referred to as *‘haneef’* because he turned away from associating partners with Allaah and chose to worship Allaah alone.

Allaah, the Most High, commanded Muhammad (Peace be upon him) to follow Ibraaheem in many places in the *Qur’aan*. One of these being His saying:

“Then we sent the revelation to you: Follow the religion of Ibraheem haneef (which is to worship Allaah alone without ascribing any partners).” [An Nahl 16:123]

Allaah praises Ibraaheem with the description *‘Al-Haneef’* in numerous places in the *Qur’aan*, such as:

“Verily Ibraheem was a leader obedient to Allaah and Haneef (to worship Allaah alone). And he was not from the polytheists.” [An Nahl 16:120]

“is that you worship Allaah alone making the religion purely and sincerely for Him.” - Here the *shaykh* explains *al-haneefiyyah* which was the religion of Ibraaheem and what Allaah commanded the Prophet to follow. Allaah, the Most High, said:

“And they were commanded not, but that they should worship Allaah, and worship none but Him alone abstaining from ascribing partners to Him, and perform prayer and give zakat. This is the right religion.” [Al-Bayyinah 98:5]

Allaah says in this verse that He commanded the whole of mankind to worship Him alone, abstaining from associating any partners, to perform the prayer and give *zakat*, in all the divine legislations that was conveyed by the Messengers. He also informs that this is the ‘right religion’, meaning the religion that has no crookedness, that it is the straight, true path.

Worship (*‘ibaada*) in its general sense is: ‘Submitting oneself to Allaah with love and awe by doing that which He has ordered and avoiding that which He has forbidden, in the manner laid down

“This is what Allaah commanded all of the people with,” - Here, the demonstrative pronoun *‘dhaalika’* (this) is pointing to the previous sentence where he defined *haneefiyyah*.

“and it was for this that he created.” - So the servant was created for no other purpose except to worship Allaah alone; the whole of mankind and *jinn* were created for this purpose.

“Allaah, the Most High, says: “I did not create the *jinn* and mankind except that they should worship me.”” - The *shaykh* used this verse as a proof. This verse contains

the following rulings and benefits:

1. The wisdom behind creation, which is to worship Allaah alone.

Linguistically, worship (*ibaadah*) comes from '*at-ta'beed*' which means: '*subjugation and to be rendered submissive.*' It can be said a path is *mua'bbad* (i.e. trodden). The literal definition of worship applies to the whole of mankind, even Iblees, in the sense that everyone is subject to the command of Allaah and powerless.

Islaamically, worship is a comprehensive term covering whatever Allaah loves and is pleased with, both sayings and actions, the apparent and the hidden.

Worship has three vital elements which are necessary to be present for an act of worship to be correct. They are:

- i. Fear, which repels a person from that which angers Allaah.
- ii. Hope, which causes him to anticipate the mercy of Allaah.
- iii. Love, which causes the hearts to be content with the commands and prohibitions of Allaah.

Along with these pillars, worship has two conditions which must be present:

- i. Sincerity and purity of one's intention for Allaah.
 - ii. To follow His Messenger
2. Belief in the existence of the *jinn*, and that they are ordered to perform the legislated acts just like mankind. The obedient from amongst them will receive a reward and the disobedient a punishment.

3. That Muhammad's (Peace be upon him) message has reached both *jinn* and mankind. Another proof of this is His, the Most High, saying:

"Say Oh Muhammad: It has been revealed to me that a group of jinn listened (to this Qur'aan), they said: Verily we have heard a wonderful recitation. It guides us to the right path, and we have believed in it, and we shall never join anything in worship with our lord." [Al-Jinn 72:1-2]

4. A refutation against the present day rationalists and philosophers who claim *jinn* are microbes and germs. This is rejected by the *sharee'ah* and the intellect.

The *sharee'ah* proofs have been mentioned above and as for the intellect, it is inconceivable that the message was delivered to microbes and germs as they have no senses. Allaah only gave divine legislations to the creation that has intellect.

It is also rejected by the senses as many reliable reports say the *jinn* have been seen. An example is the long *hadeeth* that says Abu Hurayrah caught hold of the one who was taking from the *sadaqah* for three days, and Abu Hurayrah threatened to take him to the Prophet (Peace be upon him), his excuse would be he had children and he was needy. On the last occasion, when the man saw that Abu Hurayrah was serious, he said: 'O Abu Hurayrah! Release me and I will teach you a verse that if you were to read it the *shaytaan* would not approach you'. He, Abu Hurayrah, said: 'What is it?' and the man replied 'Allaah! None has the right to be worshipped except Him, the ever-living, the One who sustains and protects all that exists.' If you are ready to sleep, recite this verse and the *shaytaan* will never approach you'. The Prophet (Peace be upon him) said: 'He has spoken the truth but he is a compulsive liar. Oh Abu Hurayrah! Do you know who you have been addressing for the last three nights?' He said: 'No' and the Prophet said: 'That was the *shaytaan*'. This *hadeeth* was recorded by Bukhaaree.

News of people witnessing *jinn* continues to reach us even now.

“And the meaning of worship here is to single Allaah out with all worship. And the greatest of all that Allaah has commanded is tawheed which is to single out Allaah with all worship.” - *Tawheed* is to single out Allaah with all worship; this is the ‘*tawheed* of worship’ (*tawheed al-uloohiyyah*). Greater concern is given to this category of *tawheed* simply because most people reject it, and it is the greatest of all that Allaah commanded. This was the cause of argument between the prophets and their nations.

“The most serious thing that He forbade is *shirk*, which is to invoke others besides Him, along with Him.” - The meaning of *Shirk* has been discussed before.

“The proof is His saying, the Most High: “Worship Allaah alone, making all worship purely for Him.”” - This is a command from Allaah.

“and do not associate anything in worship along with Him.”” - This is a prohibition and we are accustomed to this from Allaah. This is also a refutation of those who claim that people should only be called with true faith, and taught it, and left like that (without prohibiting acts of disobedience), as it will prevent them from disobeying Allaah. Also, the Prophet (Peace be upon him) said:

“There was never a Prophet before me except that he would direct his nation to everything that he knew was good for them, and he would warn them against everything that he knew was bad for them.” [Muslim]

This is how people are meant to call to Allaah. The call to Allaah upon certain knowledge following His Messenger (Peace be upon him) involves ordering the people to perform acts of obedience, the greatest of them *tawheed*, and prohibit acts of disobedience, the greatest of which is *shirk*.

So if it is said to you: “What are the three principles which a person must know?”, then say: “The servant must have knowledge of His Lord and His religion, and His prophet Muhammad (Peace be upon him).”

“So if it is said to you: “What are the three principles which a person must know?”.” - The word ‘*usool*’ (fundamentals) is the plural of *asl*.

Linguistically, *usool* means: ‘*Something that other things are built upon and stem from*’. From here it can be said *asl* (foundation) of a wall and *asl* (trunk) of a tree.

In the *sharee’ah*, *usool* is: ‘*the Islaamic creed*’. These matters of creed are the fundamentals, pillars and foundations that the religion is built upon.

“then say: “The servant must have knowledge of His Lord and His religion, and His prophet Muhammad (Peace be upon him).”” - These three fundamentals are established by the Book, *sunnah*, and unanimous consensus of the Muslims. They are the servant’s knowledge of His Lord and His religion, and His prophet Muhammad (Peace be upon him).

These are the three questions that the servant will be asked in his grave. After he has been buried in his grave and his companions have left, two angels will come to him and make him sit up; they will ask him these questions:

1. Who is your Lord?
2. What is your religion?
3. Who is your prophet?

If he is a believer, then he will reply: "My Lord is Allaah, my religion is Islaam and my prophet is Muhammad." And if he is a doubter or hypocrite then he will say:

"Aaah! Aaah! I don't know. I heard the people say something so I just repeated it." [Bukhaaree]

The First Principle

So if it is said to you: "Who is your Lord?", then say: "My Lord is Allaah, who has nurtured me and all of the creation with his favours and blessings, He is the one whom I worship and there is no other whom I worship besides him."

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

"All praise is for Allaah, the Lord of all creation." [Al-Faatihah 1:2]

Everything besides Allaah is a created being and I am one of the creation.

"The First Principle" - The first principle is having knowledge of the Lord. Knowledge of this necessitates belief in Him, belief that He alone deserves to be worshipped and belief in His beautiful names and perfect attributes. The author started with this because it is the fundamental of all fundamentals.

"So if it is said to you: "Who is your Lord?,"" - The word 'Lord' can be applied to the king, the master and the one who deserves to be worshipped. Only Allaah possesses these three qualities. As for the creation, then it is possible for one of them to be a lord in the sense that he is a master, or a king and a master, but these things coupled with the right to be worshipped are exclusive to Allaah, the Most High. He is the King, Master and the One who deserves to be worshipped, to him belongs the creation, it is in His possession, sovereignty and control, and to Him belongs the command, both legislative and universal.

"then say: "My Lord is Allaah,"" - Meaning, He is the one whom I worship. Ibn 'Abbaas (May Allaah be pleased with him) explained the word 'Allaah' to mean:

"The One who deserves to be worshipped and served by the whole of creation."

The word 'Allaah' and '*al-ilaah*' come from the word '*uloohah*' which means worship (*Al-Ibaadah*); therefore Allaah is *Al-Ma'looh* which means the one who is worshipped.

"who has nurtured me and all of the creation" - Allaah nurtures his creation in two ways:

1. He nurtures them by providing blessings that suffice their bodily needs or we could say a provisional and nutritional nurturing with all that is needed to live.
2. Allaah nurtures His servants with the revelation that He reveals to His Messengers. This is a religious nurturing. It is feasible for us to say that Allaah nurtures some of His servants from a religious perspective and others from a worldly perspective.

“with his favours and blessings.” - *Ni’am* is the plural of *ni’mah* (blessing or favour).

“He is the one whom I worship and there is no other whom I worship besides him.” - This is the correct explanation of the meaning of *Laa ilaah illa Allaah* (None has the right to be worshiped except Allaah).

“The proof is the saying of Allaah, the Most High: “All praise is for Allaah, the Lord of all creation.” - *Al-hamd* is to praise Allaah. The reason for this praise is because of the apparent and hidden blessings that Allaah gives to the creation.

It has to be understood that there is a difference between thanks (*shukr*) and praise (*hamd*). Praise is offered on account of a blessing or a calamity, whereas thanks are only offered on account of a blessing. Praise occurs on the tongue only whereas thanks occurs upon the tongue, in the heart and upon the limbs. A poet said:

“The favour caused thanks to manifest itself upon my limbs, tongue and heart.”

A person says to someone that has done them a favour, ‘May Allaah reward you’, and this is with the tongue. He may also extend his hand in order to shake hands, and he may sense in his heart that he has been favoured.

Allaah started four *soorahs* in the *Qur’aan* with ‘*Al-hamdu lillah*’ (All praise is for Allaah), and he mentioned after that the reason that warrants this praise. In this verse the reason for this praise is the Lordship of Allaah over His creation. The four *soorahs* are:

1. Al-An’aam:

“All praise is for Allaah Who created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord.”

Here the praise is on account of the creation of the heavens and the earth, and origination of darkness and light.

2. Al-Kahf:

“All praise is for Allaah Who sent down to His slave the Book, and has not placed therein any crookedness.”

Here praise is on account of Allaah revealing the Book to His Messenger (Peace be upon him), the Book that is a guide, straight and upright.

3. Saba’:

“All praise is for Allaah to Whom belongs all that is in the heavens and the earth. His is all praise and thanks in the hereafter, and He is that All Wise, All Aware.”

Here praise is on account of Allaah possessing everything that is in the heavens and the earth.

4. Faatir:

“All praise is for Allaah, the only creator of the heavens and

the earth, Who made the angels messengers with wings, two three or four. He increases in creation what He wills. Verily Allaah is able to do all things."

In this *soorah* the praise is on account of Him creating the heavens and the earth, and making the angels messengers.

The word *Al-hamd* is mentioned in more than forty places in the *Qur'aan*.

"Everything besides Allaah is a created being and I am one of the creation." - *'Alameen* is the whole of creation - the heavens, earths, angels, mankind, *jinn*, animals, etc. All of these are created and is subservient to Allaah and they are all under his dominion, he is their Omnipotent King, Organiser of their affairs and *ilaah*.

So if it is said to you: "How did you arrive at this knowledge of your Lord?", then say: "Through His signs and those things which He has created; and from His signs are the night and the day, the sun and the moon, and from that which He has created are the seven heavens and the seven earths, and all those within them, and whatever is between them." The proof is the saying of Allaah, the Most High:

"And from His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun, nor to the moon, but prostrate to Allaah who created them, if you truly worship Him." [Al-Fussilat 41:37]

"So if it is said to you: "How did you arrive at this knowledge of your Lord?," - Meaning, what did you rely upon to arrive at his knowledge of Him and what did you use to prove that He is your *ilaah*, Creator, Master and Lord? There has to be some proof and evidence in His Book, which attest to His Oneness, to establish the proof against His servants and show that He alone deserves to be worshipped. Also, the Messengers came with these proofs and clarified them to the people in the clearest fashion.

"then say: "Through His signs" - *Aayaat* (signs) is the plural of *aayah*. Linguistically, it is 'a symbol'. The signs of Allaah are of three types:

1. *Aayaat munazzalah*, which are signs that were revealed to the messengers; this is the revelation that Allaah revealed to every messenger and commanded them to convey to their people. Examples of this are the *Qur'aan*, *Injeel*, *Tawraat*, scribes of Moosa and scribes of Ibraheem.
2. *Aayaat ufuqiyyah*, which are visible created signs like the heavens and the earth, the sun and the moon; these are some of them that are seen in the universe.
3. *Aayaat nafsiyyah*, which are innate signs; these are the signs that people notice in themselves that allow them to perceive the amazing work of Allaah. Allaah, the Most High, says:

"And also in your own selves. Will you not then see?" [Adh-Dhariyaat 51:21]

And He also says:

"We will show them Our signs in the universe, and in their own selves." [Fussilat 41:53]

Aayaat munzzalah are not created as they are the speech of Allaah; the other two types of signs are created.

“and those things which He has created;” - Really, that which is created is considered to be amongst His signs, but both are mentioned to identify a particular type and not as mere repetition; as every type of creation is a sign but not every sign is created. They share certain qualities and there are others that are specific. “Through his signs and those things which He has created” is an example of mentioning something particular after that which is general, (‘his signs’ is general and ‘created’ is specific).

“and from His signs” - Meaning, these are from those signs that prove His Oneness.

“are the night and the day, the sun and the moon,” - These four have been singled out because of their greatness, they are the most evident of the visible signs from amongst the visible signs from amongst the creation. The day and night vary in terms of length and shortness, and darkness and light, and in this is a lesson as He, the Most High said:

“And He it is Who has put the night and the day, for such who desire to remember or desire to show his gratitude.” [Al-Furqaan: 25:62]

“and from that which He has created are the seven heavens and the seven earths, and all those within them, and whatever is between them.” The proof is the saying of Allaah, the Most High: “And from His signs are the night and the day, and the sun and the moon.” - The *shaykh* used this verse of *soorah Fussilat* as proof.

“Do not prostrate to the sun, nor to the moon,” - The sun and the moon have been specified here, with a prohibition from prostrating to them, as it is pointing to the fact that some of the disbelievers, due to them witnessing their greatness, used to prostrate to them both. An example of the extraordinary characteristics of the sun and the moon is that they both influence the plants, the tides and the hay.

It’s compulsory that prostration be performed solely for Allaah alone. Prostration (*sujood*) is most commonly used to refer to the well-known position of the prayer, where the seven bones are placed upon the ground as the Prophet (Peace be upon him) said:

“I was commanded to prostrate upon seven bones: the forehead, the nose, the two palms, the two knees and the toes.” [Bukhaaree and Muslim]

Sometimes *sujood* is used to refer to the complete prayer, because it is the most superior of its pillars.

“but prostrate to Allaah who created them, if you truly worship Him.” - Meaning, If you truly worship Allaah, then don’t prostrate to the sun, nor to the moon, but to Allaah who created them, as they are both considered to be part of the creation of Allaah under His control. They don’t deserve any form of worship.

In this verse there is another observation and that is that the polytheists have acts of worship that they perform like giving charity, *hajj* and the freeing of slave but their

worship is not purely for the sake of Allaah, instead it is two-folded. Allaah only accepts worship if it is purely done for his sake.

And his, the Most High's saying:

"Your Lord is Allaah who created the heavens and the earth in six days, then ascended upon the throne. He causes the night to cover the day which follows it with haste; and the sun, the moon and the stars are subservient and subject to His command. Certainly creation and commandment are His alone. Exalted is Allaah the Lord of all creation." [Al-A'raaf 7:54]

"And his, the Most High's saying:" - In this verse are some of the proofs that Allaah has placed to attest to his Oneness.

"Your Lord is Allaah who created the heavens and the earth in six days," - This is the first proof, that He created the heavens and the earth in six days, and these six days have been clarified in more detail in *Soorah Fussilat*:

"Say: Do you disbelieve in Him who created the earth in two days? And you set up rivals in worship with Him? That is the Lord of the whole of creation. He placed in the earth firm mountains from above it, and He blessed it, and measured therein its sustenance in four equal days for all those who ask about its creation. Then He rose over (istiwa) towards the heaven when it was smoke, and said to it and to the earth: 'Come both of you willingly or unwillingly.' They both said: 'We come Willingly.' Then He completed and finished their creation as Seven Heavens in two days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps to be an adornment as well as to guard. Such is the Decree of the Almighty, the All-Knower." [Al-Fussilat 41:9-12]

So the earth was created in two days, the sky was created in two days and the rest of the creation was created in two days. However, if Allaah wanted, he could've created all of this with the word 'be' and it would've been. The people of knowledge have said that in this way Allaah is accustoming His servants to patience and wisdom, as Allaah, the Most High is not incapable of doing anything.

Some of the people of knowledge hold that these things were created in a period of time equal to six days, as at that point there wasn't any sign of night or any sign of day. But we say this occurred in six days, because in all actuality Allaah has no need of this period of time to begin with. We say six days just as He, the Most High said; He knows that the night comes to an end at an appointed time and the day comes to an end at an appointed time.

So this is the first proof, this wonderful amazing faultless creation that was created in six days, even though Allaah is able to create it within a blink of an eye:

"And our commandment is but one as a blink of an eye." [Al-Qamar 54:50]

"then ascended upon the throne." - This is a proof that the ascension (*al-Istiwaa*) over the throne was after the creation of the heavens and the earth, He created the throne

before the heavens and the earth by fifty thousand years.

'Then ascended upon the throne.' meaning he rose and ascended, and this is one of the three meanings of *istiwaa* found in the *Qur'aan*. There are also two other meanings found for *istiwaa*, they are '*qasada*' (to focus) and '*istaqarra*' (to settle). *Istiwaa* with the meaning of *qasada* is found in His saying, the Most High:

"Then He set His focus on the creation of the heavens." [Al-Baqarah 2:28]

And *istiwaa* with the meaning of *istaqarra* is found in His saying, the Most High:

"And then you may remember the favour of your Lord when you are settled (on their backs)." [Az Zukhruf 43:13]

So this verse is a proof that *al-Istiwaa* is an attribute of Allaah, the Most High. Also, this attribute is one that is considered to be a chosen action that He performs when He likes and not from those attributes that are permanent and continuous.

"He causes the night to cover the day" - When the night covers the day, the world becomes dark; and when the day covers the night, the world becomes light and radiant. This is the third proof.

"which follows it with haste;" - Meaning, each of them follows the other swiftly; the night doesn't overtake the day and vice-versa.

"and the sun, the moon and the stars are subservient and subject to His command." - The wisdom behind the creation of the sun and the moon has been explained before, but why did Allaah, the Most High create the stars? They were created as signposts that are used for direction, and adornment of the sky and missiles to pelt the devils.

"Certainly creation and commandment are His alone." - The creation is His alone and no one has any share of this; He is the possessor of it all.

The command is His alone, both the legislative command and universal command. The legislative commands are the commandments and messages. The universal command is His rule and decree in the universe.

"Exalted is Allaah" - He, the Most High, praises Himself in this sentence. *Barakah* linguistically is when something increases and grows. '*tabaaraka Allaah*', means exalted is Allaah; He is perfect from every angle.

The verb '*tabaarak*' only appears in the past tense, and it is only used for Allaah. It is permissible however for a person to make a supplication for a person to be blessed. The way to do this is to say: '*baarak Allaahu laka*' (may Allaah bless you) or '*baaraka Allaahu 'alayka*', and '*hadhal amr mubaarak*' (this affair is blessed). The expression that is common among the general people is '*mabrook 'ala fulaan*' (may so and so be knelt upon); this is a mistake and not the correct usage of the word in the Arabic language.

'*Mabrook*' comes from the verb '*baraka*' and '*mubaarak*' comes from the verb '*baaraka*', so don't use the word '*mabrook*' but use '*mubaarak*' because it comes from '*baaraka*'.

“the Lord of all creation.” - None of the creation escapes His Lordship, the Most High.

The Lord is the one who is worshipped and the proof is the saying of Allaah, the Most High:

“O mankind, single out your Lord with all worship; He who created you and all those that came before you, so that you may be of those who seek to avoid Allaah’s anger and punishment, those whom Allaah is pleased with. He who has made the earth a resting place for you and has made the sky a canopy, and sent down rain from the sky, and brought out with it crops and fruits from the earth as provisions for you. So do not set up rivals with Allaah in your worship whilst you know that you have no Lord besides Him.” [Al-Baqarah 2:20-21]

“The Lord is the one who is worshipped and the proof is the saying of Allaah, the Most High:” - In these two verses are other proofs that Allaah, the Most High, mentions to establish that only He deserves to be worshipped.

“O mankind, single out your Lord with all worship:” - Scholars of *tafseer* have said that this is the first command in the *Qur’aan*. This is also a proof that the message of Muhammad (Peace be upon him) is for everyone, both the human race and *jinn*. The general nature of the verse includes the *jinn* and this is from two angles: one based on the Arabic language and the other based on a text.

Firstly, the word ‘*an-naas*’ in the Arabic language is derived from ‘*an-naws*’ which means to move a lot. It can be said a place is ‘*nawas*’ if there is a lot of activity there.

Secondly, the textual proof is what has been reported by Bukhaaree upon the authority of Ibn Mas’ood (May Allaah be pleased with him) about the reason for the revelation of His saying, the Most High:

“Those whom they call upon desire for themselves means of access to their Lord, as to which of them should be the nearest; and they hope for His mercy and fear His torment. Verily, the torment of your Lord is something to be afraid of.” [Al-Israa 17:57]

He (Peace be upon him) said:

“They were a ‘naas’ (a people) from the jinn who were worshipped and they embraced Islam.” [Bukhaaree and Muslim]

Allaah calls the whole of creation to worship Him alone, and then He mentions the proofs that establish that only He deserves to be worshipped.

“He who created you and all those that came before you.” - He created you and those before you. This is the first proof, one that none of the Quraish or anyone around them would argue or dispute the acceptability of.

“so that you may be of those who seek to avoid Allaah’s anger and punishment (possess *taqwa*), those whom Allaah is pleased with.” - Linguistically, ‘*taqwa*’ comes

from the word *al-wiqaayah* (protection)n and means: 'to safeguard oneself from anything dislikeable'.

In the *sharee'ah* it means: 'to act in obedience to Allaah upon guidance from Allaah seeking His reward; and to avoid disobeying Allaah upon guidance from Allaah fearing His punishment.'

The essence of *taqwa* that Allaah commands with is to worship Him alone and obey Him by fulfilling His commands and staying away from His prohibitions, whether this is pertaining to worship, business interaction or mannerisms. This is of three levels:

1. Fulfilling the commands.
2. Abandoning the prohibitions.
3. Staying away from the doubtful and ambiguous affairs

"He who has made the earth a resting place for you" - Meaning, He has made it a comfortable resting place, easy to walk upon and easy to use. On top of the fact that it is a resting place, the people also obtain what is beneficial and needed for their livelihood, some of these things are easily accessible and others have to be extracted. This is the second proof.

"and has made the sky a canopy." - The sky is a canopy and this is the third proof.

"and sent down rain from the sky." - The fourth proof: rain is sent down and the people drink from this water, use it to irrigate the vegetation and graze the cattle.

"and brought out with it crops and fruits from the earth as provisions for you." - This water causes the crops and vegetation to grow. This is the last proof,

So these are the five proofs present within this verse that establish the obligation of worshipping Allaah, alone without any partners.

"So do not set up rivals with Allaah in your worship" - *Andaad* (rivals) is he plural of *nidd* which is a thing that is similar or equal.

"whilst you know that you have no Lord besides Him." - Meaning, whilst you acknowledge that He bestowed these blessings upon you and had no partner in this, so worship Allaah alone.

Because just commanding the people to worship Allaah is not sufficient (and thereby leaving it open for them to worship others). If the Messenger of Allaah (Peace be upon him) had just said: "Worship Allaah", then none of the people would have disputed this, the thing that caused the split is when the Prophet told them to worship Allaah alone and not to associate any partners with Him. The polytheists, past and present, aren't pleased with this due to their hearts being attached to the false deities that they worship. This was the cause of argumentation, dispute and even separation, fighting and killing.

Ibn Katheer (May Allaah have mercy upon him) said:

"The creator of these things is the One who deserves to be

worshipped.”

“Ibn Katheer (May Allaah have mercy upon him) said: “The creator of these things is the One who deserves to be worshipped.”” - These words are clear and in no need of an explanation.

He is ‘Imaaduddeen Abul-Fidaa’ Ismaa’eel ibn ‘Umar al-Qurashee, *al-Hafidh*, the famous author of the *tafseer* and *taareekh (al-bidaayah wan-nihaayah)*. He was one of the students of Ibn Taymiyyah and died in the year 774H.

All the types of worship which Allaah commanded like Islaam (submission and obedience to Allaah), *eemaan* (true faith) and *ihsaan* (perfection of worship). And from that is invocations/supplication (*du’aa*), reverential fear (*khawf*), hope and longing (*rajaah*), trust and reliance (*tawakkul*), fervent desire (*raghbah*), dread (*rahbah*), reverence and humility (*khushoo’*), awe (*khashyah*), turning repentantly (*inaabah*), appealing for aid and assistance (*isti’aanah*), seeking refuge (*isti’aathah*), seeking deliverance and rescue (*istighaathah*), sacrificing (*thabh*), vows (*nathr*), and the rest of the types of worship commanded by Allaah. All of them are to be done exclusively for Allaah, the Most high. The proof for this is the saying of Him, the Most High:

“And the places of prayer (Mosques) are for Allaah alone, so not invoke anyone along with Allaah.” [Al-Jinn 72:18]

“All of them are to be done exclusively for Allaah, the Most high. The proof for this is the saying of Him, the Most High: “And the places of prayer (Mosques) are for Allaah alone, so not invoke anyone along with Allaah.”” - *Masaajid* is the plural of *masjid*. It is the place where the prayer is performed. It is called *masjid* (a place of prostration) from *sujood*, and the prostration is the most superior pillar of the prayer. Whether it is a building or an open space doesn’t matter, as long as the prayer is performed there it is a *masjid*.

This verse is a prohibition from supplicating to other than Allaah, and this is a general ruling and there are no exceptions. So the meaning is ‘do not invoke anyone, whether a prophet, angel, righteous man, jinn or anything else, along with or besides Allaah’.

Anyone who directs any part of that to anything besides Allaah is a polytheist, disbeliever, and the proof is the saying of Him, the Most High:

“And whoever worships along with Allaah any other object of worship has no proof for that; his reckoning will be with His Lord. Indeed the disbelievers will never prosper.” [Al-Mu’minoos 23:117]

“Anyone who directs any part of that to anything besides Allaah is a polytheist, disbeliever,” - Meaning, whoever directs any type of worship, those types that the *shaykh* mentioned and those types he didn’t. It is compulsory that all forms of worship be purely for the sake of Allaah.

“and the proof is the saying of Him, the Most High: “And whoever worships along with Allaah any other object of worship has no proof for that;” - The people of knowledge have said that this verse is informing about the reality of the matter; and the reality of the matter is that there is nothing that is worshipped along with or besides Allaah that possesses any sort of proof to establish that they deserve worship.

“his reckoning will be with His Lord. Indeed the disbelievers will never prosper.”
- Allaah calls the person that invokes and supplicates to others besides Him a disbeliever.

In the *hadeeth* there occurs:

“Invocation is the core of worship.”

And the evidence for this is the saying of Allaah, the most high:

“Your Lord says: invoke Me and supplicate to Me and I will answer you. Indeed those who disdain to worship Me alone will enter the hellfire in disgrace.” [Ghaafir 40:60]

“In the *hadeeth* there occurs: “Invocation is the core of worship.” - This *hadeeth* is weak because in the chain of narration is Ibn Luhay’ah. The authentic *hadeeth* is:
“*Invocation is worship.*”

“And the evidence for this is the saying of Allaah, the most high: “Your Lord says: invoke Me and supplicate to Me and I will answer you. Indeed those who disdain to worship Me alone will enter the hellfire in disgrace.” - In this verse there are four issues:

1. An encouragement for the slaves to supplicate to Allaah.
2. A promise that their supplication will be answered,
3. Invocation is called worship.
4. A prohibition from supplicating to other than Allaah. This prohibition is understood from the threat. When there is a threat fixed to a certain action, then this is one of the secondary signs of a prohibition as documented in the ‘fundamental principles of *fiqh*’. Here the prohibition indicates that this act is *haraam* (impermissible).

Some issues related to the topic of supplication that needs to be explained:

1. Firstly, *Du’aa* is of two types:
 - i. *Du’aa al-mas’alah*, which is supplication when a request is made.
 - ii. *Du’aa al-‘ibaadah*, which is supplication through worship.

When the servant supplicates to His Lord to bestow upon him goodness and repel any harm, it is the first type. An example of *du’aa al-mas’alah* is what the Prophet would say at times of distress:

“*There is none worthy of worship except Allaah, the mighty, the Forbearing. There is none worthy of worship except Allaah, Lord of the heavens and Lord of the earth, and Lord of the Noble Throne.*” [Bukhaaree]

Invocations are to be made by using one of the names of Allaah or one of His attributes. An example of when an attribute is used is:

*'I seek refuge with the Might of Allaah',
'I seek refuge with the perfect words of Allaah'*

and:

'O Allaah, I ask you by your mercy that encompasses all things'

And the last one is *du'aa al-istikhaarah* which is well known. *At-tawassul* (seeking nearness to Allaah) is considered to be amongst those supplications where a request is made. *Tawassul* is of three types:

- i. *Tawassul* to Allaah with His names and attributes.
- ii. *Tawassul* to Allaah with righteous actions.

So if the Muslim finds them self in a state of distress, difficult predicament or hardship and in the past they had performed some righteous deeds, then they can turn to Allaah and supplicate to Him mentioning these actions, for example: *'O Allaah, I performed such and such an action - a righteous deed - on such and such a day; if it was done purely seeking Your Face, then remove this distress from me'*.

The proof that shows that this type of *tawassul* is legislated is the well known *hadeeth* about the three people who were stuck in the cave. They said, 'Nothing will save you from this situation except that you supplicate to Allaah mentioning your righteous actions.' So each of them invoked Allaah and implored Him mentioning their righteous actions.

- iii. *Tawassul* to Allaah through the supplication of the righteous people.

The righteous person must be alive and able to supplicate, and it must be possible to contact them either through direct communication or by other means such as by phone, internet, etc.

It is permissible to contact someone you know to be upright, righteous and pious and say to them: 'Your brother so and so for the sake of Allaah wants you to supplicate for him as he is in a state of distress and hardship'. Also, it isn't necessary that you disclose and reveal your painful circumstances.

The second type of supplication listed, which is *du'aa al-'ibaadah*, involves two things:

- i. Seeking to draw closer to Allaah with this invocation. The Muslim asks His Lord for what he loves to attain from this life and the hereafter, and by this he seeks to draw nearer to Allaah.
 - ii. Seeking to draw closer to Allaah by supplicating with the invocations that He has legislated such as *tasbeeh*, *tahleel*, *takbeer* and *tahmeed*, all of which contain no requests.
2. The second matter that needs to be clarified is that when the Muslims supplicate to Allaah he will be granted one of three things:
- i. He will be granted what he has supplicated for in this life.
 - ii. He will be granted what he has supplicated for in the Hereafter.
 - iii. An evil that amounts to his supplicating will avert him.
3. The third matter is that in order for one's supplication to be answered, they must fulfil the following conditions:
- i. Their *du'aa* has to be purely for the sake of Allaah.
 - ii. They have to be certain that their supplication will be answered.
 - iii. They shouldn't supplicate for something sinful and this shouldn't involve the severing of kinship. For example, supplicating: 'O Allaah, sever any

connection between me and this relative of mine' or 'O Allaah, trial him by making something foul happen to his family'. These are examples of a supplication that involves something sinful, and this is a great sin.

- iv. They should not be hasty but should supplicate and be patient. The Prophet (Peace be upon him) said:

"The supplicating of one of you will be answered as long as they are not hasty (and hastiness) is if he was to say: 'I supplicated but I was not answered.'" [Muslim]

- v. They must avoid transgressing the rightful boundaries in their supplication. An example of this is if someone was to say: 'O Allaah, I ask you to grant me as station in paradise that no other from your creation will reach'. With this supplication he desires to be in a higher station than the Prophets and Messengers. This is transgressing the rightful boundaries.
- vi. They must ensure that that all of their provisions are lawful such as food, drink, clothing and accommodation.

These are some of the conditions that have to be fulfilled in order for the supplication to be answered.

Just as supplications has conditions, it also has etiquettes and from them are:

- i. Sensing a state of humility, submissiveness to Allaah, and ones need to turn to him.
- ii. Raising the hands.
- iii. Facing the *qiblah*

The Prophet (Peace be upon him) also informed us that there are certain times when the invocation is answered like between the *adhaan* and the *iqaamah*, while on a journey, when it rains, when in prostration and in the middle of the night.

The evidence for fear (*khawf*) is the saying of Allaah, the Most High:

"So do not fear them but fear Me and beware of disobeying Me, if you are truly believers." [Al-'Imraan 3:175]

"The evidence for fear (*khawf*)" - *Khawf* is a severe fear and weariness, it is of three types:

1. Secret supernatural fear, like when a person fears an idol or *jinn* will harm them with something dislikeable. This is a major *shirk* because this person has attached his heart to other than Allaah and destroyed one of the pillars that worship is built upon.
2. Impermissible fear, such as leaving an obligation due to the fear of the people. This is regards to neglecting and failing to perform an obligation that is compulsory upon each and every individual, and it is not applicable to repelling the harm or an overall obligation that if some people arise with that task then the sin is lifted from the others. This type negates the completeness of *tawheed*.
3. Natural fear, which is something that all or the majority of people were created with; such as a person fearing an enemy or a person fearing a particular path due to thieves or due to the fact that no one uses it. So a person might say fearfully, 'I'm not going down that road' because he fears something may happen and this

is considered to be taking precautionary measures.

“is the saying of Allaah, the Most High: “So do not fear them but fear Me and beware of disobeying Me, if you are truly believers.”” - This verse was revealed after the battle of Uhud when someone said:

“Quraish are preparing themselves to exterminate you.”

So Allaah said:

“It is only the Shaytaan that suggests to you fear of his awliyaa (supporters and friends).”

Allaah, the Most High, also informs us that fearing Him alone is a condition of true faith:

“Fear me and beware of disobeying Me, if you are truly believers.”

Meaning, that if you do not fear Me then you are not believers.

The evidence for hope and longing (*ar-rajaa*) is the saying of Allaah, the Most High:

“So whoever hopes to see His Lord and be rewarded by Him, then let him perform righteous deeds and make it purely and sincerely for Him; and let him not make any share of it to anyone other than his Lord.” [Al-Kahf 18:110]

“The evidence for hope and longing (*ar-rajaa*)” - Hope and longing is one of the pillars that worship is built upon; this means that a person is optimistic about obtaining the Mercy and Pardon of Allaah. It is obligatory upon the servant that they combine both hope and fear because hope causes a person to long for the Mercy of Allaah and fear prevents them from perpetrating an act that earns the anger of Allaah. Some of the people of knowledge have said that fear and hope are like the ‘two wings of the servant’.

Ar-rajaa is that a person wishes for something that may be attained and is close or it may be something far off but is treated as being close. This earnest hope which comprises humility and submission may only be directed to Allaah and directing it to other than this is *shirk*; whether minor or major depends on state of the heart of the person in this case.

“is the saying of Allaah, the Most High: “So whoever hopes to see His Lord and be rewarded by Him, then let him perform righteous deeds and make it purely and sincerely for Him;” - Meaning, whoever desires and longs to meet their Lord, then sheer desire is not enough but he should also perform righteous deeds. This verse is a proof that it is obligatory to perform righteous deeds. A righteous deed is everything that brings the servant closer to Allaah, whether it is an obligation or a recommended act.

A person who hopes but does not act is delusional and has false hopes; this is blameworthy.

“and let him not make any share of it to anyone other than his Lord.”” - Meaning, he should not commit major *shirk* that expels him from the religion or minor *shirk* that negates the completeness of *tawheed*.

The evidence for trust and reliance (*at-tawakkul*) is the saying of Allaah, the Most High:

“And place your reliance in Allaah if you are true believers.” [Al-Maa’idah 5:23]

And He said:

“And whoever places his reliance and trust in Allaah then He will suffice him.” [At-Talaq 65:3]

“The evidence for trust and reliance (*at-tawakkul*)” - Literally, ‘*tawakkul*’ means: ‘*Entrustment*’. It can be said ‘*wakkalahu*’ if he entrusted an individual with something. ‘*Al-wakaalah*’ is when a person appoints a deputy to oversee their chosen affairs.

In the *sharee’ah* it means: ‘*Trusting and relying upon Allaah with ones heart that He will bring whatever is beneficial and protect him from whatever is harmful.*’ However, placing ones trust and reliance upon Allaah doesn’t negate the implementation of the required legislated measures. The Messenger (Peace be upon him), who had the greatest trust in Allaah, used to take the required steps.

An example of him (Peace be upon him) taking the necessary measures is that if he intended to set out on an expedition, he would conceal his plans and behave as though his objectives were other than that at hand; and he would prepare the army with the adequate weaponry. The reason he would conceal his plans is so that he can take his enemy by surprise. Also, on the day of the conquest of Makkah he prepared a ten thousand strong army with the adequate weaponry and war material. Another example is that he would leave what Allaah had given him from the war booty as maintenance for his family, to last for a period of a year or two.

In many verse in His Book, Allaah commanded his servants to endeavour to earn a livelihood, such as in this verse:

“He it is who has made the earth subservient to you. So walk in the path thereof and eat of His provision. And to Him will be the resurrection.” [Al-Mulk 67:15]

Also, the Prophet (Peace be upon him) said:

“If you were to truly place your trust and reliance in Allaah, He would give you provision just as He provides sustenance for the bird. It leaves in the morning hungry and returns in the evening full.” [Ahmad] (authenticated by Al-Albaanee)

It is known by everyone that birds don’t just sit and reside in their nests, but depart in the morning hungry and fly all over the place looking for its nourishment. It returns when it has filled its storage place. This *hadeeth* is an encouragement from the Prophet (Peace be upon him) to attempt to acquire ones provision, because he gave the example of a bird and we now we understand its daily routine.

“is the saying of Allaah, the Most High: “And place your reliance in Allaah if you are true believers.”” - This verse is at the end of a discussion that occurred between Moosa and his people that Allaah has informed us about. Moosaa said to them:

“O my people! Enter the holy land of Palestine which Allaah has

assigned to you and turn not back in flight; for then you will be returned as losers.” [Al-Maa’idah 5:23]

His people responded to him by saying:

“O Moosaa! In this land there are a people of great strength, and we shall never enter it until they leave it; when they leave, then we will enter.” [Al-Maa’idah 5:22]

And they said:

“So let you and your Lord go and fight; and we are sitting right here.”

Meaning, ‘it isn’t feasible for us to go and enter this land when there are people with great strength present. So go you and your Lord and fight’. This response was extremely rude and ill mannered and as a result two intelligent, wise men took it upon themselves to address them:

“Two men of those who feared Allaah and on whom Allaah had bestowed His grace said: Assault them from the gate; for when you are in, victory will be yours; and put your trust in Allaah if you are truly believers.” [Al-Maa’idah 5:23]

Meaning, implement the necessary measures and enter from the gate as your prophet has ordered you. These were intelligent, wise men, it’s said that one of them was Yoosha’ ibn Noon. Look at their deep understanding; they said enter from the gate as your prophet has ordered and place your trust in Allaah. So take the required steps, as you have been ordered, and at the same time place your trust in Allaah. This verse, in addition to the command to place ones trust and reliance in Allaah and that this is a condition of *eemaan*, has come as a reminder to us because it is a warning against the path of those who disbelieved like how the children of Israel behaved with Moosa. Moreover, it is a consolation for the Prophet (Peace be upon him) as it shows that he wasn’t the first of the Messengers to have their speech rejected.

And He said: “And whoever places his reliance and trust in Allaah then He will suffice him.” - Allaah, the Most High, promises those who place their trust and reliance in Him that He will suffice them.

The evidence for fervent desire (*raghbah*), dread/fear (*rahbah*) and reverence and humility (*khushoo’*) is the saying of Allaah, the Most High:

“They used to hasten to acts of devotion and obedience to Allaah, and they used to worship Allaah upon love and desire, and upon fear; and were reverent and humble before Allaah.” [Al-Anbiyaa 21:90]

“The evidence for fervent desire (*raghbah*).” - *Raghbah* is desire and imploration.

Raghbah is the love and desire to reach that which is beloved.

“dread/fear (*rahbah*)” - *Rahbah* is fear. *Raghbah* and *rahbah* are opposite to one another.

Rahbah is fear which causes one to flee from the cause of fear; it’s a fear accompanied with an action.

“and reverence and humility (khushoo)” - *Khushoo*’ is humility and submissiveness before Allaah.

“is the saying of Allaah, the Most High: “They used to hasten to acts of devotion and obedience to Allaah, and they used to worship Allaah upon love and desire, and upon fear; and were reverent and humble before Allaah.”” - In this verse Allaah praises the best of His creation, which are His prophets (Peace be upon them) and He describes them with a number of praiseworthy attributes, which are:

1. They used to hasten to perform good deeds.
2. They combined both *raghbah* (fervent desire) and *rahbah* (dread); and the stronger the *eemaan* is in the servant’s hearth then the greater the fervent desire and dread. For this reason Allaah said:

“Invoke Him with fear and hope.” [Al-‘Araaf 7:56]

3. They were reverent and humble before Allaah.

These are the attributes of the *awliyyaa*, and whenever an attribute of theirs is mentioned then this is a command to imitate them. Just like whenever the dispraiseworthy attribute of the wretched and disobedient ones are mentioned it is a warning and prohibition. So the mentioning of praiseworthy attributes is an indirect command to perform them and to imitate those who possess them.

The evidence for awe/reverential fear (*khashyah*) is the saying of Allaah, the Most High:

“So do not have awe of them, but have awe of Me.” [Al-Baqarah 2:150]

“The evidence for awe/reverential fear (khashyah)” - *Khashyah* (awe) is fear founded upon knowledge of the greatness of the one whom you fear.

It is something more particular than *khawf*. For example, if you fear someone but don’t know whether he is able to catch you or not, then this is *khawf*. But when you fear someone and know that he is fully able to seize hold of you then this is *khashyah*.

“is the saying of Allaah, the Most High: “So do not have awe of them, but have awe of Me.”” - The verse before this is:

“And from wherever you start forth (for prayers), turn your face in the direction of the Al-Masjid Al-Haram at Makkah; and wherever you are, turn your faces towards it when you pray. So that men may have no argument against you except those of them that are wrongdoers. So do not have awe of them, but have awe of Me.” [Al-Baqarah 2:150]

These were the people who were shaken, and amongst them were the Jews, when the Prophet (Peace be upon him) was ordered to change the direction of prayer to the *ka’bah* instead of *baytul maqdis*, they said:

“What has turned the Muslims from their qiblah which they used to face?” [Al-Baqarah 2:142]

They were shaken to the extent that the weak hearts of the hypocrites were sickened. Allaah cautioned His Prophet and the believers with this saying. So what the verse

means is wherever you are, turn your face in the direction of *Al-Masjid Al-Haram* at Makkah, because these are the commands of Allaah and the blame of the blamers should never hinder a person from fulfilling the commands of Allaah.

And the evidence for turning repentantly (*al-inaabah*) is the saying of Allaah, the Most High:

“So turn repentantly and obediently to your Lord, and submit obediently to Him.” [Az-Zumar 59:54]

“And the evidence for turning repentantly (*al-inaabah*)” - If *al-inaabah* is mentioned independently, then it carries the meaning of Islaam and *eemaan*; but if it is mentioned along with Islaam, then it is referring to the actions of the heart and Islaam is referring to the actions of the limbs. This is similar to Islaam and *eemaan* if they are mentioned together, then *eemaan* is referring to the matters of belief, actions of the heart, and Islaam is referring to the actions of the limbs; and if they are mentioned separately then each of them incorporates the meaning of the other. An explanation of this will come, *insha-Allaah*.

“is the saying of Allaah, the Most High: “So turn repentantly and obediently to your Lord, and submit obediently to Him.”” - Meaning, turn to him by performing acts of obedience.

Submission to Allaah is of two types:

1. Submission of all the creation, which is to submit to whatever he has decreed should exist and occur in the creation about which the creation has no choice but to accept. This in general covers everyone in the heavens and the earth, the believers and disbelievers, the righteous and wicked. No one can possibly disdain and depart from this.
2. Submission of the laws and prescriptions of Islaam and this is to submit in obedience. This is particular to those who are obedient to Allaah, the Messengers and those who follow them upon good.

The evidence for appealing for aid and assistance (*al-isti'aanah*) is the saying of Allaah, the Most High:

“O Allaah, You alone we worship and You alone we appeal for aid.”

And in the *hadeeth* there occurs:

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

“The evidence for appealing for aid and assistance (*al-isti'aanah*)” - *Al-isti'aanah* is to appeal for assistance and aid. It is of two types:

1. Appealing for assistance and aid in something that only Allaah has the ability to do. This is solely the right of Allaah, the Most High, and directing it to other than Allaah is major *shirk* that takes a person outside the fold of Islaam.
2. Appealing for assistance and aid from the creation of something which they are capable of. The conditions of this are:
 - i. The creation must have the ability to do what is being sought of them,

because if they are appealed for the aid of someone incapable of assisting you, and you are aware of his circumstances, then you have embarrassed them and burdened them with more than they can bear; and this is impermissible.

- ii. They must be alive.
- iii. They must be present. However, it is possible in certain situations that assistance is sought from someone absent. Someone might call a person that is absent by telephone or write to them to seek financial aid from them or to seek assistance due to their position

3. Appealing for assistance and aid by doing deeds which are beloved to Allaah. Allaah says:

“And seek assistance through patience and prayer.” [Al-Baqarah 2:45]

“is the saying of Allaah, the Most High: “O Allaah, You alone we worship and You alone we appeal for aid.” And in the hadeeth there occurs: “If you seek help, then seek the help of Allaah.”” - Some of the people of knowledge have stated that the underlying reason behind this is because it isn't possible to worship Allaah correctly without appealing for the aid and assistance of Allaah, the Most High.

The evidence for seeking refuge (*al-isti'aadhah*) is the saying of Allaah, the Most High:

“Say: I seek refuge with the Lord of dawn.” [Al-Falaq 113:1]

And:

“Say: I seek refuge with the Lord of mankind.” [An-Naas 114:1]

“The evidence for seeking refuge (*al-isti'aadhah*)” - *Al-isti'aadah* is to seek refuge and protection with Allaah, the Most High, fleeing from that which one hates.

It is of four types:

1. Seeking the refuge of Allaah, the Most High; this involves ones complete need of Him, attachment to Him and ones certain faith in His being sufficient and His perfect protection from everything, whether in the present or future, small or large, human or not.
2. Seeking refuge in one of Allaah's attributes such as His Speech, His Greatness, His Might, etc. Evidence for this are the *ahadeeth* of the Prophet (Peace be upon him):

“I seek refuge in the perfect Words of Allaah from the evil of that which He created.” [Muslim],

and:

“I seek refuge in Your Face.” [Bukhaaree]

3. Seeking refuge with the dead or with living people who are not present and able to grant refuge; this is *shirk*.
4. Seeking shelter with some person or in some place, or the like, as long as it is something which can serve the purpose of providing shelter; this is permissible.

If someone is seeking refuge from the evil of an oppressor, then it is obligatory to shelter him and grant him refuge if you can. But if he seeks refuge

in order to help him commit something forbidden or to flee from an obligation, then it is forbidden to shelter him.

“is the saying of Allaah, the Most High: “Say: I seek refuge with the Lord of dawn.””

- This is one of the two magnificent verses of the Qur’an, the second one being the beginning of *soorah an-naas*. The proof from this verse that is pertinent here is seeking refuge with the Lord and He, the Most High, is the Lord of mankind.

“And: “Say: I seek refuge with the Lord of mankind.”” - This *soorah* contains the three categories of *tawheed*:

1. *Tawheed Ar-Rooboobiyyah* - “I seek refuge with Allaah the Lord of mankind.”
2. *Tawheed Al-Uloohiyyah* - “The ilaah (One Who is worshipped) of mankind.”
3. *Tawheed Al-Asma was-Sifaat* - “The King of mankind.”

The scholars never decided that *tawheed* was three categories independently and haphazardly; this was done after careful study and examination of the *Qur’aan* and the *sunnah*. One of the earliest people to mention the categories of *tawheed* was Abu Yoosuf, the companion of Abu Haneefah (May Allaah have mercy upon him).

The evidence for seeking deliverance (*istighaathah*) and rescue is the saying of Allaah, the Most High:

“When you sought aid and deliverance of your Lord and he responded to you.” [Al-Anfaal 8:9]

“The evidence for seeking deliverance (*istighaathah*) and rescue” - *Al-istighaathah* is to seek deliverance and rescue; it is a *du’aa* that is made at times of severe distress. The difference between *istighaathah* and *du’aa* is that *du’aa* is unrestricted to a particular situation, as it can be made at times of difficulty and ease, whereas *istighaathah* is made only at times of distress.

“is the saying of Allaah, the Most High: “When you sought aid and deliverance of your Lord and he responded to you.””

- This is one of the verses where Allaah informs us about the people of Badr; He mentions that from His favours upon them is that He responded to them when they sought rescue and deliverance at the time when the Messenger of Allaah (Peace be upon him) sought the rescue and deliverance of Allaah. Allaah answered his supplication and sent angels to assist him. He made him victorious over the polytheists even though the believers were few in number and had inadequate weaponry, and the polytheists were great in number and were adequately equipped. It is permissible to seek *istighaathah* from the creation and the rules pertaining to *isti’aanah* also apply here.

The evidence for sacrificing (*adh-dhabh*) is the saying of Allaah, the most high:

“Say, O Muhammad: indeed my prayer, my sacrifice, my living and my dying are all purely and solely for Allaah, Lord of all creation. There is no share of that for other than Him.” [Al-An’aam 6:162-163]

Also, the Prophet (Peace be upon him) said:

“Allaah has cursed anyone who sacrifices for other than Allaah.”

“The evidence for sacrificing (*adh-dhabh*)” - *Adh-Dhabh* is of two types:

1. A customary normal sacrifice: Primarily, there is no reward or sin for this type of sacrifice. An example of a normal customary sacrifice is when some animals are sacrificed for household consumption or a special gathering where a group of people or families get together and slaughter what they can afford.
There is no reward or sin involved as long as there isn't a good or corrupt intention behind it. The reward or sin is as a result of the intention. If a person has a good intention and slaughters those animals to provide for his children and family he will be reward; if he has a corrupt intention and sacrifices to boast, be haughty and break the hearts of the poor, then he is sinful. There is no sin or reward for a normal customary sacrifice in itself.
2. A sacrifice of worship: This is of three type:
 - i. Legislated: This is every sacrifice that Allaah has legislated, whether it is obligatory like *al-hadiyy* (the sacrifice made by the person performing *hajj*) or recommended like sacrificing to provide food as charity on behalf of a dead relative or oneself.
 - ii. Innovated: This is like when someone offers a sacrifice at a grave believing that making this sacrifice at the grave is superior. So he does not offer the sacrifice for the inhabitant of the grave; and that is why this type of sacrifice is considered an innovation. It is innovation because he is worshipping Allaah in a place where Allaah has not legislated that worship be performed.
 - iii. *Shirk*: This is when someone sacrifices to other than Allaah, like to the *jinn*, graves and idols. They offer this sacrifice as a means to draw nearer to these things to request from them that they raise them in degree or because they fear their harm. This is an act of *shirk* exits a person from the fold of disbelief; and this was an act practised by he Quraish and the other polytheists.

“is the saying of Allaah, the Most high: “Say, O Muhammad: indeed my prayer, my sacrifice, my living and my dying are all purely and solely for Allaah, Lord of all creation. There is no share of that for other than Him.”” - In this verse is a command to single out Allaah with these various acts. The Prophet (Peace be upon him) was commanded with this verse to single out Allaah with those things mentioned and the command also applies to his nation. These things are:

1. Praying, whether supererogatory or obligatory because the word ‘prayer’ in the verse is applicable to both.
2. Sacrificing, ‘*nusuk*’ is the sacrificial animal such as the animal sacrificed by the person performing *hajj* and the *udhiyyah* (sacrifice).
3. Living, which is the states one finds himself in when living.
4. Dying, which is that state on is in when he dies.

So these are the four things mentioned in this verse, and in this verse there is a command to single Allaah out alone which all of these acts, as they are solely the right of Allaah.

“Also, the Prophet (Peace be upon him) said: “Allaah has cursed anyone who sacrifices for other than Allaah.”” - This *hadeeth* is found in Muslim upon the

authority of Ali (May Allaah be pleased with him) that he said:

“The messenger of Allaah (Peace be upon him) informed us about four things: Allaah has cursed anyone who sacrifices for other than Allaah, Allaah has cursed anyone who curses their parents, Allaah has cursed anyone who harbours an innovator and Allaah has cursed anyone who changes the boundaries of the land.” [Muslim]

If Allaah curses somebody, it means that this individual will be expelled and distanced from the mercy of Allaah and if the creation curses somebody, it means that they seek that this individual be expelled and distanced from the mercy of Allaah.

The evidence for vows (*an-nadhr*) is the saying of Allaah, the Most High:

“They fulfil their vows and they fear a day whose evil is widespread.” [Al-Insaan 76:7]

“The evidence for vows (*an-nadhr*)” - Literally, ‘*an-nadhr*’ means: ‘*to make something compulsory*’.

In the *sharee’ah*, it is: ‘*for a sane adult to make an act of worship, which has not originally been legislated as an obligation, compulsory upon himself.*’

There are vows that are legislated and there are vows that are considered *shirk*. A legislated vow is that which is made solely for Allaah; and a vow that is considered *shirk* is if it is made for other than the sake of Allaah. The legislated vow is divided into two categories:

1. Conditional, this is a vow that is dependant upon the fulfilment of a chosen affair. For example, ‘If Allaah cures this sick family member of mine, I will fast for 10 days’ or ‘If Allaah returns my lost family member I will give such and such amount in charity.’
2. Unconditional, which is a vow that isn’t restricted or dependant upon anything. An example is if someone said: ‘I vow to perform ‘*umrah* this year’ or ‘I make a vow to Allaah that I will give 1000 dollars as charity’.

Some of the people of knowledge hold that vows are impermissible and use as a proof the *hadeeth*:

“Indeed, a vow does not bring good; it merely causes the miserly to spend.” [Bukhaaree and Muslim]

They state this is understood to show that this is a dispraise worthy act, and when an act is censured then this is a secondary sign of a prohibition; and initially a prohibition is understood to mean that this act is forbidden. However, the correct stance is that vows are not impermissible, but it is better to abstain from them; and whoever takes a vow then it is upon them to fulfil it, and the proof is His saying, the Most High:

“They fulfil their vows and they fear a day whose evil is widespread.”

The conditions of a vow are:

1. The person must be considered legitimately responsible; this requires puberty and sanity.
2. The vow taken has to be to perform an act of obedience.

3. The person making the vow must own and possess what he has vowed to give.
4. He must have the ability.
5. The condition that his vow depends upon must be fulfilled.

The first four apply to both the conditional and unconditional vow whereas the last one is specific to a conditional vow.

Two important matters regarding vows which need to be explained:

1. Whoever is incapable of fulfilling a vow of obedience, has to free them self from this by offering the legislated expiation (*kafaaratul yameen*), which is to feed or clothe ten needy people, or emancipate a slave. If they are unable to do this then they should fast for three days.
2. There is a unanimous consensus that it is impermissible to make a vow of disobedience and that this kind of vow should not be fulfilled. However, a person still has to offer expiation for it based on the *hadeeth*:

“A vow of disobedience has no validity and the expiation is the expiation for breaking an oath.” [Ahmad] (Authenticated by Al-Albaanee)

“is the saying of Allaah, the Most High: “They fulfil their vows and they fear a day whose evil is widespread.”” - The verse prior to this is:

“Verily the pious believers shall drink from a cup of wine mixed with water from a spring in paradise called kaafoor. A spring wherefrom the slaves of Allaah will drink, causing it to gush forth abundantly. They fulfil their vows and they fear a day whose evil is widespread.” [Al-Insaan 76:5-7]

This verse has come as a praise and commendation and therefore this verse is a proof that it is not *haraam* to make a vow, and that fulfilling a vow is from the characteristics of the pious believers.

The Second Principle

Knowledge of the religion of Islaam with the proofs. It is to submit to Allaah with *tawheed* and to yield obediently to Him, and free and disassociate oneself from *shirk* and its people.

“Knowledge of the religion of Islaam with the proofs.” - *Adillah* (proof) is the plural of *daleel*, and the proof is the Book, *sunnah*, and *ijmaa’*. Everyone agree about these three. After this is *qiyaas* (analogical deduction) and the saying of a companion if he is not contradicted by another companion. These are the proofs that establish the rules and regulations of the *sharee’ah*. Thus, the religion is only based upon the text. Allaah is not to be worshipped except with a text from the Book or the *sunnah*. ‘Ali ibn Taalib (may Allaah be pleased with him) said:

“If the religion was based upon the intellect, then the bottom of the leather sock would be more deserving of being wiped than the top.”

And Ash-Sha’bee (may Allaah have mercy upon him) said:

“Beware of logical conclusions. By the One in Whose hand is my soul, if you rely upon qiyaas you will declare that which is impermissible permissible and that which is permissible impermissible.”

impermissible. So whatever is conveyed to you by those who narrate upon the companions, then hold on to it.” [Sunan Ad-Daarimee]

The four *imams* and other than them were in agreement that it is obligatory to reject every statement that opposes the Book and the *sunnah*. This is because all of them recognised that the religion has to be based on the Book and the *sunnah*. Also, *Ijmaa’* is a proof in itself.

“It is to submit to Allaah with *tawheed*” - This is what the *shaykh* defined *Islaam* to be. *Tawheed* is the foundation and support of the religion. Worship without *tawheed* carries no weight whatsoever. Literally *tawheed* is to make something one. *Tawheed* of Allaah is to single Him out alone with Lordship, worship and His names and attributes.

“and to yield obediently to Him,” - If both the limbs and heart surrender obediently, then this is the submission of the believers, but if it merely upon the limbs then this is the way of the hypocrites.

Therefore the required submission is apparent upon the limbs and present in the heart. The action should be visibly correct and in the heart it should be purely for the sake of Allaah.

“and free and disassociate oneself from *shirk* and its people.” - The foundation and support of the religion is two things:

1. The command to worship Allaah alone, to promote this, love those upon this and declare whoever abandons this to be a disbeliever.
2. The prohibition of *shirk* in the worship of Allaah, warning against this,, hating those upon it and declaring whoever practises this to be a disbeliever.

This statement comprises of *al-walaa’ wal baraa’* (association and disassociation).

And it is of three levels: *Islaam*, *emaan* and *ihsaan*. Each level has its pillars.

“And it is of three levels:” - *Maraatib* (levels) is the plural of *martabah*, and this is a station that a thing rightfully deserves.

“*Islaam*, *emaan* and *ihsaan*.” - The levels of the religion are three and this is derived from his saying (Peace be upon him) in the famous *hadeeth* of Jibreel:

“That was Jibreel, he came to teach you your religion.”

Jibreel (Peace be upon him) asked the Prophet (Peace be upon him) about these three things and the Prophet classed those three things as the religion; and the truth is what Allaah and His Messenger have said. A person’s religion is not complete until they achieve these three levels.

“Each level has its pillars.” - *Arkaan* (pillars) is the plural of *rukhn*, and a *rukhn* is the strongest portion of a construction. Hence, the pillars of *Islaam* are its supports that it is built upon.

The Prophet (Peace be upon him) said:

“Islaam is built upon five: the testification that none has the right to be worshipped except Allaah and that Muhammad is the Messenger

of Allaah; establishment of the prayer; payment of the zakaat; hajj to Allaah's Sacred House; and fasting ramadaan." [Bukhaaree and Muslim]

The Prophet (Peace be upon him) informed us that Islaam is built upon five supports, and they have been called pillars. It is known that a house cannot be built unless its pillars are in place.

The First Level

The pillars of Islaam are five: the testification that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah; to establish the prayer; to pay *zakaat*; to fast *ramadaan*; and to make *hajj* to the Sacred House of Allaah.

So the proof for the testification is the saying of Allaah, the Most High:

"Allaah bears witness that none has the right to be worshipped but Him; and likewise the angels and the people of knowledge bear witness: He who maintains justice, none has the right to be worshipped but Him, the All-Mighty, the All-Wise." [Aal-'Imraan 3:18]

Its meaning is that none has the right to be worshipped except Allaah; '*laa ilaaha*' means that nothing has the right to be worshipped, and '*illa Allaah*' (except Allaah) affirms worship for Allaah alone, and nothing should be made a sharer in worship along with Him just like no one is given any share of his dominion and sovereignty.

"The pillars of Islaam are five: the testification that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah;" -

Linguistically, The word '*ash-shahaadah*' has two usages in the Arabic language:

1. It is used to mean notification such as saying: 'I testify (*ashhadu*) that so and so has done such and such' which means that I am informing and notifying.
2. And it is used to mean attendance. An example is 'He used to (*shahihda*) attend the *fajr* prayer in congregation'. Also, in the books that deal with the biographies of outstanding Muslim figures, you frequently find, 'He attended (*shahida*) the battle of Badr'.

In the *sharee'ah* it is: '*When a legitimately responsible person affirms both the oneness of Allaah and that His Prophet came with the message, and they affirm everything that the shahadaatan requires of them.*'

The *shahaadah* is mentioned first because it is the fundamental of all fundamentals. Testifying to the oneness of Allaah comprise the condition of sincerity and purity of ones intention, and testifying that Muhammad is the Messenger of Allaah comprises the conditions of following and adherence to the way of the Prophet. These are the conditions that have to be met for an action to be accepted.

In brief, the meaning of '*laa ilaha illa Allaah*' is that none has the right to be worshipped

in truth except Allaah. A proof that shows that this is the correct meaning is his saying (Peace be upon him):

“Whoever says: ‘laa ilaha illa Allaah’ and disbelieves in everything worshipped besides Allaah, then their blood and wealth are forbidden.” [Muslim]

Explaining ‘*laa ilaha illa Allaah*’ to mean ‘there is no creator except Allaah and no sustainer except Allaah’ is incorrect because of the following reasons:

1. This explanation only focuses on *tawheed ar-rooboobiyyah* and the polytheists used to affirm this as the time of the Messenger of Allaah but it never entered them into Islaam.
2. If this was the meaning then none of the polytheists would have refused to pronounce it, but they understood that this testification required them to forsake their idols and statues and that is why they said as Allaah informed us about them:

“Has he made the gods all into one God? Verily this is a strange thing.” [Saad 38:5]

3. If this was the correct explanation then this would suggest that Abu Jahl and the rest of the leaders of the disbelievers died upon *tawheed* and that they were wrongfully killed.

So Allaah only requested the polytheists to worship him alone (*al-uloohiyyah*) because they already affirmed *ar-rooboobiyyah*.

“to establish the prayer; to pay zakaat; to fast ramadaan; and to make hajj to the Sacred House of Allaah.” - These are the rest of the five pillars of Islaam which will be explained in more detail later.

“So the proof for the testification is the saying of Allaah, the Most High: “Allaah bears witness that none has the right to be worshipped but Him; and likewise the angels and the people of knowledge bear witness:” - There are three witnesses that testify to the Oneness of Allaah, the Most High:

1. The first of them is Allaah, the Truth, the Majestic, himself and there is no one more truthful in statement than Him and no words better than His.
2. Then are the angels and they are the most knowledgeable of all the creation that are legitimately responsible about Allaah, the Most High. This is a proof of their virtue and station with their Lord as he called them to bear witness to His Oneness.
3. The third are the people of knowledge, i.e. the scholars of Islaamic law. This verse is recommending and praising the scholars of Islaam and it shows that they are the best of mankind because if this wasn’t the case then Allaah would not call them to bear witness to His Oneness. Furthermore, this is also a refutation of those who claim that the caller, those who give *da’wah*, is superior to the scholar. Their argument being that the caller is like a rain cloud, travelling from place to place with everyone benefitting from it while the scholar is like a well, which no one can drink from except for those who travel to it. However, if it wasn’t the scholar who was superior, Allaah wouldn’t call them to bear witness to His Oneness; the scholars are the inheritors of the Prophet (Peace be upon him).

“He who maintains justice,” - He maintains the creation with justice; He lowers some and raises others, He gives and withholds and He honours and humiliates; He does this all with wisdom.

“none has the right to be worshipped but Him, the All-Mighty, the All-Wise.” - He, the Most High, closed this verse with what He started it with, the mentioning of His Oneness.

This verse also contains some of the names and attributes of Allaah. It comprises the names *Al-'Azeez*, (The Almighty) and *Al-Hakeem*, (The All-Wise). The name *Al-'Azeez* includes the attribute of Might and the name *Al-Hakeem* includes the attribute of wisdom. *Al-Hakeem* means the one who dominates everything and does this perfectly; this is one of the two meanings. The other meaning is the one who judges between His creation.

“Its meaning is that none has the right to be worshipped except Allaah; ‘laa ilaaha’ means that nothing has the right to be worshipped, and ‘illa Allaah’ (except Allaah) affirms worship for Allaah alone, and nothing should be made a sharer in worship along with Him just like no one is given any share of his dominion and sovereignty.” - So *‘laa ilaha illa Allaah’* comprises of two pillars, a negation and affirmation:

1. *‘laa ilaha’* is the negation and it means that nothing has the right to be worshipped; this was understood and comprehended by the polytheists and that is why they refused to pronounce it.
2. *‘illa Allaah’* is the affirmation and it affirms that worship is for Allaah alone. So just like no one has any share of His dominion and sovereignty then similarly nothing should be made a sharer in worship along with Him.

The explanation of this which will make it clear is the saying of Allaah, the Most High:

“And remember when Ibraheem said to his father and his people: ‘I am totally free from everything that you worship except for the One who created me. He will guide me upon the true religion and the way of right guidance.’ And He made this saying, that none has the right to be worshipped except Allaah, to persist amongst His progeny. So that they might remember and return to obedience to their Lord, and to worshipping Him alone, and repent from their unbelief and their sins.” [Az-Zukhruf 43:26-28]

And His saying:

“O people of the book, come to a word of justice between us, that we will single Allaah out with all worship and will not worship anything besides Him, and will disassociate ourselves from everything that is worshipped besides Him. Nor will we take on another as Lords besides Allaah. So if they turn away, then say: ‘Bear witness that we are Muslims.’” [Aal-‘Imraan 3:64]

“The explanation of this which will make it clear” - Meaning, this is a further clarification that will make the negation and affirmation of *‘laa ilaha illa Allaah’* even

clearer.

“is the saying of Allaah, the Most High: “And remember when Ibraheem said to his father and his people: ‘I am totally free from everything that you worship” - This is the negation in this verse and synonymous with ‘*laa ilaha*’.

“except for the One who created me.” - This is synonymous with the affirmation ‘*illa Allaah*’.

So this verse in *Az-Zukhruf* contains a blatant disassociation from everything that is worshipped besides Allaah and it affirms all worship is for Allaah alone, the One Who is free from all imperfections, the Most High.

“He will guide me upon the true religion and the way of right guidance.’ And he made this saying.” - The ‘he’ is referring to Ibraheem.

“that none has the right to be worshipped except Allaah, to persist amongst His progeny.” - He made a disassociation from worshipping other than Allaah and an affirmation that all worship belongs to Allaah to remain in his offspring.

“So that they might remember and return to obedience to their Lord, and to worshipping Him alone, and repent from their unbelief and their sins.”” - Meaning, so that they might return back from *shirk* to the obedience of Allaah. It should be noted that Quraish is from the progeny of Ibraheem; therefore this verse is a refutation and disparagement of Quraish because they used to ascribe themselves to Ibraheem, and it was appropriate for them to be upon his religion that was brought by Muhammad (Peace be upon him); this was the call to worship Allaah alone without any partners.

“And His saying: “O people of the book,” - This verse came in the middle of a discourse with the Christians who said that Jesus is the son Of Allaah. It is said that it was revealed about the delegation of Christians that came from Najraan.

“come to a word of justice between us.” - Allaah commanded His Prophet (Peace be upon him) to call the people of the book to ‘a word of justice’, i.e., let us agree upon this word.

“that we will single Allaah out with all worship and will not worship anything besides Him, and will disassociate ourselves from everything that is worshipped besides Him. Nor will we take on another as Lords besides Allaah.” - This is the ‘word of justice’ mentioned previously. This word of justice also contains ‘*laa ilaha illa Allaah*’. The people of the book are called to follow Muhammad (Peace be upon him) in that which he and the messengers before came with, amongst them was ‘Eesaa (Jesus) and Moosa (Moses). It is one religion and this is the religion of ‘*laa ilaha illa Allaah*’ which means that none has the right to be worshipped in truth except Allaah. This verse is a proof that the message of Muhammad (Peace be upon him) was for the whole of mankind; this is strengthened by the *hadeeth*:

“By the One in Whose Hand is my soul, there is not a Jew or Christian that hears of me and dies without believing in me except that Allaah will enter them into the hellfire.” [Muslim]

He is the seal of the prophets and there is not any prophet after him. Whoever hears about the message of our Prophet (Peace be upon him) then it is mandatory upon them to rush to familiarise themselves with this religion and to believe in it. If they don't believe then the proof has been established against them.

It should be understood that there is no validity for the unification of religions; it is either Islaam or disbelief. There is no unifying the religion of the Muslims with that of Christians and the Jews, ever. There is nothing wrong, however, with worldly transactions and dealings with non-Muslims carried out with justice and fairness for the benefit of the Muslims and Islaam. But watering down Islaam and claiming that the religions are the same is a call propagated by some of the leaders of the Islaamic movements. This is disbelief after true faith because Islaam abrogates all previous legislations and it is the only religion Allaah will accept:

"Truly the religion with Allaah is Islaam." [Aal-'Imraan 3:19]

And:

"And whoever seeks a religion other than Islaam, it will never be accepted from them; and in the hereafter he will be one of the losers." [Aal-'Imraan 3:85]

"So if they turn away, then say: 'Bear witness that we are Muslims.'" - Meaning, you as disbelievers should bear witness that we are Muslims because we accepted the religion of Allaah and singled Him out alone with all worship; and we do not believe that anyone other than Him, the mighty and majestic, has any share of worship.

The proof for the testification that Muhammad is the Messenger of Allaah is the saying of Allaah, the Most High:

"There has indeed come to you Allaah's Messenger, from amongst yourselves and known to you. It grieves him that you should suffer. He is eager and anxious for the guidance of those of you who are astray, and that they should repent and return to the truth, and he is full of compassion and mercy for the believers."
[At-Tawbah 9:128]

The meaning of the testification that Muhammad is the Messenger of Allaah is: to obey him in whatever he commands; to believe and testify to the truth of everything he informs of, to avoid whatever he forbade and prohibited; and that you worship Allaah only with that which he prescribed.

"The proof for the testification that Muhammad is the Messenger of Allaah" - A brief meaning of the testification that Muhammad is the Messenger of Allaah is: *'When a legitimately responsible person recognises and attests to the final universal message of Muhammad (Peace be upon him).'*

"is the saying of Allaah, the Most High: "There has indeed come to you Allaah's Messenger, from amongst yourselves and known to you. It grieves him that you should suffer. He is eager and anxious for the guidance of those of you who are astray, and that they should repent and return to the truth, and he is full of compassion and mercy for the believers.'" - This verse comprises some of the characteristics of the prophet (Peace be upon him) and his greatest qualities:

1. "A Messenger...", this is his greatest attribute, that he was sent by Allaah.
2. "From amongst yourselves...", i.e., you know him, and it was well known that he was more than deserving of being believed. The Prophet (Peace be upon him) said:

"The souls are like a recruited army. Those souls that agree with each other will be together and those souls that disagree will differ." [Muslim and Bukhaaree]

His people know him and they knew that he was truthful, trustworthy, forbearing and brave. What they knew of him should have influenced them to believe in him but they treated him with hostility once he called them to worship Allaah alone. This is how desires and lusts split and divide.
3. "It grieves him that you should suffer...", i.e., whatever grieves you grieves him. This shows his tremendous compassion towards his nation. He (Peace be upon him) always made things easy and never made them difficult:

"He never chose between two affairs except that he would pick the easiest and simplest of the two, as long as it wasn't sinful." [Bukhaaree and Muslim]
4. "He is eager and anxious over you...", i.e., he is eager for you to be guided and become believers.
5. "He is full of compassion and mercy for the believers...", it is understood from this that he was stern, when needed, with non-Muslims

"The meaning of the testification that Muhammad is the Messenger of Allaah is: to obey him in whatever he commands; to believe and testify to the truth of everything he informs of, to avoid whatever he forbade and prohibited; and that you worship Allaah only with that which he prescribed." - A detailed explanation of the testification that 'Muhammad is the Messenger of Allaah' is what has been cited by the *shaykh*; this involves four stipulations:

1. To obey him in whatever he commands.
2. To believe and testify to the truth of everything that he informs, because an individual may obey him but not necessarily testify to the truth of what he informs. So it is binding to believe and testify to the truth of everything he informs, whether this is concerning the present, past or future, or whatever it be pertaining to worship or worldly transactions.
3. To avoid whatever he forbade and prohibited. This is to abstain from everything that he has prohibited. So along with fulfilling his commands and believing and testifying to the truth of everything he informs, it is also required to avoid the prohibitions.
4. That you worship Allaah only with what he prescribed.

It is also important to mention the six areas where an action has to be in conformity to the *sunnah*, and if there is any discrepancy in any of these areas the action is rejected. This will be clarified by using examples:

1. Conforming to the type/sort, e.g. there are two people, one of them slaughters a gazelle for *udhiyyah* (the 'eid of *hajj* sacrifice) and the other slaughters a sheep. Which of the two is accepted? The answer is the sheep, even though the gazelle might be more expensive. This is because the person who slaughtered the sheep has agreed with Islaamic legislation in term of the type as opposed to the person who slaughtered the gazelle who has opposed Islaamic legislation in terms of

type. That is why his *udhiyyah* is rejected.

2. Conforming to the reason, e.g. one of the Muslims fasts on Monday because this is the day when the actions are presented to Allaah. So he loved for his action to be presented and that is why he fasts. Another person fasts on this day because it is the twenty-seventh of *rajab*.

Both of them fast on a Monday, maybe the latter woke up three hours before the first. Whose fast is accepted? The first because he has agreed with Islaamic legislation in terms of the reason and the second has opposed Islaamic legislation in terms of the reason.

The second individual believes that *al-israa wal-mi'raaj* (The night journey and ascension) occurred on the twenty-seventh of *rajab* and that is why he fasted. This however is not legislated. Even though they both fast on Monday and both fast from *fajr* until sunset, the first has his action accepted and the second has his rejected because he opposed Islaamic legislation in terms of the reason.

3. Conforming to the way that an action has to be performed, e.g. one person prays four *rak'ahs* for *dhuhr*, he recites one hundred verses after *fatihah*. He reads one hundred *tasbeehs* every time he bows and prostrates; he prostrates then stands from prostration, then he bows and then immediately prostrates. He prays like this until he has completed all four *rak'ahs*. This person's prayer is not accepted because he opposed Islaamic legislation in the way that this act should be performed.
4. Conforming with the amount or number, e.g. one individual says that he prays six *rak'ahs* for *dhuhr*, and he doesn't mean four *rak'ahs* for the obligatory prayer and two *rak'ahs sunnah*. He prays six *rak'ahs* for the obligatory prayer. He recites the longest *soorahs* and he bows for a long period of time. He prays a lot longer than someone who prays four *rak'ahs* in eight minutes or ten minutes if they were to pray a bit longer.

Our brother prayed six *rak'ahs*, has he prayed more than the others? Yes, he has prayed more because he remained bowing, prostrating and standing for long periods of time. Secondly, he made *tashahhud* three times; he prayed two *rak'ahs* and then stood up, doing this three times.

He prayed more but what is the ruling of his prayer? His prayer is null and void because he opposed Islaamic Legislation in the amount that the messenger (Peace be upon him) had fixed for this act. Thus, he worshipped Allaah in a manner that the messenger never prescribed.

5. Conformity with the time, this means to agree with Islaamic legislation in terms of the time that it has set for a given act of worship. E.g. a person enters *ihram* for *hajj* in the month of *ramadaan* and he remains in *ihram*; whereas others enter *ihram* for *hajj* on the eight day of *dhul-hijjah*. The *hajj* of the first person is rejected and void because he has opposed Islaamic legislation in terms of time, and the second person's *hajj* is accepted because they have conformed to the time.
6. Conforming to the place, e.g. on the ninth day the person performing *hajj* stands at 'Arafah which starts from the time of *zawwaal* (before *dhuhr*) until sunset.

So you have one man who wants to do more than anyone else, desiring good and to allow himself to acquire more worship; he wants to be alone and protect himself from showing off.

He abandons the people whilst they go to 'Arafah and instead goes to Muzdalifah. He remains there for the eight and ninth days of *hajj*. On the tenth

day he leaves for Mina after 'asr. On the ninth day of *dhul-hijjah* everyone was standing at 'Arafah from *zawwaal* until sunset.

For three days he stayed in Muzdalifah remembering Allaah and praying the supererogatory and night prayers. All of that and his *hajj* is rejected and void because the Prophet (Peace be upon him) said:

"Hajj is 'Arafah." [An-Nasaa'ee] (authenticated by Al-Albaanee)

So he opposed Islaamic legislation in terms of the place it set for this act of worship.

The evidence for the prayer and the *zakaat*, and the explanation of *tawheed* is the saying of Allaah, the Most High:

"And they were not commanded except that they should worship Allaah alone, making their worship and obedience purely for Him, upon the true religion (*hunafaa*) and free from *shirk*; and that they should establish the prayer and pay the *zakaat*, and that is the straight and true religion." [Al-Bayyinah 98:5]

"The evidence for the prayer and the *zakaat*, and the explanation of *tawheed*" - This verse comprises three issues: the prayer, *zakaat* and the explanation of *tawheed*.

"And they were not commanded except that they should worship Allaah alone, making their worship and obedience purely for Him, upon the true religion (*hunafaa*) and free from *shirk*;" - This is the explanation of *tawheed*, which is worshipping Allaah alone. '*Hunafa*' is the plural of *haneef*.

"and that they should establish the prayer" - This is the proof for prayer.

"and pay the *zakaat*." - This is the proof for paying the *zakaat*.

"and that is the straight and true religion." - Meaning, this is the true and straight religion that contains no crookedness and no flaw. The reason the *zakaat* and prayer are singled out from amongst all the other acts of worship is because the prayer and then the *zakaat* are the greatest pillars of Islaam after the *shahaadah*.

And the evidence for fasting (*siyaam*) is the saying of Allaah, the Most High:

"O you who believe, fasting is prescribed as an obligation for you as it was prescribed as an obligation for those who came before you, so that you may obtain *taqwa*." [Al-Baqarah 2:183]

"And the evidence for fasting (*siyaam*)" - Literally, the word '*siyaam*' means: '*to refrain from something*.' It can be said '*saama* form something' which would mean that he abstained from that particular thing.

In the *sharee'ah* it means: '*to abstain from the urge of the stomach (i.e. food) and the private parts (i.e. sexual relations) from the appearance of fajr all the way until sunset*.' The fasting that is mentioned in this verse is referring to *ramadaan*, and this is clarified

by the next verse:

“The month of ramadaan in which the Qur’aan was revealed, it is guidance for mankind and clear proofs for the guidance and the criterion between right and wrong. So whoever sights the month, he must fast.” [Al-Baqarah 2:185]

The conditions that make fasting obligatory are:

1. Legitimate responsibility; this requires sanity and puberty.
2. Residency.
3. Healthiness and the absence of any sickness that allows the fast to be broken.
4. The arrival of the month of *ramadaan*, and this occurs by either the crescent being spotted or the completion of the thirty days of *sha’baan*. The prophet (Peace be upon him) said:

“Fast when you see the moon and cease when you see the moon. If it is hidden from you then complete the thirty days of sha’baan.”
[Bukhaaree and Muslim]

For a woman there is an additional condition which is that she must be pure from menses and postnatal bleeding. In that state it is impermissible for her to fast but she has to make up those days.

It is not obligatory to fast other than the month of *ramadaan* unless it is a vow, expiation, in place of the sacrificial animal for the person performing *hajj tamattu’* or *qiraan*, or a redemption for missing one of the obligatory rites of *hajj*.

“is the saying of Allaah, the Most High: “O you who believe, fasting is prescribed as an obligation for you as it was prescribed as an obligation for those who came before you,” - This is one of the proofs that make fasting obligatory.

This verse contains a number of beneficial lessons:

1. The importance of fasting since Allaah made it obligatory on the nations before us which shows it is something Allaah loves and He made binding upon every nation.
2. Ease for this *ummah* (nation) since it is not alone in having this duty to fast placed upon it, a duty which may be difficult for the souls and the bodies.
3. An indication that Allaah, the Most High perfected the religion of this nation and completed it with the virtues which were given to earlier nations.

“so that you may obtain taqwa.” - And similarly the Prophet (Peace be upon him) said:

“Fasting is a shield.” [Bukhaaree and Muslim]

Meaning it protects a person from their own whims and lusts and likewise it protects them from the evils of the tongue.

The evidence for *hajj* is the saying of Allaah, the Most High:

“And hajj to Allaah’s Sacred House is an obligation upon those able to perform it; and whoever refuses and rejects the obligation of hajj to Allaah’s House, then Allaah has no need of him or of any

of the creation.” [Aal-‘Imraan 3:97]

“The evidence for hajj” - *Hajj* literally means: ‘to proceed towards and set ones focus upon something.’

In the *sharee’ah* it means: ‘to head to the sacred house during a specific period to perform specific actions in a specific manner.’ The specific period is the known months of *hajj*, the specific actions are the known pillars of *hajj* and in a specific manner, part of this is *ihram* and there are other requirements as well.

Hajj is obligatory like the other pillars of *Islaam*. This is proven by the Book, *sunnah* and *ijmaa’* (i.e. complete consensus and agreement of the scholars of *sunnah*). The correct opinion is that it is obligatory the very moment a person has the ability.

The conditions that make *hajj* obligatory are:

1. *Islaam*.
2. Legitimate responsibility.
3. Freedom.
4. Ability, which is an ability to travel there, physical and financial capability and a safe route. These conditions apply to both the men and women but for the women there is a fifth condition:
5. The presence of a *mahram* or her husband. A *mahram* is a male whom it is permanently impermissible to marry due to lineage or a valid reason.

Fathers, sons, brothers, paternal and maternal uncles and nephews are all *mahrms* due to lineage. Then you have relationships as a result of marriage such as her daughter’s husband, her husband’s son; and relationships from breastfeeding such as her son from breastfeeding, her sister’s son from breastfeeding, her brother’s son from breastfeeding and her daughter’s son from breastfeeding and they are all *mahrms* due to a valid reason.

It is not permissible for a woman to perform *hajj* with someone whom she has gone through the process of *mulaa’anaah* with (which means he accused her of fornication and swore by Allaah four times that he is truthful and the fifth he invoked the curse of Allaah upon himself if he is lying against her and she done the same). If a husband accuses his wife of fornication, the two take oaths; this results in both of them being impermissible for each other. So he cannot be alone with her nor look at her, as this is an *Islaamic* punishment.

The Prophet (Peace be upon him said):

“It is not permissible for a woman who believes in Allaah and the last day to travel for a distance of a day and night without a mahram.” [Bukhaaree and Muslim]

“is the saying of Allaah, the Most High: “And hajj to Allaah’s Sacred House is an obligation upon those able to perform it; and whoever refuses and rejects the obligation of hajj to Allaah’s House, then Allaah has no need of him or of any of the creation.”” - This is the evidence of the obligation of *hajj* cited by the *shaykh*.

This *ayyah* was sent down in the ninth year after the *hijrah*, when the *hajj* became an obligation. This verse shows that abandoning *hajj* is *kufur* (infidelity), however it is minor *kufur* and does not take one out of the religion according to the majority of the scholars

due to the saying of Abdullah ibn Shaqeeq:

“The companions of Allaah’s Messenger did not used to regard the abandonment of any action to be infidelity except for the (abandonment of) the prayer.” [Tirdmidhi] (Authenticated by Al-Albaanee)

The Second Level

Eemaan, and it has seventy odd branches, the highest of them is the saying of that: ‘None has the right to be worshipped except Allaah’. The lowest of them is the removal of that which is harmful from the path, and a sense of shame is a branch of *eemaan*. Its pillars are six: to truly believe in Allaah, His angels, His books, His messengers, the last day, and that you truly believe in pre-decree, its good and its evil. The proof for these six pillars is the saying of Allaah, the Most High:

“Its not righteousness that you turn your faces to the east or the west, but rather righteousness is the righteousness of those who truly believe in Allaah, and the last day, and the angels, and the books and the prophets.” [Al-Baqarah 2:177]

The proof for pre-decree is the saying of Allaah, the Most High:

“We have created all things in accordance with a pre-decreed measure.” [Al-Qamar 54:49]

“Eemaan,” - Literally, *eemaan* means ‘attestation (at-tasdeeq)’

In the *sharee’ah*, it means: ‘speech of the tongue, certain faith of the heart and actions of the limbs. It increases with acts of obedience and decreases with disobedience’. This is the most correct of the definitions given for *eemaan*. The evidences to support this definition are found in the Book and the *sunnah*. An example of one from the Noble Book is:

“The true believers are those who believe in Allaah and his messenger, and afterwards have no doubt but strive with their wealth and their lives in the path of Allaah. Those! They are the truthful.” [A-Hujaraat 49:15]

The evidence found in this verse is that *jihad* is mentioned in this verse along with the other traits of *eemaan*, and this is an action of the limbs. From the *sunnah* is what has been reported by Bukhaaree and Muslim that the Prophet (Peace be upon him) said when explaining what *eemaan* in Allaah is:

“To testify that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah, to establish the prayer, to give zakaat, to fast ramadaan and to give on fifth of the war booty.” [Bukhaaree and Muslim]

The evidential example from this *hadeeth* is that the Prophet (Peace be upon him) explained *eemaan* to be the apparent actions of Islaam.

“and it has seventy odd branches, the highest of them is the saying of that: ‘None has the right to be worshipped except Allaah’. The lowest of them is the removal of that which is harmful from the path, and a sense of shame is a branch of

eemaan. - This statement comes from an authentic *hadeeth*; it being his saying (Peace be upon him):

“Eemaan is sixty or seventy and odd branches, the highest of them is the saying that ‘none has the right to be worshipped except Allaah’, and the lowest of them is the removal of that which is harmful from the path, and a sense of shame is a branch of eemaan.” [Bukhaaree and Muslim]

‘Odd’ (*Bid’uri*) means an unstated number between three and nine.

Sense of shame (*hayaa*) is something experienced when one is embarrassed and when one prevents a person from doing that something contrary to good manners.

“Its pillars are six: to truly believe in Allaah, His angels, His books, His messengers, the last day, and that you truly believe in pre-decree, its good and its evil. The proof for these six pillars is the saying of Allaah, the Most High: “Its not righteousness that you turn your faces to the east or the west, but rather righteousness is the righteousness of those who truly believe in Allaah, and the last day, and the angels, and the books and the prophets.”” - This verse contains five of the pillars of *eemaan*. The verse begins with belief in Allaah because this is the foundation. Then the last day is mentioned because it is the day of reckoning and recompense, and so preparation for it is obligatory. Thirdly, Allaah, the Most High, mentions the angels which have been explained before. Then the books are mentioned because they elaborate on the paths of guidance. Lastly, He mentioned the messengers because they convey to the people the revelation He reveals to them.

Eemaan in Allaah comprises four things:

1. Belief in the Existence of Allaah, the Most High, which can be proven by many things:
 - i. Natural disposition (*fitrah*), which is that every created being is born with the natural belief in His existence, without any previous thought or education. No one turns away from this natural disposition except when his heart is taken over by that which will turn him away, as he said:
“Every child is born upon the natural disposition (al-fitrah), then his parents changed him into a Jew or a Christian or a Magian.” [Bukhaaree]
 - ii. The intellect (*‘aql*), due to the fact that all these created things, the earlier ones and the later ones, must have a creator who brought them into being, since it is not possible for any being to create itself. Nor is it possible that it just appeared by chance without a cause, this is because everything coming into existence must have someone that brought it into existence.

Furthermore, the astounding arrangement and harmonious order, and the coherence between the causes and their effects and between all that exists makes it impossible that it all came into existence randomly and without a cause.

Since it is not possible that the creation brought itself into existence, nor that it came into being randomly and without a cause, then it has to be the case that it has someone who brought it into being, and He is Allaah,

the Lord of all creation.

- iii. Revelation, all the revealed books state the existence of Allaah. All the rulings and laws sent down in revelation which ensure the well being of the creation are a proof that they are from a Wise Lord who knows everything that benefits the creation. Also the information about the creation contained in the revelation, which is testified to by reality proves that it comes from a Lord who is fully capable of creating and bringing about whatever it informed of.
- iv. What is experience and perceived, and this is from two angles:

- a. We hear and see those who supplicate being answered and those in distress who call upon Him being relieved to such an extent that it is certain proof of His existence.

It is something always witnessed till this day, that those who call upon Allaah, the Most High, sincerely and fulfil the conditions for the supplication to be answered are indeed responded to.

- b. The clear signs known as 'miracles' brought by the Prophets and seen by the people or heard of by them are a decisive proof for the One Who sent them, i.e., Allaah. This is because they were things outside the realm of human ability and were done by Allaah.

Some examples are the sign given to Moosa when he stuck the sea with his staff and Allaah opened twelve separate dry pathways, the water being like mountains between them and also the signs given to 'Eesaa which allowed him to give life to the dead and bring them out of their graves. Also the sign given to Muhammad when Quraysh asked for a sign, so he pointed to the moon and it split into two and that was seen by the people.

2. Belief in Allaah's Lordship (*ar-rooboobiyyah*); this is to believe that He alone is the Lord, having no sharer in that, nor any helper. So the Lord (*ar-rabb*) is the One Who creates, is the Sovereign King, and the command is His. So there is no creator except Allaah, or any Sovereign Lord except Him, and there is no command except His.

It is not known that anyone from the creation denied the Lordship of Allaah, except one who did so out of arrogance and not out of belief in what he said, like the case of Firawn when he said to his people "I am your highest Lord". He did not say this out of belief but out of arrogance. Even the *mushriks* used to affirm the Lordship of Allaah, though they worshipped others along with Him.

The command of the Lord, the One free of all imperfections, covers the creational command and legislative command. Just as He arranges and controls the creation and decrees for it whatever He wishes according to His wisdom, then likewise, He is the Sovereign Judge therein who lies down and prescribes the acts of worship, and the judgements for social affairs and dealings also according to His wisdom. Whoever takes someone else along with Allaah, he Most High, to prescribe and legislate acts of worship or as a sovereign or judge in transactions and social affairs has committed *shirk* in that and has not realized *eemaan*.

3. Belief in Allaah's sole right to be worshipped (*al-uloohiyyah*); it is that he alone is the One who has the right to be worshipped and no share of any worship is to be directed on anyone else. *Al-ilah* means that which is worshipped with love and veneration. Everything taken as a god besides him is false and futile. Allaah, the

Most High, exposed the futility of the *mushriks* worshipping these gods with two clear intellectual proofs:

- i. These gods which they worship do not possess any attributes of divinity. Rather they are created beings which cannot create; nor bring any benefit to those who worship them; nor keep any harm away from them. They have no power over life or death and they own and control nothing in the heavens, nor have any share in that. Allaah, the Most High, says:
“And they have taken idols as gods which they worship, things which do not create anything and are themselves created; and which do not possess the power to bring about benefit for themselves, or to keep away harm. Nor do they have the power to cause death, nor to give life, nor to resurrect the dead.” [Al-Furqaan 25:3]
 - ii. Those *mushriks* used to affirm that Allaah, the Most High, alone is the Lord and the Creator; that in His Hand is the control of everything and that He protects and none can protect from Him. So this necessitates that they should single Him out with all worship just as they have singled Him out by affirming all Lordship for him.
“And if you, O Muhammad, were to ask those from your people who worship others along with Allaah, who created them, they will say: ‘Allaah created us’. Then how have they turned away from the worship of the One who created?”
[Az-Zukhruf 46:87]
4. Belief in Allaah’s Names and Attributes (*al-asma was-sifaat*); it is to affirm whatever names and attributes Allaah affirmed for Himself in His Book, or in the *sunnah* of His Messenger (Peace be upon him) in a manner befitting Him, without changing or twisting their wording or meaning (*tahreef*), without denial of them (*ta’teel*), without asserting how they are (*takyeef*) and without declaring them to be like the attributes of the creation (*tamtheel*). Allaah, the Most High, says:
“And Allaah has the most excellent and perfect names, so call on Him by them, and abandon the company of those who deviate and commit shirk with regard to them - they will be punished for what they used to do.” [Al-A’raaf 7:180]

And He, the Most High:

“There is nothing like Him, and He is the All-Hearing, the All-Seeing.” [Ash-Shooraa 42:11]

With regards to this issue two groups of people have gone astray:

- i. The *Mu’awwilah*; they are those who deny Allaah’s names and attributes, or some of them, claiming that to affirm them necessitates making a resemblance between Allaah, the Most High, and his creation. This is a false and futile claim and its futility is shown in a number of ways; from them:
 - a. It would necessitate conclusions that are futile, such as that there is a contradiction in the Speech of Allaah, the One free of all imperfections. This is because Allaah, the Most High, affirmed the names and attributes for Himself, and also denied that anything is like Him. So if affirming them necessitated resemblance between Allaah and His Creation, then this would mean that there is a contradiction in Allaah’s speech and that some of it negates the

rest.

- b. If two things have a name or a description that is common to them both, it does not mean that they are alike. So you see two people share the fact that they are human and possess hearing, sight and speech; furthermore animals also have hands and feet and eyes but the fact that this is something common to them does not mean that their hands, feet and eyes are alike. It's clear that there is a great difference between created beings in the names or attributes common to them, and the difference between the Creator and the creation will be far clearer and greater.
- ii. The *Mushabbihah*; they are those who affirm the names and attributes but also declare Allaah, the Most High to be like His creation. They claim that this is what is required by and in accordance with the texts since Allaah, the Most High, addressed the people with that which are understandable to them. This claim of theirs is false and futile which is shown in a number of ways; from them:
 - a. Allaah addresses the people with that which is in essence understandable to them, however its true reality and how that which is spoken of is in reality is knowledge only with Allaah. This is the case with regard to Allaah's self and its attributes. So Allaah has affirmed for Himself that He hears and hearing is something understandable to us, as is the ability to perceive sounds. But as for how Allaah hears is not known to us. This is because hearing differs even amongst created beings, so the difference in that regard between the Creator and creation will be far greater.

Also, He has informed us that He ascended (*istawaa*) upon His Throne (*'Arsh*). So ascension is some thing that is in essence understandable to us. However, how He ascended we do not know. So ascending or mounting a chair is not the same as mounting a difficult and wild camel. So if it is something wherein the creation differs, then the difference between the Creator and the creation will be far greater.

Eemaan in Allaah has many benefits; from among them:

1. Implementation and realisation of the *tawheed* of Allaah, the Most High, such that he is not attached and devoted to other than Him. So he won't place hope in others, fear others or worship any besides Him.
2. Completion of one's love for Allaah, the Most High, and to revere Him as is demanded by His perfect names and exalted attributes.
3. Accomplishment of worship of Him by doing whatever He has commanded, and avoiding whatever He has forbidden.

Eemaan in the angels comprises four matters:

1. To believe in their existence.
2. To believe specifically in those whose name we know such as Jibreel. As for those whose names are unknown to us, then we have a general and comprehensive belief in all of them.
3. To believe in whatever has been described to us of their attributes, such as the fact that Jibreel had six hundred wings, filling up the horizon, upon his visit to the Prophet. Also that sometimes angels change into the form of a man by the

command of Allaah; this occurred with Jibreel when Allaah, the Most High sent him to Maryam and he took the form of a perfect man. Also when he came to the Prophet who was sitting with his companions in the form of a man having very white clothes and very black hair with no signs of travel visible upon him. He sat and asked the Prophet about Islaam, *eemaan*, *ihsaan* and the last hour.

4. To believe in the duties that we know which they carry out by the command of Allaah, such as their glorifying Allaah and declaring him free and far removed from all imperfections; their worshipping Him day and night without wearying or slacking.

Some of them have particular duties such as Jibreel, who was entrusted to convey the revelation from Allaah to the prophets and messengers. Also Meekaa'eel who is entrusted with the duty of looking after rainfall and the growth of plants; Israafeel is entrusted with the blowing of the horn (*as-soor*) at the last hour and when the creation is to be resurrected; the angel of death whose duty it is to take the souls at the point of death; Maalik, who guards the hellfire; the angels entrusted with the embryos in the womb who, when the child is four month in the womb, are commanded to write down its provision, its lifespan, its actions and whether it will be wretched or fortunate; the angels entrusted with the recording the deeds of each person, and there are two angels for each person, one on his right and left; the angels whose duty it is to question the deceased when he is place in the grave - two angels come to him and ask him about his Lord, his religion and his prophet.

Some benefits of *eemaan* in the angels are:

1. Knowledge of Allaah's Greatness, His Power, His Authority and His Dominion. Since the greatness of any created thing shows the greatness of the creator.
2. Thankfulness to Allaah, the Most High, for His care and concern for the welfare of mankind, since He entrusted some angels with protecting them and recording their deeds ad other actions beneficial to them.
3. Love of the angels for their worship of Allaah, the Most High.

Eemaan in the books comprises four matters:

1. To believe that they were sent down by Allaah, the Most High.
2. To believe in those books whose names we know. From them are the *Qur'aan* which was sent down to Muhammad, the *Tawraat* which was sent down to Moosa, the *Injeel* which was sent down to 'Eesaa and the *zaboor* which was given to Dawood. As for those which we do not know by name we have a collective and general in all of them.
3. To affirm whatever reports that are contained in them, such as whatever is reported in the *Qur'aan*, and those reports that have not been changed or distorted in the previous books.
4. To act upon the rulings they contain that have not been abrogated and to be pleased with that and to fully submit to it, whether we understand the wisdom behind it or not. All of the previous books are abrogated by the sublime *Qur'aan*. It is not permissible to act upon any ruling contained in the previous books except for that which is proven to be correctly from them and is affirmed and approved by the *Qur'aan*.

Some benefits of *eemaan* in the revealed books are:

1. The knowledge that Allaah, the Most High, takes care of His servants and sent down to each people a book for their guidance.

2. The knowledge of Allaah's great wisdom in prescribing for each people those prescribed laws suitable for their condition. Allaah, the Most High, says:
"And for each people we laid down a prescribed law and a detailed way to be followed." [Al-Maa'idah 5:48]
3. Giving thanks to Allaah for having blessed us with that.

Eemaan in the messengers comprises four matters:

1. To believe they were messengers truly sent by Allaah, the Most High. Whoever disbelieves in the messengership of one of them has disbelieved in all of them. Allaah says:

"The people of Nooh denied the messengers." [Ash-Shu'araa 26:105]

So Allaah declared them to be deniers of all of the messengers, even though they had not other messenger sent to them besides Nooh. Because of this the Christians who deny Muhammad and do not follow him are also denying the Messiah ('Eesaa ibn Maryam) and are not following him either especially since he gave them the news of the coming of Muhammad; and there is no meaning to his giving them the news of his coming except that he was to be a messenger for them so that Allaah would save them through him from misguidance and guide them to the straight path.

2. To believe in particular them whose names we know such as Muhammad, Ibraaheem, Moosa, 'Eesaa and Nooh (Peace be upon them) and these are the five firmest in their resolve (*oolul-'adhm*) from amongst the messengers. Those messengers whose names we don't know we have a general and comprehensive belief in all of them.
3. To affirm what is authentically narrated from them through their reports.
4. To act in accordance with the revealed law of the Messenger who was sent to us and he is the last of them, Muhammad, who was sent to all people.

Some benefits of having *eemaan* in the messengers are:

1. Knowledge of the mercy of Allaah, the Most High, and the great care He has for His servants, since He sent messengers to them to guide them to the way of Allaah and to make clear to them how they should worship Allaah, since the human mind alone cannot arrive at knowledge of that.
2. Giving thanks to Allaah, the Most High, for this great blessing.
3. Love and respect for the messengers and to give them their due level of praise, since they are messengers sent by Allaah, the Most High, and because they established worship of Him, conveyed His messages and sincerely advised His servants.

Eemaan in the last day (*al-yamul-aakhir*) comprises three matters:

1. Belief in the resurrection (*al-ba'th*), which is the reviving of the dead when the horn (*as-soor*) is blown for the second time. The people will stand before the Lord of creation barefoot, naked and uncircumcised. Allaah, the Most High says:

"Allaah will return the creation to a state of being naked, barefoot and uncircumcised on the day of resurrection - just as Allaah created them in the beginning. That is a true and certain promise from Allaah - Allaah will certainly carry it out." [Al-Ambiyaa 21:104]

The resurrection is a firmly established reality proven by the Book, the *sunnah*

and the consensus of the Muslims.

2. Belief in the accounting and retribution; the servant will be brought to account for his deeds and rewarded or punished for them. This is proven by the Book, *sunnah* and consensus of the Muslims.
3. Belief in the paradise and hellfire, and that they are the final and everlasting place of return for the creation. So paradise (*al-jannah*) is the place of bliss which Allaah, the Most High, has prepared for the pious and obedient believers - those who truly believe in whatever Allaah commanded him to believe in, those who were obedient to Allaah and His Messenger and who sincerely worshipped Allaah alone and followed His Messenger. Paradise contains all types of delights and bounties:

"That which no eye has seen, nor any ear has heard, nor has ever been imagined by a human heart." [Bukhaaree]

As for the hellfire, it is the place of punishment which He has prepared for the disbelievers and the transgressors who disbelieved in Him and disobeyed His messengers. It contains such punishment and tortures as cannot be imagined:

"And beware of the fire which Allaah has made ready for those who disbelieve in Him." [Aal-'Imraan 3:131]

Connected to *eemaan* in the last day is *eemaan* in everything that will occur after death such as:

1. The trial in the grave. This is that the deceased will be questioned in the grave by the angels. He will be asked about his Lord, his religion and his prophet. Allaah will make the believers firm upon the true saying and they will reply: 'My Lord is Allaah, my religion is Islaam and my prophet is Muhammad'. As for the transgressors Allaah will misguide them; they will say: 'Aah, aah, I do not know', and the hypocrite and the doubter will say: 'I do not know, I heard the people saying something so I said it too'.
2. Punishment and bliss in the grave (*'adhaabul-qabr wan a 'eemuhu*), The transgressors, the hypocrites and the disbelievers will be tortured in it and the sincere believers will experience bliss.

Some benefits of *eemaan* in the last day are:

1. The desire to do acts of obedience, keenness upon that and to have hope of reward for them on that day.
2. Fear of committing sins and being pleased with them for fear of receiving punishment on that day.
3. The consolation for the believer of whatever worldly things he has missed and solace in the bliss and reward of the hereafter that he hopes for.

"The proof for pre-decree is the saying of Allaah, the Most High: "We have created all things in accordance with a pre-decreed measure."" - *Qadr* literally means: 'to evaluate something'. It can be said '*qaddarta ash-shay*' if you grasped its true quantity and worth.

In the *sharee'ah* it is: '*Allaah's ordainment of everything before it existed with a preordainment that is in accordance with His knowledge and with what He has written, as related to amount, how, time and place.*'

Belief in the pre-decree is of four levels:

1. Knowledge, which is to believe that Allaah has always known and eternally

known everything; and if something never took place He knows how it would have been if it had occurred.

2. To believe that all of this was recorded, when he commanded the pen to write, in accordance with His knowledge, all that which will occur up until the establishment of the hour.
3. To believe that everything that occurs is by the will of Allaah. That which He wills to take place will come to pass; and that which He doesn't will to take place will not take place.
4. To believe that Allaah created everything.

This categorisation is regarded by the people of knowledge as a summarised look at *qadr*. Some of the people of knowledge such as Ibn Taymiyyah mention that the writing of the decree can be further divided into three classifications, which are in accordance with Allaah's knowledge and what was recorded in the preserved tablet. The three levels are

1. The decree of events pertaining to a person's lifespan; this deals with everything that will happen to him throughout his life, from the time he was created until the point where he dies. Allaah decreed all of this for a person before the creation of the heavens and the earth, and from this the events which relate specifically to each individual's lifespan will be written regardless of whether he lives for a hundred years or less than that.

This means that before any baby is born everything that pertains to him will be written from the 'preserved tablet'. For example when the soul has been breathed into the foetus everything will be written, the deeds whether good or bad, sustenance, and nothing will be omitted. This has been decreed from the preserved tablet where this has been recorded. The proof of this is the *hadeeth*:

"The angel is sent to breathe the soul into him. Then he is commanded to write four decrees: his provision, his lifespan, his deeds and whether he will be wretched or blessed."
[Bukhaaree and Muslim]

The decree of events that pertain to a person's life has been taken from the preserved tablet which was recorded before the creation of the heavens and the earth because:

"When Allaah created the pen, He said, 'Write!' and it said, 'What shall I write?', so He said, 'Write the decree of everything.'" [Ahmad and Abu Dawood] (authenticated by Al-Albaanee)

When the baby has his soul breathed into him the information written is pre-decreed but the writing of the decree of events pertaining to his life is new. Neither the knowledge of Allaah nor what was recorded in the tablet has changed; what has changed is the angel's knowledge.

2. The yearly decree; this takes place on the night of pre-decree (*laylatul qadr*). On this night the details of everything relating to that particular year is presented to the angels entrusted with this task, from the preserved tablet. It is known that this night falls on an odd night of the last ten days of *ramadaan*. Exactly the same thing will happen the following year. The proof for this is the saying of Allaah, the Most High:

"Haa-Meem. By the manifest Book (this Qur'aan) that makes things clear. We sent it down on a blessed night in the month of ramadaan. Verily, We are ever warning (mankind that

Our torment will reach those who disbelieve in Our oneness of Lordship and in Our oneness of worship). Therein (that night) is decreed every matter of ordainments.” [Ad-Dukhaan 44:1-4]

3. The daily decree; this is the decree for the day that will be written. The proof for this is the saying of Allaah:

“Whosoever is in the heavens and on earth begs of Him. Everyday He is (engaged) in some affairs (such as giving honour or to some, life or death so some, etc.)!” [Ar-Rahmaan 55:29]

He gives ascendancy to some and humiliates others. He gives life and death, He provides for some and prevents others and he raises the status of some and lowers others.

For example, for a given person Allaah knew his name and the name of his father, mother and tribe. Allaah knew everything that will happen to him during his life and Allaah recorded this in the preserved tablet; this was recorded before the creation of the heaven and the earth.

In order to understand the divine will and predestination it is incumbent to fathom these primary principles to avoid erring in this area, as it is not an easy subject if the levels aren't comprehended.

The Third Level

Al-ihsaan, it is a single pillar which is: that you worship Allaah as if you were seeing Him, and even though you do not see Him then He certainly sees you.

And the proof is the saying of the Most High:

*“Allaah is with those who fear Him and keep away from what He has forbidden, and those who are the people of *ihsaan*.” [An-Nahl 16:128]*

And His saying:

“And place your reliance O Muhammad in the Almighty, the Bestower of Mercy. He who sees you when you stand to pray, and sees your movements along with those who prostrate. Verily, He is the All-Hearer, the All-Knower.” [Ash-Shu'ara 26:217-220]

And His saying:

“You are not involved in any matter, O Muhammad, nor do you recite the Book of Allaah, nor do you do any action, except that We are witnessing your deeds when you do them.” [Yoonus 10:61]

“Al-ihsaan,” - The third level form the levels of the religion is *ihsaan*; this is to perform something well and perfectly. It is of three types:

1. That the slave performs properly and perfectly (*ihsaan*) that which is between him and his Lord.
2. That the slave performs properly and perfectly (*ihsaan*) that which is between him and his own soul.
3. That the slave performs properly and perfectly (*ihsaan*) that which is between him and the rest of creation, even the animals are included in this.

“it is a single pillar which is: that you worship Allaah as if you were seeing Him, and even though you do not see Him then He certainly sees you.” - This definition is the *sharee’ah* definition and this exact wording is found in the *hadeeth* of Jibreel:

“That you worship Allaah as if you were seeing Him, and even though you do not see Him then He certainly sees you.”

This is a prophetic definition from Muhammad (Peace be upon him), and there is no room or space for anyone to explain *ihsaan* in their own words.

“And the proof is the saying of the Most High: “Allaah is with those who fear Him and keep away from what He has forbidden, and those who are the people of *ihsaan*.”” - This verse contains the following:

1. A command to demonstrate *ihsaan* with all its three types. The command is understood from the promise of Allaah that He is with those people of *ihsaan*.
2. This verse affirms that Allaah is ‘with’ (*ma’iyyah*) those people who fear him and those who are people of *ihsaan*. This *ma’iyyah* (being with) is specific to certain types of people and it means assistance, support and facilitation of success and firmness upon the truth.

“His saying:” - The evidential example for *ihsaan* in this verse is “He who sees you when you stand to pray” which is the proof for ‘And even though you do not see Him then He certainly sees you’.

“And place your reliance O Muhammad in the Almighty, the Bestower of Mercy. He who sees you when you stand to pray, and sees your movements along with those who prostrate. Verily, He is the All-Hearer, the All-Knower.” - This verse contains the following:

1. A command to place ones reliance (*tawakkul*) in Allaah.
2. It affirms two names from the names of the Lord; they are the Almighty and the Bestower of Mercy. Each name includes an attribute of His.
3. An encouragement to possess *ihsaan* with all of its three types.
4. An encouragement to attend the congregational prayer, found in His saying, ‘and sees your movement along with those who prostrate’, i.e. with those who prayer. Prostration has been singled out from the other parts of *salaah* because it is the most superior of the actions of the prayer.
5. It affirms that perfect hearing and perfect knowledge are attributes of Allaah, and this is taken from His two names the All-Hearer and the All-Knower. This should cause the slave to be watchful of Allaah because Allaah knows everything that he does and hears everything that he says.

“And His saying: “You are not involved in any matter, O Muhammad, nor do you recite the Book of Allaah, nor do you do any action, except that We are witnessing your deeds when you do them.”” - This verse is an evidence for *ihsaan* because it contains that Allaah sees and knows when His servants recited His Book and speak concerning it.

The proof from the *sunnah* is the well-known *hadeeth* of Jibreel, reported

upon the authority of 'Umar (May Allaah be pleased with him), the he said:
"Whilst we were sitting in the presence of Allaah's Messenger (Peace be upon him) one day a man came to us having very white clothes and very black hair. No trace of travel was to be seen upon him, nor did any of us know him. So he came and sat down with the Prophet (Peace be upon him) and put his knees against his knees, and placed his palms upon his thighs and said: 'O Muhammad, inform me about Islaam'.

So the Messenger of Allaah (Peace be upon him) said: 'Islaam is that you testify that none has the right to be worshipped except Allaah, and that Muhammad is the Messenger of Allaah, establish the prayer, pay *zakaat*, fast *ramadaan*, and perform *hajj* to the house if you are able to do so.'

He said: 'You have spoken the truth. So we were amazed at him asking a question and then saying he had spoken the truth. He said: 'Then inform me about *eemaan*'.

He (Peace be upon him) said: 'It is that you truly believe in Allaah, His angels, His books, His messengers, the last day, and that you truly believe in the pre-decree its good and its bad.'

He said: 'You have spoken the truth'. He said: 'Then inform me about *ihsaan*'.

He (Peace be upon him) said: 'It is that you worship Allaah as if you were seeing Him, and though you do not see Him then certainly He sees you.'

He said: 'Then inform me about the hour.'

He (Peace be upon him) said 'The one who is asked about it knows no better than the one who is asking.'

He said: 'Then inform me about its signs.'

He (Peace be upon him) said: 'That the slave girl will give birth to her mistress, and you will see the barefooted, naked and destitute shepherds competing in the building of tall buildings.'

So he left and we remained for while, then he (Peace be upon him) asked: 'O 'Umar, do you know who the questioner was?', I said: 'Allaah and His Messenger know best'. He said: 'That was Jibreel, he came to teach you your religion'."

This *hadeeth* contains a comprehensive explanation of each level of the religion along with its pillars. To derive all the religious rulings present in this *hadeeth* would demand a long time so we will focus on a few of them:

1. We can say that this *hadeeth* contains the manners and etiquettes that should be portrayed by the questioner when dealing with the one whom he's asking, and the manners and etiquettes of the student when dealing with the teacher.
2. These three levels are the levels of the religion; and it is from the religion to prepare for the last day. The proof of this is the question that Jibreel (Peace be upon him) posed to Muhammad (Peace be upon him) about the hour.
3. The people should be taught step-by-step. Today it is called an 'educational curriculum'. The successful, skilful, wise educator is the one who teaches the people the basics before the complicated issues.
4. The obligation of learning the fundamentals mentioned in this *hadeeth*. This *hadeeth* contains four fundamentals; the levels of the religion are three of them and the fourth is the signs of the hour. It is sufficient to learn what one can from the signs of the hour, as the intent behind this is to prepare oneself for the day of judgement. If you studied the message of Muhammad (Peace be upon him) you would find that these three levels have been explained thoroughly. From the time Allaah sent Muhammad (Peace be upon him) all the way until he died the Prophet taught these levels in detail and short.

The Third Principle

Knowledge of your Prophet (Peace be upon him), and he was Muhammad ibn 'Abdullah ibn 'Abdul-Muttalib ibn Haashim; and Haashim was from Quraish. Quraish were from the Arabs; and the Arabs descended from Ismaa'eel, the son of Ibraaheem - the chosen beloved - may the most excellent blessing and peace be upon him and our Prophet.

Knowledge of the Prophet (Peace be upon him) covers two things:

1. Knowledge of his lineage, and this version is the shortest version possible. The proof for the portion of lineage mentioned by the *shaykh* is the *hadeeth*:
"Allaah chose Kinaanah from the offspring of Ismaa'eel; and he chose Quraish from Kinaanah; and he chose Haashim from Quraish; and he chose me form Banu Haashim."
[Muslim]
 This is a summarised version of the lineage and one of the shortest descriptions.
 We know that from Allaah's wisdom that he sends each messenger with the language of their people and that he sends the most noble, best mannered and pure of them. All of these qualities were present in Muhammad (Peace be upon him).
2. To know the true station that the religion of Allaah has given to the Prophet (Peace be upon him). The prophethood of Muhammad (Peace be upon him) is established by text and a total consensus of all the Muslims.

Knowledge of the Prophet (Peace be upon him) covers five things:

1. Knowledge of his lineage; he was the noblest of people in lineage since he was Haashimee, of the Quraysh and an Arab. He was Muhammad the son of 'Abdullah ibn 'Abdul Muttalib ibn Haashim to the end of the lineage quoted by the *shaykh*.
2. The age he reached, where has born and where he migrated to. So he was born in Makkah and remained there for fifty-three years and then migrated to Madeenah

and remained there for ten years. He died there in the month of *rabee'ul-awwal* in the eleventh year after the *hijrah*.

3. Knowledge about his life as a Prophet and this was for a period of twenty-three years. Revelation was first given to him at the age of forty just as one of his reciters of poetry said: 'So forty years came upon him and then the sunlight of prophethood shone forth from him in the month of *ramadaan*.
4. Through what he became a Prophet and then a messenger. He was a Prophet (*nabiyy*) since "iqra" was revealed to him and he became a Messenger (*rasool*) when "muddaththir" was revealed to him. So he arose and warned and established what Allaah had commanded him to do.
5. What was the message he was sent with and why it was sent. So he was sent to call to the *tawheed* of Allaah, the most High, and His revealed law - which comprised doing whatever He ordered and avoiding whatever He forbade. He was sent as a mercy to all the creation to bring them out of the oppressive darkness of *shirk*, *kufr* and ignorance and to bring them to the light of knowledge, *emaan* and *tawheed* so that they thereby gain forgiveness and pleasure of Allaah and thus be saved from His punishment and anger.

He (Peace be upon him) lived for sixty-three years, forty years before prophethood, and twenty-three years as a Prophet and Messenger. He was commissioned as a Prophet with '*iqra*', and as a Messenger with '*muddaththir*'.

His land was Makkah and he migrated to Madinah. Allaah sent him to warn against *shirk* and call to *tawheed*. The proof is the saying of Allaah, the Most High:

"O you wrapped in garments. Arise and warn your people; and venerate and worship your Lord. Purify your garments; shun the idols, and do not give anything in order to receive something more in return; and patiently persevere for the sake of your Lord." [Al-Muddaththir 74:1-7]

"He (Peace be upon him) lived for sixty-three years, forty years before prophethood, and twenty-three years as a Prophet and Messenger. He was commissioned as a Prophet with '*iqra*', and as a Messenger with '*muddaththir*'." - '*iqra*', meaning, according to the strongest opinion, was the first piece of revelation. Initially, the following verses were revealed to him:

"Read! In the name of your Lord who has created all that exists. He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught the writing by the pen. He has taught man that which he knew now." [Al-'Alaq 95:1-5]

This was the initiation and introduction to the beginning of revelation. The angel came to the Prophet and took him and embraced him tightly, and then let him go; he done this three times. Then he said: "Recite", and the Prophet said: "I cannot read". Then the third time he mentioned the verses. Then the Prophet (Peace be upon him) went to Khadeejah who was his noble, trusted, pious wife; and he informed her of what took place.

He was trembling and frightened as he was met with this unexpectedly and this was unfamiliar to him. Before this incident he used to love to be alone, he would go to cave Hira' and in the evenings he would worship and reflect. He would receive the necessary supplies from his wife Khadeejah. She calmed him and quelled his fright.

Then she took him to her cousin Waraqah ibn Nawfal who used to write the Gospels in Hebrew. She said to him: "My uncle. Listen to your nephew". This was the way of the Arabs; they call someone who is older than them 'uncle'. He listened to the story about what happened to the Prophet (Peace be upon him), and he said: "This is the angel that used to descend upon Moosa". (Bukhaaree)

"His land was Makkah and he migrated to Madinah. Allaah sent him to warn against *shirk* and call to *tawheed*. The proof is the saying of Allaah, the Most High: "O you wrapped in garments. Arise and warn your people; and venerate and worship your Lord. Purify your garments; shun the idols, and do not give anything in order to receive something more in return; and patiently persevere for the sake of your Lord."" - After the verses from *sooratul-'alaq* were revealed to him, there was a short interruption of revelation and then these verses were revealed. With these verses the prophet (Peace be upon him) embarked upon the task that His Lord had set and equipped him for. This was to warn and caution against *shirk*, and call to the *tawheed* of Allaah.

He (Peace be upon him) began his call secretly; he would inform and call those whom he trusted from those who he knew and was familiar with, relatives and other than them. The historians mention that he continued upon this path for three years until His saying, the Most High, was revealed:

"Therefore proclaim openly (Allaah's message) that which you are commanded." [Al-Hujar 15:94]

So the first stage of the *makkan* call was secretive. This secret call continued for three years. The second stage was the open call and proclamation, where the religion that Allaah sent him with was clarified. This message was to worship Allaah alone and abandon all idols. He continued upon this for ten years. Thus, the *makkan* period lasted thirteen years and the *madinah* period lasted for ten years. These were the stages that the call of Muhammad (Peace be upon him) passed through. The call to *tawheed* and the warning against *shirk* was present in both places but the legislative actions were specifically clarified in *madinah* like the *zakaat*, fasting and *hajj*; however the prayer was made obligatory in the *makkan* period.

The meaning of "Arise and warn your people" is that he was to warn against *shirk* and to call to *tawheed*. "Venerate and worship your Lord" means to honour and venerate Him with *tawheed*. "Purify your garments" means purify your actions from any *shirk*. "Shun the idols (*ar-rujz*)". *Ar-rujz* means idols, and *hajr* of them means shunning them, and freeing and disassociating oneself from them and their people.

"The meaning of "Arise and warn your people" is that he was to warn against *shirk* and to call to *tawheed*. "Venerate and worship your Lord" means to honour and

venerate Him with *tawheed*.” - This is the *shaykh*’s explanation of the previous verse.

“Purify your garments” means purify your actions from any *shirk*.” - This is one of the two positions held by the scholars that specialise in *tafseer* (the interpretation of the *Qur’aan*). However, the strongest position is that this means clean your garments from any impurities. Some of the scholars of *tafseer* mention that it was a custom of the Arab to drag their garments and this used to expose them to impurities. So the Prophet (Peace be upon him) was commanded to ensure that his garments were clean from any impurities. This required him to shorten his *thawb* because the Arabs at that time never cared about these things.

“Shun the idols (*ar-rujz*)”. *Ar-rujz* means idols, and *hajr* of them means shunning them, and freeing and disassociating oneself from them and their people.” - This is a very important principle, that it is not sufficient to worship Allaah but it is a must that this be coupled with disassociation from *shirk* and the people of *shirk*. *Al-Baraa’ah* (disassociation) is to hate and renounce *shirk* and its people.

He carried out this duty for ten years, calling them to *tawheed*, and after ten years he was taken up through the heavens (*mi’raaj*); and the five daily prayers were obligated upon him, and he prayed in Makkah for three years, and then he was commanded to migrate to Madinah. *Hijrah* is migrating from the lands of *shirk* to the land of Islaam. *Hijrah* from the land of *shirk* to the land of Islaam is an obligation upon this nation.

“He carried out this duty for ten years, calling them to *tawheed*, and after ten years he was taken up through the heavens (*mi’raaj*):” - The night ascension is authentically proven by the *sunnah*, and the night journey is proven by the Book and the *sunnah*. Both of them occurred to his body and soul, and it was whilst he was awake and not a dream. This was a special event that was only afforded to the Prophet (Peace be upon him), up until this hour am not aware that any Prophet ascended to the heaven like what happened to the Messenger of Allaah (Peace be upon him). He ascended to the point that he passed the lote tree of utmost boundary over the seventh heaven.

Allaah raised a group of Prophets and from them is Jesus (Peace be upon him). He was raised when he was alive and he will descend at the latter end of time; he will judge with the *sharee’ah* of Muhammad (Peace be upon him) and he will kill the Dajjaal. Likewise, Moosa, before him Adam, Ibraheem, Haroon and Yahya were all raised to the heavens, but it seems like this was after they had died because the prophet met them all in the heavens.

“and the five daily prayers were obligated upon him, and he prayed in Makkah for three years, and then he was commanded to migrate to Madinah. *Hijrah* is migrating from the lands of *shirk* to the land of Islaam. *Hijrah* from the land of *shirk* to the land of Islaam is an obligation upon this nation.” - Literally, *hijrah* means: ‘*abandonment*’. It is commonly understood to mean the moving from one land to another.

In the *sharee’ah* *hijrah* means what the *shaykh* has mentioned. It is an undisputable

obligation and it was never abrogated. It is obligatory upon the Muslim who resides in a land of disbelief and cannot safeguard their religion or honour. If a person can safeguard their religion and honour, then it is not an obligation upon them but it is highly recommended (i.e. a *sunnah*). No doubt it is better for the Muslim to migrate from the land of disbelief to the land of Islaam. In the authentic *sunnah* and Noble Book there are clear and explicit evidences that show that *hijrah* is an obligation.

It continues until the Last Hour, and the proof is the saying of Allaah:

“As for those souls the angels take while they were wronging themselves, they (angels) say to them: ‘In what condition were you?’ They replied: ‘We were weak and oppressed on the earth.’ The angels said: ‘Wasn’t the earth of Allaah spacious enough for you to emigrate therein?’ Such people will find their abode in hell - what an evil destination that is. Except for the weak ones from the men, women, and children who cannot devise a plan nor are they able to find their way. As for them, it may be that Allaah will pardon them, and Allaah is ever one who pardons and forgives the sins of His servants.” [An-Nisaa’ 4:97-99]

This verse clearly shows that *hijrah* will always remain; it is a proof from the angel that the angels rebuked those people who were content with the humiliation and injury that hindered them from establishing their religion. They never migrated even though they had the ability to do so. That is why Allaah said after that: “Except for the weak”. If the disbelievers were hindering a person from their religion and were violating his honour and they were unable to migrate, then there is no sin upon them; but if they remained and were content with these conditions whilst they were able to migrate, then they are deserving of this punishment that they have been threatened with, as is evident from the verse.

Also the saying of Allaah:

“O My servants who believe. Indeed My earth is spacious.”
[Sooratul-‘Ankaboot 29:56]

Al-Baghawee (May Allaah have mercy upon him) said:

“This verse was sent down with regard to the Muslims who were in Makkah who did not migrate, Allaah addressed them with the title of *eemaan*.”

The proof for the *hijrah* found in the *sunnah* is his (Peace be upon him) saying:

“*Hijrah* will not be discontinued until repentance is discontinued, and repentance will not be discontinued until the sun rises from its place of setting.”

“Also the saying of Allaah: “O My servants who believe. Indeed My earth is spacious.”” - Meaning, if they are not able to worship Allaah in the land of disbelief, then it is upon them to migrate to a Muslim land or non-Muslim land that allows them to worship Allaah in the correct manner.

“Al-Baghawee (May Allaah have mercy upon him) said: “This verse was sent down with regard to the Muslims who were in Makkah who did not migrate, Allaah addressed them with the title of *eemaan*.”” - Consideration is given, as documented by those scholars who specialise in the fundamental principles of *fiqh*, to the general meaning of a text and not the specific reason why it was revealed. So a text is understood to be applicable (to those in the same predicament⁰, even though it fore mostly applies to the incident why it was revealed.

“The proof for the *hijrah* found in the *sunnah* is his (Peace be upon him) saying: “*Hijrah* will not be discontinued until repentance is discontinued, and repentance will not be discontinued until the sun rises from its place of setting.”” - This *hadeeth* proves two things:

1. That *hijrah* is an indisputable obligation and it will not cease until repentance is discontinued.
2. This shows that there will be a time when repentance will cease, and this is when the sun rises from its place of setting.

So when he (Peace be upon him) settled in Madinah he ordered the rest of the prescribed duties of Islaam, such as *zakaat*, the prayer, the *hajj*, *jihad*, the *adhaan*, and commanding the good and forbidding the evil, and the rest of the prescribed duties of Islaam. He spent ten years establishing that, after which he passed away, may Allaah extol and send blessings of peace upon him.

This is because his message is the final message, all the way to the day of judgement, for the whole of mankind and the *jinn*; and there is no prophet after him as established by the Book, *sunnah* and total consensus of the Muslims.

His religion remains, and this is his religion: There is no good except that he guided his nation to it, and there is no evil except that he warned them against it. So the good that he called them to was *tawheed*, and all that Allaah loves and is pleased with; and the evil he warned against was *shirk* and all that Allaah hates and rejects.

The proof for this from the *sunnah* is his (Peace be upon him) saying:

“There was never a Prophet before me except that it was mandatory upon him to guide his nation to everything that he knew was beneficial for them and to warn them against everything that he knew was harmful for them.” [Muslim]

And his (Peace be upon him) saying:

*“Stick to my *sunnah* and the *sunnah* of the rightly guided caliphs after me.” [Ahmad, Abu Dawood and Tirmidhi] (Authenticated by Al-Albaanee)*

These are a few of the many narrations of the *sunnah*, and there are also many verses in the Noble Qur’aan.

Allaah sent him as a Messenger to all of the people, and Allaah made it obligatory upon all the *jinn* and mankind to obey him. The proof is the saying of Allaah, the Most High:

“Say (O Muhammad), to all of people: ‘I am the Messenger of Allaah to you all.’” [Al-A’raaf 7:158]

“Allaah sent him as a Messenger to all of the people, and Allaah made it obligatory upon all the *jinn* and mankind to obey him.” - A proof from the *Qur’aan* that confirms that his message was for the whole mankind is:

“We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind.”

A proof from the sunnah is his (Peace be upon him) saying:

“I was given five things that were never given to any of the prophets before me.”

Amongst those things was:

“A prophet would be sent specifically to his own people and I was sent to the whole of mankind.” [Bukhaaree and Muslim]

“The proof is the saying of Allaah, the Most High: “Say (O Muhammad), to all of people: ‘I am the Messenger of Allaah to you all.’” - This is another proof that proves that the message of the Prophet (Peace be upon him) was for the whole of mankind.

Through him Allaah completed the religion, and the proof is the saying of Allaah, the Most High:

“This day I have completed your religion for you, and perfected My blessings upon you, and am pleased with Islaam as your religion.” [Al-Maa’idah 5:3]

This verse was revealed in the tenth year of *hijrah* on the day of ‘Arafah on *jumu’ah*. This was revealed to the prophet (Peace be upon him) on the day of ‘Arafah; it was the last verse to clarify Islaamic legislation. However, there is another narration that states that the last verse to be revealed was:

“And be afraid of the day when you shall be brought back to Allaah.” [Al-Baqarah 2:281]

The people of knowledge reconciled between these two texts by saying that the last verse revealed to clarify legislation was the one cited by the *shaykh* and the last verse to remind the people about the last day was this one.

The proof that he (Peace be upon him) died is the saying of Allaah, the Most High:

“O Muhammad, you will die, and verily, they too will die.” [Az-Zumar 39:30-31]

This verse shows that he was going to die because the meaning of ‘*mayyit*’ is that he is going to die in opposition to ‘*mayt*’ which means he already died.

So the Prophet (Peace be upon him) was similar to any other human. He would be afflicted with sickness, death and forgetfulness, but he (peace be upon him) never forgot anything pertaining to the Islaamic legislation, he never forgot to convey anything that he was commanded.

This is also a refutation of those people who claim that the Prophet is still alive like every other living human. Texts such as:

“Send salaah (salutations) upon me because verily your salaah will reach me.”

are understood to affirm a particular life in the grave, and only Allaah knows how exactly this is.

After death the people will be resurrected, and the proof is the saying of Allaah, the Most High:

“From the earth we created you, O mankind, and to it We shall return you after death, and from it We shall raise you to life yet again.” [Taa Haa 20:55]

Also His saying:

“And Allaah created you from the dust of the earth, then He will cause you to return to being dust within the earth, then He will bring forth and restore you to life.” [Nooh 71:17-18]

The human passes through three stages, as mentioned in these two verses:

1. Creation, the first stage is his creation from the dust of the earth.
2. Death, the second stage is that he will be returned to being dust within the earth.
3. Resurrection, the third stage is that he will be brought forth, and this is resurrection from the grave for reckoning and recompense. This will happen when the Angel is commanded to blow the trumpet and after this the people will arise from their graves, perplexed as if they were scattered moths. With this proof it becomes clear that whosoever doesn't believe in the resurrection is a disbeliever. He, the Most High, said:

“The unbelievers claim that Allaah will not resurrect them after death. Say to them, O Muhammad: By my Lord you will certainly be resurrected from your grave, and then you will be informed of the deeds which you did in the world. That is easy for Allaah.” [At-Taghaabun 64:7]

After resurrection the people will be brought to account and will be rewarded or punished for their actions.

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

“That He may requite those who did evil and disobeyed Him, and punish them in the fire for what they did; and that He may reward those who did good and were obedient to Him, with what is best (al-husna).” [An-Najm 53:31]

“After resurrection the people will be brought to account and will be rewarded or

punished for their actions.” - This comprises three things:

1. The perfect ability of Allaah to do all things, as in His saying, the Most High:
*“Have We not made the earth as a bed...” up until His saying
“And gardens of thick growth.” [An-Naba’ 78:6-16]*

2. The perfect knowledge of Allaah:

“Does man not see that We have created him from mixed drops of male and female discharge? Yet behold! He stands forth as an open opponent. And he puts forth for us a parable, and forgets his own creation. He says: ‘Who will give life to these bones after they are rotten and have become dust.’ Say [O Muhammad]: ‘He who created them for the first time will give them life. And He is the All-Knower of every creation.’” [YaaSeen 36:77-79]

This shows his perfect knowledge along with His perfect ability to do anything. It is well-known that the creation finds the reconstruction of something already made easier than making the whole thing from nothing, but all of this is simple for Allaah.

3. The perfect justice and wisdom of Allaah, because everyone will receive their reward in the hereafter. Some people don’t receive any reward for their actions in this life or they receive a partial reward but it is not complete. A proof for this is his saying:

“Shall we treat the Muslims like the criminals? What is the matter with you? How do you judge?” [Al-Qalam 68:35-36]

“The proof is the saying of Allaah, the Most High: “That He may requite those who did evil and disobeyed Him, and punish them in the fire for what they did; and that He may reward those who did good and were obedient to Him, with what is best (al-husna).”” - The affair doesn’t finish with the resurrection. Instead, the people will be brought to account for their deeds. Paradise is part of *al-husna* that they have been promised; and the greatest blessing in paradise is that the believers will see their Lord. The proof for this is the *hadeeth*:

“When the people of paradise enter paradise, an announcement will be made: “O people of paradise, indeed there remains a blessing that Allaah has promised you - which you have not yet seen”. They will say surprisingly: “What can this be? He has already made our faces white, distanced us from the hellfire and entered us into paradise. The screen will be removed and they will look at Allaah. By Allaah, He never have them anything more beloved to them than this”. Then the Messenger of Allaah (Peace be upon him) recited: “For those who have done good is the best reward and even more.” [Muslim]

Furthermore, whoever denies the resurrection is a disbeliever, and the proof is the saying of Allaah, the Most High:

“The disbelievers claim that Allaah will not resurrect them after death. Say to them, O Muhammad, ‘By my Lord you will certainly be resurrected from your graves, and then you will be informed of the deeds which you did in the world. That is easy for Allaah.’”

[At-Taghaabun 64:71]

The evidential example here is: “The disbelievers claim that Allaah will not resurrect them after death.”. One of the things that these people rejected was the resurrection; and the resurrection is one of the six fundamental beliefs.

Allaah sent all of the messengers as bringers of glad tidings and as warners, and the proof is the saying of Allaah:

“Messengers who were sent as bearers of god news and as warners, so that mankind should have no plea against Allaah after the sending of Messengers.” [An-Nisaa 4:165]

The Messengers bring glad tidings of paradise for the people of *tawheed* and obedience and they warn the people of *shirk* and disobedience about hellfire.

The first of them was Nooh (Peace be upon him) and the last of them was Muhammad (Peace be upon him); and the proof that the first of them was Nooh (Peace be upon him) is the saying of Allaah:

“We have sent you, O Muhammad, as a Messenger with revelation, just as We sent revelation to Nooh and the messengers after him.” [An-Nisaa 4:163]

This verse proves that Nooh came before Muhammad because He says: “just as We sent revelation to Nooh”. Between them were the rest of the Prophets.

Allaah mentioned the last of the Messengers and He informed us that He sent revelation to him just as He sent revelation to the first of the Messengers, which was Nooh. Then he mentioned those between Nooh and Muhammad and these are the rest of the prophets and messengers.

Allaah sent a Messenger to every nation, from Nooh until Muhammad, commanding them to worship Allaah alone, and forbidding them from the worship of *at-taaghoot*, and the proof is the saying of Allaah:

“We sent a Messenger to every nation commanding them to worship Allaah alone and that they should shun everything worshipped besides Allaah.” [An-Nahl 16:36]

This is a proof that:

1. The message reached every nation; this is understood by His saying “every nation”. The word ‘*kullu*’ is one of the forms that indicate that particular ruling is general and all-encompassing.
2. Allaah will not accept any type of worship with the presence of *shirk*.
3. The religion of prophets is one.

Allaah made it obligatory upon all the servants to reject and disbelieve in *at-*

taaghoot, and to believe in Allaah. Ibnul Qayyim (May Allaah have mercy upon him) said:

“*At-taaghoot* is anyone whom the servants go beyond the due bounds, whether it is someone worshipped, obeyed or followed.”

The *taaghoot* are many, and their heads are five:

1. Iblees (Satan), may Allaah’s curse be upon him.
2. Whoever is worshipped and is pleased with that.
3. Whoever calls the people to worship them.
4. Whoever claims to possess anything from the knowledge of the affairs of the hidden and unseen.
5. Whoever judges by other than what Allaah sent down.

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

“No one is to be compelled to enter the religion; true guidance has been made clear and distinct from falsehood. So whoever rejects *at-taaghoot* and truly believes and worships Allaah alone, then has grasped the firmest handhold that will never break.”

This is the meaning of ‘*laa ilaha illa Allaah*’.

This is pointing to the fact that it is obligatory to worship Allaah alone and sincerely without any partners, because the first thing that Allaah commanded the servants with was to believe in Allaah and disbelieve in *at-taaghoot*. Moreover, they are many but their heads are five.

It means their leaders and those who a blindly followed by them.

1. Iblees; he is the outcast and accursed Satan to whom Allaah said:

“My curse is upon you till the day of resurrection.” [Saad 38:78]

Iblees was with the angels, in their company and performing their actions. Then when he was commanded to prostrate to Adam, the foulness, disdain and haughty pride within him was manifested and he refused to prostrate, became haughty and became from the disbelievers. So he was cast out from the Mercy of Allaah, the Mighty and Majestic.

2. Whoever is worshipped and pleased with that; he is the one who is worshipped besides Allaah and is pleased that he is being worshipped besides Allaah; he is one of the heads of the *taaghoots* and Allaah’s refuge is sought from that and it is the same whether he is worshipped in his lifetime or after his death, if he dies whilst having been pleased with that.
3. Whoever calls people to the worship of himself; it is anyone who calls the people to worship him, even if they do not do so. He’s one of the heads of the *taaghoots* whether the people responded to his call or not.
4. Whoever claims to possess anything from the knowledge of the affairs of the unseen and hidden; *al-ghayb* is whatever is hidden and unseen by man and it of two types: That which exists at present and that which lies in the future. What is hidden in the present is a relative matter, something may be known to one person and unknown to another. But the hidden and unseen of the future is something absolute and not know to anyone except Allaah alone, or to a messenger granted such knowledge by Allaah. So whoever claims such knowledge is a disbeliever.
5. Whoever judges by other than what Allaah has revealed; judging by that which

Allaah, the Most High, sent down is from the tawheed of Lordship (ar-rooboobiyyah) since it is applying the judgement of Allaah, which pertains to His Lordship and His complete sovereignty and authority. Therefore Allaah, the Most High, calls those who are followed upon other than what Allaah sent down 'lords' for their followers. He says:

"They have taken their learned men and their rabbis as lord besides Allaah, and also the Messiah, the son of Mary. But they were not commanded except to worship Allaah alone. None has the right to be worshipped except Him. How free and far removed is Allaah from the partners they associate with Him." [At-Tawbah 9:31]

So Allaah calls those who are followed 'lords' since they are taken as legislators along with Allaah, the Most High, and He called them those who followed them their worshippers/devotees due to their having submitted to them and obeyed them in contradiction to the judgement of Allaah, the Perfect and Most High. 'Adiyy ibn Haatim said to Allaah's Messenger (Peace be upon him) that they did not worship them, to which the Prophet replied:

"Indeed they used to prohibit lawful things for them, and make lawful that which is forbidden for them, and they followed them - so that is their worship of them." [Ahmad and Tirdmidhi] (Authenticated by Al-Albaanee)

So whoever does not judge by what Allah sent down and he desires that judgement should be referred to other than Allaah and His Messenger, then there are verses denying for them eemaan and verses declaring them unbelievers, transgressors and evildoers:

- i. The first type of verse: Allaah says:

"Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taaghoot (false judges) while they have been ordered to reject them. But Shaytaan (Satan) wishes to lead them far astray. And when it is said to them: "Come to what Allaah has sent down and to the Messenger (Muhammad SAW)," you (Muhammad SAW) see the hypocrites turn away from you (Muhammad SAW) with aversion. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allaah, "We meant no more than goodwill and conciliation!" They (hypocrites) are those of whom Allaah knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allaah, worship Him, obey Him, and be afraid of Him) to reach their innerselves. We sent no Messenger, but to be obeyed by Allaah's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad SAW) and begged Allaah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allaah All-Forgiving (One Who forgives and accepts

repentance), Most Merciful. But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” [An-Nisaa 4:60-65]

In this verse Allaah describes those claimants to eemaan who were hypocrites with a number of characteristics:

- a. That they desire that judgement should be sought from at-taaghoot and that is everything that is contrary to the judgement of Allaah, the Most High and His Messenger because whatever is contrary to the their judgement is transgression beyond the bounds and an offence against Allaah.
- b. That when they are called to that which Allaah has sent down to the Messengers they refuse.
- c. That when a calamity comes upon them due to the evil they have committed, and it may be that their action has been uncovered, then they come swearing that they only intended good and reconciliation - like the case of those who reject the ruling of Islaam these days and judge by laws contrary to them, claiming that this is something good and in accordance with the modern age.

Allaah warned those who claim to have eemaan but have these characteristics that he knows what is in their hearts and whatever they conceal, with regard to affairs that are contrary to their Lords. Then He commanded His Prophet to cause them to fear and to admonish them sternly in private. He then made clear the wisdom in sending a messenger, which is that he should be obeyed and followed; him and not someone else from the people regardless if how strong their understanding is. Then He, the Most High, swore by His Lordship of his Messenger, that being the most particular and special part of his Lordship which also contains an indication of the correctness of his (Peace be upon him) Messengership, He swore by this emphatic oath that eemaan will not be correct except along with three matters:

- a. That judgement in every disagreement be referred back to Allaah’s Messenger.
 - b. That the hearts welcome and accept his judgement and that no resistance or dislike is found in their souls towards it.
 - c. That there is full submission and acceptance of his judgement and that it is applied without slackness and without distorting it at all.
- ii. The second type of verse: Allaah says:

“And whoever does not judge by what Allaah has sent down, then they are the ones guilty of disbelief.” [Al-Maa’idah 5:44],

“And whoever does not judge by what Allaah has sent down, then they are the transgressors.” [Al-Maa’idah 5:45]

and:

“And whoever does not judge by what Allaah has sent down, then they are the disobedient.” [Al-Maa’idah 5:47]

So these are the three descriptions that Allaah has described those who

do not judge by what Allaah has revealed with and each apply to a separate class of person applying it in accordance with the reason that led him to leave judging by what Allaah sent down.

So whoever does not judge by what Allaah sent down, whilst mocking or belittling it or whilst believing that something other than it is better and more beneficial for the creation or is like it is a disbeliever who has left the religion. From these are those who lay down systems of law contrary to the Islaamic system of laws, in order for that to be a way of life for the people to proceed upon. They do not lay down such systems that contradict the Islaamic *sharee'ah* except due to their belief that they are better and more beneficial for the creation. This is because it is known necessarily by the intellect and by inborn nature that man does not turn away from one whole way of life to another that is contrary to it unless he believes that it is better and the current one is deficient.

The one who doesn't judge by Allaah's judgment, but doesn't mock or belittle Allaah's judgement, nor believes that something other than it is better or like it, rather he judges by other than it due to bias towards the one in whose favour he passes judgement or due to having been bribed or other worldly motives, is a not a disbeliever by a disobedient sinner. The level of his sin will vary in accordance with the judgement given and how it was reached. Ibn Taymiyyah (May Allaah have mercy upon him) said those took their learned men and their rabbis as lords besides Allaah are of two types:

- a. Those who knew that they had changed the religion of Allaah but followed them anyway, upon distortion and they believed in the permissibility of forbidden things and in the forbiddance of things made lawful by Allaah, due to their following of their heads even though they knew that they had gone against the religion of the Messengers; this is disbelief and it is *shirk*.
- b. Those whose belief and faith in the allowance of forbidden things and in the prohibition of lawful things are confirmed, but they only obeyed them in disobedience to Allaah just as the Muslim may commit sins but whilst believing them to be sins. So they carry the ruling of their like from the people of sin.

There is a distinction between those matters that are counted as a general and universal law and a particular case about which a judge gives judgement by other than that which Allaah sent down. This is because matters that are considered general and universal are not covered by the previous classification. Rather it is from the first category only because this person who is laying down a system of laws contrary to Islaam only lays it down due to his belief that it is better than Islaam and more beneficial for the servants.

And in the hadeeth:

“The head of the affair is Islaam, and its supporting pillar is the prayer, and its highest part is *jihad* in Allaah's cause.”

And Allaah knows best, and may Allaah extol and send blessings of peace upon Muhammad, his true followers and his family.

The “head of the affair” is referring to the affair that will rectify a person’s worldly life and his hereafter. The supporting pillar of Islaam is the prayer, and it is the second pillar of Islaam after the testification. The highest part of Islaam is *jihad*.

What the author intends is to use this *hadeeth* to prove that everything has a head and the head of the affair that Muhammad came with is *al-Islaam*.

Its supporting pillar is the prayer because it cannot stand without it, therefore upon the most correct saying one who abandons the prayer is a disbeliever and not within Islaam.

Jihad fought in Allaah’s cause is the highest and most perfect part of Islaam. This is because when a person has rectified himself he tries to rectify others by *jihad* in order for Islaam to be established and so that Allaah’s word is the highest. Whoever fights in order to make Allaah’s word the highest is fighting in Allaah’s cause and it is the highest part since through it Islaam is given ascendancy over everything else.

Shaykhul-Islaam Muhammad ibn Abdul-Wahhaab (May Allah have mercy upon him) closes his treatise by referring knowledge back to Allaah, the Mighty and Majestic and by supplicating for Allaah to extol and send blessings of peace upon His Prophet Muhammad.