

شرح الأصول الثلاثة

THE EXPLANATION OF

THE THREE

FUNDAMENTAL PRINCIPLES

BY SHAYKH

DR. SAALIH BIN FAWZAAN AL-FAWZAAN

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Dr. Saalih Bin Fawzaan Al-Fawzaan

Translated by Abu Talhah Dawud Burbank

Maktabah as-Sunnah Publication & Distribution

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The Introduction to the Explanation

In the Name of Allaah the Extremely Merciful, the Bestower of Mercy.

All Praise is for Allaah the Lord of the whole of creation and may Allaah extol and grant peace and security to our prophet Muḥammad and to his true followers and to his companions, all of them.

And to Proceed:

So before us is this treatise – the treatise “The Three Fundamental Principles” - and it is a tremendous treatise which is brief, supported by evidences from the Book of Allaah and the sunnah of his Messenger *ṣallaahu‘alaihiwasallam*.

And this small treatise is about a tremendous fundamental matter from the fundamentals of Islaam and it is *al-‘aqeedah* – creed and belief. And the scholars give importance to these brief works, authoring them and exerting themselves to shorten them and refine them, then they would encourage their students to memorise them so that they should remain fundamental assets for them and a store of provision for them which they can derive benefit from, and bring benefit to others by means of them.

And beginning with these shorter works is the foundation for the students of knowledge, so the student of knowledge should begin by learning little by little, taking from the initial points of knowledge and its fundamentals and then proceed in stages through it.

So these brief works are the path leading on to the longer works. So it is not possible for the longer works to be understood except after the brief works have been understood and then the person has proceeded on from them in stages. And therefore they said about the meaning of His saying, He the Most High:

﴿وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ﴾ آل عمران: ٧٩

But rather be *rabbaaniyyoon* (wise scholars who cultivate the people) by your teaching them the Book and your studying it [3:79]

The word *rabbaaniyyoon* - they are those who begin with the small matters of knowledge before the greater ones. They cultivate themselves and their students beginning with the smaller matters and moving on to the larger matters, and this is something natural, because all things begin from their roots and their foundations and then they grow bigger and larger after that.

As for the person who pounces upon knowledge from its top, then this person will just tire himself out and will not attain anything. Whereas the one who begins with the fundamentals and proceeds in stages, this is the person, who by the permission of Allaah will be proceeding in the correct way and with sound direction.

He the Most High said:

﴿يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا﴾ البقرة: ١٨٩

They ask you about the crescent moons. Say: they are signs to mark periods of time for mankind and for the *haji*. And righteousness is not that you enter the houses from their backs, but rather righteousness is the quality of the person who has *taqwaa* (who fears and is dutiful to Allaah). And enter houses through their proper doors. [2:189]

Those people asked a question about the crescent moons: why does the crescent moon begin as something small and then grow larger until it becomes full, then it grows smaller until it is again a crescent? So Allaah rebukes them, and directed them towards asking about that which will benefit them, and that they should come to the houses of knowledge from their correct doors.

As for asking about the crescent moon and its conditions and its smallness and its largeness, then this has no benefit in it for them, rather benefit is that they ask about what they are in need of and that is awareness of the benefits of the crescent moon, and therefore He said:

﴿قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ﴾

Say: they are signs to mark periods of time for mankind [2:189]

So He explained their benefits and that is that Allaah makes them signs marking periods of time for mankind by means of which they can become aware of acts of worship and dealings and timespans and other than that.

So He directed them to the benefits of the crescent moons and He did not respond to their question about the reality of the crescent moons, because there was no benefit for them in that, and so that He should direct them towards what is befitting for them to ask about and it is the doors to knowledge, not the back-doors of knowledge and the superfluous unnecessary matters which they have no need of. And if they do have some need of them, then it is only a slight need.

The Author's Introduction

قال رحمه الله: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

He, may Allaah have mercy upon him, said: In the Name of Allaah, the Extremely Merciful, the Bestower of Mercy.¹

[1]:

He began, may Allaah have mercy upon him, this treatise with the *Basmalah*, following the example of the Book of Allaah, the Mighty and Majestic, since the first thing which you see in the *mus-haf* (the printed copy of the Qur'aan), and before every *soorah* of it is, "In the Name of Allaah, the Extremely Merciful, the Bestower of Mercy".

So therefore it is used to begin treatises, or letters and books and works following the example of the Book of Allaah, the Mighty and Majestic. And likewise the Prophet *sallallaahu'alaibihwasallam* used to write it at the start of his letters when he wrote to the governors and the chiefs and to those who were in the different regions of the earth, calling them to Islaam, he would begin his letter with, "In the Name of Allaah, the Extremely Merciful, the Bestower of Mercy".

And he *sallallaahu'alaibihwasallam* used to begin his talks and his speech with, "In the Name of Allaah, the Extremely Merciful, the Bestower of Mercy", which shows that beginning with, "In the Name of Allaah, the Extremely Merciful, the Bestower of Mercy", is the sunnah of the Messenger *sallallaahu'alaibihwasallam*, just as Sulaymaan *'alaibissalaam* when he wrote to Bilqees the Queen of Saba' he began his letter with, "In the Name of Allaah, the Extremely Merciful, the Bestower of Mercy":

﴿قَالَتْ يَا أَيُّهَا الْمَلَأُوْٓٔا إِنِّيْٓ أُلْقِيَ إِلَيْكُمۡ كَرِيۡمٌ ۚ إِنَّهُۥ مِنْ سُلَيْمٰنَ وَإِنَّهُۥ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيۡمِ ۚ﴾
 ﴿٢٩﴾ إِنَّهُۥ مِنْ سُلَيْمٰنَ وَإِنَّهُۥ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيۡمِ ۚ ﴿٣٠﴾
 ﴿٣١﴾ أَلَّا تَعْلَمُوْٓا عَلَيَّ وَأَتُوْنِيْ مُسْلِمِيۡنَ ﴿٣٢﴾ النمل: ٢٩ - ٣١

She said: O chiefs, a noble letter has been delivered to me, it is from Sulaymaan, and it reads, "In the Name of Allaah, the Extremely Merciful, the Bestower of Mercy". Do not be haughty, and refuse what I call you to, but rather come to me in submission". [27:29-31]

So it is befitting to begin with, "In the Name of Allaah, the Extremely Merciful, the Bestower of Mercy", in every important affair and in every work which has importance and value, and in every letter.

So therefore those people who do not begin their works and their letters with, "In the Name of Allaah, the Extremely Merciful, the Bestower of Mercy", those people have left the Prophetic sunnah and left following the example of the Book of Allaah the Mighty and Majestic and perhaps because of that these books of theirs and these letters of theirs do not contain blessing and do not contain benefit, because they are deprived of, "In the

Name of Allaah, the Extremely Merciful, the Bestower of Mercy”. So therefore, they are deprived of benefit.

Why did they abandon, “In the Name of Allaah, the Extremely Merciful, the Bestower of Mercy”? They abandoned it because it is a sunnah, and they flee away from the sunnah, or they blindly follow those people who flee away from the sunnah. So it is befitting that attention is given to the like of this.

So the meaning of, “In the Name of Allaah, the Extremely Merciful, the Bestower of Mercy”, is seeking aid through the Name of Allaah.

So his saying, “With the Name of Allaah”, this is a preposition, and a word which is governed by the preposition, connected to something which is left unmentioned, whose meaning is taken to be, “I seek aid through the Name of Allaah, the Extremely Merciful, the Bestower of Mercy”, or, “I begin with the Name of Allaah, the Extremely Merciful, the Bestower of Mercy”, seeking blessings by means of it and seeking the aid of Allaah the Mighty and Majestic.

So therefore it is a tremendous preface for speech and for books and for letters, so a person seeks the aid of Allaah in its beginning and seeks blessing by means of His Name, He the Perfect and Most High.

The First Treatise: The Four Matters Which are Contained in Soorat-ul-'Asr

Knowledge

اعْلَمْ رَحِمَكَ اللَّهُ

Know! May Allaah have Mercy upon you²

[2]:

His saying, “Know!”, it is a word which indicates giving importance to the topic, so when he said, “Know!”, then its meaning is that the matter which he is going to put before you is a matter which is important. So this word, “Know!”, indicates the importance of the topic which he is beginning it with.

And the meaning of, “Know!”, Is that it is a command from, ‘knowledge’, meaning, ‘learn!’. And knowledge means: to comprehend something as it actually is, or, to perceive something in accordance with how it actually is.

To comprehend something in a manner which is contrary to how it actually is in reality, or to perceive something contrary to the reality of it, this is ignorance, and it is the opposite of knowledge.

His saying, “May Allaah have Mercy upon you”, this is a supplication for the seeker of knowledge, so the shaikh makes supplication for the student of knowledge, that Allaah has Mercy upon him, and that He the Perfect and Most High should place Mercy upon them. So this shows the kindness of the teacher towards the student, and that he should begin with good and fine speech, and with righteous supplication, so that this has an effect upon him and so that he turns attentively to his teacher.

As for if the teacher begins with stern words, and with speech which is not appropriate, then this will alienate (i.e. will cause the student to flee). So what is obligatory upon the teacher and upon whoever calls to Allaah and whoever commands the good and forbids the evil is to be kind and gentle with those he addresses with making supplication for him and complimenting him and speaking with mild speech, because this is more likely to bring about acceptance.

As for the obstinate opponent and the person who proudly refuses to accept, then there is a different way of addressing this person. Allaah the Perfect said:

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ﴾ العنكبوت: ٤٦

And do not debate with the People of the Book except in a manner which is best, except those of them who transgress. And say we truly believe in what was sent

down to us, and what was sent down to you, and our Lord whom we worship and your Lord is One, and we are Muslims in submission to Him. [29:46]

So those who transgressed from the People of the Book and knowingly and obstinately refused the truth, and rejected the truth with pride, those people are not addressed in the manner which is finest, rather they are addressed with that which will deter them. He the Most High said:

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ
وَمَا لَهُمْ جَهَنَّمَ وَيْسُ الْمَصِيرِ﴾ التوبة: ٧٣

O Prophet, strive hard against the unbelievers and the hypocrites and be stern with them. And their final abode is the Hell-fire, and what an evil destination. [9:73]

The hypocrites, they are not fought against with weapons, rather *jibaaad* is waged against them with proof and speech and by refuting them with sternness as a deterrent for them, and in order to deter the rest of the people away from them. And He the Most High said with regard to them:

﴿وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا﴾ النساء: ٦٣

And admonish them with a saying which will have an effect upon them. [4:63]

There is a specific manner of addressing those people, because they are people who deliberately and obstinately reject, and reject from pride, and they do not want the truth, rather they want to misguide the people, so those people are addressed with that which befits them.

As for the student who seeks guidance, then he should be spoken to with gentleness and mercy, and kindness, because he desires the truth, and he desires knowledge and he desires benefit.

His saying, “Know! May Allaah have Mercy upon you”, is a supplication for you for mercy, for if Allaah truly has Mercy upon you, then through that you will be blissful in this life and in the hereafter, if you enter within the Mercy of Allaah – and this is a supplication from a great scholar and a righteous man, so it is to be hoped that it will be accepted, if Allaah wishes.

أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ

That it is obligatory upon us to learn four matters³

[3]:

His saying, “it is *waajib*”: *al-waajib* (the obligatory) is that which the one who does it is rewarded and the one who leaves it is punished. And *al-mustahab* (the recommended) is that which whoever does it he is rewarded and the one who leaves it is not punished. And *al-mubaah* (the permissible) there is no reward in doing it and no punishment in leaving it.

So his saying, “it is *waajib*”, means that this matter is not from that which is recommended, and it is not from that which is merely permissible, rather it is from *al-waajib al-‘aynee* - an obligation upon every individual.

So if we were to leave learning these matters, then we would be sinful, since this is the case with an obligation, so he did not say, “it is recommended for us”, or, “it is commendable for us”, rather he said, “it is obligatory upon us” meaning it is obligatory. And *wujoob* (obligation) means a binding duty, whoever leaves it is sinful, and because knowledge cannot be acquired except through learning, and learning requires care and attention, and effort, and time, and it requires understanding, and it requires attentiveness of the heart – this is learning.

His saying, “four matters”: meaning topics, they are called *masaa’il* (lit. questions) because it is obligatory that they should be asked about and that attention should be given to them.

The first is knowledge⁴

[4]:

His saying, “knowledge”: what is meant by knowledge here, is *al-‘ilm ash-shar‘ee* the legislated (islaamic) knowledge, because that is what it is obligatory to learn, and these matters are obligatory to learn upon every Muslim, male or female, free or slave, rich or poor, a king or a pauper, every Muslim, it is obligatory upon him that he should learn these four matters.

And this is what the scholars call *al-waajib al-‘aynee*, and it is what is obligatory upon every individual from the Muslims. So the five obligatory prayers which are upon the men and the women, and the congregational prayer in the mosques, which is upon the men, this is obligatory upon every individual from the Muslims, that he learns about them. Therefore he said, “it is obligatory upon us”, and he did not say, “it is obligatory upon some of us”, rather he said, “it is obligatory upon us”, meaning upon us the Muslims. So it is from the knowledge which it is obligatory to learn upon all individuals, because knowledge is of two categories:

The first of them: that which it is obligatory upon all individuals to learn, such that there is no excuse for anyone to be ignorant of it, and it is that which is such that the religion cannot be correctly established except with it, such as the five pillars of Islaam which are the Two Testifications, and the establishment of the Prayer, and the giving of the *Zakaat*, and the fast of *Ramadaan*, and *Hajj* to the sacred House of Allaah. It is not permissible for the Muslim to be ignorant of that, rather he must learn it.

Since learning the meaning of the Two Testifications, is to learn the *‘aqeedah* (creed and belief), so the Muslim learns the creed and belief in order to act upon it, and he learns whatever opposes it in order to keep away from it – this is what is contained in the Two Testifications. Likewise he learns the pillars of the Prayer, and the conditions of the Prayer, and the obligations of the Prayer, and the sunnahs of the Prayer; he must learn these matters in detail. It is not just the case that he can pray when he does not know the rulings of the prayer. How can a person do an action when he does not have knowledge of the action which he is performing? How can he perform the Prayer when is ignorant of its rulings? So it is essential that he learns the rulings of the Prayer, and those things which nullify the Prayer, he must learn this.

Likewise he should learn the rulings of the *Zakaat*, and he should learn the rulings of the Fasting, and he should learn the rulings of the *Hajj*, so when he wants to perform *Hajj*, it becomes obligatory upon him to learn the rulings of the *Hajj* and the rulings of the *Umrah* in order to perform these acts of worship in the prescribed and legislated manner.

And this category, no-one is excused for being ignorant of it, and it is what is called *al-waajib al-‘aynee* that which is obligatory upon every individual Muslim.

The second category from the categories of knowledge, is that which is additional to that, from the legislated rulings which the *Ummah* (Islamic Nation) together has need of, and it may be the case that not every individual has a need of it, such as the rulings of trading, and the rulings of dealing and transactions, and the rulings of religious endowments, and laws of inheritance and bequests and the rulings of marriages, and the rulings relating to crimes. These are essential for the *Ummah*. However it is not obligatory upon every individual from the *Ummah* that he has to learn it. Rather, if these things are learnt by sufficient number of scholars, such that what is required is attained, then that will suffice so that they can fulfill the need of the Muslims for legal judgments and for religious verdicts and for teaching and other than this. This is called *waajib al-kifaayah* (the communal obligation), such that if a sufficient number of people carry it out, then sin falls away from the rest, and if all of them leave it, then they will all be sinful.

So the *Ummah* must have people who learn this category since they are in need of it. However, it is not said to every individual, “it is obligatory upon you to acquire knowledge of these matters”, because this may not be possible for every individual. Rather this is specific to the people of ability and the people of capability from the *Ummah*. And if this is learnt by some of the *Ummah*, then the obligation has been established, contrary to the first category, for there, every individual is accountable for it himself, because it is not possible for him to perform these actions except with knowledge. And therefore the Shaikh said, “it is obligatory upon us”, and he did not say, “it is obligatory upon the Muslims”, or, “it is obligatory upon some of the Muslims”. Rather he said, “it is obligatory upon us”, meaning upon everyone from us as an individual obligation.

And we should know, before entering into the matters, that what is meant by knowledge, which it is obligatory upon the *Ummah* – whether it be that which is obligatory upon every individual, or whether it be that which is obligatory upon some, then it is *al-ilm ash-shar‘ee* the legislated (Islamic) knowledge, that which the Messenger *sallallaahu‘alaihiwasallam* came with.

As for worldly knowledge, such as the knowledge of industries, and professions, and arithmetic, and mathematics, and engineering, then this knowledge is permissible – it is permissible to learn it and it can be obligatory if the *Ummah* has need of it, then it will be obligatory on those who are capable. However, it is not the knowledge which is intended in the Qur’aan and the Sunnah, that which Allaah the Most High has praised and commended its people, and that which the Prophet *sallallaahu‘alaihiwasallam* said about it:

العلماء ورثة الأنبياء

“The ‘ulemaa, (the scholars, or the people of knowledge) are the inheritors of the Prophets.”¹

What is meant is *al-ilm ash-shar‘ee* the legislated (Islamic) knowledge.

¹ This is reported by al-Bukhaaree in disconnected form in the Book of Knowledge, Chapter, “Knowledge comes before speech and action”, it follows on from hadeeth 67; and is reported by Aboo Daawood, and ibn Maajah and at-Tirmidhee from a hadeeth of Aboo Ad-Dardaa *radhiyallaahu‘anh*. [Al-Albaanee declared the hadeeth of Aboo Daawood *saheeh*].

As for worldly knowledge, then whoever is ignorant of it, then there is no sin upon him, and whoever learns it, then it is permissible for him, and if he utilises it to benefit the *Ummah*, then he is rewarded for it. And if a person died, and he was ignorant of this knowledge, then he would not be taken to account for it on the Day of Resurrection. However, whoever died and he was ignorant of *al-‘ilm ash-shar‘ee* the legislated (Islamic) knowledge, particularly essential knowledge, then he will be asked about it on the Day of Resurrection, “Why didn’t you learn? Why didn’t you ask?”. The one who says when he is placed in his grave, “My Lord is Allaah, and Islaam is my religion, and my Prophet is Muḥammad *sallallaahu‘alaibinasallam*”, this person will be saved. It will be said to him, “Where did you acquire this from?”. So he will say, “I read the Book of Allaah and I learnt it”.

As for the person who turns away from that, then when he is questioned in his grave, then he will say, “Haa, haa, I don’t know, I heard the people saying something so I said it”. Then this person, his grave will be made to blaze with fire upon him – and Allaah’s refuge is sought – and it will be crushed upon him, to such an extent that his ribs will cross over, and he will come to be in a pit from the pits of the hell-fire, because he did not have knowledge and he did not read. So it will be said to him:

لا دريت ولا تليت (أو لا تلوت)

“You did not know and you did not read (or you did not follow)”.²

So he did not learn and he did not follow the example of the people of knowledge, rather he was wasted and lost in his life, so this is the person who ends up in wretchedness, and Allaah’s refuge is sought.

So his saying, “Knowledge”, this is the legislated knowledge that is required from us as a body and as individuals, and it is knowledge and awareness of Allaah through His Names and His Attributes, and knowledge of His right upon us, which is to worship Him alone ascribing no partner to Him, so the first thing that is obligatory upon the servant is knowledge and awareness of his Lord the Mighty and Majestic, and how to worship Him.

² Reported by Al-Bukhaaree in abridged form as a ḥadeeth of Anas 1338, and also reported by Muslim in abridged form also as a ḥadeeth of Anas 2870, and reported by Aboo Daawood as a ḥadeeth of al-Baraa’ ibn ‘Aazib in a long ḥadeeth 4753. [Al-Albaanee declared the ḥadeeth of Aboo Daawood ṣaḥeeḥ].

وَهُوَ مَعْرِفَةُ اللَّهِ ، وَمَعْرِفَةُ نَبِيِّهِ

And it is knowledge and awareness of Allaah and knowledge of his Prophet⁵

[5]:

His saying, “And it is knowledge and awareness of Allaah”: How does the servant come to have knowledge and awareness of his Lord? He knows of Him through His Signs and His created things, so from His Signs are the night and the day, and from those things which He has created are the sun and the moon, as will be explained later on *inshaa’ Allaah*.

He knows of Allaah by means of His *Aayaat-ul-Kammeeyah* (Signs within the creation) and His *Aayaat-ul-Qur’aaneeyah* (The aayahs of His Qur’aan). If he recites the Qur’aan, then He knows that Allaah the Perfect and Most High – He is the One who created the heavens and the earth and that He is the One who made subservient whatever is within the heavens and the earth, and that He is the One who gives life and gives death, and that He has full Ability over everything, and that He is *Ar-Rahmaan* the Extremely Merciful One, and *Ar-Raheem* the One Who bestows mercy. So the Qur’aan provides knowledge and awareness of Allaah the Mighty and Majestic, and that He is the One Who bestowed all favours upon us, and that He is the One who created us and gives us provision, so if you recite the Qur’aan, then you will know your Lord, the Perfect and Most High by way of His Names and His Attributes and His Actions.

And if you look into the creation, then you will know and be aware of your Lord, the Perfect and Most High – that He is the One Who created this creation, and who made this creation subservient, and Who caused it to proceed by His Wisdom and His Knowledge – He the Perfect and Most High; this is knowledge of Allaah the Mighty and Majestic.

His saying, “And knowledge of His Prophet”: he is Muḥammad *sallallaahu’alaibivasallam*, because he was the one who conveyed the message from Allaah the Mighty and Majestic, he is the intermediary between us and Allaah the Mighty and Majestic with regard to conveying the message, so therefore it is essential that you know him, you know who he is, and you know his lineage, and you know his city, and you know that which he *sallallaahu’alaibivasallam* came with. That you know how the revelation first came to him, and how he established the call to Allaah the Mighty and Majestic in Makkah and in Al-Madeenah. That you know the life history of the Messenger *sallallaahu’alaibivasallam* even if it is in abridged form.

The Messenger *sallallaahu’alaibivasallam*, he is Muḥammad the son of ‘Abdullaah, the son of ‘Abdul-Muttalib, the son of Haashim, the son of ‘Abd-Manaaf, all the way to the end of the noble Prophetic lineage, which goes all the way back to Ibraaheem *‘alaihissalaatuwassalaam*. And you know how he lived before he was raised as a Prophet, and how the revelation came to him from Allaah the Mighty and Majestic, and what did he *‘alaihissalaatuwassalaam* do after his being raised as a Prophet – you know that through study of his *seerah* (of his life), and it is not befitting for the Muslim that he should be

ignorant of the Messenger *ṣallallaahu'alaihivasallam*. For how can you follow a person when you do not have knowledge of him? This cannot be comprehended.

وَمَعْرِفَةُ دِينِ الْإِسْلَامِ

And knowledge of the religion of Islaam⁶

[6]:

His saying, “Knowledge of the religion of Islaam”: which is the religion of this Messenger *sallallaahu’alaihiwasallam*. Indeed, it is the religion of Allaah the Mighty and Majestic, which He commanded His servants with, and which He commanded you to follow, and you are required to follow it, so you must have knowledge and awareness of this religion. And Islaam is the religion of all of the Messengers. All of the Messengers, their religion was Islaam, with the general meaning. So everyone who followed a Messenger from the Messengers, then he is a Muslim, one who submits in Islaam to Allaah, the Mighty and Majestic, one who submitted to Him and one who singled Him out with all worship – this is Islaam with the general meaning, that it is the religion of all the Messengers. So Islaam is:

الاستسلام لله بالتوحيد والانقياد له بالطاعة والخلوص من الشرك وأهله

“To submit to Allaah with *tawh*eed, and to comply to Him with obedience, and remaining free of *shirk* and its people”

As for Islaam with the specific meaning, then it is that which Allaah sent His Prophet Muhammad *sallallaahu’alaihiwasallam* with, since after the sending of the Messenger *sallallaahu’alaihiwasallam* then there is no religion except for his religion *‘alaihiassalaatuwassalaam*. And Islaam is confined to following him *sallallaahu’alaihiwasallam*, so it is not possible for a Jew to now say, “I am a Muslim”, or a Christian to say, “I am a Muslim”, after the sending of the Prophet *sallallaahu’alaihiwasallam*, if he does not follow him. So Islaam, after the sending of the Prophet, is following him *sallallaahu’alaihiwasallam*. He the Most High said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ آل عمران: ٣١

Say: If you people truly love Allaah, then follow Me, then Allaah will love you [3:31]

This is Islaam with its general meaning and with its specific meaning.

With the proofs.⁷

[7]:

His saying, “With the proofs”: not due to *taqleed* (blind following), but rather with the proofs from the Qur’aan and from the Sunnah – this is knowledge.

Ibn ul-Qayyim said in *Al-Kaafiyat-ush-Shaafiyyah*:

*Knowledge is Allaah said, His Prophet said,
The Companions said – they are the possessors of knowledge and awareness*

*Knowledge is not that you foolishly raise up a disagreement
Between the Messenger and the opinion of so-and-so.*

This is what is knowledge, knowledge is the knowledge contained in the Book and the Sunnah. As for the sayings of the *‘ulemaa* (the scholars), then they only explain and clarify the speech of Allaah and the speech of the Messenger *sallallaahu‘alaibihwasallam*, and some of them may contain a mistake, and the proofs are not the speech of the *‘ulemaa*, rather the proofs are the *aaayahs* of the Qur’aan and the Prophetic *ahadeeth*. As for the speech of scholars, then it explains and clarifies that, except it is not a proof in itself.

This is the first matter, and it is the foundation, the Shaikh *rahimahullaah* began with it because it is the foundation, and one should begin with *‘aqeedah* (creed and belief), and with the foundation in learning, and in teaching, and in calling to Allaah, the Mighty and Majestic. *‘Aqeedah* should be begun with, because it is the fundamental basis, and it is the foundation.

Acting upon the Knowledge

الثَّانِيَّةُ: الْعَمَلُ بِهِ

The second: Action upon it.⁸

[8]:

His saying, “Action upon it”: meaning upon the knowledge, since it is not sufficient that a person teaches and learns, rather he must act upon his knowledge. So knowledge without action is just a proof against the person, so knowledge will not be beneficial except with action. As for the person who has knowledge, and he does not act upon it, then he is one upon whom is Anger, because he knows the truth, but he abandons it upon knowledge and insight.

And the poet says:

*The scholar who does not act upon his knowledge,
Will be punished before the worshippers of idols*

And this is mentioned in the noble hadeeth:

إن من أول من تسعر بهم النار يوم القيامة ، عالم لم يعمل بعلمه

“That from the first of those for whom the Fire will be made to blaze on the Day of Resurrection will be a scholar who does not act upon his knowledge”.³

Knowledge is joined to action, and action is the fruit of knowledge, so knowledge without action is like a tree without fruit, there is no benefit in it, and knowledge was sent down to bring about action.

Just as action without knowledge will be an affliction and misguidance for its person. If a person acts without knowledge, then his action will be affliction and a burden upon the person. He *ṣallallaahu’alaibiwassalam* said:

من عمل عملاً ليس عليه أمرنا فهو رد

“Whoever does an action which our affair is not in accordance with, then it will be rejected”.⁴

³ A similar *ḥadeeth* is reported by At-Tirmidhee, and it is part of a long *ḥadeeth*, and it contains the wording, “Those three people will be the first of the creation for whom Allaah will make the Fire blaze on the Day of Resurrection”, from a *ḥadeeth* of Aboo Hurayrah *radīyallaahu’anhū*. [However the wording of the *ḥadeeth* mentions three men, who will be the first for whom the Fire will blaze – “So the first of these men will be a person who gathered the Qur’aan...”. Al-Albaanee declares this *ḥadeeth* *ṣaḥeeḥ*]

⁴ Reported by al-Bukḥaaree in disconnected form as *ḥadeeth* 7350, and reported by Muslim as *ḥadeeth* 1718/18 from a *ḥadeeth* of ‘Aa’ishah *radīyallaahu’anhā*. And also reported by al-Bukḥaaree in connected form as *ḥadeeth* 2697 and Muslim as *ḥadeeth* 1718/17 from ‘Aa’ishah *radīyallaahu’anhā*, that she said,

And therefore we read in *Al-Faatihah* in every *rak'ah*:

﴿ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝ ﴾

الفاتحة: ٦ - ٧

Guide us upon the straight path, the path of those whom You have favoured, not those upon whom is Your Anger, nor those who are astray. [1:6-7]

So Allaah called those people who act without knowledge those who are astray; and those people who have knowledge, but do not act upon it as being those upon whom is Anger. So let us be attentive to that, because it is very important.

Allaah's Messenger *sallallaahu 'alaihiwasallam* said, "Whoever introduces into this affair of ours that which is not from it will have it rejected".

Calling to the Knowledge

الثَّالِثَةُ: الدَّعْوَةُ إِلَيْهِ

The third is calling to it.⁹

[9]:

His saying, “Calling to it”: meaning, it is not sufficient that a person learns knowledge and acts himself and does not call to Allaah the Mighty and Majestic. Rather he must call and invite others so that he benefits himself and benefits others, and because this knowledge is something he is entrusted with, it is not your personal property which you can hoard away and withhold from the people, when the people are in need of it. So what is obligatory upon you is to convey it and to explain it and to call the people to good. This knowledge, which Allaah has given you the task of carrying, is not an endowment for your benefit alone, rather it is for you and for others besides you, so do not keep it to yourself and prevent the people from benefiting from it. Rather it is essential that you convey it and you must clarify it to the people. He the Most High said:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾ آل عمران: ١٨٧

And when Allaah took the solemn agreement from those who were given the scripture, you must make it clear to the people and not conceal it [3:187]

This is a solemn agreement which Allaah took from the *‘ulemaa* (people of knowledge) that they would make clear to the people that which Allaah has taught them, in order that the good should spread, and to bring the people out from the depths of darkness into light, and this was the work of the Messengers and of those who followed them. He the Most High said:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾
وَسُبْحَنَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾ يوسف: ١٠٨

Say: “This is my way, I call to Allaah upon clear knowledge, I and those who follow me, and Perfect is Allaah and I am not from the people of *shirk* (those who associate others with Allaah).” [12:108]

This is the way of Messenger *sallallaahu’alaihiwasallam* and the way of his followers: knowledge, and action and calling to Allaah the Mighty and Majestic. So whoever does not call, and he has the ability to call, and he has knowledge and he conceals it, then he will be given a bridle of fire on the Day of Resurrection as occurs in the hadeeth.⁵

⁵ Reported by Aboo Daawood and At-Tirmidhee and Ibn Maajah from a hadeeth of Aboo Hurayrah who said: Allaah’s Messenger *sallallaahu’alaihiwasallam* said, “Whoever is asked about knowledge and he conceals

Having patience upon harm which is encountered whilst carrying this out.

الرَّابِعَةُ: الصَّبْرُ عَلَى الْأَذَى فِيهِ

The fourth is having patience upon any harm encountered whilst carrying it out.¹⁰

[10]:

His saying, “Having patience upon any harm encountered whilst carrying it out”: it is known that whoever calls the people, and commands the good and forbids the evil, then he will be exposed to harm from the evil-doers, because many of the people do not want good, rather they want desires and forbidden things and false whims, so when someone comes who calls them to Allaah and who deters them away from their desires, then there will certainly be a reaction from them either in speech or in action. So what is obligatory upon whoever calls to Allaah and desires the Face of Allaah is that he should have patience upon the harm, and he should persist in calling to Allaah, and his example in that regard will be the Messengers *‘alaihimussalaatuwassalaam*, and the best of them and their seal is Muḥammad *sallallaahu‘alaihiwasallam*.

What did he encounter from the people, how much harm did he suffer in sayings and actions? They said he was a sorcerer and a liar, and they said he was a madman. They said those sayings about him which Allaah the Mighty and Majestic has mentioned in the Qur’aan. And they harmed him with physical harm, they threw stones at him until his heels ran with blood *sallallaahu‘alaihiwasallam* when he called them to Allaah the Mighty and Majestic. And they threw the after-birth of camels on his back whilst he was making prostration by the Ka’bah, and they threatened to kill him and they tried to intimidate him, and in the battle of Uhud, there occurred to him and to his Companions that which occurred *‘alaihimussalaatuwassalaam* – they broke his lateral incisor tooth and they wounded his head *sallallaahu‘alaihiwasallam* and he fell into a ditch, and he was the Prophet of Allaah – all of this was harm in calling to Allaah the Mighty and Majestic. However he had patience and he bore it and he was the most excellent one of the creation *‘alaihimussalaatuwassalaam*. So therefore whoever carries out this call will certainly face harm in accordance with the level of his *eemaan* and his call, however it is upon him to have patience as long as he is upon the truth, then he should have patience and bear it, for he is in Allaah’s cause, and whatever harm befalls him then it will be reward from Allaah the Perfect and Most High, upon the scale of his good deeds.

it, then Allaah will give him a bridle of fire on the Day of Resurrection”. [Al-Albaanee declared this hadeeth hasan saheeh]. And Ibn Maajah reports a longer wording from Aboo Sa’eed Al-Khudree ... [declared very weak by Al-Albaanee].

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣﴾
العصر: ١ - ٣

And the Proof is He the Most High's saying:

By Time. Mankind is certainly in loss. Except for those who have *eemaan* (those who truly believe) and perform righteous deeds, and enjoin one another with the truth and enjoin one another with patience. [103:1-3]¹¹

[11]:

It is obligatory that you learn these four matters in detail – is there any proof for what the Shaikh has said? That it is obligatory upon us to learn these four matters, and he has promised us that he will not say anything except with a proof, so where is the proof? The proof upon that is His saying, He the Most High, *Bismillaahirrahmaanirraheem*.

﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣﴾
العصر: ١ - ٣

By Time. Mankind is certainly in loss. Except for those who have *eemaan* (those who truly believe) and perform righteous deeds, and enjoin one another with the truth and enjoin one another with patience. [103:1-3]

“Except for those who have *eemaan*”, **this is the first matter:** knowledge, because *eemaan* cannot be except through knowledge, which is awareness of Allaah the Mighty and Majestic, awareness of His Prophet and awareness of the religion of Islaam with the proofs.

The second matter: “And they perform the righteous deeds”, this is action upon the knowledge.

The third matter: “And they enjoin each other with the truth”, this is calling to the knowledge and action.

The fourth matter: “And they enjoin each other with patience”, upon harm in the path of calling to knowledge and action.

So His saying, He the One free of all imperfections:

﴿وَالْعَصْرِ ۝١﴾
العصر: ١

By Time. [103:1]

The, “*Wan*”, is the *waw-ul-qasm* (the ‘*waw*’ of an oath). And *Al-‘Aṣr* is a noun upon which an oath is sworn and it is *majroor*, and the sign that it is *majroor* is that it has a *kasrah* upon it. And what is meant is Time and a time period.

Allaah the Most High swears by a time period and by Time, and it is something created. And Allaah the Majestic and Most High swears by whatever He wishes from the creation, but the creation may not swear an oath except by Allaah. And Allaah does not swear an oath except by something which has importance, and which contains a Sign from His Signs, He the Perfect and Most High. So this Time, contains a lesson and has importance, and therefore Allaah swore an oath by Time, and He swore by the night when it covers, and He swore an oath by the daytime brightness.

But as for the creation, then he may not swear an oath except by Allaah. And it is not permissible for us to swear an oath by other than Allaah. He *ṣallallaahu‘alaibihwasallam* said:

من حلف بغير الله فقد كفر أو أشرك

“Whoever swears an oath by other than Allaah, then he has committed unbelief or he has committed *shirk*.”⁶

And he said:

من كان حالفاً فليحلف بالله أو ليصمت

“Whoever is going to swear an oath, then let him swear by Allaah or let him keep silent.”⁷

So Allaah swears by whatever he wishes and he does not swear except by something which has importance and which contains a lesson, so what is the lesson here in this Time? The lessons are tremendous, the succession of the night and the day, and how they interchange and take from each other, this one taking from that one, and that one taking from this one, and they succeed each other in this amazing ordered manner which does not vary or alter.

This is a proof for the Ability of Allaah the Perfect and Most High. And then, whatever occurs within this Time from events and catastrophies and calamities and from favours and blessings and good things, and whatever occurs within this Time, this is from the lessons. And likewise because night and day are an arena for righteous action to be performed in. He the Most High said:

﴿وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً﴾

⁶ Reported by Aboo Daawood and At-Tirmidhee from a ḥadeeth of Ibn ‘Umar *radhiyallaahu‘anhumaa* [Al-Albaanee – *ṣaḥeeḥ*].

⁷ Reported by al Bukhaaree as ḥadeeth 6108 and by Muslim as ḥadeeth 1646/3 as a ḥadeeth also of Ibn ‘Umar *radhiyallaahu‘anhumaa*.

And He (Allaah) is the One who made the night and the day to follow each other in succession ...

Meaning they follow each other in succession, this one follows on from this one.

﴿لِمَنْ أَرَادَ أَنْ يَذْكُرَ أَوْ أَرَادَ شُكُورًا﴾ الفرقان: ٦٢

... for whoever wants to be reminded of Allaah or whoever wants to give thanks for Allaah's favours. [25:62]

And in some of the recitations of this *aaayah*:

﴿لِمَنْ أَرَادَ أَنْ يَذْكُرَ﴾

... for the one who wants to remember Allaah ... [25:62]

So the night and the day are a tremendous bounty to be earned for a person who utilizes them in obedience to Allaah the Mighty and Majestic, and the arena for action is the night and the day, you have nothing else besides the night and the day, they are the arena for action and for good and pure earning for this world and the hereafter. So in the night and the day there are lessons and there are benefits, so therefore Allaah swore an oath by Time.

What is this oath sworn upon? It is His saying:

﴿إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ﴾ العصر: ٢

Mankind is certainly in loss. [103:2]

It means all of the descendents of Aadam, He did not exclude anyone, neither the kings nor the leaders, nor the rich people nor the poor people, nor the free people nor the slaves, nor the males nor the females. So, “Al-”, in, “*Al-Insaan*”, is for *istighbraaq* – to make the word all-inclusive. All of the descendents of Aadam are in loss, meaning they will be in loss and destruction if they waste this precious Time, and they utilize it in disobedience to Allaah and in doing that which will harm them.

And this Time which is very cheap with many people, time seems prolonged for them, they become weary and bored, and they say, “We want to kill some time”. So they bring amusements, or they travel abroad to spend a holiday and just to spend some time somewhere, or they laugh and joke to use up time. So those people, they use it up and waste it – then it will be loss and regret upon them on the Day of Resurrection. And it could be the source of their true happiness, if only they took care of it.

So all of the descendents of Aadam are in loss and destruction, except for those who have the four qualities which are: knowledge and action and calling to Allaah and having patience upon any harm which the person meets.

What is this oath sworn upon? It is His saying:

﴿إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ﴾

Mankind is certainly in loss. [106:2]

It means all of the descendents of Aadam, He did not exclude anyone, neither the kings nor the leaders, nor the rich people nor the poor people, nor the free people nor the slaves, nor the males nor the females. So, “Al”, in, “*Al-Insaan*”, is for *istighbraaq* – to make the word all-inclusive. All of the descendents of Aadam are in loss, meaning they will be in loss and destruction if they waste this precious Time, and they utilize it in disobedience to Allaah and in doing that which will harm them.

And this Time which is very cheap with many people, time seems prolonged for them, they become weary and bored, and they say, “We want to kill some time”. So they bring amusements, or they travel abroad to spend a holiday and just to spend some time somewhere, or they laugh and joke to use up time. So those people, they use it up and waste it – then it will be loss and regret upon them on the Day of Resurrection. And it could be the source of their true happiness, if only they took care of it.

So all of the descendents of Aadam are in loss and destruction, except for those who have the four qualities which are: knowledge and action and calling to Allaah and having patience upon any harm which the person meets.

So whoever has these four qualities will be saved from this loss.

And having *emaan* in Allaah is not possible except through having knowledge, which is knowledge and awareness of Allaah.

﴿وَعَمِلُوا الصَّالِحَاتِ﴾

And they perform the righteous and correct deeds [106:3]

Meaning they perform the righteous deeds from the obligatory duties and the recommended duties. So they utilize their time in performing the righteous deeds in that which will benefit them in their religion and in their wordly life, for even wordly action contains good and can contain reward if it is done with the intention of using it as an aid upon obedience. So how about action for the hereafter. So what is important is that you do not waste the time, rather you use it in something which will be to your advantage and benefit you.

﴿وَتَوَاصَوْا بِالْحَقِّ﴾

And they enjoin each other with the truth [106:3]

They command the good and they forbid the evil and they call to Allaah the Mighty and Majestic and they teach beneficial knowledge and they propagate knowledge and good amongst the people. They become callers to Allaah the Mighty and Majestic.

﴿وَتَوَاصَوْا بِالصَّبْرِ﴾

And they enjoin each other with having patience. [106:3]

They have patience upon whatever strikes them. *As-Sabr* in the language means restraining, and what is meant by it here is restraining oneself upon obedience to Allaah. And it is of three types:

The first one is: Patience upon obedience to Allaah.

The second one is: Patience in keeping away from those things which Allaah has forbidden.

The third one is: Having patience with those things which Allaah has Pre-decreed to occur.

So the first: patience upon obedience to Allaah, because the person's soul desires laziness and desires relaxation, so therefore a person must force it to have patience upon obedience and upon the prayer and upon fasting and upon *jihad* in Allaah's cause even though it may dislike these matters, he should cause it to have patience and he should restrain it on obedience to Allaah.

And the second: patience in keeping away from those things Allaah has made forbidden. The soul desires forbidden things and desires. It inclines towards them and is attracted to them, so therefore the person must bind it and restrain it away from the forbidden things, and this requires patience, and it is not easy to prevent the soul from desires and forbidden things. Whoever does not have patience, then his soul will overcome him and incline towards forbidden things.

The third is: having patience with the painful things which Allaah has decreed, the calamities which strike a person, from the death of a close relative or loss of wealth or illness which befalls a person, he must have patience upon the pre-ordainment and pre-decree of Allaah and he should not become vexed and he should not become angry, rather he should restrain the tongue from wailing and forbidden lamenting and from displaying anger and he should withhold himself from vexation and he should withhold his limbs from striking the cheeks and from tearing the front-opening of the garments. This is patience upon calamities.

As for faults, then he should not have patience upon them, rather he should repent to Allaah and flee away from them. However, with regard to calamities which are not something which you yourself have done, rather they are from Allaah the Mighty and Majestic, He has decreed that they will occur to you as a test and a trial or as a punishment for you for sins which you have committed just as there occurs in His saying the Most High:

﴿وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ﴾

And whatever calamity strikes you then it is on account of the sins which your hands have committed and Allaah pardons and does not punish, a great deal. [42:30]

So if a calamity strikes the Muslim in his self or in his wealth or in his children or his close relative or one of his brothers from the Muslims, then it is upon him to have patience and to await reward. He the Most High said:

﴿الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ٥٠
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ﴾

Those who, when a calamity strikes them they say, “Indeed we belong to Allaah and we will certainly be returning to Him”. Those people, upon them is praise from their Lord and mercy, and they are the ones who are guided. [2:156-157]

This is patience, and from that is having patience upon harm which comes in calling to Allaah the Mighty and Majestic, for that is from the calamities. So it is upon you to have patience upon whatever you meet from harm upon the path of good. And do not turn away from doing good, because some people wish to do good, however, if something which he dislikes faces him he then says, “It is not obligatory upon me to enter myself into these matters”. Then he abandons teaching if he is a teacher, he abandons calling to Allaah, he abandons giving the *khutbah* if he is a *khateeb* (one who gives the *khutbah* in a mosque), he abandons leading the prayer in the mosque, he abandons commanding the good and forbidding the evil – this person has not had patience upon the harm which came to him.

And if you are upon error, then it is upon you to turn back to the truth and to correctness, but if you are upon something true and you have not erred, then it is upon you to have patience and to await and expect reward and to be aware and to feel that this is in the cause of Allaah the Mighty and Majestic and that you will receive reward for it, and that you remember the harm which occurred to the Prophets *‘alaihimussalaatuwassalaam* and how they had patience and how they strove and fought in Allaah’s cause, until Allaah the Mighty and Majestic gave them victory.

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

Ash-Shaafi'ee *rahimahullaah* said: "If Allaah had not sent down any proof upon his creation except this *soorah*, then that would have sufficed for them."¹²

[12]:

His saying, "Ash-Shaafi'ee": He is the Imaam Muhammad ibn Idrees Ash-Shaafi'ee and Ash-Shaafi'ee is an ascription to his great great grandfather who was called Shaafi', and he was from Quraish from Banul-Muttalib. He died in the year 204 H, and he was one of the four Imaams. And he said this saying, because Allaah has made clear in this *soorah* the reasons for wretchedness and the means for true happiness and success.

So the means for true happiness and success is that the person has these four characteristics: knowledge, and action, and calling, and having patience upon harm in the cause of Allaah the Most High. So Allaah's proof is established upon His creation through this *soorah*. Allaah the Perfect says to them I have made clear to you the means for true happiness in this short and brief *soorah*.

And the Qur'aan, all of it, and the Sunnah are details for these four matters. However, this *soorah* has made clear the means to true happiness and success in general terms, through it the proof has been established upon the creation, and the texts of the Qur'aan and the Sunnah give the details and clarify these four matters. And the speech of Ash-Shaafi'ee does not mean that this *soorah* is sufficient for mankind, even if Allaah had not sent down anything else. But rather it has established the proof upon them, because Allaah has made clear in it the means to true happiness and the reasons for total wretchedness, so on the Day of Resurrection no-one can say, "I did not know the means to true happiness and I did not know the reasons leading to total wretchedness", when he has read this brief and short *soorah*.

وَقَالَ الْبُخَارِيُّ رَحِمَهُ اللَّهُ: بَابُ: الْعِلْمُ قَبْلَ الْقَوْلِ وَالْعَمَلِ. وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ﴾، فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ

And al-Bukhaaree *rahimabullaahuta'aalaa* said: "Chapter: Knowledge comes before speech and action; and the proof is:

Then know that none has the right to be worshipped except Allaah and seek forgiveness for your sin and for the believers. [47:19]

So He began with knowledge", before speech and action.¹³

[13]:

Al-Bukhaaree: he was the Imaam Muḥammad ibn Ismaa'eel ibn Ibraaheem al-Bukhaaree. Al-Bukhaaree is an ascription to Bukhaaraa, a town in the East. He was the Imaam of the people of Hadeeth, and a mountain of memorization, may Allaah have mercy upon him, he was the compiler of the *Saḥeeḥ*, which is the most authentic of books after the Book of Allaah.

His saying, "Knowledge comes before speech and action": because action will not benefit unless it is built upon knowledge. As for action which is built upon ignorance, then it will not benefit the person rather it will be an affliction and misguidance for him on the Day of Resurrection, so precedence must be given to learning knowledge before action.

His saying, "And the proof": meaning for this heading is His saying, He the Most High:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ﴾

Then know that none has the right to be worshipped except Allaah and seek forgiveness for your sin [47:19]

Since He began with knowledge, and His saying, He the Most High:

﴿وَاسْتَغْفِرْ﴾

And seek forgiveness ... [47:19]

This is action. So He the Perfect began with knowledge before action, because action, if it is built upon ignorance then it will not benefit the person, so a person should begin with knowledge first and then act upon what he has learnt, this is the foundation.

The Second Treatise: Three Matters which it is Obligatory upon the Muslim to Learn and to Act upon

اعْلَمْ رَحِمَكَ اللَّهُ:

Know! May Allaah have mercy upon you,¹

أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ تَعْلُمُ ثَلَاثَ هَذِهِ الْمَسَائِلِ وَالْعَمَلُ بِهِنَّ

That it is obligatory upon every male and female Muslim to learn these three matters and to act upon them²

[1]:

His saying, “Know!”: this saying we have said in what preceded that it is a saying which is brought so that importance is given to what follows it and its meaning is: learn and understand and be certain.

His saying, “May Allaah have mercy upon you”: this is a supplication for you for mercy, and this also as has preceded shows that the teacher should be kind with the student and that he should make supplication for him and encourage him, because this is one of the greatest means for teaching, and it is not befitting that he should treat the student with sternness and harshness and severity, because this will deter people from knowledge. Then this also indicates sincere good wishes from the Shaikh *rahimahullaah* and that he desires to give sincere advice and benefit and correct direction.

[2]:

His saying, “That it is obligatory”: *al-Wujoob*, obligation is well known with the scholars of *Usool-ul-Fiqh* and the obligation is that which is essential, and it has been defined by the scholars of *usool* as being that which a person who does it rewarded and one who abandons it is punished. And in origin *al-Wujoob* in the language is firmness and establishment, so it is said *wajaba* such and such, meaning it is something firm and established. He the Most High said with regard to *al-Budn* (large sacrificial animals which are sacrificed on Hajj such as camels and cows):

﴿فَإِذَا وَجَبَتْ جُنُوبُهَا﴾

When their sides *wajabat* ...[22:36]

Meaning, when they fall upon the earth and their death is established after they have been slaughtered

﴿فَكُلُوا مِنْهَا وَأَطْعَمُوا﴾

... then eat from them and feed (others). [22:36]

So his saying, “It is obligatory”: indicates that this matter is not a case of something recommended such that whoever wishes can do it and whoever wishes can leave it, rather the command is something made binding from Allaah the Perfect and Most High. This obligation is not from the Shaikh, rather it is from Allaah the Mighty and Majestic in that which He sent down in the Book and the Sunnah regarding obligating the servants with these matters.

His saying, “It is obligatory upon every male and female Muslim”: meaning it is obligatory upon every male and female from the Muslims, whether they be free people or slaves, males or females because the woman shares with the man in many of the obligations except for that which a proof makes something specific to the men, then that in that case is specific to the men - such as the obligation of congregational prayer in the mosques and the *jumu‘ah* prayer, and such as visiting the graves,¹ because it is specific to the men, and likewise fighting *jibaad* in Allaah’s cause for that is specific to the men.

So whatever there is a proof to indicate that it is something specific to the men, then that is made specific to them; otherwise the basic rule is that men and women are the same with regard to duties and with regard to avoiding forbidden things and the rest of the duties, and from that is that learning knowledge is obligatory upon the men and the women because it is not possible to establish the worship of Allaah the Majestic and Most High, which is the purpose behind our creation, except by learning knowledge, by which we can know how to worship our Lord. So this is obligatory upon the men and the women to learn the affairs of their religion, particularly the affairs of *al-‘aqeedah* (creed and belief).

His saying, “Three matters”: learning means to take knowledge from the scholars, and to memorize and to understand and to comprehend, this is true learning. Learning it does not mean merely reading or ‘free reading’ as they call it, this is not learning. Rather learning is to take knowledge from the people of knowledge along with memorization of that and understanding it and comprehending it completely – this is the correct learning. As for mere reading and looking at books, then this will not suffice with regard to learning, even though it is something desirable and contains benefit however it does not suffice, and it will not suffice for a person to restrict himself to it.

And it is not permissible to just become a student with the books as occurs in this time because becoming a student of the books is very dangerous, evils can occur from it and false pretence to knowledge, which is more harmful than ignorance, because the ignorant person knows that he is ignorant so therefore he stops at his limit. However a false claimant to knowledge, he thinks that he is a scholar so he declares lawful that which Allaah has forbidden, and declares forbidden that which Allaah has made lawful, and he talks and speaks about Allaah without knowledge, so the matter is very dangerous.

So knowledge is not taken from the books directly rather the books are a means. As for true and real knowledge, then that is taken from the *‘ulemaa* (scholars) generation after generation, and the books are a means to seek knowledge.

¹ [Refer to *Ahkaam-ul-Janaa’iz* of Sh Al-Albaanee]

Belief that Allaah created us and gave us provision and did not leave us without purpose.

الأولى: أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلًا

The first matter is that Allaah created us and gave us provision and did not leave us without purpose.³

[3]:

His saying, “The first: that Allaah created us”: meaning, He produced us from non-existence, so before we were created we were nothing, just as He the Most High said:

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ۝١﴾ الإنسان: ١

Has there not come upon man a time-period when he was nothing worthy of mention. [76:1]

And He, the One free of all imperfections said:

﴿قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْنٍ ۖ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا ۝٩﴾ مريم: ٩

He said: that is the case, however your Lord has said, “It is easy for Me and I have already created you before, when you were nothing.” [19:9]

Man, before he was created was nothing, and the One who brought him into existence and created him is Allaah, the Mighty and Majestic. He the Most High said:

﴿أَمْ خُلِقُوا مِن غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ۝٣٥﴾ الطور: ٣٥

Were they brought into existence without any creator, or are they themselves their own creators? [52:35]

His saying, “and He gave us provision”: since we need provision, we need food and drink and clothing and habitations and transport and requirements then He the Perfect, He knew our needs, so therefore He made subservient for us whatever is in the heavens and the earth all of it for our welfare in order for us to be able to remain alive, and in order for us to use that to help us upon the purpose for which we were created – which is the worship of Allaah, the Perfect and Most High.

His saying, “and He did not leave us without purpose”: *Al-Haml* it means something which is neglected and abandoned which no-one cares about. So Allaah created us and gave us provision for a wise purpose, He did not create us in vain, nor without purpose. He the Most High said:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾ ﴿١١٥﴾ المؤمنون: ١١٥

Do you think that you were created uselessly and that you will not be returned to us? [23:115]

And He the Perfect said:

﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى﴾ ﴿٣٦﴾ أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُنْتَنَى ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَحَلَقَ فَسَوَّى ﴿٣٨﴾

القيامة: ٣٦ - ٣٨

Does man think that he will be left without any duties? Was he not previously a drop of semen emitted, then he became a clot, then Allaah created and fashioned him as a human in due proportion? [75:36-38]

And He said:

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ﴾ ﴿٢٧﴾

ص: ٢٧

And We did not create the heavens and the earth and whatever is between them without purpose. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire! [38:27]

Allaah only created us and created these provisions for us and these faculties for a tremendous wisdom and a tremendous purpose and it is that we should worship Him, He the Perfect and Most High. And He did not create us like cattle, which were created for the welfare of the servants, then they will die and pass away because they are not duty-bound, they were not commanded and they were not forbidden. Rather He created us for His worship, just as He the Most High said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا ﴿٥٧﴾

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾ ﴿٥٨﴾ الذاريات: ٥٦ - ٥٨

And I did not create *jinn* and mankind except to worship Me alone. I do not desire from them any provision and I do not want that they should feed Me. Indeed Allaah, He is the Great Provider, the Possessor of Tremendous Power, the Strong. [51:56-58]

And He did not create us just for the life of this world that we should live in it and roam around freely and make merry and eat and drink and make ourselves at home in it and that there is nothing after it. Rather life is a planting-ground and a market place for the next life so that we should equip ourselves in it with righteous deeds. Then we will die

and move on from it, then we will be resurrected, then we will be taken account of, then we will be recompensed in accordance with our deeds.

This is the purpose behind the creation of the *jinn* and mankind. And the proof for that is many *ayyahs* which prove *al-Ba'ath* (the raising to life after death) and *an-Nushoor* (the resurrection) and *al-Jazaa'* (the recompensing) and *al-Hisaab* (the reckoning). And the intellect proves this, because it would not befit the Wisdom of Allaah, the Perfect and Most High, that He should create this amazing creation, and that he should subject this creation to the descendents of Adam, and then just leave them to die and pass away without any result, this would be futile play, so the results of these deeds must certainly appear in the next abode.

And therefore, there can be from the people those who spend their whole lives in the worship of Allaah and in obedience to Him, and yet he is in poverty and is needy and maybe he is one who is oppressed and hard-pressed and who suffers difficulty and he does not attain anything from the reward of his actions in this world. And vice versa, that from the people there can be a person who is an unbeliever, an evil atheist who roams around as he wishes and makes merry in this life. He enjoys a life of luxury and he is given whatever he desires, and he commits that which Allaah has made forbidden, and he oppresses the people, and he transgresses against them and he devours their wealth and he kills people without any right, and he overcomes and he behaves tyrannically, and then he dies upon that condition, he has not been struck with anything from punishment. Does it befit the Justice of Allaah the Perfect and Most High and His Wisdom that He should leave this obedient person without any reward and that he should leave this unbeliever without any recompense? This does not befit His Justice, the Perfect and Most High, and therefore He has made the next abode to recompense this doer of good for the good which he did, and this doer of evil for the evil which he did. So in it the fruits of deeds will become apparent.

So this world is the an abode of action, but as for the hereafter then it is an abode of recompense, either paradise or the fire, and he did not leave us without purpose as is thought by the atheists and the *Dubriyyoon* (those who think that death is the end of us). He the Most High said:

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ
وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ﴾ (الجمعة: ٢٤)

And they say, "There is no life except our life in this world, we die and our children live, and nothing brings an end to us except Time." And they do not have certain knowledge, rather they just surmise. [45:24]

This is the saying of the atheists those who do not believe in the return to life and resurrection.

And Allaah the Mighty and Majestic rebutted them, so He said:

﴿أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ﴾ (٣٥) مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ القلم: ٣٥ - ٣٦

Shall we make the Muslims like the criminals just the same? What is wrong with you how do you judge? [68:35-36]

And He the Most High said:

﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ﴾ ﴿٢١﴾ الجاثية: ٢١

Do those who commit evil deeds think that We will treat them just the same as those who truly believe and work righteous deeds, the same in their life and after their deaths? What an evil judgement they make. [45:21]

And He the Most High said:

﴿أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ﴾ ﴿٢٨﴾ ص: ٢٨

Or shall We make those who truly believe and work righteous deeds like those who cause corruption upon the earth, or shall We treat those who are dutiful to Allaah just like the wicked unbelievers? [38:28]

This is not possible and this will never be the case.

بَلْ أَرْسَلْنَا إِلَيْنَا رَسُولًا

Rather He sent a Messenger to us.⁴

[4]:

Since it is the case that we may not carry out worship based upon what we think is good nor upon *taqleed* (blindly following) so-and-so and so-and-so from the people, then therefore Allaah sent to us Messengers to make clear to us how we are to worship him, because acts of worship are *tawqeefiyyah* (dependent upon text) it is not permissible that Allaah be worshipped except with that which He has legislated.

So acts of worship are *tawqeefiyyah* – restricted to text, to that which the Messengers ‘*alaihimussalaatuwassalaam*’ came with. So the wisdom behind sending the Messengers is that they should make clear to the people how they are to worship their Lord, and for them to forbid them from *shirk* (association of others along with Allaah) and from *kufr* (disbelief) in Allaah the Mighty and Majestic. This is the duty of the Messengers ‘*alaihimussalaatuwassalaam*’. And therefore he ‘*alaihis-salaatuwassalaam*’ said:

من عمل عم لا ليس عليه أمرنا فهو رد

“Whoever does an action which our affair is not in accordance with, then it will be rejected”.⁹

So worship is *tawqeefiyyah* (dependent upon text), and *bid’a* (innovations) are rejected, and baseless superstitions and ideas are rejected and blind following is rejected. Acts of worship are not taken except from the *sharee’ah* (revealed law) which the Messenger *sallallaahu‘alaihiwasallaam* came with.

His saying, “Rather He sent to us a Messenger”: he is Muḥammad *sallallaahu‘alaihiwasallaam* the seal, the last one of the Prophets. He sent him to make clear to us why we were created, and to make clear to us how we are to worship Allaah the Mighty and Majestic, and to forbid us from *shirk* and *kufr* (unbelief) and from sins. This was the duty of the Messenger *sallallaahu‘alaihiwasallaam*, and he clearly conveyed the message and he fulfilled the trust which was given to him, and he gave sincere advice to the nation ‘*alaihis-salaatuwassalaam*’, and he explained fully and made clear, and he left us upon a clear white ground, its night is just the same as its day, no-one deviates away from it except one who is destroyed, and this is just as is in His saying, He the Most High:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ المائدة: ٣

This day have I completed your religion for you and perfected my favour upon you and are pleased for you with Islaam as your religion. [5:3]

⁹ Its checking has preceded. (Mentioned by al-Bukhaaree in disconnected form as ḥadeeth 7350 in the Book of clinging to the Book and the Sunnah Chapter 20. And the Ḥadeeth is reported by Muslim with a fully connected chain as a ḥadeeth of ‘Aa’ishah *radhiyallaahu‘anhaa*.)

فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ

So whoever obeys him will enter paradise, and whoever disobeys him will enter the fire.⁵

[5]:

His saying, “Whoever obeys him”: meaning in that which he commands, then he will enter paradise.

And his saying, “And whoever disobeys him”: in that which he forbade, then he will enter the fire.

This is something for which there is a great deal of confirmation in the Qur’aan. He the Most High said:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

Whoever obeys the Messenger, then he has indeed obeyed Allaah. [4:80]

And He the Most High said:

﴿وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ﴾

And We did not send any Messenger except that he should be obeyed by the permission of Allaah. [4:64]

And He the Perfect said:

﴿وَإِنْ تُطِيعُوهُ تَهْتَدُوا﴾

And if you obey him (the Prophet *sallallaahu‘alaihiwasallam*) you will be rightly guided. [24:54]

And He the Most High said:

﴿وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾

And obey the Messenger that you may be shown mercy. [24:56]

So whoever obeys him is guided, and will enter paradise, and whoever disobeys him will be astray and will enter the fire. He *sallallaahu‘alaihiwasallam* said:

كلکم یدخل الجنة إلا من أبی ، قالوا : یا رسول الله ومن یأبی ؟ قال : من أطاعنی دخل الجنة ومن عصانی فقد أبی

“All of you will enter paradise except for those who refuse.” They said, ‘O Messenger of Allaah, and who will refuse?’ He said, “Whoever obeys me enters paradise and whoever disobeys me has refused.”¹

So his *sallallaahu‘alaibinasallam* saying, “He has refused”: means he will have refused to enter paradise.

And he *sallallaahu‘alaibinasallam* said:

لا يسمع بي يهودي ولا نصراني ثم لا يؤمن بالذي جئت به إلا دخل النار

“No-one will hear of me, no Jew nor any Christian, and then not believe in that which I came with except that he will enter the fire.”²

So whoever obeys him will enter paradise and whoever disobeys him will enter the fire, and this is the distinguishing factor between the true believer and between the disbeliever.

¹ Reported by al-Bukhaaree as hadeeth 7280 from a hadeeth of Aboo Huraira *radiyallaahu‘anhu* in Kitaab-ul-I’tisaam with the wording, “Everyone from my Ummah will enter paradise...”

² Reported by Muslim as hadeeth 153 from a hadeeth of Aboo Huraira *radiyallaahu‘anhu*.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۖ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخَذًا وَبِيلًا﴾

And the proof is His saying, He the Most High:

We sent a Messenger to you as a witness for or against you, just as we sent a Messenger to the Pharaoh. But the Pharaoh disobeyed the Messenger so we seized him with a severe punishment. [73:15-16]

[6]:

His saying, “And the proof”: meaning for the sending of the Messenger is His saying, He the Most High:

﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۖ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخَذًا وَبِيلًا﴾

We sent a Messenger to you as a witness for or against you, just as we sent a Messenger to the Pharaoh. But the Pharaoh disobeyed the Messenger so we seized him with a severe punishment. [73:15-16]

His saying, He the Most High, “*Innaa*”, the pronoun here (meaning ‘We’) refers to Allaah the Perfect and Most High and this is a pronoun of one declaring his own greatness, because He is indeed Tremendous, the Perfect and Most High.

“We sent”, likewise this pronoun is to show greatness, and the meaning of, “*arsalnaa*”, is We sent him and sent revelation to him.

The word, “*ilaykum*”, (to you people), meaning O two weighty species (mankind and the *jinn*). It is an address to the whole of mankind, because the *risaalah* (messengership) of this Messenger is universal to all of mankind until the Hour is established.

“*Rasoolan*”, (a Messenger), he is Muḥammad *ṣallallaahu‘alaibihwasallam*.

And the phrase:

﴿شَاهِدًا عَلَيْكُمْ﴾

As a witness upon you [73:15]

Meaning: with Allaah, the Perfect and Most High, on the Day of Resurrection, a witness that he conveyed to you the message of Allaah, and that he established the proof upon you, just as He the Most High said:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

Allaah sent Messengers as bringers of glad tidings for the obedient ones, and as warners for the disobedient ones, so that no plea should remain with the people with Allaah, after the sending of the Messengers. [4:165]

So no-one on the Day of Resurrection will be able to say, “I did not know that I was created for worship, I did not know what was obligatory upon me, I did not know what was forbidden for me”. It will not be possible for someone to say this, because the Messengers *‘alaihimussalaatuwassalaam* conveyed the message to them, and this nation of Muḥammad *sallallaahu‘alaihiwasallam*, it will bear witness against them. He the Most High said:

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

And likewise We made you the best and a justly balanced nation so that you should be witnesses against mankind, and the Messenger should be a witness upon you. [2:143]

So this nation will bear witness against the previous nations on the Day of Resurrection that their Messengers conveyed the messages of Allaah to them, based upon what they find in the Book of Allaah the Mighty and Majestic, because Allaah has narrated to us the news of the previous nations and of the Messengers and of what they said to their nations. All of this we know from the Book of Allaah the Mighty and Majestic, which is not approached by falsehood from in front nor from behind, which is revelation sent down by the One who is All-Wise, the One Deserving of All Praise.

﴿وَيَكُونَ الرَّسُولُ﴾

And the Messenger he will be ... [2:143]

He is Muḥammad *sallallaahu‘alaihiwasallam*, he will be upon you O nation of Muḥammad a witness, he will witness upon you with Allaah that he indeed established the proof upon you and that he conveyed the message to you and that he sincerely advised you for Allaah’s sake. So no proof will remain on the Day of Resurrection for a person to say, “Nothing reached me. No warner came to me”. Even the unbelievers, they will confess when they are thrown into the fire. He the Most High said:

﴿كَلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ۚ
قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنَّا أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ﴾

Whenever a crowd of them are thrown into the fire its keepers will ask them, “Did not a warner come to you?” They will say, “Yes indeed a warner came to us, but we denied, and we said Allaah did not send down anything, you are upon great misguidance.” [67:8-9]

They said to the Messengers, “You are upon misguidance.” So they denied the Messengers and they declared them to be upon misguidance.

This is the wisdom in the sending of the Messengers – to establish the proof upon the people, and to guide whomever Allaah wished to guide. The Messengers, Allaah guides through them whoever He wishes, and He establishes the proof upon those who obstinately refuse and deny and disbelieve.

﴿كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا﴾

Just as we sent a Messenger to Pharaoh [73:15]

The Messenger here is Moosaa *‘alaihissalaatuwassalaam* and the Pharaoh, he was the tyrannical king in Egypt the one who claimed lordship for himself, and the Pharaoh was the title of every king of Egypt – he was called a Pharaoh. And what is meant by it here is the Pharaoh who claimed *rubobiyyah* (lordship) for himself.

﴿فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ﴾

That he said: “I am you highest lord.”[79:24]

﴿فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ﴾

So the Pharaoh disobeyed the Messenger [73:16]

He was Moosaa, Pharaoh disbelieved in him just as Allaah has narrated in His Book, narrating what occurred between Moosaa and the Pharaoh, and how the affair of the Pharaoh and his people ended up.

﴿فَأَخَذْنَاهُ﴾

So we seized him with punishment [73:16]

Meaning: We seized Pharaoh with punishment and it was that Allaah drowned him, him and his people, in the ocean. Then he entered him into the fire.

﴿مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا﴾

Because of their sins they were drowned, and they were entered into fire. [71:25]

So he is in the fire in the *Barzakh* (the intermediate life after death and before the Day of Resurrection). He the Most High said:

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا﴾

The fire, they are exposed to it morning and evening [40:46]

This is in the *Barzakh* before the hereafter, they are exposed to the fire morning and evening, until the Hour is established, and this is a proof for *‘Adhaab-ul-Qabr* (punishment of the grave), and Allaah’s refuge is sought.

﴿وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

And on the Day when the Hour is established it will be said, “Enter the people of Pharaoh into the severest torment. [40:46]

This is three punishments:

Firstly: that Allaah drowned them and wiped them out, all of them in a single moment.

Secondly: that they are being punished in the *Barzakh* until the hour is established.

Thirdly: that when they are raised up on the Day of Resurrection they will enter the severest torment, and Allaah’s refuge is sought.

And likewise will be the case with those who disobey Muḥammad *ṣallallaahu‘alaihiwasallam*, for his outcome will be more severe than the outcome of the people of Pharaoh, because Muḥammad is the most excellent one of the Messengers. So whoever disobeys him, his punishment will be worse.

﴿أَخْذًا وَبِيلًا﴾

With severe punishment [73:16]

It means severe and strong with no leniency.

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

And thus is the punishment of your Lord when He punishes the towns for their wrongdoing. His punishment is painful and severe. [11:102]

So this *aayah* is a proof for Allaah’s bestowing favour upon us by the sending of the Messenger Muḥammad *ṣallallaahu‘alaihiwasallam* to us, and that the purpose behind his being sent is that he should make clear to us the way to worship. So whoever obeys him will enter paradise, and whoever disobeys him will enter the fire, just as the people of Pharaoh entered the fire when they disobeyed their messenger Moosaa *‘alaihis-salaatuwas-salaam*.

And likewise the enemies of the Messengers, all of them, this is their way and their path.

Allaah the Perfect and Most High is not pleased that anyone else should be associated in worship with Him

المَسْأَلَةُ الثَّانِيَّةُ: أَنَّ اللَّهَ لَا يَرْضَى أَنْ يُشْرَكَ مَعَهُ أَحَدٌ غَيْرُهُ فِي عِبَادَتِهِ

The second matter: that Allaah is not pleased that anyone else should be associated with Him in worship of Him⁷

[7]:

This matter is connected to the first matter, because the first one was an explanation of the obligation of worshipping Allaah, and of following the Messenger *sallallaahu‘alaihiwasallam* and it is the meaning of the *shahaadatain* (two testifications), the meaning of the testification that, ‘None has the right to be worshipped except Allaah’, and the testification that, ‘Muhammad is the Messenger of Allaah’. And the second matter is that worship, if it has *shirk* mixed with it, then it will not be accepted, because it is essential that worship is done purely for the Face of Allaah the Mighty and Majestic.

So therefore whoever worships Allaah, and worships something else along with Him, then the worship of him is futile or null and void. Its presence is just the same as its absence, because worship will not benefit except with *ikhlāas* (i.e. it is done purely for Allaah) and *tamheed*. So if it is mixed with *shirk* then it is corrupted, just as he the Most High said:

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ
لَإِنْ أَشْرَكَكَ لِحَبْطِ عَمَلِكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ الزمر: ٦٥

And it was revealed to you (O Muhammad) and to those Messengers who came before you, that if you associate anything with Allaah then all your deeds will be rendered null and void, and then you would certainly be from the losers. [39:65]

And the Perfect said:

﴿وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾ الأنعام: ٨٨

And if they committed *shirk* (associated anything along with Allaah) then whatever deeds they had done would be rendered null and void. [6:88]

So worship is not called worship except along with *tamheed*, just as the *salaah* (prayer) is not called *salaah* except along with purification. So if *shirk* is mixed with worship, it corrupts it and nullifies it, just as is the case with purification, if it is mixed with one of those things which break the *nudoo* then that corrupts it and nullifies it, and therefore Allaah in many *ayyahs* of the Qur’aan joins the command to worship Him and the prohibition of *shirk*.

He the Most High said:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ النساء: ٣٦

And worship Allaah and do not associate anything along with Him [4:36]

And He said:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾ البينة: ٥

And they were not commanded except that they should worship Allaah making the religion purely and sincerely for Him, upon the true religion of *tawheed*, turning away from *shirk*. [98:5]

And He the Mighty and Majestic said:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾
الأنبياء: ٢٥

And We did not send before you a Messenger except that We revealed to him that none has the right to be worshipped except Me so therefore worship Me alone. [21:25]

So His saying, He the Most High:

﴿لَا إِلَهَ إِلَّا أَنَا﴾ الأنبياء: ٢٥

None has the right to be worshipped except Me [21:25]

This contains two matters: it contains a negation of *shirk* and it contains affirmation of worship for Allaah the Most High.

And He the Most High said:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾ الإسراء: ٢٣

And your Lord commanded that you should not worship except Him [17:23]

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾ النحل: ٣٦

And We sent a Messenger to every nation, commanding worship Allaah and avoid *at-Taaghoot* (all false objects of worship). [16:36]

So He joined between the worship of Allaah and avoiding the *Taaghoot* (all the false objects of worship), because the worship of Allaah will not be worship except with avoiding the *Taaghoot*, and that is *shirk*. He the Most High said:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ البقرة: ٢٥٦

So whoever rejects the *Taaghoot* and truly believes in Allaah, and that Allaah alone has the right to be worshipped, then he has clung on to the firmest handhold which will never break [2:256]

So truly believing in Allaah is not sufficient except with rejection of *at-Taaghoot*, otherwise the *mushrikoon* (the people of *shirk*) they believed in Allaah, however they associated others in worship with Him:

﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾ يوسف: ١٠٦

And most of them do not believe except that they associate others in their worship of Allaah [12:106]

So He the Perfect makes it clear that they had belief in Allaah, however they corrupted it with *shirk* (association of others in worship of Allaah), and Allaah's refuge is sought.

This is meaning of the saying of the Shaikh, that whoever worshipped Allaah and obeyed the Messenger, then he may not associate anything in worship along with Allaah, because Allaah is not pleased that anything be associated with Him in His worship.

He *sallallaahu'alaihiwasallam* said in that which he reported from his Lord, the Mighty and Majestic, Allaah the Most High said:

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

“I am the One having no need of any association of worship. Whoever does an action in which he associates anyone else along with Me, then I will abandon him and his *shirk*.”¹²

So there are people who pray the *salaah*, and they bear witness that none has the right to be worshipped except Allaah, and that Muhammad is the Messenger of Allaah, and they do that plentifully, and they fast and they perform the *Hajj*. However, they make supplication to tombs, and they perform worship of Al-Hasan and Al-Husain and Al-Badawee and so-and-so and so-and-so, and they call for relief from the dead. Those

¹² Reported by Muslim as a *hadeeth* of Aboo Huraira *radiyallaahu'anhu*.

people their worship is false and futile, because they have associated others with Allaah the Mighty and Majestic, they have mixed worship with shirk so their deeds are futile and nullified, until they single out Allaah the Mighty and Majestic with worship and they make worship purely for Him and they abandon the worship of everything else besides Him.

Otherwise they will be upon nothing, so it is obligatory to draw attention to this, because Allaah is not pleased that anything should be associated with Him in His worship, anyone no matter who it is. He the Perfect is not pleased that anyone should be associated with Him no matter who it may be, so that no-one should say, "I take the beloved servants of Allaah, the righteous people and the good people as intercessors. I do not worship the idols and images as they used to do in the times of ignorance. I only take these ones as intercessors, I do not worship them." So we say to him: This was the saying of the people in the times of ignorance, they took them as intercessors with Allaah because they were righteous people and beloved servants from the beloved servants of Allaah. But Allaah is not pleased with this.

لَا مَلَكٌ مُّقْرَّبٌ وَلَا نَبِيٌّ مُّرْسَلٌ

Neither any angel brought near, nor any Messenger sent.⁸

[8]:

His saying, “Neither any angel brought near, nor any Messenger sent”: the angel brought near – this is the most excellent ones from the angels such as Jibreel *‘alaihissalaam*, and the bearers of the Throne, and those around it, and the angels drawn close to Allaah the Perfect and Most High. So despite the closeness of their place to Allaah the Mighty and Majestic, and their drawing close to Him with worship and their status with Allaah, if anyone were to associate them along with Allaah in worship then Allaah will not be pleased that an angel drawn close is associated with Him, nor any Prophet sent, such as Muḥammad *sallallaahu‘alaihiwasallam*, and ‘Eesaa and Nooh and Ibraaheem, those Messengers who are firmest in resolve. He is not pleased that anyone should be associated with Him even if it be one of the most excellent of the angels, even if it be one of the most excellent of mankind.

So He is not pleased that anyone should be associated along with Him from the angels nor from the Messengers. So how about other than them from the beloved servants of Allaah and righteous people, so other than the angels and the Messengers it will be even more the case that Allaah is not pleased that they be associated with Him in worship. And this is a refutation of those people who claim that they take the righteous people and the beloved servants of Allaah as intercessors with Allaah in order to draw them closer to Allaah, just as the people of the days of ignorance used to say:

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾ الزمر: ٣

We do not worship them except so that they should draw us closer to Allaah (by interceding for us with Allaah) [39:3]

Otherwise they believed that those ones whom they took, they do not create and they do not give provision and they do not possess power over death nor life nor resurrection. Rather their intention was just to take them as intermediaries with Allaah the Mighty and Majestic, and therefore they directed some worship towards them to draw them closer to them, so they made sacrifices for the graves, and they made vows for the graves and they supplicated for aid and called upon the dead.

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

And the proof is His saying, He the Most High:

And that the places of prayer are to be for Allaah alone, so do not invoke or worship anyone along with Allaah. [72:18]⁹

[9]:

Allaah is not pleased that anyone should be associated with Him, no matter who it is, and this is stated clearly in the Book and in the Sunnah, however, to one who uses the intellect and who thinks carefully, and who discards blind following and the use of false and futile excuses, and who is alert to his own benefit. And the proof that Allaah is not pleased that anyone else besides Him should be associated with Him no matter who it is, is His saying, He the Most High:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ ﴿١٨﴾ الجن: ١٨

And that the places of prayer are to be for Allaah alone, so do not invoke or worship anyone along with Allaah. [72:18]

Al-Masaajid, (the mosques), are the houses of Allaah and they are the places which are prepared for the *Salaah* (prayer) and they are the most beloved of places to Allaah, and they are houses which Allaah has commanded should be raised and in which His Name should be mentioned. Then these mosques must be made a place for the worship of Allaah alone, nothing for other than Allaah must occur within them, so graves are not to be built in them, nor tombs because the Prophet ṣallallaahu‘alaihiwasallam cursed those who did that, and he informed that this is the practice of the Jews and the Christians and he forbade us from that at the end of his life, whilst he was in the throes of death *‘alaihibisalaatuwassalaam* with his saying:

أَلَا إِنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ الْقُبُورَ مَسَاجِدَ
أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ فإني أَنَهَاكُمْ عَنْ ذَلِكَ

“Indeed those who came before you used to take the graves as places of prayer...” (he said this whilst he was dying), **“...Indeed do not take the graves as places of prayer, for I certainly forbid you from that.”¹³**

And he ṣallallaahu‘alaihiwasallam said:

لعنة الله على اليهود والنصارى اتخذوا قبور أنبيائهم مساجد

¹³ Reported by Muslim as ḥadeeth 532 from a ḥadeeth of Jundub ibn ‘Abdillaah al-Bajalee *radhiyallaahu‘anh*

“Allaah’s curse is upon the Jews and the Christians, they took the graves of their Prophets as places of prayer.”¹⁴

So the mosques, it is obligatory that they be purified from traces of *shirk* and idolatory and that they not be built upon the graves, nor should the dead be buried in them after they have been built, rather they should be places for the worship of Allaah alone, the prayer should be established in them, and the Name of Allaah should be mentioned in them, and the Qur’aan should be recited in them, and beneficial lessons should be established in them, and people should remain in them for worship. This is the role of the mosques.

As for having in them idols which are worshipped besides Allaah, then these are not mosques, these are shrines of *shirk*, even if their people call them mosques, because Allaah says:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ﴾ الجن: ١٨

And that the mosques, the places of prayer, are for Allaah [72:18]

Meaning: not for anyone else besides Him. And because the mosques, they are the place where the people gather and meet, so it is obligatory that they should be pure and free of *shirk* and *bid'ah* (innovations) and false superstitions, because the people acquire knowledge in them and worship, so if anything from *shirk* and false superstitions are found in the mosques, then they will be influenced by that and they will propagate it upon earth, so it is obligatory that mosques should be purified from *shirk*.

And the greatest of them is *al-Masjid-ul-Haraam* (the Sacred Mosque, in Makkaah), just as Allaah, the Majestic and Most High commanded that it should be purified, He the Most High said:

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾ الحج: ٢٦

And remember when We showed the site for the House to Ibraaheem and commanded him, that you should not associate anything with Me, and purify My house, for those people who are performing *Tawaaf* and for those who are standing in prayer and performing the bowing and prostration. [22:26]

Purify it from what? Purify it from *shirk*, and from innovations and false superstitions, just as it is also to be purified from impurities and filthy things.

So His saying, He the Most High:

¹⁴ Reported by al-Bukhaaree as hadeeth 435 and 436 and by Muslim as hadeeth 531 from a hadeeth of ‘Aa’ishah and of Ibn ‘Abbaas *radhiyallaahu‘anhum*

﴿لَا تَدْعُوا﴾

Do not call upon or invoke [72:18]

The, “*laa*”, is the, ‘no of prohibition’. And the, “*tad’oo*”, is a present tense verb which is in the jussive form because of the prohibiting, “*laa*”, and the sign that it is the jussive form is the removal of the, ‘noon’. So the factor which makes it jussive is the, ‘no of prohibition’.

So do not invoke, O people, anyone along with Allaah, do not supplicate for help from anyone along with Allaah, such as saying, “O Allaah, O Muḥammad”, “O Allaah, O Abd-ul-Qaadir”, or saying, “O Abd-ul-Qaadir, O Muḥammad”, or the like of that, because Allaah is not pleased with that and will not accept it.

And His saying He the Most High, “*ahadan*”, (anyone): is in indefinite form in the context of a prohibition, so therefore it is general to everyone, no-one is excepted, neither any angel drawn close nor any prophet sent, nor any idol, nor any object of worship, nor any grave, nor any Shaikh, nor any beloved servant of Allaah, nor any living person, nor any dead person, no matter who it is.

So it is general covering everyone who is called upon besides Allaah

﴿فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ الجن: ١٨

So do not call upon, do not invoke anyone along with Allaah. [72:18]

So this *ayah* shows that worship will not benefit except with *tanḥeed*, and that if *shirk* is mixed with it, then it becomes null and void and it will be an affliction for the person. Then He the Most High said:

﴿وَأَنَّ الْمَسْجِدَ لِلَّهِ﴾ الجن: ١٨

And the places of prayer are for Allaah [72:18]

It is obligatory that they be built purely and sincerely, that the intention of the one building them should not be to show off or to be heard of or to be remembered as they say, or to be just Islaamic antiquities, all of this is futile.

Mosques should be built for worship and with the intention of worship, and the intention in them should be purely and sincerely for Allaah the Mighty and Majestic, and also they should be built from good and pure earnings, they should not be built from forbidden earnings because they are for Allaah the Mighty and Majestic, and:

اللَّهُ لَا يَقْبَلُ إِلَّا طَيِّبًا

“Allah does not accept except what is good and pure”¹⁵

So the mosques are to be built from lawful spending and the intention of their builders is that it is to be done purely and sincerely seeking the Face of Allaah the Mighty and Majestic, he should not intend by building it to obtain praise from the people, or to be remembered, or for show, or to be heard of, because building the mosques is worship and worship, it is obligatory that it should be done purely and sincerely for Allaah the Mighty and Majestic.

¹⁵ Reported by Muslim hadeeth 1015 from a hadeeth of Aboo Hurayrah *radhyallaahu‘anhu* with the wording that Allaah’s Messenger *sallallaahu‘alaihiwasallam* said, “O mankind, Allaah is Pure, He does not accept except what is good and pure.”

Alliance and Dissociation

الثَّالِثَةُ: أَنَّ مَنْ أَطَاعَ الرَّسُولَ وَوَحَّدَ اللَّهَ لَا يَجُوزُ لَهُ مُوَالَاةٌ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ

The third: that whoever obeys the Messenger and singles out Allaah, then it is not permissible for him to love and ally himself with those who oppose Allaah and His Messenger, even if they be those most closely related to him.¹⁰

[10]:

It is not permissible for those who do that to have love and alliance to those who oppose Allaah and his Messenger, even if they be those most closely related to him. This is the matter of *Al-Walaa' wal-Baraa'* (Alliance and Dissociation), and it follows on from *tawheed*, from the rights of *tawheed* is to have love and alliance for the beloved servants of Allaah and to have dissociation from the enemies of Allaah. And the words, "*Al-Muwaalaat*", and, "*Al-Walaa*", have one and the same meaning, and, "*Al-Walaa*", means having love in the heart, and it means aiding and assisting, and it means, in the matter of inheriting and payment of blood-monies.

So the Muslim he loves and has alliance for the beloved servants of Allaah, meaning that he restricts his love to those who are beloved and obedient servants of Allaah, and he aids them, so the Muslim is with the Muslims, they are allies to each other. Just as He the Most High said:

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ الأنفال: ٧٥

And blood-relations are more entitled to inheritance from each other as decreed by Allaah. [8:75]

So payment of blood-monies for accidental killing occurs between the Muslims, and it is what is called mutual responsibility. All of this enters into alliance, so there is no alliance between a Muslim and an unbeliever, and love and aiding and inheriting and payment of blood-money and guardianship in marriage and guardianship in legal matters and so on, this does not occur between a Muslim and a disbeliever, rather this is between the Muslims, because of his saying, He the Most High:

﴿وَلَن يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾ النساء: ١٤١

And Allaah will never give a way to the unbelievers over the believers. [4:141]

So it is obligatory that the believers are distinguished from the disbelievers, so it is not permissible for one who singles out Allaah and obeys the Messenger *sallallaahu 'alaihiwasallam* to have love and alliance with those who oppose Allaah.

And, “*Al-Muhaaddab*”, (opposing), means that the person is upon one side, and Allaah and His Messenger and the believers are on the other side, and those who oppose are upon the side of the unbelievers in this opposition.

His saying, “Even if that person is the most closely related to him”: meaning in lineage. So if your close relative is one who opposes Allaah and His Messenger, then it is obligatory upon you to oppose him and to cut off from him, and whoever is an obedient servant of Allaah and an ally to His Messenger, then it is obligatory upon you that you should love him and have alliance with him, even if he be far removed from you in lineage, even if he be a non-arab, or a black person, or a white person, or a red person, it is obligatory upon you to have love and alliance for him and that you love him, whether he is from your land, or whether he is from the farthest place in the East, or the farthest place in the West. He the Most High said:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾ التوبة: ٧١

And the believing men and the believing women are friends and allies to each other. [9:71]

Meaning: between them there is love and mutual help and mutual aid, and between them there is to be affection, this is between the believers.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾ المجادلة: ٢٢

And the proof is His saying, He the Most High:

You will not find a people who truly believe in Allaah and the Last Day loving those who oppose Allaah and His Messenger even if they are their fathers or their sons or their brothers or their kinsfolk. Rather Allaah has ordained true faith for their hearts and has strengthened them with strength from Him and He will enter them into gardens which have rivers flowing beneath their trees they shall remain forever therein. Allaah is pleased with them and they are pleased with Him. They are the party of Allaah. Indeed the party of Allaah are the ones who will be successful. [58:22]¹¹

[11]:

His saying, He the Most High, “You will not find”: this is an address to the Prophet *sallallaahu‘alaihiwasallam* meaning: this will not happen and will never exist, that one who is a true believer in Allaah and His Messenger will love the disbelievers, so if a person does love them, then he is not a true believer, even if he claims to be.

Ibn-ul-Qayyim *rahimahullaah* said in *Al-Kaafiyyat-ush-Shaafiyyah*:

*Do you love the enemies of the beloved One and still claim,
That you love Him? That is not possible*

*And likewise you strive hard to oppose those He loves,
Where is the love O brother of Satan?*

So this is not possible ever, that he loves the disbelievers, whilst he says, “I love Allaah and His Messenger”, because of His saying, He the Most High:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ﴾ المتحنة: ١

O you who believe do not take My enemies and your enemies as friends and allies, for whom you have affection [60:1]

Up until His saying:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ﴾ المتحنة: ٤

There is for you a fine example in Ibraaheem and those with him, when they said to their people, “We are free of you and whatever you worship besides Allaah, we have rejected you, and there has appeared between us and you enmity and hatred forever until you truly believe in Allaah and single Him out with all worship. [60:4]

And His saying:

﴿وَمَا كَانَتْ أَسْتَغْفَرُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾ التوبة: ١١٤

And Ibraaheem’s seeking forgiveness for his father was only because of a promise which he had made to him. So when it became clear to him that he was an enemy to Allaah, then he dissociated himself from him. Indeed Ibraaheem is one who frequently supplicated to His Lord and who was forbearing. [9:114]

This is the religious way of Ibraaheem. He dissociated himself from his father, the closest of the people to him, when it became clear to him that he was an enemy to Allaah.

And the *aayah* shows that having love for an unbeliever negates true faith in Allaah and in the Last Day, either in its very origin, or with regards to its completion. However, if love of them has with it supporting what they are upon and their unbelief, then this is to exit from the fold of Islaam, but if it is just having love without aiding them, then this is counted as something which casues a person’s *eemaan* (belief) to be deficient and is *fisq* (open sin) and something which weakens *eemaan*.

It is said that this *aayah* came down with regard to Aboo ‘Ubaidah ibn al-Jarraah *radiyallaahu‘anhu*, when he killed his father on the day of Badr, because his father was upon unbelief, and he wanted to kill his son Aboo ‘Ubaidah, but Aboo ‘Ubaidah *radiyallaahu‘anhu* killed him, because he was an enemy to Allaah and he was not prevented by that fact that it was his father, that did not prevent him from killing him out of anger for the sake of Allaah the Perfect and Most High.

His saying, “Those ones”: meaning those who keep away from loving and having affection for those oppose Allaah and His Messenger.

His saying, He the Most High:

﴿أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ﴾ المجادلة: ٢٢

He (Allaah) ordained *eemaan* for their hearts [58:22]

Meaning Allaah confirmed and firmly planted *eemaan* in their hearts.

His saying, He the Most High:

﴿وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَدْخَلَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾ المجادلة: ٢٢

And He strengthened them with a *Rooh* from Him, and He will enter them into gardens beneath which rivers flow. [58:22]

At-Ta'yeed means strengthening, He strengthened them with a *Rooh* from Him. And the word *Ar-Rooh* has a number of different usages in the Qur'aan, from them is *Ar-Rooh* which is the spirit through which there is life, and from them is revelation as occurs in His saying, He the Most High:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا﴾ الشورى: ٥٢

And likewise We sent down by revelation to you a *Rooh* (revelation) by Our command. [42:52]

And from them is Jibreel '*alaihissalaam*', that he is *Rooh-ul-Qudus* (the Pure Spirit), and *Ar-Rooh-ul-'Ameen* (the Trustworthy Spirit).

He the Most High said:

﴿قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾ النحل: ١٠٢

Say: the Pure Spirit (Jibreel '*alaihissalaam*') brought it (the Qur'aan) down from your Lord in truth, to make those who believe firm and as guidance and as good news for the Muslims (those who submit to Allaah's commands) [16:102]

And He the Most High said:

﴿نَزَلَ بِهِ الرُّوحُ الْأَمِينُ﴾ الشعراء: ١٩٣

The Trustworthy Spirit (Jibreel '*alaihissalaam*') descended with it (the Qur'aan). [26:193]

And from them is what occurs in this *ayyah* and it is strength.

So, "*Ayyadabum bi roohimminb*", meaning with strength from Him, He the Perfect and Most High, strength of true faith in the world, and in the hereafter:

﴿وَيَدْخُلُهُمْ جَنَّاتٌ﴾ المجادلة: ٢٢

And He will enter them into gardens [58:22]

The plural of *jannaah*, and the *jannah* in the language, it means a garden. It is called a *jannaah* because it is *mujtannun bil-ashjaar* (hidden or concealed by trees), meaning hidden and covered by intertwined trees, because paradise contains shade and trees and rivers and palaces, and its highest part and its ceiling is the Throne of the Most Merciful, the Perfect and Most High.

His saying, He the Most High:

﴿تَحْنَبُهَا الْأَنْهَارُ خَالِدِينَ فِيهَا﴾ المجادلة: ٢٢

With rivers flowing beneath it they will remain therein forever [58:22]

Meaning, they will remain in it and will not move away from it. He the Most High said:

﴿لَا يَبْغُونَ عَنْهَا حَوْلًا﴾ الكهف: ١٠٨

They will not want to move away from it [18:108]

They will not fear death and they will not have to fear anyone forcing them out or evicting them, as occurs in this world. A person in this world may live in palaces, however he is not secure from death so that he has to depart from them, nor is he secure from enemies overcoming him and expelling him. A person in this world is always fearful.

And His saying, He the Most High:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾ المجادلة: ٢٢

Allaah is pleased with them and they are pleased with Him [58:22]

Since they angered their close relatives who were unbelievers and had enmity towards them, so they will receive in replacement the pleasure of Allaah the Perfect and Most High, Allaah will be pleased with them and they are pleased with him.

His saying, He the Most High:

﴿أُولَئِكَ حِزْبُ اللَّهِ﴾ المجادلة: ٢٢

They are the party of Allaah [58:22]

Meaning: the group of people for Allaah, and as for the disbelievers, then they are the party of Satan, just as Allaah the Most High said about them:

﴿أُولَئِكَ حِزْبُ الشَّيْطَانِ﴾ المجادلة: ١٩

They are the party of Satan [58:19]

Meaning the group of people for Satan and the helpers of Satan. As for those people (i.e. the believers) then they are the supporters of the Lord.

So this matter relates to having enmity towards the disbelievers and not having love and alliance for them. And it does not necessitate that we cut off from the disbelievers in social matters and matters of worldly benefit. Rather a number of affairs are an exception to that:

The first one is: that along with our hatred of them and our enmity to them, then it is obligatory that we call them to Allaah the Perfect and Most High. It is obligatory that we call them to Allaah and we do not leave them and just say, “They are enemies of Allaah and our enemies.” It is obligatory upon us that we call them to Allaah so perhaps Allaah may guide them. And if they do not respond, then we fight them along with the ability.¹⁶ So either then they will enter into Islaam, or they will pay the *jizyah* (an amount of money that is given over to the Muslims), if they are from the Jews and Christians or the Magians, whilst they are humbled and submitting to the rule of Islaam, and they are then left upon what they are upon. However, with the condition that they *jizyah* is handed over and that they submit to the rule of Islaam. However, if they are not people of the Two Books and they are not Magians, then there is disagreement between the scholars about taking *jizyah* from them.

Secondly: there is nothing to prevent having a truce with the unbelievers when there is a need, if the Muslims have need of it, because of the fact that the Muslims are not able to fight against them, and there is fear for the Muslims from their evil, then there is no harm in having a truce until the Muslims become strong enough to fight them, or if they request a truce:

﴿وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا﴾ الأنفال: ٦١

And if they incline towards peace, then you incline to it [8:61]

Then a truce is made with them. However it will not be a perpetual truce, rather a temporary peace with a time-limit in accordance with the view of the ruler of the Muslims regarding what is beneficial.

Thirdly: there is nothing to prevent returning their fine treatment, if they treat the Muslims well, there is nothing to prevent returning their fine treatment. Allaah the Most High said:

¹⁶ [Meaning the Muslims united under a Muslim ruler, i.e. the army of Muslims, with the ability to do so.]

﴿لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ

يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾﴾ المتحنة: ٨

Allaah does not forbid you from those who do not fight against you with regard to the religion and who do not expel you from your homes from treating them well and treating them with justice. Allaah loves those who treat the people justly. [60:8]

Fourthly: the father who is a disbeliever, it is obligatory upon his son who is Muslim to treat him well. However he should not obey him with regard to unbelief, because of His saying, He the Most High:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حَمَلَتْهُ أُمُّهُ، وَهَنَا عَلَى وَهْنٍ وَفِصْلُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلَوْلَايَكَ إِلَى الْمَصِيرِ ﴿١٤﴾ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ﴾ لقمان: ١٤ - ١٥

And We commanded man to treat his parents well, his mother bore him upon a state of weakness and hardship upon weakness and hardship, and his weaning was in two years. We enjoin him to give thanks to Me and to your parents, to Me is your return. And if they strive to make you associate something along with Me, that which you have no knowledge of, then do not obey them, but live along with them in this world in a good manner and follow the path of those who turn to Me. [31:14-15]

The parent has a right, even if he is an unbeliever. However, you should not love him with love of the heart, rather you recompense him for having brought you up and for the fact that he is a father and he has a right, so you recompense him for that.

Fifthly: having mutual business dealings with them, and buying needs from them, and importing goods and weapons from them by paying their price, there is no harm in that. And the Prophet *sallallaahu'alaihiwasallam* used to have dealings with the disbelievers. Likewise he *sallallaahu'alaihiwasallam* dealt with the people of Khaibar and they were Jews upon the basis that they would farm the land in exchange for a part of its produce. This is not from alliance and love, rather it is affairs of mutual benefit. It is obligatory that we are aware of these matters, and that they do not enter into love and alliance and are not something prohibited.

And likewise taking a loan from them, the Prophet *sallallaahu'alaihiwasallam* took some food from a Jew as a debt and he left his coat of armour as a surety with him and he *sallallaahu'alaihiwasallam* died and his coat of armour was left as a surety with the Jew, for some food which he bought for his family. There is nothing to prevent this because these are worldly matters and matters of welfare and it does not indicate love and affection in the hearts. So we must differentiate between this and this, because there are some people, who when he hears the texts of enmity towards the unbelievers and not loving

them, then he may understand that he cannot have any dealings with them and cannot have any connection with them whatsoever, and that there is to be a total cut-off from them. No, this is something limited by rulings and limits and conditions which are well known with the people of knowledge, which are taken from the Book of Allaah and the Sunnah of His Messenger *sallallaahu‘alaibivasallam*.

Sixthly: Allaah has permitted marriage to the women of the people of the Book with the condition that they are chaste with regard to their honour and dignity. And Allaah has made permissible for us to eat the meat slaughtered by them.

Seventhly: that there is no harm in responding to their invitations and eating their food which is permissible, just as the Prophet *sallallaahu‘alaibivasallam* did.

Eighthly: is treating neighbours who are disbelievers well, because they have the right of being neighbours.

Ninthly: it is not permissible to wrong or oppress them. He the Most High said:

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوْٓا۟ أَعْدِلُوْٓا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ﴾ المائدة: ٨

And let not hatred of a people prevent you from treating them justly. Do justice, it is closer to *taqwaa* (dutifulness to Allaah). [5:8]

اعلمْ أرشدك الله لطاعته

Know, may Allaah direct you to obedience to Him¹²

[12]:

His saying, “Know, may Allaah direct you”: this is as if it is the beginning of a third treatise, because two treatises have preceded. The first treatise was the four matters which are comprised by *Soorat-ul-Aqr*, and the second treatise was the three matters which have preceded, and the third treatise is this one, and a fourth treatise will follow which is the Three Fundamental Principles. So his saying he, may Allaah have mercy upon him, “Know!”, then speech about its wording and an explanation of its meaning and what is meant its being brought has preceded.

His saying, “May Allaah direct you”: this is a supplication from the Shaikh *rahimahullaah* for everyone who reads this treatise seeking to understand it, seeking to act upon it, that Allaah should direct him. And *Al-Irshaad* (direction) it means: guidance to what is correct and to be granted beneficial knowledge and righteous action. And *Ar-Rushd* (right guidance), is the opposite of *Al-Ghayy* (misguidance or error). He the Most High said:

﴿قَدْ بَيَّنَّ الرُّشْدَ مِنَ الْغَيِّ﴾ البقرة: ٢٥٦

True guidance has become clear from error [2:256]

And He the Most High said:

﴿وَإِنْ يَرَوْا كَلَّآيَةً لَا يُؤْمِنُوا بِهَا
وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا﴾ الأعراف: ١٤٦

And if they see every sign they will not believe in it, and if they see the way of right guidance, they do not take it as the way which they follow. [7:146]

And *Ar-Rushd* (right guidance) is the religion of Islaam, and *Al-Ghayy* (misguidance or error) is the religion of Aboo Jahl and his like.

His saying, “May Allaah direct you to obedience to Him”: this is a tremendous supplication, since if Allaah directs the Muslim to obedience to Him, then he will indeed be fortunate and successful in this world and in the hereafter. And *at-Taa’ah* (obedience) is complying with whatever Allaah has commanded, and avoiding whatever Allaah has forbidden, this is obedience – that he obeys Allaah with regard to His commands such that you do them, and with regard to His prohibitions such that you avoid them, in compliance with the command of Allaah, and seeking the Face of Allaah the Mighty and Majestic, hoping for His reward and fearing His punishment. So whoever is guided to

and granted obedience to Allaah, and is directed to obedience to Allaah, then he will be fortunate and successful in this world and the hereafter.

The Third Treatise

***Al-Haneefiyyah* (The Straight and True Religion), the Religious Way Followed by Ibraaheem**

The Definition of *Al-Haneefiyyah*

إِنَّ الْحَنِيفِيَّةَ: مِلَّةُ إِبْرَاهِيمَ

That *Al-Haneefiyyah* (The straight and true religion) the religious way followed by Ibraaheem¹³

[13]:

His saying, “That *Al-Haneefiyyah* the religious way followed by Ibraaheem”: meaning that which is obligatory that you should know and be aware of is that *Al-Haneefiyyah* is the religious way of Ibraaheem, and *Al-Hanf* in the language means inclination.

So the meaning of *Al-Haneefiyyah* is the religious way which turns away from *shirk* towards *tawheed*. And Ibraaheem ‘*alaihissalaatuwassalaam*’ was a *Haneef*, a Muslim. *Haneef* meaning one who inclined away from *shirk* and turned away from it towards *tawheed* and making his religion purely and sincerely for Allaah the Mighty and Majestic. He the Most High said:

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ﴾ النحل: ١٢٠

Ibraaheem was an *Ummah* (a teacher of good, and a leader followed upon guidance), obedient to Allaah, *Haneef* (upright upon the true religion of Islaam), and he was not from those who associate others with Allaah [16:120]

So *al-Haneef* was one of the attributes of Ibraaheem ‘*alaihissalaam*’ with the meaning that he turned away from *shirk* and inclined away from it totally in favour of *tawheed*, turning totally towards *tawheed* and making worship purely for Allaah the Mighty and Majestic. Allaah the Most High said:

﴿ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾ النحل: ١٢٣

Then we revealed to you that you should follow the religious way of Ibraaheem the *Haneef* (the one who was upon the true religion, *tawheed* turning away from *shirk*). [16:123]

And He the One free of all imperfections said:

﴿ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴾ ٦٧

آل عمران: ٦٧

Ibraaheem was neither a Jew nor a Christian, but rather he was a Haneef, a Muslim, and he was not from those who associated others with Allaah [3:67]

These are the tremendous characteristics of Ibraaheem *'alaihissalaam*, from them is that he was Haneef, and that his religious way is Haneefiyyah, and it is the religion which is purely and sincerely for Allaah the Mighty and Majestic which has no *shirk* in it. And Allaah commanded His Prophet *sallallaahu'alaibihwasallam* that he should follow this religious way by His saying:

﴿ ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴾ ١٢٣

النحل: ١٢٣

Then We revealed to you that you should follow the religious way of Ibraaheem who was Haneef, and he was not from those who associated others with Allaah. [16:123]

And we have been commanded likewise that we should follow the religious way of Ibraaheem *'alaihissalaam*. He the Most High said:

﴿ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ ﴾

الحج: ٧٨

He has chosen you for His religion, and He has not placed any unbearable difficulty upon you in the religion. So follow the religious way of your forefather Ibraaheem. Allaah it is who has named you the Muslims[22:78]

And it was the religion of all of the Messengers.

However because of the fact that Ibraaheem *'alaihissalaatuwassalaam* is the most excellent one of the Prophets after our Prophet Muhammad *sallallaahu'alaibihwasallam* because he encountered in the path of calling to *tawheed* such torment and trials as were not encountered by anyone else, and he had patience upon that. And because he was the father of the Prophets, because the Prophets who came after him, all of them were descendents of his *'alaihissalaatuwassalaam*. So therefore Al-Haneefiyyah was the religious way of all of the Prophets and it is the call to *tawheed* and the prohibition of *shirk* this was the religious way of all of the Messengers. However because Ibraaheem took notable stances for this religious way, it was ascribed to him and for those who came after him. And the Prophets all of them after him, they were upon the religious way of Ibraaheem, and it is the religion of *tawheed* and *ikhlaas* making the religion purely and sincerely for Allaah the Mighty and Majestic.

What is this religious way which our Prophet *sallallaahu‘alaihiwasallam* was commanded to follow, and which we have been ordered to follow? It is obligatory upon us that we should be aware of it, because the Muslim, it is obligatory that he should be aware of whatever Allaah has made obligatory upon him, so that he can comply with it, and in order that he will not violate it. It is not sufficient to merely ascribe oneself to it without awareness, it is not sufficient to ascribe oneself to Islaam when he does not know what it is, and he does not know what are those things which nullify Islaam, and what are the religious duties of Islaam and the rulings of Islaam, and it is not sufficient to merely ascribe yourself to the religious way of Ibraaheem and you do not know what it is, and if you are asked about it you say, “I don’t know”. This is not permissible, it is obligatory that you are well aware of it so that you can proceed upon it upon clear insight and so that you do not violate anything from it.

أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ

Is that you worship Allaah alone, making the religion purely and sincerely for Him¹⁴

[14]:

His saying, “Is that you worship Allaah alone, making the religion purely and sincerely for Him”: this is the religious way of Ibraaheem, that you worship Allaah making the religion purely and sincerely for Him. That you combine two matters: worship and making the worship purely for Allaah. So whoever worships Allaah but does not make the whole of religion purely for Him, then his worship will be nothing at all. So whoever worships Allaah and fasts and performs the *Hajj* (pilgrimage) and prays and performs *Umrah*, and gives in voluntary charity and pays the *Zakaat* and does a great number of acts of obedience, however he does not do so making it purely and sincerely for Allaah the Mighty and Majestic, either because he does that for show or for repute, or because he mixed his deeds with something from *shirk*, such as calling upon other than Allaah, and calling for aid upon other than Allaah, and slaughtering for other than Allaah, then this person will not be *mukhlis* one who is acting purely and sincerely for Allaah in his worship, rather he will be a *mushrik*, and he will not be upon the religious way of Ibraaheem ‘*alaihissalaatuwassalaam*.

Many of those who ascribe themselves to Islaam today fall into major *shirk*, into calling upon other than Allaah and worshipping the graves and the tombs and sacrificing for them and performing vows for them and making *tawaaf* around them and seeking blessing from them and calling for aid to the dead and other than that, and they say that they are Muslims. Those people do not know the religious way of Ibraaheem ‘*alaihissalaatuwassalaam* which their Prophet Muhammad *sallallaahu‘alaihiwasallam* was upon, they do not know of it or they know of it but then contradict it knowingly, and Allaah’s refuge is sought, and this is even worse.

So the religious way of Ibraaheem does not accept *shirk* in any form and whoever mixes his actions with *shirk* then he is not upon the religious way of Ibraaheem, even if he ascribes himself to it and claims that he is a Muslim. So what is obligatory is that you should have awareness of the religious way of Ibraaheem and that you act upon it and that you adhere to it by worshipping Allaah making the whole of the religion purely and sincerely for Him, that there is not in your worship anything from lesser *shirk* or greater *shirk*.

This is the religious way of Ibraaheem ‘*alaihissalaam*: *Al-Haneefiyyah*, which turns away from *shirk* totally and turns to *tamheed* totally, that you worship Allaah making the religion purely and sincerely for Him.

وبذلك أَمَرَ اللهُ جميعَ الناسِ وخلقهم لها

And that is what Allaah commanded the whole of mankind with and He created them for it.¹⁵

[15]:

His saying, “And that is what Allaah commanded”: the indication refers to his saying, “That you worship Allaah making the religion purely and sincerely for Him”. And Allaah commanded the whole of the creation with the worship of Allaah making the whole of the religion purely and sincerely for Him, Allaah commanded the whole of mankind the Arabs from them and the non-Arabs, the white and the black from them, all of mankind from the time of Aadam until the last of mankind in the world, Allaah commanded all of them to worship Him, along with making the worship purely and solely for Him. Allaah the most High said:

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

O mankind single out your Lord with all worship, He Who created you and all those who came before you so that you may be from those who fear and are dutiful to Allaah (who avoid His punishment). He Who made the earth a resting-place for you and made the sky a ceiling and He sent down from the clouds rain and He brought out with it from the earth crops and fruits as provision for you. So do not set up rivals to Allaah whilst you know. [2:21-22]

That there is no rival for Him and there is no-one resembling Him, and there is no-one like Him, and there is no equal for Him. So this is a prohibition of major *shirk* and lesser *shirk*. Allaah commanded all of mankind with that from the first of them to the last of them.

His saying, “And He created them for it”: meaning to worship Him alone associating no partners with Him, He the one free of all imperfections, they were created for that purpose, that is just as occurs in His saying He the Most High:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝﴾ الذاريات: ٥٦

And I did not create the *Jinn* and mankind except so that they should worship Me alone. [51:56]

And they were commanded with that in His saying, He the Most High:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ﴾ البقرة: ٢١

O mankind single out your Lord with all worship, the one who created you [2:21]

This is the meaning of the saying of the Shaikh, ‘He created them for it, and He commanded them with it’, he combined the two matters in his saying, “And Allaah commanded the whole of mankind with that and He created them for it”, just as He the Most High said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ الذاريات: ٥٦

And I did not create the *Jinn* and mankind except so that they should worship Me alone. [51:56]

So His saying, He the Most High:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ الذاريات: ٥٦

And I did not create the *Jinn* and mankind [51:56]

So Allaah, He is the Creator, He is the one who created all things, and from that is that He created the *Jinn* and mankind, and He gave them intellect, and He gave them the duty of worshipping Him alone and not associating anything along with Him. He particularised them with the command to worship Him because Allaah gave them intellects, and He gave them that by means of which they can distinguish between what is harmful and what is of benefit, and between the truth and falsehood, and He created all things for their welfare and benefit.

He the Most High said:

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ﴾ الجاثية: ١٣

And He has made subservient for you whatever is in the heavens and whatever is upon the earth all of it is a favour from Him. [45:13]

Everything has been made subservient for the descendents of Aadam in order that they should use it as an aid upon that which they were created for, and it is the worship of Allaah the Perfect and Most High:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ الذاريات: ٥٦

And I did not create the *Jinn* and mankind except so that they should worship Me alone. [51:56]

The *Jinn* are a species of beings from the realms of the hidden and unseen, we do not see them, and they have the duty of performing worship and they are forbidden from committing *shirk* and from sin, just like the descendents of Aadam. However they differ from the descendents of Aadam in their created form.

As for with regard to commands and prohibitions, then they are just like the descendents of Aadam, they are bound by commands and prohibitions, and the *Jinn* are a species of beings from the world of the hidden and unseen, we do not see them, however they are present. And mankind, they are the descendents of Aadam. They are called *Al-Ins* because they are sociable with each other, they come together and they enjoy each others' company. And the *Jinn* are called *Jinn* from *Al-Ijtinaan*, which means the state of being hidden. And from it is *Al-Janeen* (the embryo) in the womb, because it is hidden, and it is said about a person *jannabul-layl* (the night covered him) when it covers him over, and it is also said *Al-Mijann* (a shield), that which is taken for protection in war for arrows and so on, so it covers the one who carries it. So *Al-Ijtinaan* and *Al-Janaan*, is something which is hidden and concealed. So the *Jinn* are hidden from us, we do not see them.

And they are a species of beings who exist, whoever denies them then he is a disbeliever, since he is denying the truth of what Allaah and His Messenger have said, and denying the consensus of the Muslims, since Allaah the Mighty and Majestic has made clear that He did not create *Jinn* and mankind except to worship Him, not for anything else. So He did not create them in order for them to benefit Him or to harm Him nor in order to feel powerful because of them and not feel lowly nor in order to seek increase through them in place of having little because He is *Ghaniyy* (Independent), having no need of the creation, and He did not create them because of any need for them, He did not create them in order that they should provide for Him or that they should earn wealth for Him:

﴿ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا ۚ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴾

الذاريات: ٥٧ - ٥٨

I do not want provision from them, and I do not want that they should feed Me. Allaah, He is the Great Provider, the Possessor of Tremendous Power, the Strong. [51:57-58]

So Allaah is not in need of the creation rather He created the *Jinn* and mankind for one thing alone and it is that they should worship Him, and He is not in need of their worship, rather they are in need of it, since if they worship Allaah, then He honours them and enters them into Paradise. So the benefit of worship returns to them, and the harmful effect of sins is upon them, as for Allaah the Majestic and Most High, then He is not harmed by the obedience of the obedient one nor by the sin of the sinful one.

He the Perfect and Most High said:

﴿ إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَأِنَّ اللَّهَ لَغَنِيٌ حَمِيدٌ ﴾ إبراهيم: ٨

If you people disbelieve, you and everyone upon the earth together, then Allaah is the Independent One, free of all needs, the One deserving of all praise. [14:8]

Allaah is not harmed by the sinning of the one who sins and He is not benefitted by the one who is obedient, rather this returns to the creation themselves. If they obey Him then they benefit, and if they disobey Him then they are harmed by sinning against Him.

كما قال تعالى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ (الذاريات: ٥٦ ، ومعنى يَعْبُدُونَ
يُوحِّدُونَ

Just as He the Most High said:

And I did not create the Jinn and mankind except that they should worship Me alone [51:56]

And the meaning of, “they should worship”, is, “they should single Me out with all worship.”¹⁶

[16]:

His saying, “And the meaning of *ya'budoon* is *yumabhidoon*”: meaning they single Me out with all worship. So worship and *tawheed* have one and the same meaning. *Tawheed* can be explained to mean worship, and worship can be explained to mean *tawheed*, and the meaning of these two is one. So this contains a refutation of those who explain *tawheed* to be affirming that Allaah is the Creator, the Provider, the One who gives life, the One who gives death, the One who is in control of affairs. This is not the *tawheed* for which the creation were created, rather the creation were created for the *tawheed* of worship which is *Tawheed-ul-Uloobiyyah*.

As for one who only affirms *Tawheed-ur-Ruboobiyyah* (*Tawheed* of Allaah's Lordship), then he is not a *mumabhid* (person of *tawheed*) and he will not be from the people of Paradise, rather he will be from the people of the Hell-Fire, because he has not come with the *tawheed* which he was created for, and with worship.

The Greatest Matter Commanded by Allaah is *Tawh*eed.

وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ التَّوْحِيدَ وَهُوَ إِفْرَادُ اللَّهِ بِالْعِبَادَةِ

And the greatest of all that Allaah has commanded is *Tawh*eed, and it is to single out Allaah with all worship.¹⁷

[17]:

His saying *rahimahullaah*, “The greatest of all that Allaah has commanded is *Tawh*eed”: this is very important, that *tawh*eed is the greatest thing that Allaah has commanded. All the commands that Allaah has commanded, all of them, come after *tawh*eed.

And the proof that the greatest thing that Allaah has commanded is *tawh*eed is His saying, He the Most High:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ النساء: ٣٦

And worship Allaah alone, and do not associate anything with Him [4:36]

To the end of the *ayyah*.

This *ayyah* contains ten rights, and therefore it is called the *ayyah* of the ten rights. The first of these rights is the right of Allaah the Perfect:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ النساء: ٣٦

And worship Allaah alone, and do not associate anything with Him [4:36]

﴿وَبِالْوَالِدَيْنِ إِحْسَانًا﴾ النساء: ٣٦

And treat the parents well [4:36]

This is the second right.

﴿وَبِذِي الْقُرْبَىٰ﴾ النساء: ٣٦

And the close relatives [4:36]

This is the third right, and the close relatives, they are those people to whom you are closely related through your father or mother, such as fathers and grandfathers, and paternal uncles and paternal aunts, maternal uncles and maternal aunts, and brothers and sisters, and children of brothers and sisters, and children of paternal uncles and paternal

aunts, those people are the close relatives, they have the right of *al-Qaraabah* (of being your close relative).

“*Wal-yataamad*”, (and the orphans) – the orphans from the Muslims, and they are everyone whose father has died whilst he was young and he had not attained the age of puberty, and therefore he needs someone to take the place of his father in taking care of this child, bringing him up, spending upon him and seeing to his welfare, and removing whatever will harm him, because he has no father to protect him and spend upon him and defend him, so he has a need of someone to help him because he has lost his father and his family, and he has a right in Islaam.

What is important is that Allaah began it with His right, He the Perfect and Most High.

His saying:

﴿وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ النساء: ٣٦

And do not associate anything along with Him [4:36]

He did not restrict Himself to saying:

﴿وَأَعْبُدُوا اللَّهَ﴾ النساء: ٣٦

And worship Allaah [4:36]

Because worship will not be correct along with *shirk* and it will not benefit, and it will not be called worship unless it is made purely and sincerely for Allaah the Mighty and Majestic. If it has *shirk* along with it, then it will not be worship, no matter how much the person exerts himself in its performance. So He joined the matter of worship with the prohibition of *shirk*, since worship will not be correct with the presence of *shirk* at all.

This is a proof for the saying of the Shaikh, “The greatest thing that Allaah commanded is *tawheed*”, since Allaah began many *aayahs* with it, from them is this *aayah*, and from them is His saying He the Most High:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾ الإسراء: ٢٣

And your Lord has commanded that you should not worship except Him [17:23]

So He the Perfect and Most High began with *tawheed*, and this proves that it is the greatest thing that Allaah has commanded.

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَقِي﴾ الأنعام: ١٥١

Say: Come I will recite to you that which your Lord has truly forbidden for you: do not associate anything in worship with Him, and treat the parents well, and do not kill your children on account of poverty [6:151]

This is a proof for what will follow, that the greatest thing that Allaah has forbidden is *shirk*. So since the greatest thing that Allaah has commanded is *tawheed*, then it is obligatory that the person begins by learning *'aqeedah* (correct belief) before everything. Correct creed and belief is the foundation, so it is obligatory that the person begins with it in learning and teaching and that he is constant upon teaching it and explaining it to the people, because it is the greatest thing that Allaah has commanded, so it is not befitting that you make it the last of all things or give no great attention to it, because now there are actually callers who renounce the teaching of *tawheed* and *'aqeedah*, there are people who are afflicted with this. And because any deficiencies with regard to it will be a deficiency in the whole of the religion so it is obligatory to give careful attention to it.

And what is *tawheed*? Is it that you affirm that Allaah is the Creator, the Provider, the Giver of life, the Giver of death? No. *Tawheed* is: to single out Allaah with worship, because Allaah said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ الذاريات: ٥٦

And I did not create the jinn and mankind except to worship Me. [51:56]

And the people of *tafseer* said: **Worship Me** – meaning single Me out (with all worship). So they explained *tawheed* as *'ibaadah* (worship).

Therefore, *tawheed* is to single out Allaah with worship and it is not to affirm that Allaah is the Creator, the Provider, the Giver of life, the Giver of death, the One in control of affairs because this is present in people's *fitrah* (inborn nature). It is present in the intellects of those who possess intellect. There is not a person of intellect in the world who truly believes that anyone created the Heavens and the Earth besides Allaah, the Perfect and Most High. There is not in the whole world anyone – and that includes the unbelievers and the atheists - who truly believes that there is anyone from mankind who created mankind.

﴿وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ﴾ الزحرف: ٨٧

And if you were to ask them (the people of *shirk*) who created them, they would certainly say, “Allaah!” [43:87]

There is not a person with intellect in the whole world who believes truly that a human can create a human being who walks upon the Earth and speaks and eats and drinks. Is there a person with intellect who believes this?

Say: Come I will recite to you that which your Lord has truly forbidden for you: do not associate anything in worship with Him, and treat the parents well, and do not kill your children on account of poverty [6:151]

This is a proof for what will follow, that the greatest thing that Allaah has forbidden is *shirk*. So since the greatest thing that Allaah has commanded is *tawheed*, then it is obligatory that the person begins by learning *'aqeedah* (correct belief) before everything. Correct creed and belief is the foundation, so it is obligatory that the person begins with it in learning and teaching and that he is constant upon teaching it and explaining it to the people, because it is the greatest thing that Allaah has commanded, so it is not befitting that you make it the last of all things or give no great attention to it, because now there are actually callers who renounce the teaching of *tawheed* and *'aqeedah*, there are people who are afflicted with this. And because any deficiencies with regard to it will be a deficiency in the whole of the religion so it is obligatory to give careful attention to it.

And what is *tawheed*? Is it that you affirm that Allaah is the Creator, the Provider, the Giver of life, the Giver of death? No. *Tawheed* is: to single out Allaah with worship, because Allaah said:

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And I did not create the jinn and mankind except to worship Me. [51:56]

And the people of *tafseer* said: **Worship Me** – meaning single Me out (with all worship). So they explained *tawheed* as *'ibaadah* (worship).

Therefore, *tawheed* is to single out Allaah with worship and it is not to affirm that Allaah is the Creator, the Provider, the Giver of life, the Giver of death, the One in control of affairs because this is present in people's *fitrah* (inborn nature). It is present in the intellects of those who possess intellect. There is not a person of intellect in the world who truly believes that anyone created the Heavens and the Earth besides Allaah, the Perfect and Most High. There is not in the whole world anyone – and that includes the unbelievers and the atheists - who truly believes that there is anyone from mankind who created mankind.

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ﴾ الزحرف: ٨٧

And if you were to ask them (the people of *shirk*) who created them, they would certainly say, “Allaah!” [43:87]

There is not a person with intellect in the whole world who believes truly that a human can create a human being who walks upon the Earth and speaks and eats and drinks. Is there a person with intellect who believes this?

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

الطور: ٣٥ - ٣٦

Were they created without any Creator having brought them into existence? Or are they the creators? Or did they create the Heavens and the Earth? Rather they do not have certainty. [52:35-36]

Tamheed-ur-ruboobiyyah (*tamheed* of Allaah's Lordship) is something found in the inborn natures and in their intellects; however it will not suffice without *tamheed-ul-'ibaadah* (*tamheed* of worship) – and it is to single out Allaah with all worship.

And therefore the Shaykh said: *Tamheed* is to single out Allaah with worship and it is not to single out Allaah with respect to creating and providing and giving life and giving death because this is something which is known and *tamheed-ur-ruboobiyyah* (*tamheed* of Allaah's Lordship) will not suffice with regard to the definition of *tamheed*.

The Most Serious Thing Which Allaah Forbade is *Shirk*

وأعظم ما نهى عنه الشرك

And the most serious thing which He forbade is *shirk*¹⁸

[18]:

His saying – *rahimahullaah* – “And the most serious thing which Allaah forbade is *shirk*”: This is a tremendous point of benefit because some people believe that there are things which are the worst crimes and the worst thing which Allaah has forbidden, saying, “Ribaa (usury) is the most serious of the forbidden things! Fornication is the greatest of forbidden things!” And therefore they focus upon forbidding ribaa and upon fornication and corruption of manners and behaviour. However they do not give importance to the matter of *shirk* and they do not warn against it and (yet) they see the people falling into it. So this is a case of tremendous ignorance of the *Sharee’ah* (revealed law) of Allaah, the Perfect and Most High.

So the most serious thing which Allaah forbade is *shirk*, so it is more serious than usury and it is more serious than drinking alcohol and more serious than stealing and more serious than falsely devouring the wealth of the people and more serious than betting and gambling; it is the most serious of the forbidden things. And the proof is His saying, He the Most High:

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَقَ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾ الأنعام: ١٥١ - ١٥٢

Say: Come, I will recite to you what my Lord has truly forbidden for you: Do not associate anything along with Allaah, and treat the parents well, and do not kill your children for fear of poverty; We shall provide for you and for them. And do not approach shameful sins, whether apparent or hidden, and do not kill the soul which Allaah has forbidden, except by right. This is what He has commanded you with so that you may understand. And do not approach the wealth of the orphan except in a manner which is best [6:151-152]

To the end of the *aayaat*. And these *aayaat* are called the ten commandments.

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ﴾

Say: Come, I will recite to you what my Lord has truly forbidden for you...

Up to His statement:

﴿ذَلِكَ وَمَنْ يُؤْمَرْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾ الأنعام: ١٥١

That is what He has enjoined you with so that you may understand. [6:151-152]

These forbidden acts – Allaah began them with His statement:

﴿أَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ الأنعام: ١٥١

Do not associate anything along with Allaah... [6:151]

So this proves that *shirk* is the most serious thing which Allaah has forbidden.

And there occurs in *Soorat-ul-Israa* – Allaah, the Most High, said:

﴿لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا﴾ الإسراء: ٢٢

Do not set up another object of worship along with Allaah and so become one who is blameworthy and forsaken! [17:22]

He began with a prohibition of *shirk* and He concluded it with a forbiddance of *shirk*:

﴿وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا﴾ الإسراء: ٣٩

And do not set up another object of worship along with Allaah so that you are cast into Hellfire rebuked and banished! [17:39]

So this proves that it is the most serious thing that Allaah has forbidden. This proves the saying of the Shaykh, “and the greatest thing that Allaah forbade is *shirk*.”

And there occurs in the authentic hadeeth that the Prophet sallallaahu‘alaibihwasallam was asked:

أي الذنب أعظم قال : أن تجعل لله ندا وهو خلقك ، قيل : ثم أي ؟ قال : أن تقتل ولدك خشية أن يطعم معك ، قيل ثم أي ؟ قال : أن تزني بحليلة جارك

‘Which sin is geatest?’ He said, “That you set up a rival for Allaah and (yet) it is He who created you.” It was said, “Then which (sin)?” He said, “That you kill your child for fear that he will consume food along with you.” It was said: “Then

which (sin)?' He said, "That you commit adultery with the wife of your neighbour."¹⁷

And Allaah sent down the confirmation of that in His saying:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ
وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا﴾ الفرقان: ٦٨

And (the servants of *ar-Rahmaan* are) those who do not call upon another deity along with Allaah and they do not kill the soul which Allaah has made forbidden except by right, and they do not commit fornication. And whoever does (these things) will receive punishment. [25:68]

So he began with *shirk* in his saying, "That you set up a rival for Allaah", meaning: a partner, "and (yet) it is He who created you."

And he said that this is the greatest of sins because he was asked "which sin is greatest?" So he began with *shirk*.

And he *salallahu 'alaihi wasallam* said:

اجتنبوا السبع الموبقات ! قيل وما هن يا رسول الله ؟ ! قال : الشرك بالله والسحر وقتل النفس التي
حرم الله إلا بالحق

"Keep away from the seven destructive sins." So it was said, 'What are they, O Messenger of Allaah?' So he said, "Committing *shirk* with Allaah, and sorcery and killing the soul which Allaah has made forbidden, except with right."¹⁸

To the end of the hadeeth.

He began it with *shirk* so this shows that *shirk* is the greatest of all sins and that is because the person of *shirk* will never enter Paradise.

He, the Most High, said:

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ
وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ المائدة: ٧٢

¹⁷ Reported by al-Bukhaaree (6861) and Muslim (86) from the *hadeeth* of 'Abdullaah ibn Mas'ood *radhiyallaahu 'anhu*

¹⁸ Reported by al-Bukhaaree (2766) and Muslim (89) from the *hadeeth* of Aboo Hurayrah *radhiyallaahu 'anhu*

Whoever makes *shirk* with Allaah, then Allaah has made Paradise forbidden for him; and his abode will be the Hellfire. And the disbelieving wrongdoers will have no helper. [5:72]

Allaah will not forgive the *musbrik*:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ النساء: ٤٨

Allaah does not forgive that *shirk* be committed with Him and He forgives whatever is less than that to whomsoever He wishes. [4:48]

So this proves that Paradise is forbidden for the person of *shirk* and that Allaah will not forgive him and it proves that *shirk* is the greatest of all sins since all sins - except for *shirk* - can be met with forgiveness:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ النساء: ٤٨

Allaah does not forgive that *shirk* be committed with Him and He forgives whatever is less than that to whomsoever He wishes. [4:48]

So fornication and theft and drinking alcohol and taking usury - all of it enters under *al-mashee'ah* (Allaah's Wish and Will) - if Allaah wishes, He will forgive its person and if He wishes, He will punish him.

As for *shirk*, then it will not be forgiven. Allaah has passed judgement that He will not forgive it. And likewise the person of sin - even if he has committed major sins which are less than *shirk* then Paradise will not be forbidden for him. His final destination will be Paradise. Either Allaah will forgive him straightaway and enter him into Paradise or else he will come out of the Fire after having been punished in it and he will (then) enter into Paradise. No matter what evil and sins which are less than *shirk* occur from the believer then he will not despair of the Mercy of Allaah and he will not be forbidden from Paradise, and he enters under the forgiveness (of Allaah) by the Wish and Will of Allaah, the Perfect and Most High.

As for the person of *shirk* then he will be deprived and forbidden of all of that - and Allaah's refuge is sought - then this proves that *shirk* is the greatest of all sins. He, the Most High, said:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ لقمان: ١٣

Shirk is the greatest *zulm* (wrongdoing). [31:13]

And He, the Perfect, said:

﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾ النساء: ٤٨

And whoever commits *shirk* with Allaah then he has invented a tremendous sin! [4:48]

﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾ النساء: ١١٦

And whoever commits *shirk* with Allaah then he has indeed strayed far away from the True Path! [4:116]

All of this proves that *shirk* is the greatest of sins and since *shirk* is the greatest of sins then it is obligatory upon the scholars and the educated people to forbid it and to warn against it and that they do not remain silent from warning against *shirk*. And it is obligatory to fight *jihaad* against the people of *shirk* along with ability just as Allaah's Messenger *sallallaahu'alaihiwasallam* fought *jihaad* against them.

He, the Most High, said:

﴿فَاَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخَذُوهُمْ وَاصْطُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ﴾
التوبة: ٥

Then kill the people of *shirk* wherever you find them and seize them and besiege them and lie in wait for them in ever ambush. [9:5]

So it is therefore obligatory to warn against *shirk* and to clarify it to the people so that they avoid it; this is what is obligatory.

As for remaining silent about *shirk* and leaving the people passionately involved in worshipping other than Allaah whilst they claim to be upon Islaam – and there is no one forbidding them and no one warning them – then the matter is very serious. There are some people who turn their attention to forbidding usury and fornication and corruption of manners; these are forbidden matters and contain corruption however *shirk* is more serious. So why is attention not given to forbidding *shirk* and warning against *shirk* and explaining what many people have fallen into with regards to major *shirk* whilst they claim to be upon Islaam?

Why is there laxity with regards to the matter of *shirk* and disregard of it and leaving the people to fall into it and (yet) the people of knowledge are present? Indeed they live along with those people and (yet) they remain silent with them. What is obligatory is to turn attention firstly to forbidding this tremendous danger (of *shirk*) which has devastated the Muslim nation. Every sin is less than it and what is obligatory is to begin with what is most important, then with what is next in importance.

وهو دعوة غيره معه

And it is to call upon other than Him along with Him.¹⁹

[19]:

This is the definition of *shirk*: it is to call upon other than Him along with Him – meaning that something from *'ibaadah* (worship) is directed to other than Allaah, whether it be (to) an angel from the angels or a prophet from the prophets or a righteous person from the righteous people or a building from the buildings or other than that from all the created beings. So whoever directs anything from worship to other than Allaah, then this is the greatest thing that Allaah has forbidden. This is *shirk*.

So know the explanation of *tanbeed* and the explanation of *shirk* because there are from the people those who explain *tanbeed* with other than its true explanation and those who explain *shirk* with other than its true explanation.

From the people are those who say, “*Shirk* is *shirk* with regards to *Haakimiyyah* (judgement and legislation)”. And this has appeared now unfortunately. *Al-Hukm bi ghayri ma anzal Allaah* (judging by other than that which Allaah sent down) is a type from the types of *shirk* called *shirk-ut-Taa'ah* (*shirk* of obedience). There is no doubt that obeying a created being in declaring lawful that which Allaah has made forbidden or in declaring forbidden that which Allaah has made lawful, *this* is a type of *shirk* - however there is that which is more serious than it and it is worshipping other than Allaah by slaughtering and making vows and performing circumambulation and calling for rescue. So what is obligatory is to warn against all *shirk*, not to take up something from it and to leave aside that which is worse and more dangerous than it. So *shirk* is not to be explained as being only *shirk-ul-Haakimiyyah* or *shirk* in political affairs. And (these people) say: “Shirk of the graves, this is just simple shirk”, meaning it is something easy. This is insolence towards Allaah, the Perfect and Most High. *Shirk* is the worst thing that Allaah has forbidden and it is to call upon something else besides Him along with Him. This is *shirk*.

And from them are those who say that, “*Shirk* is to have love of the *dunyaa* (worldly life) and to have love of wealth.” Wealth is something which Allaah has made beloved (to people) with their natural love.

﴿وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ۝٢٠﴾ الفجر: ٢٠

And you love wealth with immense love. [89:20]

﴿وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝٨﴾ العاديات: ٨

And indeed he (man) is certainly fervent in love of *khayr* [100:8]

Meaning: (of) wealth.

﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ﴾

Say: If your fathers and your children...

Up to His statement:

﴿أَحَبَّ إِلَيْكُمْ﴾ التوبة: ٢٤

are more beloved to you. [9:24]

He said: ‘are more beloved to you’, and He did not criticise them for loving them (their fathers, their children, etc). Rather He criticised them for giving precedence to love of them over the love of Allaah. Love of wealth is not *shirk* because it is a natural love. The people have need of wealth and they love it; love of wealth is not *shirk* because it is (a case) of love of things which are beneficial through which the people derive benefit. However those people who say these sayings (that *shirk* is love of wealth) - either they are ignorant people who do not know *tamheed* and *shirk* – or otherwise they are people who deliberately turn away, wishing to turn the people away from these realities towards things which they want and purposes which they desire . And Allaah knows best about people’s intentions and goals.

So what is important is that this is not *shirk*; *shirk* is to call upon other than Allaah along with Him or to direct anything from the types of worship to other than Allaah - such as sacrifice, and making vows, and supplicating and calling for rescue and seeking aid and turning for refuge and fear and hope and other than that - this is *shirk* which is the greatest of sins, calling upon other than Him along with Him, He the Perfect and Most High, because *ad-Du‘aa* (supplication) is the greatest type of worship, just as He, the One free of all imperfections, said:

﴿لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ﴾ الرعد: ١٤

The True Call is that which is for Allaah; and those whom they call upon besides Him cannot respond to them with anything. [13:14]

And He said:

﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ غافر: ١٤

So call upon Allaah, making the religion purely and sincerely for Him even though the disbelievers detest it. [40:14]

So supplicating to other than Allaah is the *shirk* which Allaah and His Messenger made forbidden. As for these lesser matters which they declare *shirk* to be then that is not the case. However it is to be said: some of them are a part of *shirk*; however there is that

which is more dangerous than it and more important than it because shirk is of levels, some of them are worse than others. And Allaah's refuge is sought.

والدليل قوله تعالى : ﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ النساء: ٣٦

And the proof is His saying, the Most High:

And worship Allaah, and do not associate anything along with Him [4:36]²⁰

[20]:

His saying, “And the proof is His saying, the Most High:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ النساء: ٣٦

And worship Allaah, and do not associate anything along with Him. [4:36]”:

We have said that the proof that the greatest thing that Allaah has commanded is *tawhheed* is His saying:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ النساء: ٣٦

And worship Allaah, and do not associate anything along with Him. [4:36]

Then he mentioned the rest of the rights. So the fact that He began with *tawhheed* and with the prohibition of *shirk*, this is a proof that *tawhheed* is the greatest thing which Allaah has commanded because He said:

﴿وَأَعْبُدُوا اللَّهَ﴾

And worship Allaah..

And He followed it with His saying:

﴿وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ النساء: ٣٦

and do not associate anything along with Him. [4:36]

So this is a prohibition. He began with the command for *tawhheed* and the prohibition from *shirk*. So this proves that the greatest thing that Allaah has commanded is *tawhheed* and the worst thing that He has forbidden is *shirk*, because Allaah began with that. And He, the Perfect, does not begin except with the most important thing and then what is next in importance. This is the way in which the *aayah* is a proof.

The Fourth Treatise: The Three Fundamental Principles Which it is Obligatory to Have Knowledge of.

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

فَإِذَا قِيلَ لَكَ مَا هِيَ الْأُصُولُ الثَّلَاثَةُ الَّتِي تَحِبُّ مَعْرِفَتَهَا؟ فَقُلْ مَعْرِفَةُ الْعَبْدِ رَبِّهِ، وَدِينَهُ، وَنَبِيِّهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

So if it is said to you, “What are the three fundamental principles which must be known?”, then say, “The servant’s knowledge of his Lord, and his Religion, and his Prophet Muhammad *ṣallallaahu‘alaihiwasallam*.¹”

[1]:

His saying, “*al-Uṣool* (fundamental principles)”, this is the plural of *asl* which is that which something else is built upon. And the word *far’* (branch or detail) is that which is built upon something else. Therefore these (matters) are called *uṣool* because other matters from the religion are built upon them. Therefore they are called *uṣool* because the matter of the religion is built upon them. And the whole of the religion pivots upon these three fundamentals.

His saying, “The servant’s knowledge of his Lord”: *Rabbahu* (his Lord) is in the accusative case because it is the object of *ma’rifah* (knowledge) because the verbal noun *ma’rifah* (knowledge) is attached to the active particle *‘abd* (servant). And the verbal noun, if attached to something, acts in the manner of its verb according to the scholars of the Arabic grammar. So the verbal noun here is attached and acts in the manner of the verb.

His saying, “And his Religion and his Prophet”: This is joined – meaning: to the *mansoob* (accusative). These are the fundamentals of the religion in general, and their details will follow in the speech of the Shaykh *rahimahullaah* if Allaah wishes.

Why are these three fundamental principles specifically mentioned? Because they are the foundations of the religion of Islaam and because they are the matters about which the servant will be asked when he is placed in his grave. (This is) because the servant when he is placed in his grave and earth has been laid over him and the people have departed from him returning to their families, then two angels will come to him in the grave and his soul will be returned to his body and he will be given the life of the *barzakh* (transitional period between this life and the Hereafter); it is not a life like the life of this world. It is a life which Allaah knows best about. So they will make him sit up in his grave and they will say to him, “Who is your Lord and what is your religion and who is your prophet?” So the believer will say, “My Lord is Allaah and my religion is Islaam and Muḥammad *ṣallallaahu‘alaihiwasallam* is my prophet.” So it will be said to him, “How did you know that?” So he will say, “I read the Book of Allaah so I understood it and I knew.” So then a caller will call out, “My servant has spoken the Truth.” So they will lay

out for him a bed from Paradise and there will open for him a door to Paradise and his grave will be extended for him as far as the eye can see and the fragrance of Paradise and its gentle breeze will come upon him. So he will look to his living place in Paradise and he will say, “O my Lord, establish the Hour so that I can return to my family and my wealth.”

As for the doubter who lived upon misgivings and doubt and lack of certainty even if he claimed to be upon Islaam, if he had doubts and misgivings about the Religion of Allaah like the *munaafiq* (hypocrite) he will stutter. So when they say to him, “Who is your Lord?” He will say, “I don’t know.” And when they say, “What is your Religion?” He will say, “I don’t know.” And when it is said: “Who is your Prophet?” He will say, “I don’t know. Haah, haah, I don’t know, I heard the people saying something so I said it.”¹⁹

Meaning: that in the *dunyaa* (world) he would just say whatever the people said, without having *eemaan* - and Allaah’s refuge is sought. This hypocrite who outwardly displayed Islaam, whilst he did not believe it in his heart; rather he outwardly showed it to gain worldly benefits, so he said in the world, “My Lord is Allaah”, but he did not truly believe it; his heart denied it, and Allaah’s refuge is sought. He used to say, “My religion is Islaam”, but he did not have *eemaan* in Islaam; his heart denied it! He used to say, “My prophet is Muhammad *sallallaahu‘alaihiwasallam*”, but he did not truly believe in the messengership of Muhammad in his heart! Rather he said it upon his tongue only - this is the *munaafiq* (hypocrite). So it will be said to him: “You did not know and you did not read!” So he will be struck with an iron sledgehammer which will cause him to scream in such a manner that if men and jinn were to hear it, they would drop down dead. It will be heard by everything except for mankind; if he were to hear it he would drop down dead – meaning, he would die from terror. He will be crushed in his grave until his ribs cross over and a gate to the Fire will be opened for him and its fierce and poisonous wind will come upon him and its heat. And he will say, “O my Lord, do not establish the Hour!” This will be his life and his condition in the grave - and Allaah’s refuge is sought – because he did not give the correct answer.

And therefore a caller will call out, “My servant has lied”. So they will lay out for him a bed from the Fire and they will open for him a door to the Fire - and Allaah’s refuge is sought. So since these matters are this important it is obligatory upon us to learn them and to hold them as our creed and belief. And it is not sufficient just to learn them alone; rather we learn them and we hold them as our creed, and we have *eemaan* in them and we act upon them for as long as we live, hoping that Allaah makes us firm at the questioning in the grave. Allaah, the Most High, says:

﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ

الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾ (٢٧) إبراهيم: ٢٧

Allaah makes firm those who truly believe with the firm saying in the life of this world and in the Hereafter. And Allaah misguides the disbelieving wrongdoers. And Allaah does whatever He wishes. [14:27]

¹⁹ Reported by al Bukhaaree in abridged from the hadeeth of Anas (1338) and Muslim (2870).

So these three fundamental principles have tremendous importance, and therefore the Shaykh focussed upon them in this treatise and he clarified them so that we should study them and carefully examine them and so that we should hold them as our creed and belief and act upon them hoping that Allaah should make us and you firm with the firm saying in the life of this world and in the Hereafter.

فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ؟ فَقُلْ رَبِّي اللَّهُ الَّذِي رَبَّانِي وَرَبِّي جَمِيعَ الْعَالَمِينَ بِنِعَمِهِ

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

[2]:

The Shaikh *rahimahullaah* having explained the three fundamental principles in general terms, wanted to explain them in detail one by one, with their evidences from the Book and the Sunnah, and from Allaah’s signs within the creation, and from the intellectual evidences. And it is likewise obligatory to base creed and belief upon proofs from the Book and the Sunnah, and upon examination of the signs which Allaah has placed within the creation so that it should be firmly grounded and firmly established in the heart and so that all doubts are removed.

As for creed and beliefs based upon incorrect suspicions and upon doubts and upon sayings of the people and upon blind-following, then these will be beliefs which are short-lived and will not remain firmly established, and they will be open to being disproven and they will be open to being totally refuted.

So creed and belief and the rest of the rulings of the legislation are not established except with proofs of the Book and the Sunnah and with accepted intellectual proofs. And therefore the Shaikh *rahimahullaah* he quoted many proofs for these three fundamental principles, so no principle from them occurs except that he has support it with evidences and proofs about which there is certainty which repel doubts and false desires and which firmly implant the creed and belief in the heart.

His saying *rahimahullaah*, “So if it said to you”: meaning if you are asked about your Lord, and this is a question which will occur, you will be indeed asked about it in this world and in the hereafter, so it is essential that you have knowledge of your Lord the Mighty and Majestic, and that you respond with the correct response based upon certainty and clear proof. So then say, “My Lord is Allaah”, this is the answer, “the One Who nurtured me and nurtured the whole of the creation with His favours.” This is using an intellectual proof.

So *Ar-Rabb*, the Lord the Majestic and Most High, He is the One who nurtures all of His servants with His favours and nourishes them with the provision which He gives. He creates them after they were previously nothing mentioned, they were in the wombs of their mothers, in one form of creation after another within three depths of darkness. And He causes provision to reach them, even in the wombs of their mothers, and therefore the body of the foetus develops in the womb of its mother and grows larger, because the provision from Allaah the Perfect and Most High reaches it and nourishment reaches it.

Then the soul is breathed into it so it moves and it comes to life, by the permission of Allaah. This is nurturing in the womb. Then when it comes out, then Allaah the Perfect nurtures it with His favours giving it health and well-being and He causes the milk of its

mother to flow for it, so it is nourished until it can eat food and can do without milk. Then little by little its intellect grows and its hearing and seeing develops, it develops little by little until it reaches puberty then it develops further until it reaches its full strength, until it reaches forty years old and it is at the limit of its strength.

So who is it that nourishes it from the day when He created it in the womb of its mother until it dies, who is it who nourishes it, then who is it who causes this food and this drink to be digested and absorbed in its body so that it reaches every cell and every muscle and every place in its body, who is it who makes food and drink appetizing for it, who is it who causes that to pass through and who removes what is harmful from it, who is it who does this and nurtures this human being, is it not Allaah the Perfect and Most High? This is the Lord the Perfect and Most High, the one who nurtures, He is the one who nurtured me and nurtured all of the created beings by His favours.

Everything upon the face of the earth from the realms of humans and animals and the realm of the land and the sea from the greatest created thing to the smallest created thing upon the land and the sea, all of them are nourished by His favours and His provision. He the Most High said:

﴿أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ﴾ الملك: ٢١

Or who is it that could give you provision if your Lord were to withhold the provision which He gives to you? [67:21]

And He said:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا﴾ هود: ٦

And there is no creature upon the earth except that its provision is dependent upon Allaah and He knows its dwelling place and its resting place. [11:6]

And He said:

﴿وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ العنكبوت: ٦٠

And how many a creature there is which does not carry its own provision. Allaah provides for it and for you. He is the All-Hearing, the All-Knowing. [29:60]

This is the Lord, the One free of all imperfections:

﴿ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ﴾ يونس: ٣

That is Allaah your Lord so worship Him alone. [10:3]

As for other than Allaah the Majestic and Most High, then it does not possess and have ability over anything from that, neither the idols nor anything else, no-one else possesses and has ability over granting provision, rather it is one who is provided for, it is a created being like yourself.

وهو معبودي ليس لي معبودٌ سواه ، والدليل قوله تعالى ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾
 الفاتحة: ٢

And He is the One Whom I worship and there is no other whom I worship besides Him, and the proof is His saying, He the Most High:

All praise is for Allaah the Lord of the whole of creation [1:2]³

[3]:

His saying, “And He is the One Whom I worship”: the Lord, the One who is like this He is the One who deserves worship from me and from other than me. Then the Shaikh also draws attention to the fact that it is not sufficient to affirm *Ruboobiyyah* (Allaah’s Lordship), it is not sufficient that you say, “My Lord is Allaah who nurtured me with His favours.”

This is not sufficient, you must acknowledge His right to all worship, and you must make all worship purely and sincerely for Him. And this is the difference between the person of *tawhheed* and the person of *shirk*. So the person of *tawhheed* affirms the Lordship of Allaah the Mighty and Majestic and he affirms His sole right to worship, He alone with no partner, whereas the person of *shirk*, he affirms the Lordship of Allaah, however he is one who associates others along with Him in his worship of Him. He associates along with Him those who do not create and do not provide provision and do not possess anything. This is the difference between the person of *tawhheed* and the person of *shirk*. The person of *tawhheed* says, “My Lord is Allaah and He is the One Whom I worship, and I have no other one whom I worship besides Him.”, whereas the person of *shirk*, he says, “My Lord is Allaah.” However worship with him is not solely for Allaah, so he worships along with Allaah, trees and rocks and beloved servants of Allaah and righteous people and graves. So he becomes a person of *shirk*, and the affirmation of Lordship does not benefit him, and it does not enter him into Islaam.

So his saying, “And He is the One Whom I worship”: meaning the Deity Whom I worship.

And his saying, “And I have no other whom I worship besides Him”: neither from the Angels nor from the Messengers nor from the righteous people nor from trees nor rocks nor anything else, I have nothing which I worship besides Him, He the Perfect and Most High. This is affirmation of *tawhheed* with the proof, and this is an intellectual proof, and then he mentioned the textual proof the Qur’aan.

And the proof is His saying, He the Most High:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ الفاتحة: ٢

All Praise is for Allaah, the Lord and Nurturer of the whole of the creation. [1:2]

This aayah is the start of the Qur'aan in the *Mus-haf* (written copy of the Qur'aan), there is nothing before it except for, "In the Name of Allaah, the Extremely Merciful, the Bestower of Mercy." And it is the conclusion of the speech of the people of Paradise, He the Most High said:

﴿وَأَخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ يونس: ١٠

And the conclusion of their call will be that all Praise is for Allaah, the Lord of the whole of creation [10:10]

And Allaah the Majestic and Most High began this creation with this phrase.

He the Most High said:

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ﴾ الأنعام: ١

All praise is for Allaah He Who created the heavens and the earth and made the darkness and the light. [6:1]

And He will conclude the creation with it. He the Most High said:

﴿وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ الزمر: ٧٥

And judgement will be passed upon them all with justice, and judgement will be concluded by its being said that all praise is for Allaah the Lord of creation [39:75]

So He began the creation with it and He concluded with it, so it is a tremendous saying.

So His saying He the Most High, "*Al-Hamd*": it is praise of the One Who is being praised along with love of Him and veneration of Him. And the, "*Al*", in, "*Al-Hamd*", is to make it totally comprehensive, meaning all praise is for Allaah, it belongs to Him and He is deserving of it, so He is the One Who deserves total and unrestricted praise. As for other than him, then he can be praised in accordance with the level of the fine and good things which he does. As for total and unrestricted and complete praise then it is for Allaah the Mighty and Majestic, because favours, all of them are from Him.

And even the created being if he does something good to you, then it is from Allaah the Mighty and Majestic, He is the One Who caused this created being to do something useful for you, and He is the One Who enabled him to do good for you, so indeed praise returns to Allaah the Perfect and Most High.

And his saying, "*Lillaah*": the *jaar* and the *majroor* are connected to something left unmentioned which is the predicate for the subject. So the phrase means: praise exists or is confirmed for Allaah the Mighty and Majestic.

And, "Allaah": means, the One possessing Divinity and the right to be worshipped over the whole of His creation. And this Name, no-one else besides Him, He the Perfect can

be called it, no-one can be called Allaah. Even the Pharoah, he did not say, “I am Allaah”, rather he said, “I am your Lord”. So this Name is particular to Allaah, no-one can ever be called it, and no-one has the audacity to say, “I am Allaah.”

“*Rabb*”: this is a qualifying noun for Allaah’s Name, and it is in the genitive case and it is a governing noun.

“*Al-‘Aalameen*”: is a governed noun in the genitive case, and the sign that it is in the genitive case is the, “*yaa*”. Because it is joined to the sound masculine plural.

So it is clear that praise, all of it, and extolling, all of it, is for Allaah the Lord of the whole of creation.

And the world of the Angels and the world of inanimate objects and of birds and the world of beasts of prey and the world of animals and the world of insects and of ants and the many worlds or realms of creation that there are upon the land and in the sea, they are not known except to Allaah, and no-one can enumerate them except Allaah. All of them, Allaah is their Lord.

“*Rabb-ul-‘Aalameen*”, (the Lord of all of the creation): this cannot be applied except to Allaah the Perfect the Mighty and Majestic. It is not possible for anyone to be called, “*Rabb-ul-‘Aalameen*”.

So if it said, “*Ar-Rabb*”, (*The* Lord): then this cannot be used except for Allaah the Majestic and Most High, it cannot be used except for Him. As for a created being, then the term can be used restrictedly so that it is said, “the master of the house”, or, “the owner of the animal”, meaning its owner and its master.

وَكُلُّ مَا سِوَى اللَّهِ عَالَمٌ وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ

And everything besides Allaah is a created being, and I am one of those created beings.⁴

[4]:

Then the Shaikh *rahimahullah*, explained the manner in which this *ayyah* is used as an evidence.

So his saying, “And everything besides Allaah is a created being, and I am one of those created beings.”: so therefore Allaah is my Lord, because Allaah is the Lord of all of the created beings and I am one of the created beings. So no-one is able to say, “I have a lord besides the Lord of the creation”, neither an unbeliever nor a Muslim. This will not be possible ever and no person with intellect will say it. This is a proof for the *Ruboobiyyah* (Lordship) of Allaah the Mighty and Majestic and since He is the Lord of the whole of the creation, then therefore He is the One deserving worship, and this nullifies the worship of others besides Him, He the Perfect and Most High, and therefore after it He said:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ الفاتحة: ٥

You alone do we worship and Your aid alone do we seek. [1:5]

This indicates restriction, because the fact that the governed word is brought forward, “*Iyyaaka*”, and the governing verb is put back, indicates restriction. So, “You, we worship”, is different to, “we worship you”, because saying, “we worship”, this is merely affirmation. However, “You, we worship”, this includes negation and affirmation, meaning, “we do not worship anyone else besides you”. And worship will not be correct except with negation and affirmation, and it is the meaning of *Laailaahaillallaah*, for it contains negation and affirmation, a negation for the right to be worshipped from everything else besides Allaah, and affirmation of it for Allaah the Mighty and Majestic.

فَإِذَا قِيلَ لَكَ بِمَا عَرَفْتَ رَبَّكَ؟ فَقُلْ بِآيَاتِهِ وَمَخْلُوقَاتِهِ

So if it is said to you, “How did you come to know of your Lord”, then say, “through His Signs and those things which He has created”⁵

[5]:

You have said, “My Lord is Allaah”, or, “My Lord is Allaah Who nurtured me with His favours”. So what is the proof that Allaah is your Lord who nurtured you with His favours? So the Shaikh brought proofs from the revelation and from the intellect as will follow. So if it is said to you, “How did you come to know of your Lord?”, because whoever claims something, then he must establish proof upon his claim:

*And claims if the people do not establish proof
For them, then their people are mere claimants*

Everyone who makes a claim must establish the proof for his claim, otherwise his claim will not be correct. You have said, “My Lord is Allaah who nurtured me and nurtured the whole of the creation through His favours”. What is the proof? Then say, “The proof is His Signs and those things which He has created”. *Al-Aayaat* is the plural of *aayah* and the word *aayah* in the language is a sign showing something and indicating something, just as he *sallallaahu‘alaibihwasallam* said:

آية المنافق ثلاث

“The *aayah* (sign) of the hypocrite is in three”²⁰

Meaning his sign.

His saying, “through His Signs”: meaning the Signs and the proofs which indicate Him, He the Perfect and Most High. So all of these created beings which you see, all of them were non-existent, and then Allaah produced them and created them by His Ability, He the Perfect and Most High. And from them are created beings which are constantly renewed such as plants and the newborn, and things which were not present and then they came about, and you look upon them – who is the one who created them? He is Allaah the Perfect and Most High. Do they create themselves, did anyone from mankind create them? No-one can claim this, and no-one is able to claim it.

He the Most High said:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾ ﴾

الطور: ٣٥ - ٣٦

²⁰ Reported by al-Bukhaaree (33) and by Muslim (59) from a hadeeth of Aboo Hurayrah *radhiyallaahu‘anhu*

Or were they created without any creator, or are they themselves the creators, or did they create the heavens and the earth? Rather they do not have certain faith [52:35-36]

These things did not produce themselves, nor were they produced by others from the created beings at all, and no-one can ever create a tree or a gnat or a fly:

﴿إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ﴾ الحج: ٧٣

Those whom you call upon besides Allaah, they can never create even a fly, even if they gathered together to do it [22:73]

So this creation proves the Creator, He the Perfect and Most High, and therefore, when it was said unexpectedly to the bedouin man, “How did you come to know about your Lord?”. He responded, “The piece of camel dung proves that there is a camel, and the footprint proves that there is a man who is travelling. Does not this creation prove, the One Who is Subtle and Kind, the One Who is All-Aware?”

So when you see a footprint upon the ground, does it not prove to you that someone has walked upon this ground, if you see a piece of camel dung does it not prove to you that there are camels upon this land or that a camel has passed by? A piece of camel dung proves that there has been a camel, and a footprint prove that somebody has passed by.

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ، وَمِنْ مَخْلُوقَاتِهِ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ وَمَا فِيهِنَّ
وما بينهما

And from His Signs are the night and the day and the sun and the moon, and from that which He has created are the seven heavens and the seven earths and whatever is within them and whatever is between them.⁶

[6]:

His saying, “And from His Signs are the night and the day and the sun and the moon”: so the *ayaat* (Signs) are of two categories:

The first category: *ayaatun kawaniyyah*, His Signs within the creation which we can see, such as the heavens and the earth and the stars and the sun and the moon and the mountains and the trees and the oceans. They are called Signs because they contain signs proving their Creator, He the Perfect and Most High, and therefore Abul-Ataahiyah said:

*So how strange, how can the One deserving worship be disobeyed
Or how can the one who denies deny Him?*

*When everything contains a Sign for Him
Proving that He is One*

*And there is a witness for Allaah in every movement
And every stillness of the creation*

How can anyone deny Allaah the Majestic and Most High and saying there is no Lord for this whole creation, and that these created beings came about without any creator. And if they did come about through a creator, then who is this creator besides Allaah the Majestic and Most High, explain to me. You will not find a creator besides Allaah the Perfect and Most High:

﴿أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهْرُ ۝١٦﴾

الرعد: ١٦

Or do they set up partners for Allaah who create with the like of His creation so that the creation is obscured for them. Say: Allaah is the Creator of everything and He is the One, the Overwhelming Subduer [13:16]

The second category: *al-Aayaat-ul-Qur’aaniyyah*, *ayaahs* of the Qur’aan which are recited from the revelation which has been sent down to the Messenger *sallallaahu‘alaihiwasallam*, all of these prove the existence of the Lord, the Perfect and Most High, and His Perfection and His Attributes and His Names, and that He is the One deserving of worship, He alone with no partner, all of them prove that, the creational Signs and the *ayaahs* of the Qur’aan.

The creational Signs prove their Creator, and the One Who brought them into existence and the One Who controls them. And the *ayaahs* of the Qur'aan contain the command to worship Allaah and they contain affirmation of *tawhheed* of Lordship and using it as a proof for *tawhheed* of worship. And the command to worship Allaah the Perfect and Most High, all of the Qur'aan is concentrated upon this meaning and it was sent down for this meaning.

And from His Signs are the night and the day and the sun and the moon, these are from the greatest Signs of Allaah the Perfect and Most High, the dark night which covers this creation, and the bright day which brings light to this creation, so that they can go about for their work. He the Most High said:

﴿قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَمْ لَا تَسْمَعُونَ﴾ (٧١) قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُنُونَ فِيهِ أَمْ لَا تُبْصِرُونَ ﴿٧٢﴾ وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾ القصص: ٧١ - ٧٣

Say: Do you see if Allaah made the night continuous upon you until the Day of Resurrection, what deity besides Allaah could bring you light? Will you not then listen? Say: Do you see if Allaah made the day continuous upon you until the Day of Resurrection, what deity besides Allaah could bring you night-time in which you could rest? Will you not see? And from His Mercy upon you is that He has made the night and the day so that you may rest therein and seek of His bounty and that you should be thankful. [28:71-73]

This is from the greatest of the Signs of Allaah, this night and this day. The whole time is not night and the whole of time is not day, because if that were the case then the welfare of the people would be lost and they would become fatigued.

Allaah made the night and the day to follow each other in succession for them and then the night and the day are ordered, neither of them clashes nor do they alter, upon a single ordered system which proves the wisdom of the All-Wise One, He the Perfect and Most High. The actions of the servants and that which they make end in destruction, and they clash with each other whatever they may be and they stop working. As for the things created by Allaah the Mighty and Majestic, then they do not become destroyed, except at the time when Allaah permits their destruction.

So the night and the day continue, neither of them ceases working, whereas things made by the creation stop working and come to destruction and perish no matter how strong they are and how large they are.

So how many abandoned cars do you see and planes and ships even though they were strong and had been taken care of, yet they end in destruction and they stop working. Does the night-time stop working or does the day-time stop working? No, because its maker has full Ability and is All-Wise, He the Majestic and Most High:

﴿صُنِعَ اللَّهُ الَّذِي أَنْقَنَ كُلَّ شَيْءٍ﴾ النمل: ٨٨

The creation of Allaah who has made everything firmly and precisely. [27:88]

The Proof for His Lordship and His Divinity and Right to All Worship, He the Perfect and Most High

والدليل قوله تعالى: ﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا
لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾ ﴿٣٧﴾ فصلت: ٣٧

And the proof is His saying, He 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 rather prostrate to Allaah, the One Who created them if you truly worship Him. [41:37]⁷

[7]:

This is a proof for His *Rubobiyyah* (Lordship) and *Ilaahiyyah* (Divinity and Right to Worship), He the Perfect and Most High.

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ﴾ فصلت: ٣٧

And from His signs are the night and the day and the sun and the moon [41:37]

The sun and the moon: the sun is the tremendous star which gives light to the creation, as a lamp burning and shining, just as Allaah the Most High said:

﴿وَجَعَلْنَا سِرَاجًا وَهَّاجًا﴾ النبا: ١٣

And We have made it (the sun) a lamp, burning and shining. [78:13]

And the moon is a light which brightens the night-time and gives light to the pathway of the people. And from their benefits also is the well-being of the creation through its trees and its fruits and oceans. So if the sun were hidden away from the creation, then the creation would suffer harm, and many of the means of livelihood and their welfare would be corrupted and if the moon were hidden away, then likewise. The moon also brings about benefit for their fruits and their trees, along with what it contains also from awareness of reckoning (of time periods). He the Most High said:

﴿هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ﴾

يونس: ٥

And We made the moon a light and appointed set phases for it so that you should know the number of years and the reckoning of the months days and hours. [10:5]

And He the Most High said:

﴿يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ﴾ البقرة: ١٨٩

They ask you about the crescent moons, then say: They are signs to mark fixed periods of time for mankind and for the Hajj [2:189]

So the crescent moons bring benefit for awareness of time-periods and deadlines, deadlines for debts and deadlines for the waiting periods of the women, and the set times for acts of worship and fasting and Hajj, all of them are known by reckoning based upon these two lights, the sun and the moon. So the solar reckoning and the lunar reckoning contain many benefits for all of the creation.

And from those things which He has created are the seven heavens. He the Most High said:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾ الطلاق: ١٢

Allaah is the One Who created seven heavens, and their like from the earth. [65:12]

﴿الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا﴾ الملك: ٣

Allaah the One Who created seven heavens in levels (one above the other) [67:3]

Each being above the other, the lowest heaven, then the one which follows it up until the seventh one. And above them all is the Throne of the Most Merciful, He the Perfect and Most High.

And the earths are seven just as He the Most High said:

﴿وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾ الطلاق: ١٢

And their like from the earth [65:12]

So they are seven levels or layers also, and every level from the levels of the seven heavens and the earths have inhabitants and occupants. And whatever planets and stars are in the heavens the sun and the moon and whatever is in the earth from created things from animals with their different types and from mountains and trees and rocks and minerals and oceans. These are from the signs of Allaah the Perfect and Most High, the creational signs, which are seen and witnessed.

He *rahimahullaah* said: and the proof is His saying, He the Most High:

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾ ﴿٣٧﴾ فصلت: ٣٧

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 rather prostrate to Allaah, the One Who created them if you truly worship Him. [41:37]

And from His signs is the night: meaning from His signs which prove Lordship and His Ability and His sole right to worship to the exclusion of all else besides Him, is the night which brings darkness, and the daytime which brings light to the whole of the creation. This is from the amazing signs of Allaah, the Perfect and Most High.

So who can make the whole of the creation dark, all at once, and then make the whole of the creation bright, all at once? He is Allaah the Perfect and Most High. If all of the creation were to gather together to make one part of the earth bright, they would not be able except to make a restricted area bright, if they brought all the electrical generators which are in the world, all of them, they could not make bright except a restricted portion of the earth.

As for the sun and the moon then they bring light to the whole of the earth, the night and the day follow each other in succession, and the sun and the moon likewise.

He the Most High said:

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ﴾
﴿٣٧﴾ فصلت: ٣٧

Do not prostrate to the sun nor to the moon, but rather prostrate to Allaah, the One Who created them, if it is He that you truly worship. [41:37]

This is a nullification of *shirk*: Do not prostrate to created things. Since from the greatest of the created things are the sun and the moon, and because the people of shirk, they used to worship the sun and prostrate to it, and from them were those who used to worship the moon and the stars, such as the people of Ibraaheem, they would build for them temples in the form of the stars and they would worship them. So His saying, He the Most High:

﴿لَا تَسْجُدُوا لِلشَّمْسِ﴾ فصلت: ٣٧

Do not prostrate to the sun [41:37]

As-Sujood means placing the forehead upon the ground in humble submission to the one who is worshipped, and it is the greatest of the types of worship, and Allaah's Messenger *sallallaahu'alaihiwasallaam* said:

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ

“The closest that the servant comes to his Lord is whilst he is in prostration”²¹

So the greatest of the types of worship is prostration upon the ground, since your face is the thing which you cherish the most, you have placed it for Allaah upon the ground, as an act of worship for Allaah and in submission before Him, He the Perfect and Most High. This is true prostration, and it is not befitting to perform it as worship except for Allaah.

As for prostrating to the sun and the moon, then it is prostration to a created thing, which does not have the right to be prostrated to. So it is not permissible to prostrate to created things, but rather prostration is only for the Creator of the created things. As for the created things, then they are just like you, something created, something managed and controlled. Would you prostrate to a created being who is incapable, just the same as you? This is not permissible. Where have the intellects gone?

Prostration is only deserved by the Creator, He the Perfect and Most High, who is not rendered incapable by anything. So prostration is the right of Allaah the Mighty and Majestic, it is not the right of the creation, no matter how great and large the created being is, it is still a created being who is weak and managed and controlled.

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ﴾

إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ فصلت: ٣٧

Do not prostrate to the sun nor to the moon, but rather prostrate to Allaah, the One Who created them, if it is He that you truly worship. [41:37]

So what is obligatory is that we do not worship except Allaah. So if you make prostration to Him and you also prostrate to other than Him, then you are not worshippers of Allaah with correct worship. Rather you are worshipping Him along with *shirk*, and *shirk* corrupts and destroys worship.

²¹ Reported by Muslim (482) from a hadeeth of Aboo Hurayrah *radhiyallaahu'anhu*. [And the narration of Muslim has a completion at the end, “So therefore make plentiful supplication.”]

وقوله تعالى : ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾﴾ الأعراف: ٥٤

And His saying, He the Most High:

Indeed your Lord is Allaah, Who created the heavens and the earth in six days, then He ascended upon the Throne. He causes the night to cover the day, it follows it swiftly, and the sun and the moon and the stars are subservient to His command. Certainly creation and commandment are His alone. Exalted is Allaah the Lord of the whole of the creation. [7:54]⁸

[8]:

“*Inna*”: this is a particle for emphasis and it brings about the accusative case, and it is an introduction for an oath. An oath is to be understood as coming before it, which is taken to be, “By Allaah!”

“*Inna Rabbakum*”, (indeed your Lord): so this is the complement of the understood oath.

“*Inna Rabbakum*”: meaning, your Creator and the One Who nurtured you with favours.

“... is Allaah”: not anyone else besides Him, He the Perfect and Most High.

And then He mentioned the proof for that saying:

﴿الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ﴾ الأعراف: ٥٤

The One Who created the heavens and the earth [7:54]

This is the clear proof for the Lordship of Allaah, the Mighty and Majestic, that He created the heavens and the earth. No-one else created anything from either of them, and no-one helped Him, He the Perfect and Most High upon that. Rather He is alone in creating.

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ﴾ الأعراف: ٥٤

He created the heavens and the earth [7:54]

Does anyone from the people of shirk or the atheists oppose this and say, “Allaah did not create the heavens and the earth, rather the one who created them was so-and-so”, or, “I created them”, or “Such-and-such idol created them”? Has anyone from the

creation said this in previous times or lately, even though this *aaayah* is recited night and day, and no-one can oppose it, and nor will anyone ever be able to oppose it.

“In six days”: these awe-inspiring and tremendous created things were created by Allaah in six days, and He was able to create them in a single moment, however He created them in six days for a wise purpose which is known to Him, He the Perfect and Most High. And the six days, the first of them was Sunday and the last of them was the day of Friday. So on the day of Friday the creation was completed, and therefore this day became the greatest of the days of the week. And it is the noblest one of the days, and it is the *Eed* of the week and it is the most excellent of the days.

Allaah’s Messenger *ṣallallaahu‘alaibihwasallaam* said:

خير يوم طلعت فيه الشمس يوم الجمعة

“The best day on which the sun has arisen, is the day of Friday”²²

Because the creation of the creation was completed on it, and on it Aadam was created, and he was entered into paradise and he was sent down from it and on it the Last Hour will be established, all of that will be on the day of Friday, so it is the most excellent of the days, and it was the last of the days of the creation of the heavens and the earth and whatever they contain.

﴿ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ﴾ الأعراف: ٥٤

Then He ascended upon the Throne [7:54]

This (i.e. “*thumma*”) is a particle which joins and which indicates sequence, meaning that His Ascending upon the Throne came after the creation of the heavens and the earth because it is from the Attributes which are actions which Allaah does whenever He wishes.

And the meaning of *Istawaa*’ (He ascended upon) is: He ascended and was High.

Al-Arsh: it is the ceiling of the created things.

And it is in the language: *as-Sareer* (a throne), and it is a Throne which has supports and is carried by the Angels and it is the greatest and most tremendous of the created things, and the highest one of the created things.

Al-Istima’a’ (ascending): is an Attribute from the Attributes of Allaah which are actions, as befits His Majesty, He the Perfect and Most High. It is not like the mounting of one created being upon another created object, and He has no need of the Throne since He is the One Who holds and maintains the Throne and other than it:

²² Reported by Muslim and Aboo Daawood and At-Tirmidhee and An-Nasaa’ee from a ḥadeeth of Aboo Hurayrah *radīyallaahu‘anhu*

﴿إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ﴾

فاطر: ٤١

Allaah holds the heavens and the earth lest they should move away from their places, and if they were to move away from their places, then no-one else besides Him could hold them. [35:41]

So the Throne is in need of Allaah the Mighty and Majestic, since it is something created, and Allaah has no need of the Throne or anything else. However, He ascended upon it for a wise purpose which is known to Him, He the Perfect and Most High. And *Al-Istivaa'* (Ascending) is a type of *Al-Uloow* (being High and Exalted), however *Al-Uloow* is an Attribute of His Self. As for *Al-Istivaa'* then it is an Attribute which is an action which He does whenever He wishes He the Perfect and Most High.

﴿يُغْشِي اللَّيْلَ النَّهَارَ﴾ الأعراف: ٥٤

He causes the night to cover the day [7:54]

He causes the night to be covered over with the day, and He causes the day to be covered over with the night so you see the creation being in light and then the night covers it over and it becomes dark, and the night is covered over by the day so it becomes bright.

﴿يَطْلُبُهُ حَثِيئًا﴾ الأعراف: ٥٤

It pursues it swiftly [7:54]

This one comes after that one immediately and is not delayed. So when the night departs the day comes, and when the day departs the night comes right away, this one is not delayed after this one. And this is from the completeness of His Ability, He the Perfect and Most High, that this one does not lag behind that one. And the sun is the tremendous star which is well-known, and the moon is likewise a celestial body from the seven major celestial bodies which orbit around each one of them floats and orbits around the earth, and the earth is fixed and still, He made it settled – meaning settled and firm for the welfare of the servants, and the sun and the rest of the celestial bodies orbit around it, not as is said by the people of conjecture who now say, those who claim to have knowledge, they say that the sun is fixed and the earth orbits around it, this is the opposite of what occurs in the Qur'aan.

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا﴾ يس: ٣٨

And the sun runs on its fixed course to its appointed term [36:38]

Whereas they say the sun is fixed, O how Perfect is Allaah!

“And the stars”: they are the stars, “they are subservient to His command”: they are subservient in their moving around and their orbiting continually and not slackening, and this a refutation of those who worship the sun and the moon and the stars, because they are subservient to the command of Allaah, they are under command. Allaah is the One Who causes them to move, and it is Allaah who can cause them to stop if He wishes, He the Perfect and Most High. So they are subservient, under control, they have no control at all over the affairs.

So He the Perfect commands them, so they proceed, and they orbit and they give off light in accordance with His creational command, He the Perfect and Most High. This one rises and this one sets, and they follow each other in succession. *As-Sams* (the sun), and *Al-Qamar* (the moon) and *An-Nujoom* (the stars) are in the accusative case because of being conjoined, because *As-Samaawat* (the heavens) was in the accusative case, because it was the object of the verb, and the sign that it is in the accusative case is that it has a *kasrah* upon it in place of the *fat-hah*, because it is a sound feminine plural. And *Al-Ard* (the earth) is in the accusative case as is shown by the *fat-hah*, then He said, “and the sun and the moon” - they are joined grammatically to something²³ which is in the accusative case and what is joined to something in the accusative case is itself in the accusative case.

“*Musakhkharaatin*”, (they are subservient): is the accusative case because it is the accusative of state or condition, meaning their condition is that they are subservient. And the sign that it is in the accusative case is a *kasrah* in place of a *fat-hah*, because it is joined to a sound feminine plural. He said:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾ الأعراف: ٥٤

Certainly creation and commandment are His alone [7:54]

“*Alaa*”: is a term to draw attention and to affirm something. “For Him”: meaning He the Perfect and Most High, not for anyone else besides Him.

“Creation”: it is to bring something into existence, so He is the One Who is Fully Able to create whenever He wants to, He the Perfect and Most High, He creates whatever He wishes.

“And the command”: His command, He the Perfect and Most High, and it is His speech, He the Perfect and Most High, His creational command and His legislative command.

His Creational Command: that which He has commanded the created beings with and they obey Him in it and respond to Him, such as His saying:

﴿فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا﴾ فصلت: ١١

So He said to it (the heavens) and to the earth, come about both of you willingly or unwillingly [41:11]

²³ i.e. they are ‘joined’ to the heavens grammatically.

He commanded the two of them He the Perfect, and this was a creational command which He commanded the heavens and the earth with, so they came into being.

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾ ٨٢: يس

His command is just that when He wants something He says to it “Be!”, and it is. [36:82]

This is Allaah’s Creational Command.

As for His Legislative Command: then it is His revelation which was sent down by which He commands His servants. He commands them to worship Him, He commands them with the prayer, He commands them with the *Zakaat*, He commands them with dutifulness to the parents, this is His Legislative Command. Entering into it are His commands and prohibitions which are in the honourable Qur’aan and in the Prophetic *Sunnah*. This is from the command of Allaah the Perfect and Most High.

And since creation and commandment are for Him, then what remains for other than Him, He the Perfect and Most High? And therefore Ibn ‘Umar said when he recited this *ayah*, “Whoever has something then let him seek after it”. And the *ayah* proves the difference between creating and commanding, so it contains a refutation of those who say that the Qur’aan is created, because the Qur’aan is from the command, and Allaah’s command is not a created thing, since Allaah made a difference between creating and between commanding. So He made them two separate things, and the Qur’aan enters into His command, so it is not something created.

And this is what Imaam Ahmad used to overcome the *Jahmiyyah* in argument when they requested from him that he should say that the Qur’aan was something created. He said, “Is the Qur’aan from the creation or from the command?” They responded, “The Qur’aan is from His command.” He said, “The command is something different to the creation. Allaah made a difference between this and between the creation. So He made the creation one thing and His command something else.”

The command is His speech, and as for the creation then it is His bringing into existence and making something. There is a difference between them.

“*Tabaarak Allaah*”: means: tremendously great is the One whose actions are these, He the Perfect and Most High. And whose Ability is such and these are the things which He has created, He the Exalted and Most High.

And, “*Tabaarak*”: is a verb which is used specifically for Him, He the Perfect, so it cannot be applied to anyone besides Him. And *al-Barakah* (blessing) it means abundance of good and its increase, and the blessings which come from Allaah the Majestic and Most High do not end. As for a created being, it cannot be said about him, “*tabaarak*”. Rather it can be said to him, “*mubaarak*” meaning, “May you receive blessing”, meaning may Allaah put blessing into him and make him blessed. And all blessing is from Allaah the Perfect and Most High.

“The Lord of the whole of creation”: just as preceded. So this *ayah* contains affirmation of *at-Tamḥeed*, *tamḥeed* of Allaah’s Lordship and *tamḥeed* of Allaah’s right to worship, as has preceded.

وَالرَّبُّ هُوَ الْمَعْبُودُ، والدليل قوله تعالى: ﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ (٢١) الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾ البقرة: ٢١ - ٢٢

And *Ar-Rabb* (the Lord) is the One Who is worshipped, and the proof is His saying, He the Most High:

O mankind, single out your Lord with all worship, He Who created you and those who came before you so that you may be dutiful to Him, seeking to avoid His anger and His punishment. He Who made the earth a resting place for you and the sky a canopy, and He sent down from the clouds rain, and He brought out with it crops and fruits from the earth as provision for you, so do not set up rivals for Allaah whilst you know that you have no Lord besides Him. [2:21-22]⁹

[9]:

His saying, “And *Ar-Rabb* (the Lord) is the One Who is worshipped”: meaning, He is the One Who deserves to be worshipped, as for other than Him, then it does not deserve worship, because it is not a Lord. This is the intent of the speech of the Shaikh *rahimahullaah* in his saying, “*Ar-Rabb* (the Lord) is the One Who is worshipped”, meaning He is the One Who deserves worship. Then also it is not sufficient that a person just affirms *Ar-Ruboobiyyah* (Lordship), rather he must affirm *Al-Uboodiyyah* (Allaah’s deserving all worship), He the Perfect and Most High, and he must carry it out making it purely and sincerely for Him, the Perfect and Most High. So since he has affirmed that He is *Ar-Rabb* (the Lord) then it is binding upon him to affirm that he is *Al-Ma’bood* (the One Who therefore deserves to be worshipped), and that others besides Him do not deserve anything from worship. And the proof that worship is particular to the Lord is His saying, He the Most High:

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

O mankind, single out your Lord with all worship, He Who created you and those who came before you so that you may be dutiful to Him, seeking to avoid His anger and His punishment. He Who made the earth a resting place for you and the sky a canopy, and He sent down from the clouds rain, and He brought out with it crops and fruits from the earth as provision for you, so do not set up rivals for Allaah whilst you know that you have no Lord besides Him. [2:21-22]

“O mankind”: this is a call from Allaah to the whole of mankind, the believers and the unbelievers, for Allaah has mentioned in this *soorah*, *soorat-ul-Baqarah*, that mankind is divided into three categories:

The first category: are the believers, those who truly believe in the hidden and unseen and who truly believe in the Last Day. And He has described them as being the ones who are successful in His saying:

﴿أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ البقرة: ٥

They (the believers) are upon guidance from their Lord and they are the ones who are the successful ones [2:5]

The second category: are the unbelievers, those who openly display disbelief and obstinate rejection. He the Most High said:

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

Indeed those who obstinately disbelieve, it is the same whether you warn them or you do not warn them, they will not believe. [2:6]

The third category: the Hypocrites, who are not with the disbelievers, and they are not with the believers:

﴿مُذَبِّدِينَ بَيْنَ ذَٰلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ وَمَن يُضِلِلِ اللَّهُ فَلَن يَجِدَ لَهُ سَبِيلًا﴾

النساء: ١٤٣

Wavering in between, being neither fully with these nor fully with those [4:143]

So they are believers outwardly, however they are disbelievers inwardly, and they are worse than the disbelievers who openly display their unbelief, and therefore He sent down ten and more *ayyabs* with regard to them, whereas regarding the believers He sent down just a few *ayyabs*, and regarding the disbelievers two *ayyabs*. As for the Hypocrites, then He began mentioning them from His saying:

﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا﴾ البقرة: ٨

And from the people are those who say, “We believe” [2:8]

up to His saying:

﴿يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ﴾ البقرة: ٢٠

The lightening almost snatches their sight away [2:20]

All of this is regarding the Hypocrites because of the severity of their danger and of the foulness of their action. And having mentioned these three types, He then said:

﴿يَا أَيُّهَا النَّاسُ﴾ البقرة: ٢١

O mankind [2:21]

This is a call to all of the types, the believers and the disbelievers and the Hypocrites. The scholars have said: the first call occurring in the *Mus-haf* (written copy of the Qur'aan) is this:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ﴾ البقرة: ٢١

O mankind, worship your Lord [2:21]

“Worship!”: this is a command, meaning make all worship purely and sincerely for Him. Why? Because He is your Lord, and worship is not correct except for the Lord, the Perfect and Most High. Then He mentioned the proof for that, and it His saying:

﴿الَّذِي خَلَقَكُمْ﴾ البقرة: ٢١

He Who created you [2:21]

“And those who came before you”: from the nations, all of them. Allaah the Perfect and Most High created the angels and the *jinn* and mankind and all of the created beings.

“So that you should have *taqwaa* (be dutiful to Allaah seeking to avoid His anger and punishment)”: if you reflect upon this, so then perhaps this will result for you in *taqwaa* (dutifulness to Allaah), if you reflect that He is the One Who created you and created those who were before you, perhaps you will seek then to protect yourselves from Him, He the Perfect and Most High in worshipping Him, because nothing can protect from His punishment except obedience to Him, He the Perfect and Most High. Perhaps you will seek to protect yourselves from His Punishment and seek to protect yourselves from the Fire, because nothing will protect from it except the worship of your Lord Who created you and those who came before you.

And then He continued the mention of evidence for His Lordship and His right to worship, He the Perfect and Most High with His saying:

﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا﴾ البقرة: ٢٢

“He Who made for you the earth as a resting place” [2:22]

Meaning like a carpet:

﴿وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا﴾ نوح: ١٩

And Allaah has made the earth as a carpet laid out for you [71:19]

Meaning laid out and, “as a carpet”, meaning which you use as a carpet, you sleep upon it and you build upon it, and you cultivate crops upon its surface and you travel about upon it on your journeys to wherever you want to go. So the earth is a carpet and a resting place:

﴿وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُهَيِّدُونَ﴾ الذاريات: ٤٨

And We have laid out the earth as a carpet for you and what an excellent spreader of it We are. [51:48]

For your welfare.

“And the sky as a canopy / ceiling”: so the sky is a ceiling for the earth and it contains things which result in the welfare of the servants.

﴿وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ﴾
﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾ البقرة: ٢٢

And He sent down from the clouds in the sky rainwater and He brought out with it crops and fruits from the earth as provision for you so do not set up rivals for Allaah whilst you know that there is no Lord besides Him [2:22]

The Types of the Worship which Allaah has Commanded, and the Proof for Each Type

قال ابن كثير رحمه الله تعالى: الخالق لهذه الأشياء هو المستحق للعبادة. وأنواع العبادة التي أمر الله بها: مثل الإسلام، والإيمان، والإحسان

Ibn Katheer *rahimahullaah ta'aalaa* said, "the creator of these things He is the One Who deserves worship." And all the types of worship which Allaah has commanded such as *Al-Islaam*, and *Al-Eemaan* and *Al-Ihsaan*.¹⁰

[10]:

The shaikh having explained that the Lord, He is the One Who deserves to be worshipped, and having used His saying He the Most High:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ البقرة: ٢٢

O mankind, single out your Lord with all worship, He Who created you and those who came before you so that you may be dutiful to Him, seeking to avoid His anger and His punishment. [2:22]

as a proof for this, then he used as evidence the speech of Ibn Katheer *rahimahullaah* in his explanation of the *ayah*, and he wanted to make clear the types of worship and the proofs for each type. So worship in the language it means: humbling oneself and submission. And from it is the saying, "*tareequn mu'abbad*", a well-trodden road, meaning trodden down through being walked frequently upon.

And worship and servitude is of two categories:

The first category is: servitude which is general to the whole of the creation. All of them are slaves of Allaah, the believer and the disbeliever, the evil-doer and the Hypocrite, all of them are slaves to Allaah, meaning that they are under His control and His overwhelming power, and that it is obligatory upon them to worship Him, He the Perfect and Most High. This servitude is general to the whole of the creation, their believers and their disbelievers, all of them are called slaves of Allaah, meaning that they are creatures created by Him in submission to Him, no-one from them can escape His grasp and His sovereignty, just as He the Most High said:

﴿إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا ءَاتِي الرَّحْمَنِ عَبْدًا﴾ مريم: ٩٣

All those in the heavens and the earth will come to the Most Merciful on the Day of Resurrection as a slave. [19:93]

This covers everyone who is heavens and the earth, the believer and the disbeliever, all of them will come on the Day of Resurrection in submission to Allaah the Perfect and Most

High. None of them has any share along with Allaah the Perfect and Most High in His sovereignty.

The second category is: worship and servitude particular to the believers just as He the Most High said:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾
الفرقان: ٦٣

And the servants of the Most Merciful are those who walk upon the earth in humility [25:63]

He the Most High said:

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾ الحجر: ٤٢

You have no authority over my servants [15:42]

Satan said:

﴿إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلَصِينَ﴾ الحجر: ٤٠

Except for your chosen servants from them [15:40]

This is particular servitude, and it is the servitude of obedience and of drawing closer to Allaah by means of *tawh^{id}*.

And worship in the legislation, the scholars have differed with regards to its definition, meaning they have differed with regard to the wordings which they use to define it, but the meaning is one. So from them were those who say, “Worship is the utmost humble submission, along with the utmost love”, as was said by Ibn-ul-Qayyim in *An-Nooniyyah*:

*And worship of the Most Merciful One is to have the utmost love of Him,
Along with humble submission of his servant, they are the two pivots*

So therefore he defined it as being having the utmost love along with having the utmost humble submission.

And from them are those who say, “Worship is: that which is commanded in the revealed legislation, not on account of its being something conforming to custom nor something necessitated by the intellect”.

Because worship is *tawqeefiyyah* (can only be affirmed with texts), it is not established through the intellect nor through customs rather it is only established through the legislation, and this is a correct definition.

However the fully comprehensive and exclusive definition is that which Shaikh-ul-Islam ibn Taymeeyah *rahimahullaah* defined it with in his saying:

“Worship is a comprehensive term covering everything which Allaah loves from sayings and actions, the outward and the inward”

This is the comprehensive exclusive definition, it is that worship is a noun covering everything which Allaah has commanded, so doing whatever Allaah has commanded in obedience to Allaah, and leaving whatever Allaah has forbidden in obedience to Allaah, this is worship, and its types cannot be enumerated, its types are many, everything which Allaah has commanded is worship, and everything that Allah has forbidden, then leaving that thing is worship, whether it is something outward on the limbs or something inward in the hearts it is worship, because worship can be upon the tongue and it can be within the heart and it can upon the limbs.

It can be upon the tongue such as saying, “*Subhaan Allaah*”, and remembrance of Allaah and saying, “*Laa ilaaha ill Allaah*”, and stating the two declarations of faith, all the legislated statements of the tongue from the remembrance of Allaah are worship.

And likewise, everything which is within the heart, from that which draws a person closer to Allaah the Mighty and Majestic, then it is worship, such as *al-khanf* (fear) and *ar-rajaa* (hope) and *al-khashyah* (awe) and *ar-raghbah* (fervent desire) and *ar-rabbah* (dread) and *at-tawakkul* (trust and reliance) and *al-inaabah* (turning repentantly) and *al-isti'aanah* (seeking aid) all of these are actions of the heart. Turning for refuge to Allaah with the heart, and having *khashyah* (awe) of Allaah and fearing Him and having fervent desire for him and having *hubb* (love) of Him, He the Perfect and making one's actions purely and sincerely for Him and having intention which is true and sincere for Allaah the Mighty and Majestic, everything within the hearts from these types is worship.

And likewise worship can be upon the limbs such as the *rukoo'* (bowing in the prayer) and the *sujood* (prostration) and *jibaad* in Allaah's cause and striving *jibaad* with one's person and *al-hijrah* (migration), all of these are acts of worship of the body and fasting is an act of worship of the body, it is apparent on the limbs.

So therefore worship can be upon the tongue, and in the heart and upon the limbs. Then worship is divided into acts of worship performed bodily (*badaniyyah*) and acts of worship performed through the giving of wealth (*maaliyyah*).

So bodily acts of worship, they are the three types which we have said, they can be upon the tongue and upon the limbs and in the heart.

And it can be acts of worship performed through the giving of wealth, such as giving the *zakaat*, and such as spending in Allaah's cause and it is spending in *jibaad*. Allaah the Most High said:

﴿وَجَاهِدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ﴾ التوبة: ٢٠

That they strive in Allaah's cause with their wealth and their persons [9:20]

He gave precedence to the wealth before the persons, so *jibaad* by means of wealth is an act of worship involving the giving of wealth. And *Hajj* (the pilgrimage) is composed of an act of worship involving the body and an act of worship involving giving of wealth. So carrying out the rites: the *tawaaf* and the *sa'ee* and the *ramy-ul-jimaar* (the casting pebbles) and standing in 'Arafah and spending the night in Muzdalifah, these are acts of worship involving the body. And as for the spending (on your *Hajj*), then it is an act of worship involving giving wealth, because *Hajj* requires spending.

Islaam and *Eemaan* and *Ihsaan* and the Proof for Each

وأنواع العبادَةِ التي أَمَرَ اللهُ بها: مثلُ الإسلامِ، والإيمانِ، والإحسانِ

And all the types of worship which Allaah has commanded such as *Al-Islaam*, and *Al-Eemaan* and *Al-Ihsaan*¹¹

[11]:

And the Shaikh, *rahimahullaah*, he quoted some examples for worship, as a case of quoting examples, not as a case of restriction because they are more than what he mentioned. And it would not be possible to mention them all in a brief treatise. However he mentioned some examples. And Shaikh-ul-Isaam has a separate treatise which is called *Al-Uboodiyyah* (worship and servitude), which researches the matter of worship and the types of worship and an explanation of the deviations which occurred from the *Soofees* and others with regards to worship, and it is a valuable treatise which the student of knowledge needs to read.

His saying *rahimahullaah*, “such as *Isaam*, and *Eemaan* and *Ihsaan*”: these three types are the greatest of the types of worship, and an explanation of them will follow in the speech of the Shaikh *rahimahullaah* with regard to the second fundamental principle. And he mentioned them here because they are from the types of worship. So *Isaam* with its five pillars, the two testifications of faith, and establishment of the prayer and giving the *zakaat* and fasting *Ramadaan* and making *Hajj* to the sacred House of Allaah – these are all acts of worship which are *maaliyyah* (relating to wealth) and *badaniyyah* (relating to the body). And likewise *Eemaan* with its six pillars, it is from the actions of the heart, *eemaan* in Allaah and in His Angels and in His Books and in His Messengers and in the Last Day and *eemaan* in *Al-Qadr* (pre-decree), the good of it and the bad of it, this is worship of the heart.

And likewise *al-Ihsaan* which is a single pillar, and it is that you worship Allaah as if you are seeing Him, and even though you do not see him, then He certainly sees you. This is the highest of the types of worship, because *al-Ihsaan* is the highest of all the types of worship. And these are called the levels of the religion, since together they are the religion, because Jibreel when he asked the Prophet *sallallaahu‘alaibinasallam* in the presence of his Companions, and the Prophet *sallallaahu‘alaibinasallam* responded to the question about *Isaam* and *Eemaan* and *Ihsaan*, he then said:

هذا جبريل أتاكم يعلمكم أمر دينكم

“This was Jibreel, he came to you to teach you the affair of your religion”²⁴

So he called these three the religion.

²⁴ Reported by al-Bukhaaree (4777) and reported by Muslim (8, 9 and 10) from a *hadeeth* of Aboo Hurayrah *radhiyallaahu‘anhu*.

Ad-Du‘aa (Supplication) its Categories and its Proof.

ومنه الدعاء، والخوف، والرجاء، والتوكل، والرغبة، والرغبة، والخشوع، والخشية، والإنابة، والاستعانة، والاستعاذة، والاستغاثة، والذبح، والنذر، وغير ذلك من أنواع العبادة التي أمر الله بها كلها لله تعالى

And from it is *ad-Du‘aa* (supplication) and *al-Khanf* (fear) and *ar-Rajaa’* (hope and longing) and *at-Tawakkul* (trust and reliance) and *ar-Raghbah* (fervent desire) and *ar-Rahbah* (dread) and *al-Khushoo’* (reverence and humility) and *al-Khashyah* (awe) and *al-Inaabah* (turning repentantly) and *al-Isti‘aanah* (appealing for aid and assistance) and *al-Isti‘aadah* (seeking refuge) and *al-Istighaathah* (seeking deliverance and rescue) and *adh-Dhabh* (sacrificing) and *an-Nadhr* (making vows), and other than that from the types of worship which Allaah has commanded, all of them are to be done exclusively for Allaah the Most High.¹²

[12]:

His saying, “and from it is *ad-Du‘aa* (supplication)”: meaning and from the types of worship is *ad-Du‘aa* (supplication); he began with it because it is the greatest of the types of worship.

And *ad-Du‘aa* (supplication) is of two categories: *Du‘aa* of worship and *Du‘aa* of making request:

Du‘aa-ul-‘Ibaadah (Du‘aa of worship): is to praise and extol Allaah, the Perfect and Most High, just as occurs at the beginning of Al-Faatihah:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَلِكُ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ ﴾ الفاتحة: ١ - ٥

All Praise is for Allaah the Lord of the whole of creation, the Extremely Merciful, the Bestower of Mercy, the Sovereign Owner of the Day of Recompensing, You Alone do we worship, and Your Aid alone do we seek [1:2-5]

All of that is *Du‘aa* of worship.

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ ﴾ الفاتحة: ٦

Guide us upon the straight path [1:6]

to the end of the *soorah*, this is *Du‘aa* of request.

And Du‘aa-ul-Mas’alah (Du‘aa of making request): it is to request something from Allaah the Mighty and Majestic, such as requesting guidance and requesting provision

and requesting knowledge from Allaah, and requesting for *at-Tanfeeq* (the granting of success in attaining what is correct).

والدليل قوله تعالى: ﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ (١٨) الجن: ١٨

And the proof is His saying, He the Most High:

And that the places of prayer are to be for Allaah alone, so do not invoke or call upon anyone along with Allaah [72:18]¹³

[13]:

“*Al-Masaajid*”: this word is used to mean the places where prostration is made, and those places where the prayer is performed, and they are the most beloved place to Allaah the Mighty and Majestic, and there occurs an encouragement with regard to building them and preparing them, so he *salallahu ‘alaibihwasallam* said:

من بنى مسجدا لله كمفحص قطاة أو أصغر بنى الله له بيتا في الجنة

“Whoever builds a mosque for Allaah like the nesting-place of a sand grouse or even smaller, then Allaah will build for him a house in Paradise”²⁵

Allaah says:

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ (١٨) التوبة: ١٨

That the mosques of Allaah are to be maintained only by those people who truly believe in Allaah and in the Last Day [9:18]

Maintaining means physical maintenance and spiritual maintenance, maintaining them by clay, and whatever it needs so that it can shelter those who pray, and can shade them from the heat, and can shelter them from the cold and maintaining them through worship, by the prayer and the recitation of the Qur’aan and the remembrance of Allaah the Mighty and Majestic.

And this word *masaajid* is also used to mean the seven parts of the body which prostrate, and they are: the forehead and the nose, and the two hands and the two knees and the tips of the two feet, because they perform prostration to Allaah. And the *aayah* covers both meanings. “And the *Masaajid*”: meaning the places where prayer is performed, and the parts of the body which perform prostration for Allaah the Mighty and Majestic.

﴿فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ (١٨) الجن: ١٨

So do not invoke or call upon anyone along with Allaah [72:18]

²⁵ Reported by Ahmad from a hadeeth of Ibn ‘Abbaas *radhiyallaahu‘anhumaa* and reported by Ibn Maajah and Ibn Khuzaimah from a hadeeth of Jaabir ibn ‘Abdillaah *radhiyallaahu‘anhumaa*, and was declared *saheeh* by Shaikh Al-Albaanee

Do not make these places of prayer, and these places, a place for *shirk* and for calling upon other than Allaah. Rather it is obligatory that the mosques be purified from any *shirk*, so there can be no graves in them, and there can be no calling upon other than Allaah in them, and there can be no innovations in them and no newly introduced affairs and no innovated *soofee* circles.

It is obligatory that the mosques are purified from innovations and from *shirk* and from sins because they are for Allaah the Mighty and Majestic alone, so there cannot be in them except that which is pleasing to Allaah the Mighty and Majestic, so do not call upon anyone besides Allaah in these mosques, or utilise the parts of your body in prostrating to other than Allaah the Mighty and Majestic – because this is major *shirk* just like the person who prostrates to an idol or to a grave or who prostrates to some false object of worship – this is prostrating to something other than Allaah the Mighty and Majestic.

So the witness is in His saying:

﴿فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ الجن: ١٨

So do not invoke or call upon anyone along with Allaah [72:18]

This is a command so make supplication purely for Him alone.

And His saying, “*ahadan* (anyone)”: this is general and it covers everything which is called upon besides Allaah, whether it be an Angel or a Prophet or a *walee* (beloved righteous servant) or a tree or a rock – it covers everything which is called upon besides Allaah the Mighty and Majestic – then this will be major *shirk*.

فَمَنْ صَرَفَ مِنْهَا شَيْئًا لغيرِ اللَّهِ فهو مشرِكٌ كافرٌ، والدليلُ قوله تعالى: ﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾ ﴿١١٧﴾ المؤمنون: ١١٧،

وفي الحديث «الدُّعَاءُ مُخُّ الْعِبَادَةِ»

والدليلُ قوله تعالى: ﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ ﴿٦٠﴾ غافر: ٦٠

So whoever directs anything from them to other than Allaah, then he is a *mushrík* (person of *shirk*), a *kaafir* (disbeliever), and the proof is His saying, He the Most High:

And whoever worships any other object of worship along with Allaah, which he has no proof for, then his reckoning will be with his Lord, indeed the disbelievers will not prosper [23:117]

And in the hadeeth there occurs:

“Supplication is the core of worship”²⁶

And the proof is His saying, He the Most High:

And your Lord said, “Call upon Me, I will respond to you. Those who are too haughty and proud to worship Me will enter Hell-fire in disgrace.” [40:60]¹⁴

[14]:

﴿وَقَالَ رَبُّكُمْ﴾

And your Lord has said ...

Meaning, your Lord has commanded you and said:

²⁶ Reported by at-Tirmidhee from a hadeeth of Anas ibn Maalik *radhiyallaahu‘anhu*. Sh Al-Albaanee mentioned in his checking of Al-Mishkaat that the hadeeth with this wording, its chain of narration is weak, because it contains Ibn Lahee’ah who had a poor memory. What is correct is the hadeeth of An-Nu’maan ibn Basheer *radhiyallaahu‘anhuma* who said Allaah’s Messenger *sallallaahu‘alaihiwasallam* said, “Supplication, it is worship”, and then the Prophet *sallallaahu‘alaihiwasallam* recited the *ayaah*, “**And your Lord said, “Call upon Me, I will respond to you” [40:60]**”, reported by Ahmad and the four Sunan, declared saheeh by Sh Al-Albaanee.

﴿ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ غافر: ٦٠

Invoke and call upon Me, and I will respond to you [40:60]

He has commanded making *du'aa* (supplication) to Him, He the Perfect, and He has promised to respond, and this is from His generosity, He the Perfect and Most High, because of He has no need at all of our supplication, rather we need to make supplication to Him, He the Perfect and Most High. So He is commanding us with something which we need and which will be to our welfare. And He the Perfect becomes angry if you abandon making request of Him, whereas with regards to the creation, the creation becomes angry if you make request of him – therefore the poet said:

Allaah becomes angry if you abandon asking Him But the children of Aadam, when you ask, he becomes angry.

And another one said:

So if you were to ask the people only for some soil, When it was said, "Give it", become irritated and they would almost withhold it

So the people are of three categories:

The first: are those who do not make *du'aa* to Allaah at all, so he is too proud and haughty to worship Allaah.

The second: is the one who makes *du'aa* to Allaah, however, he makes supplication to other than Him also, so he is a *mushrik* (a person of *shirk*).

The third: is one who makes *du'aa* to Allaah, making *du'aa* purely and sincerely for Him, so he is a *muwahhid* (a person of *tawheed*).

And there occurs in the hadeeth that the Prophet *sallallaahu'alaihiwasallam* said:

الدعاء مخ العبادة

“Du'aa is the core of worship”

And in one narration:

الدعاء هو العبادة

“Du'aa is worship”

So this shows the tremendousness of *du'aa* and that it is the greatest of the types of worship because the Messenger *sallallaahu'alaihiwasallam* said:

... مخ العبادة

“... it is the core of worship”

And in one narration:

الدعاء هو العبادة

“Du‘aa is worship”

And the second narration is more authentic than the narration:

الدعاء مخ العبادة

“Du‘aa is the core of worship”

And the meaning is one and the same.

So the ḥadeeth with its two narrations clearly shows how tremendous *du‘aa* is, and that it is the greatest of the types of worship. Just as he *ṣallallaahu‘alaibivasallam* said:

الحج عرفة

“The Hajj is ‘Arafah”²⁷

Meaning that the standing in ‘Arafah in Hajj is the greatest pillar from the pillars of the Hajj. It doesn’t mean that the whole of the Hajj is just ‘Arafah, but rather that the standing in ‘Arafah is the greatest of the pillars of the Hajj and likewise, worship is not restricted to just being *du‘aa*, but rather supplication is the greatest of its types. Therefore he said:

الدعاء هو العبادة

“Du‘aa is worship”

To show the greatness of supplication, and to clearly show its status. And then the Shaikh *rahimahullaah* mentioned the proofs for the different types of worship which he mentioned, and they are *al-Khawf* (fear) and *ar-Rajaa’* (hope and longing) and *at-Tawakkul* (trust and reliance) and *ar-Raghhah* (fervent desire) and *ar-Rahbah* (dread) and *al-Khushoo’* (reverence and humility) and *al-Khashyah* (awe) and *al-Inaabah* (turning repentantly) and *al-Isti‘aanah* (appealing for aid and assistance) and *al-Isti‘aadhab* (seeking refuge) and *al-Istighaathah* (seeking deliverance and rescue) and *adb-Dhabh* (sacrificing) and *an-Nadhr* (making vows), and other than that from the types of worship which Allaah has commanded, all of them are to be done exclusively for Allaah. So he *rahimahullaah* said:

²⁷ Reported in the four Sunan (Aboo Daawood, At-Tirmidhee, An-Nasaa’ee and Ibn Maajah) from a ḥadeeth of ‘Abdurrahmaan ibn Ya‘mar ad-Daylee *radhiyallaahu‘anhu* declared authentic by Sh Al-Albaanee.

***Al-Khawf* (fear), its Types and its Proof**

ودليل الخوف قوله تعالى: ﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ. فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ﴾

آل عمران: ١٧٥ ﴿١٧٥﴾

And the proof for *Al-Khawf* (fear) is His saying, He the Most High:

That is just Satan, he incites you to fear his allies. So do not fear them, but rather fear Me if you are truly believers [3:175]¹⁵

[15]:

Al-Khawf (fear) is a type from the types of worship, and it is an act of worship of the heart, just the same as is the case with *al-Khawf* (fear) and *al-Khashyah* (awe) and *ar-Ragbbah* (fervent desire) and *ar-Rahbah* (dread) and *ar-Rajaa'* (hope and longing) and *at-Tawakkul* (trust and reliance) – all of these are acts of worship of the heart.

Al-Khawf (fear) is apprehension of something unpleasant, and it is of two types:

Al-Khawf-ul-Tbaadah (fear which is worship) and *al-Khawf-ul-Tabee'ee* (natural fear).

The first type: *Khawf-ul-Tbaadah* (fear which is worship), directing this to other than Allaah is *shirk*, and that is that a person fears someone other than Allaah with regard to something which no-one besides Allaah is able to do, such as his fearing someone being able to cause him to become ill, or being able to take his soul, or to cause his child to die, as is done by many of the ignorant people. They fear regarding their wives' pregnancies and for their children, from the *jinn*, they fear sorcerers, they fear the dead, and so therefore they do actions involving *shirk* to free themselves from this fear. So this is something which no-one is able to do but Allaah, illnesses and death and bringing provision and cutting off life-span, these matters, no-one is able to do them except Allaah the Mighty and Majestic, and likewise sending down blessings or other than that. These matters cannot come about except from Allaah the Mighty and Majestic, so if he fears anyone with regards to anything which only Allaah can carry out, then this is major *shirk*, because it is diverting a type of worship to other than Allaah the Mighty and Majestic. Like those who fear the graves and of the tombs and of the *jinn* and of the devils that they can strike them with evil or cause some harm to descend upon them, and so therefore they go and perform actions of nearness to these things to repel their harm, or out of fear of them – this is major *shirk*. He says, "I fear, if I don't make a sacrifice for him, that he will afflict me with something, or afflict my children or my wealth, or the like of that, just as was said by the people of Hood:

﴿إِنْ تَقُولُ إِلَّا أَعْتَرْنَاكَ بِبَعْضِ آلِهَتِنَا بِسُوءٍ﴾ هود: ٥٤

All that we say is that some of our gods have struck you with evil [11:54]

They threatened him with their gods and they tried to make him fear their objects of worship.

﴿قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوكُمْ أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ٥٤﴾
 مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ
 آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ هود: ٥٤ - ٥٦

He said, “I call Allaah to witness, and you should bear witness, that I am free of whatever you associate in worship along with Him. So plot all of you against me and don’t give me any respite. I have placed my reliance upon Allaah, my Lord and your Lord.” [11:54-56]

This is *tamheed*, he challenges them, all of them, them and their idols.

﴿مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ ﴿٥٥﴾﴾ هود: ٥٥

So then all of you plot against me, and then don’t give me any respite [11:55]

Don’t give me some time, rather plot against me from this moment, and they were not able to do anything against him, rather Allaah aided him against them.

So the person who fears other than Allaah with regard to things that only Allaah can do, then he has committed major *shirk*, and this is called the fear which is worship, and the fear which is *shirk*. Many people have fear of the graves, or of the *awliyaa*’ (the beloved and obedient servants of Allaah), they fear Satan, they fear the *jinn*, and therefore they do acts of devotion, putting forward offerings for them, putting forward sacrifices for them, and making vows and giving foods, and other than that, such as throwing money upon their tombs in order to be saved from their evil, or to attain something of their good. Then this is *khanf-ul-‘ibaadah* (fear which is worhsip).

The second type: *al-Khanf-ut-Tabee‘ee* (natural fear): and it is that you fear something which is clear and apparent which is able to do that which you fear from it, such as your fearing a snake or a scorpion or an enemy, these are matters which are clear and visible and are well-known matters, so fearing them is not called *shirk*, this is natural fear of something which is apparent and known, because you are fearing a means which is clear and apparent, and something which it is desirable for you to protect yourself from and take precaution against, so therefore you take up weapons, you take up a stick to kill a snake or a scorpion, and to kill a wild animal, because these are matters which are felt by the senses, and they contain well-known harm. So if you fear them, then this is not called *shirk*, rather it is called natural fear.

And therefore Allaah said with regard to Moosaa ‘*alaihissalaam*.

﴿فَخَرَجَ مِنْهَا خَائِفًا﴾ القصص: ٢١

So he departed from it in a state of fear [28:21]

Meaning from the city

﴿خَافٍ يَتَرْقَّبُ﴾ القصص: ٢١

Fearful, looking about [28:21]

Having fear of his enemies, because he had killed one of them.

And he *'alaihibissalaatuwassalaam* fled to Madyan, and he was on the lookout, and he was fearing that they would catch him, so this is natural fear. However, a person needs to learn to seek shelter and protection in Allaah the Mighty and Majestic and to take hold of the means through which he can repel harm, and he relies upon Allaah the Mighty and Majestic and has reliance upon Allaah. He the most High said:

﴿فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُمْ مُّؤْمِنِينَ﴾ آل عمران: ١٧٥

So do not fear them (the allies of Satan) but rather fear Me if you are truly believers [3:175]

This aayah is in the soorah Aal-i-Imraan in the story of the Prophet *sallallaahu'alaihiwasallam* along with the people of *shirk* on the day of Uhud, when the people of shirk threatened them and said, "We will return to them and wipe them out." So therefore Allaah the Majestic and Most High says:

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ، فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُمْ مُّؤْمِنِينَ﴾ آل عمران: ١٧٥

That is just Satan, he incites you to fear his allies. So do not fear them, but rather fear Me if you are truly believers [3:175]

This warning and this threat was just from Satan, meaning he tries to cause you to fear his allies, or to cause whoever will submit to him to fear, from the people and to fear him. Then he will gain ascendancy over them.

Ar-Rajaa' (hope and longing) and its Proof

وَدَلِيلُ الرَّجَاءِ قَوْلُهُ تَعَالَى: ﴿فَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

الكهف: ١١٠ ﴿١١٠﴾

And the proof for *ar-Rajaa'* (hope and longing) is His saying, He the Most High:

So whoever has hope in the meeting with his Lord and in His reward then let him perform righteous actions and not associate anyone in worship with his Lord [18:110]¹⁶

[16]:

His saying, He the Most High, “*man kaana yarjoo*”: meaning he has hope for the reward of Allaah the Mighty and Majestic and in seeing Him openly on the Day of Resurrection, whoever has hope in seeing Allaah openly with his eyes on the day of resurrection, then let him perform righteous deeds, he should carry out the means which will enable him to attain this goal, which is the reward of entry into Paradise and of being saved from the Fire and of looking upon the Face of Allaah – this necessarily follows on, because whoever enters Paradise, then he will see Allaah, the Mighty and Majestic.

﴿فَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا﴾ الكهف: ١١٠

So whoever has hope in the meeting with his Lord and in His reward then let him perform righteous actions [18:110]

This shows that hope alone is not sufficient, rather there must be action, as for your just having hope in Allaah, but you do not act, then this is to abandon the use of the means. So praiseworthy hope is that which occurs along with righteous action. As for hoping which is not praiseworthy, then it hope which does not have righteous action along with it. And righteous action is that which fulfils two conditions:

The first: is that it is done purely and sincerely for Him, the Mighty and Majestic.

The second: is that it is done following the Messenger *sallallaahu‘alaihiwasallam*.

So an action will not be righteous unless it fulfils these two conditions: that it is done purely and sincerely seeking the Face of Allaah, it does not contain any *shirk*, and that it should be a correct action, done upon the Sunnah of Allaah’s Messenger *sallallaahu‘alaihiwasallam*, not containing innovation. So if the two conditions are met then it will be a righteous action, and if any condition is missing, then it will be a corrupt action, it will not benefit the person who does it.

So action which contains *shirk* will be rejected for the person, and likewise action which contains innovation, it will be rejected for the person. He *sallallaahu‘alaihiwasallam* said:

من عمل عم لا ليس عليه أمرنا فهو رد

“Whoever does an action which is not in accordance with our affair, then it will be rejected”²⁸

So this aayah contains *ar-Rajaa'* (hope and longing), and that it is an act of worship to Allaah the Mighty and Majestic. And it shows that hope will not be correct except along with righteous action.

²⁸ Reported by al-Bukhaaree in disconnected form straight after hadeeth 7350, and reported by Muslim as hadeeth 1718/17 from a hadeeth of 'Aa'ishah *radhiyallaahu'anhaa*. And also reported by al-Bukhaaree in connected form as hadeeth 2697 and Muslim as hadeeth 1718/17 from 'Aa'ishah *radhiyallaahu'anhaa*, that she said, Allaah's Messenger *sallallaahu'alaihiwasallam* said, “Whoever introduces into this affair of ours that which is not from it will have it rejected”.

***at-Tawakkul* (Trust and Reliance) and its Proof**

وَدَلِيلُ التَّوَكُّلِ قَوْلُهُ تَعَالَى: ﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾ المائدة: ٢٣

وقوله: ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ الطلاق: ٣

And the proof for *at-Tawakkul* (trust and reliance) is His saying, He the Most High:

And place your reliance and trust in Allaah if you are true believers [5:23]

And His saying:

And whoever places his trust and reliance in Allaah, then He will suffice him [65:3]¹⁷

[17]:

at-Tawakkul is to entrust your affairs and to place reliance in Allaah the Perfect and Most High, and to entrust affairs to Him, He the Perfect and Most High – this is *at-Tawakkul* (trust and reliance). And it is from the greatest of the types of worship, and therefore He said:

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾ المائدة: ٢٣

And place your reliance and trust in Allaah if you are true believers [5:23]

The preposition and the word with it are put before the governing word, to indicate restriction.

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا﴾

And upon Allaah place your reliance and trust ...

Meaning upon Him and not upon anyone else besides Him, then He said:

﴿إِن كُنْتُمْ مُؤْمِنِينَ﴾ المائدة: ٢٣

... if you are people of *eemaan* [5:23]

So He made it a condition of *eemaan* to have trust and reliance upon Allaah the Perfect and Most High. And this shows that whoever does not place his trust and reliance upon Allaah, then he is not a believer. So therefore *at-Tawakkul* (trust and reliance) is a

tremendous act of worship. So therefore the believer always places his trust and reliance upon Allaah and depends upon Allaah the Mighty and Majestic. And Allaah, from His Names is *Al-Wakeel* (the Trustworthy Disposer of Affairs) meaning: the One to Whom the affairs of His servants are entrusted, He the Perfect and Most High. So *at-Tawakkul* (placing trust and reliance) cannot be except upon Allaah, and it is not permissible to say, “I place my reliance in so-and-so”, because *at-Tawakkul* (trust and reliance) is worship, and worship cannot be except for Allaah.

As for when you delegate someone from the creation to carry something out for you, then this is not called *tawakkul* (trusting in them), it is called *tankeel* (entrusting), and *al-wikaalah* (authorising or entrusting), this is something well-known, that you entrust and authorise someone to carry out some need for you. And the Prophet sallallaahu‘alaihiwasallam, he delegated some people to deputise for him in carrying out certain duties. So *at-tankeel* (entrusting or delegating) is something other than *at-Tawakkul* (having trust and reliance). So *at-Tawakkul* is worship, and it cannot be except for Allaah, and it is not permissible for you to say, “I placed my trust and reliance in so-and-so”. Rather you should say, “I have entrusted someone with something”.

And along with this, you entrust and authorise someone, but you do not place your trust and reliance in him, rather you place your trust and reliance in Allaah, the Perfect and Most High. So notice the difference between the two matters and *at-Tawakkul* and *at-tankeel*.

And from the characteristics of the believers is that which Allaah the Most High mentioned with His saying:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾ الأنفال: ٢

That the believers are only those who when Allaah is mentioned, their hearts tremble and when His Signs are recited to them it increases them in *eemaan*, and they place their trust and reliance upon their Lord. [8:2]

These are from the attributes of the believers, so therefore trust and reliance is a tremendous act of worship, it cannot be except for Allaah the Mighty and Majestic, because He is *al-Qadir* (the One Fully Able to do everything), and He is *al-Maalik* (the Owner) of everything, and He is fully able to bring about for you whatever you desire. As for the created being, then he might not be able to bring about something for you that you desire, so you may entrust him with carrying something out. However trust and reliance is to be upon Allaah with regard to attainment of that thing.

Then you should know that *at-Tawakkul* (trust and reliance) does not negate and contradict using the means to an end. So the Muslim gathers between having reliance and trust in Allaah and utilizing the means, and there is no contradiction between them. So you carry out the means which you have been commanded to do. However you do not place your trust and reliance upon the means, rather you place your trust and reliance upon Allaah. You, you plant the seeds for crops in the earth – this is a means. However, you do not place reliance upon the planting and your own action, rather you have

reliance upon Allaah with regard to the growth of this plant, and with regard to its producing fruit and with regard to its being kept safe, and with regard to its being good and suitable, and therefore He says:

﴿ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ أَمْ أَنْتُمْ تَزْرَعُونَهُ ۖ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ ۝ الْوَاقِعَةُ ۖ ٦٣ - ٦٤ ﴾

Do you see the seed which you sow? Do you make it grow or are We the One Who causes it to grow? [56:63-64]

So the One Who causes it to grow in reality, He is Allaah, but as for you, then you have just carried out the means only. It may produce this plant and grow or it may not produce it. And if it grows, it may be good and fitting, and it may not be good. It may be struck by some calamity, and will pass away.

Ar-Raghhah (fervent desire) and **Ar-Rabbah** (dread) and **al-Khushoo'** (reverence and humility), and the Proof for Each

ودليل الرغبة والرهبه والخشوع قوله تعالى: ﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيعِينَ﴾ (الأنبياء: ٩٠)

And the proof for *Ar-Raghhah* (fervent desire) and *Ar-Rabbah* (dread) and *al-Khushoo'* (reverence and humility), is His saying, He the Most High:

They used to hasten to perform acts of devotion to Allaah, and they used to worship Us *raghaban* (upon love and desire), and *rahaban* (upon fear), and they were were reverent and humble before Allaah [21:90]¹⁸

[18]:

Ar-Raghhah (fervent desire): it means seeking something which is praiseworthy.

Ar-Rabbah (dread): is fear of something which is dreaded. He the Most High said:

﴿وَأَتَيْنَا فَارْهَبُونَ﴾ البقرة: ٤٠

And have dread of Me [2:40]

And it is a type of *Khanf* (fear); *ar-Rabbah* (dread) and *al-Khanf* (fear) have one and the same meaning.

al-Khushoo' (reverence and humility): it is a type of humbling oneself to Allaah the Mighty and Majestic. And humbly submitting and humbling oneself before Him, He the Perfect and Most High – it is from the greatest of levels of worship.

His saying, He the Most High, “*Innaahum*”, (they): this pronoun refers back to the Prophets, since in *Soorat-ul-Anbiyaa* Allaah has mentioned the stories of the Prophets, and then He said:

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيعِينَ﴾ (الأنبياء: ٩٠)

They used to hasten to perform acts of devotion to Allaah, and they used to worship Us *raghaban* (upon love and desire), and *rahaban* (upon fear), and they were were reverent and humble before Allaah [21:90]

So His saying, He the Most High:

﴿يُسْرِعُونَ فِي الْخَيْرَاتِ﴾ الأنبياء: ٩٠

They used to hasten upon doing acts of good [21:90]

Meaning: they would race to them, and they would hasten to them. This is the characteristic of the Prophets ‘*alaibimussaalatuwassalaam*, they would not be lazy and they would not behave as if they were powerless, rather they hastened to doing good deeds, and they raced towards them.

His saying, He the Most High:

﴿وَيَدْعُونَكَ رَغْبًا﴾ الأنبياء: ٩٠

And they invoked and worshipped us with *Raghbah* [21:90]

Meaning: desiring what lies with Allaah the Mighty and Majestic, desiring attainment of what they wished for.

And His saying, He the Most High, “*warahaban*”, (with dread): meaning with fear of Us, so they called upon Allaah to have mercy upon them, and they called upon Him not to punish them, and not to bring them to account and not to seize them with punishment. So they had hope for the mercy of Allaah, and they feared His punishment, just as He the Most High said:

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ﴾ الإسراء: ٥٧

Those whom they call upon, themselves seek a means of nearness to draw themselves closer to their Lord, to see which of them can draw closest to Him. They hope for His mercy and they fear His punishment [17:57]

So they call upon Allaah having fear of Him, and they worship and call upon Him desiring what lies with Him (from reward), they call upon Allaah so that He should ordain good for them and repel evil from them.

﴿وَكَانُوا لَنَا خَاشِعِينَ﴾ الأنبياء: ٩٠

And they were reverent and humble towards Us [21:90]

Meaning: they were reverential, humbly submitting, humble before Allaah, the Mighty and Majestic. So they gathered between three characteristics: *Ar-Raghbah* (fervent desire) and *Ar-Rahbah* (dread) and *al-Khusboo'* (reverence and humility). These are the characteristics of the Prophets *sallallaahu‘alaibimwasallam* and these three types are from the types of worship of Allaah the Mighty and Majestic.

And it contains a refutation of *Soofees*, those who say, “We do not worship Allaah out of desire for His reward, nor out of fear of His punishment, we only worship Him out of love of Him alone”. This is false and futile speech, because the Prophets called upon and worshipped Allaah, *raghaban wa rahaban* (with fear and with hope) and they were the most complete of the creation.

***Al-Khashyah* (Fear and Awe) and its Proof**

ودليلُ الخشية قوله تعالى: ﴿فَلَا تَخْشَوْهُمْ﴾ البقرة: ١٥٠

The proof for *al-Khashyah* (awe) is His saying, He the Most High:

So do not have *Khashyah* (awe) of them [2:150]¹⁹

[19]:

Al-Khashyah (awe) is a type of *Khanf* (fear), and it is more specific than just fear. And it is said *al-Khashyah* (awe) is fear which is mixed with veneration. He the Most High said:

﴿فَلَا تَخْشَوْهُمْ﴾ البقرة: ١٥٠

So do not have *Khashyah* (awe) of them [2:150]

Allaah the Perfect and Most High commanded having *Khashyah* (awe) of Him alone.

He the Most High said in the *ayah*:

﴿فَلَا تَخْشَوْهُمْ وَأَخْشَوْنِي وَلَا تَمَنَّيْ عَلَى كُمْ وَلَعَلَّكُمْ تَهْتَدُونَ﴾ البقرة: ١٥٠

So do not have *Khashyah* (awe) of them, but rather have *Khashyah* (awe) of Me, and so that I may complete My favour upon you and so that you may be guided. [2:150]

So He commanded having *Khashyah* (awe) of Him, He the Perfect and Most High, and He said in description of those who pray *salaah*:

﴿وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ﴾ المعارج: ٢٧

And those who have fear of the punishment of their Lord [70:27]

Meaning they have fear, they are the elite ones from the creation, they have fear of Allaah the Mighty and Majestic. And He said about the Angels:

﴿يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾ النحل: ٥٠

They have fear of their Lord from above them, and they do whatever they are commanded [16:50]

The elite of the creation from the Angels and the Messengers and the beloved and the obedient servants and the righteous ones, they have the utmost *Khashyah* (awe) of Allaah the Mighty and Majestic and *Khanf* (fear) of Him, He the Perfect and Most High and *Rabbah* (dread) of Him. So *ar-Rabbah* (dread) and *al-Khanf* (fear) and *al-Khashyah* (awe), all of them have a single meaning, even though some of them are more specific than others. However they all share in being *Khanf* (fear) of Allaah the Perfect and Most High. And these are from the characteristics of the Prophets and the righteous servants of Allaah, and they are tremendous types of worship and they are from the actions of the hearts which are not known except to Allaah the Perfect and Most High.

***Al-Inaabah* (Turning Repentantly and Obediently) and its Proof**

ودليل الإنابة قوله تعالى: ﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾ الزمر: ٥٤

And the proof for *al-Inaabah* (turning repentantly and obediently) is His saying, He the Most High:

So turn in repentance and obedience to your Lord and submit to Him [39:54]²⁰

[20]:

Al-Inaabah: it means returning and it has the meaning of *at-Tawbah* (repenting), and repenting and *al-Inaabah* have one and the same meaning. However some of the scholars have said *al-Inaabah* is more specific than *at-Tawbah* (repenting), meaning it is more emphasized because it, *Inaabah* is *Tawbah* (repenting) but along with turning to Allaah, the Mighty and Majestic, meaning it is a specific repentance, and a person may repent and leave the sin and not return to it, and he may regret it, however his turning to Allaah may be a weak turning. Whereas *al-Inaabah* then indeed it means turning towards to Allaah the Mighty and Majestic. And therefore He said:

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾

So turn in repentance and obedience to your Lord and submit to Him ...

Meaning turn back to Him and turn fully to Him, He the Perfect and Most High.

﴿مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ﴾ الزمر: ٥٤

... before the punishment comes to you and then you will not be helped [39:54]

When the punishment which destroys and annihilates comes, then repentance will not be accepted from those who repent at that time.

﴿فَلَوْلَا كَانَتْ قَرِيبَةً ءَامَنَتْ فَنفَعَهَا إِيمَنُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِرْيِ فِي

الْحَيَوَةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ﴾ يونس: ٩٨

Except for the people of Yunus when they believed, then we took away from them the humiliating punishment [10:98]

This was an exception, otherwise when the punishment which destroys descends, then repentance is not accepted, and therefore He said:

﴿مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ﴾ الزمر: ٥٤

Before the punishment comes to you and then you will not be helped [39:54]

So *at-Tawbah* (repenting) and *al-Inaabah* (turning repentantly and obediently), they have an appointed time and they have a limit, so repentance will not be accepted from the person who is experiencing the death rattle, or someone to whom death comes, and the repentance will not be accepted from one whom the punishment which destroys and annihilates descends upon. And repentance will not be accepted when the sun comes out from its place of setting before the establishment of the Hour. Repentance will not be accepted then. So therefore Allaah encourages the servant upon *at-Tawbah* (repenting) and *al-Inaabah* (turning repentantly and obediently) before the time limit comes to its end.

﴿مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ﴾ الزمر: ٥٤

Before the punishment comes to you and then you will not be helped [39:54]

So the witness is His saying:

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ﴾ الزمر: ٥٤

Turn to your Lord repentantly and obediently [39:54]

This indicates that *al-Inaabah* (turning repentantly and obediently) is a type from the types of worship because He said, “to your Lord”. So this shows that it is a type from the types of worship.

***Al-Isti'aanah* (Appealing for Aid and Assistance) and its Proof**

ودليل الاستعانة قوله تعالى: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ الفاتحة: ٥

وفي الحديث «إِذَا اسْتَعْنَتْ فَاسْتَعِنْ بِاللَّهِ».

And the proof for *Al-Isti'aanah* (appealing for aid and assistance) is His saying, He the Most High:

You alone do we worship and to You alone do we appeal for aid [1:5]

And there occurs in the hadeeth:

“If you seek aid, then seek the aid of Allaah”^{29, 12}

[12]:

Al-Isti'aanah: means seeking aid and assistance, and it is of two types:

The first type: is seeking assistance upon something which no-one but Allaah is able to do; then directing this to other than Allaah is *shirk*, whoever seeks aid and assistance of other than Allaah with regard to something which only Allaah can carry out, then he has committed shirk, because he has directed a type from the types of worship to other than Allaah the Mighty and Majestic.

The second type: seeking aid upon something which someone from the creation is able to carry out, so you may seek someone's help to build a wall along with you or to carry some luggage along with you or to help you to do something which is permissible which you wish to do, just as He the Most High said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ المائدة: ٢

And help one another upon righteousness and dutifulness towards Allaah, and do not help one another upon sin and transgression [5:2]

So *al-Isti'aanah* (seeking aid and assistance) with regard to everyday matters which the people are able to do, there is no harm in this, because it is co-operation upon righteousness and dutifulness to Allaah. And He sallallaahu 'alaihiwasallam said:

والله في عون العبد ما دام العبد في عون أخيه

²⁹ Reported by At-Tirmidhee as a hadeeth of Ibn 'Abbaas radiyallaahu 'anhuma, part of hadeeth 19 in An-Nawawee's 40 hadeeth.

“And Allaah continues to aid the servant for as long as the servant is aiding his brother”³⁰

As for seeking aid and assistance from someone from the creation with regard to something which no-one can carry out except Allaah, for example bringing about provision and repelling harm, then this cannot be except for Allaah; such as seeking the aid of the dead and seeking the aid of the *jinn* and the devils, and seeking the aid of people who are absent and they cannot hear your calling out their names – this is major *shirk*, because you are seeking aid from those who are not able to aid you.

So His saying, He the Most High:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ الفاتحة: ٥

You Alone do we worship and Your aid Alone do we seek [1:5]

“*Iyyaka na‘budu*”, (You Alone do we worship): this is a case of putting the governed word before the operative word. The governed word, “You”, is in the accusative case and, “We worship” is the governing word which caused, “*Iyyaka*” to be in the accusative case. And putting the governed word before the operative word indicates restriction.

So the meaning of, “*Iyyaka Na‘budu*”, is – we do not worship anyone else besides You. So worship is restricted (to only be) for Allaah, the Mighty and Majestic.

“*Wa Iyyaka nasta‘een*”, (and Your aid Alone do we seek): this is a restriction of seeking aid (to only be) from Allaah the Mighty and Majestic, and that is with regard to those affairs which no-one is able to carry out except Allaah the Perfect and Most High.

And in His saying, “*Iyyaka nasta‘een*”, (Your aid Alone do we seek): it shows freeing oneself from, “*Hawl*” and “*Qummaah*” – from any claim to having the ability to change things and from having power, and that a person has no power except with Allaah’s aid, and that no-one is able to do anything except with the aid of Allaah the Mighty and Majestic, and this is the utmost worship and servitude to Allaah, when a person frees himself from *shirk*, and he frees himself from, *Hawl* - from any claim to being able to bring about change, and from having *Qummaah* - from himself having power. So this is the utmost worship and servitude to Allaah the Mighty and Majestic.

³⁰ Reported by Muslim (2699) from a hadeeth of Abu Hurayrah *radhiyallaahu‘anhu*

***Al-Isti'aadhab* (Seeking Refuge) and its Proof**

ودليل الاستعاذة قوله تعالى: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ ﴿١﴾ الفلق: ١

And the proof for *Al-Isti'aadhab* (seeking refuge) is His saying, He the Most High:

Say: I seek refuge with the Lord of the Dawn [113:1]²²

[22]:

Al-Isti'aadhab: means seeking refuge with someone who can defend you against something disagreeable which you fear in order that he should repel from you this thing. This is *al-Isti'aadhab*.

And *al-Isti'aadhab* is a type from the types of worship. It is not permissible for you to seek refuge in other than Allaah the Mighty and Majestic. So whoever seeks refuge with a grave or with an idol, or with anything besides Allaah the Mighty and Majestic, then he will be a *mushrik*, who has committed major *shirk*. And He the Most High said:

﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا﴾ ﴿٦﴾ الجن: ٦

And there used to be men from mankind who would seek refuge in men from the *jinn*, and they only increased them in transgression. [72:6]

The Arabs in the days of ignorance, when they stopped off at a place on the earth, one of them used to say, "I seek refuge in the chief of this valley": meaning the chief one from the *jinn*; he would seek refuge from the evil of the foolish ones of his people.

So the Prophet *sallallaahu'alaihiwasallam* said refuting that and making clear what is legislated in place of it:

من نزل منزلاً فقال: أعوذ بكلمات الله التامات من شر ما خلق، لم يضره شيء حتى يرتحل من منزله ذلك

"Whoever stops off at a place and he says, "I seek refuge in the perfect words of Allaah from the evil of whatever He has created", then nothing will harm him until he travels on from that stopping place of his."³¹

This is the correct replacement, seeking refuge in the perfect words of Allaah instead of seeking refuge in the *jinn*.

He the Most High said:

³¹ Reported by Muslim (2708) from a hadeeth of Khawlah bint Hakeem as-Sulamiyyah *radhiyallaahu'anhaa*

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ (١) الفلق: ١

Say I seek refuge in the Lord of the Dawn [113:1]

“*Al-Falaq*”, is the dawn, and the Lord of the dawn, He is Allaah the Perfect and Most High, just as He the Most High said:

﴿فَالِقُ الْإِصْبَاحِ﴾ (الأنعام: ٩٦)

Allaah is the One Who causes the dawns to break [6:96]

Meaning: the One Who brings out the light of day into the darkness of the night. Who is able to do that except Allaah the Perfect and Most High?

﴿أَعُوذُ بِرَبِّ الْفَلَقِ﴾ (١) الفلق: ١

I seek refuge in the Lord of the Daybreak [113:1]

Meaning the Lord of dawn when it breaks, the Sovereign Owner, the One who controls it, the One having full ability over it.

﴿مِنْ شَرِّ مَا خَلَقَ﴾ (٢) الفلق: ٢

From the evil of that which He created [113:2]

This covers the evil of all of the created beings, he seeks refuge in Allaah from the evil of all of the created beings. This will suffice you for every seeking refuge and every seeking protection which the people do.

﴿وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ﴾ (٣) الفلق: ٣

And from the evil of the *Ghaasiq* (darkening night) as it comes with its darkness (or the moon as it sets or goes away) [113:3]

“*Al-Ghaasiq*”, is the darkness of the night; since in the darkness wild animals and wild beasts come out so then you are in danger, so you seek refuge in Allaah from the evil of this darkness and whatever is beneath it from these harmful things.

﴿وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ﴾ (٤) الفلق: ٤

And from the evil of those who blow upon knots [113:4]

And they are the sorcerers, you seek refuge in Allaah from sorcery / magic and its people, because sorcery / magic is tremendous evil.

﴿وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾ الفلق: ٥

And from the evil of the envier when he envies [113:5]

“*Al-Haasid*”, the envier, he is the one who hopes and wishes for favours to pass away from other people; when he sees someone having a favour then he becomes furious, and he wishes for this blessing to pass away out of envy and out of transgression and Allaah’s refuge is sought. And it is one of the worst of blameworthy qualities, because it involves raising objections against Allaah, and it involves evil towards the creation.

And entering into it is the person who gives the evil eye, the one who causes harm with his look, because striking with the evil eye is a type of envy, so you should seek refuge in Allaah from these evils. So this indicates that *al-Isti’aadhab* (seeking refuge) is worship, it is not permissible to be directed to other than Allaah, so you do not seek refuge in a created being, and whoever seeks refuge in a created being then he has committed shirk with Allaah, the Mighty and Majestic. And the Prophet *sallallaahu‘alaibinasallam* said to ‘Abdullaah ibn ‘Abbaas *radiyallaahu‘anhumaa*:

وَإِذَا اسْتَعْنَتْ فَاسْتَعْنِ بِاللَّهِ

“And if you seek aid then seek the aid of Allaah”³²

³² Reported by at-Tirmidhee (2516)

و قوله تعالى: ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝١﴾ الناس: ١

And His saying, He the Most High:

Say: I seek refuge with the Lord of Mankind. [114:1]²³

[23]:

And in His saying, He the Most High:

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

Say: I seek refuge in the Lord of Mankind. The King of mankind. The One Who is rightfully worshipped by mankind. From the evil of the whisperer, who whispers and then withdraws. The one who whispers into the hearts of mankind. From *jinn* and from men. [114:1-6]

Allaah the Mighty and Majestic commands seeking refuge in the Lord of mankind, the King of mankind, the One Who is rightfully worshipped by mankind – these are all Names and Attributes of Allaah the Mighty and Majestic, and it contains the three types of *tawḥeed*: *Tawḥeed-ur-Ruboobiyyah* (*Tawḥeed* of Lordship), *Tawḥeed-ul-Uloohiyyah* (*Tawḥeed* of worship) and *Tawḥeed-ul-Asmaa was-Sifaat* (*Tawḥeed* of Allaah's Names and Attributes).

Seek refuge in Allaah and in these Names and Attributes, seek refuge in Allaah from the evil of *al-Waswaas* (the whisperer) – and he is Satan. As for *Wiswaas* (a whispering) then that is a verbal noun from the verb *waswasa yuwawisu*. As for *al-Waswaas* then it is a name from the names of Satan, because he whispers to mankind and gives him false ideas, and he pre-occupies him in order to cast terror into his heart and uncertainty and confusion in his affairs, particularly with regard to the affair of worship, because Satan whispers to man in acts of worship until he confuses him regarding his prayer or his act of worship, and then finally the person comes out from his prayer believing that it was null and void. Or he prays and then he believes that he was not upon *wudḥoo'*, or that he did not stand up for such and such, or that he did not perform such and such, the person comes to suffer from whispers and he is not calm in his worship.

So Allaah the Majestic and Most High has given us the remedy for this dangerous matter, and that is that you seek refuge in Allaah from the evil of this whisperer who is *al-Khannaas*.

al-Khannaas: meaning the one who departs and moves away, so he whispers when you are negligent of the remembrance of Allaah, and he withdraws – meaning he falls back when you remember Allaah the Mighty and Majestic. So he whispers when the person is

inattentive, and he is one who withdraws and moves away when one remembers Allaah, the Mighty and Majestic.

﴿الَّذِي يُوسَّوْسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ﴾ ﴿٦﴾ الناس: ٥ - ٦

The one who whispers into the hearts of mankind. From *jinn* and from mankind [114:5-6]

It is as if the meaning – and Allaah knows best – that there are those who whisper from the *jinn* and from mankind as well – those who whisper things to the people; they come to the people and they cause them to have doubts, so just as there are devils from the *jinn* who whisper evil, then likewise there are devils from mankind who whisper also, so you should seek refuge in Allaah from the evil of the two tribes.

And therefore the Prophet *sallallaahu‘alaihiwasallam* said:

ما تعود متعود بمثلهما

“No-one seeking refuge has sought refuge by means of the like of these two”³³

Meaning: these two soorahs (Soorat-ul-Falaq and Soorat-un-Naas). So it is befitting for the Muslim that he should read these two after the prayers and that he should repeat them again and again, and that he should recite these two when he goes to sleep along with Aayat-ul-Kursee and Soorat-ul-Ikhlaas.

He should recite Aayat-ul-Kursee and Soorat-ul-Ikhlaas and the two soorahs for seeking refuge, he should recite them after every prayer, and repeat them three times after maghrib and after fajr, and likewise recite these two when you go to sleep in order that Satan should move away from him and not disturb his sleep for him and not trouble him with nightmares.

The witness from these two soorahs is that Allaah has commanded seeking refuge in Him alone, so this proves that seeking refuge in other than him, whether it be *jinn* or mankind or any created thing, that that is not permissible because it is a type from the types of worship.

³³ Reported by Aboo Daawood, An-Nasaa’ee and Ahmad from a ḥadeeth of ‘Uqbah ibn ‘Aamir *radhiyallaahu‘anhu* [Saḥeeḥ – Sh Al-Albaanee]

***Al-Istighaathah* (Seeking Rescue and Deliverence) and its Proof**

ودليل الاستغاثة : ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ﴾ الأنفال: ٩

And the Proof for *al-Istighaathah* (seeking rescue and deliverence):

Remember when you sought the aid and deliverence of your Lord, and He responded to you [8:9]²⁴

[24]:

Al-Istighaathah is a type of the types of worship, and it is seeking *al-Ghauth* (deliverence or rescue), and it does not occur except at times of adversity or great difficulty, when a person comes to be in a situation of adversity, then he seeks deliverence and rescue from Allaah and he seeks salvation from this adversity.

And *al-Istighaathah* (seeking rescue and deliverence) is of two types:

The first type is: *al-Istighaathah* (seeking rescue) from a created being, with regard to something that no-one is able to do except Allaah the Mighty and Majestic, and this is *shirk*. So whoever seeks rescue and deliverence from other than Allaah, whether it be from a *jinn* or a human or those people who are absent or from the dead, then this is *shirk* along with Allaah the Mighty and Majestic. So seeking rescue and deliverence through the dead and those who are absent from the devils and the *jinn*, this is *shirk* along with Allaah the Mighty and Majestic.

The second type is: seeking aid and rescue from a created being who is present and who is alive with regard to something he is able to do – this is permissible. He the Most High said, in the story of Moosaa:

﴿فَاسْتَعِذْهُمُ اللَّهُ مِنْ شَيْعِنِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ﴾ القصص: ١٥

So the man who was upon his religion (i.e. the religion of Moosaa) he called to him for assistance and rescue against the one who was an enemy [28:15]

***Adh-Dhabh* (Sacrificing or Slaughtering), its Types and its Proof**

ودليل الذبح قوله تعالى : ﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ [الأنعام: ١٦٢]

١٦٢

وَمِنَ السُّنَّةِ «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ».

And the proof for sacrificing is His saying He the Most High:

Say: My prayer and my sacrificing and my living and my dying are all for Allaah alone, the Lord of the whole of creation [6:162]

And from the sunnah:

“Allaah has cursed the one who sacrifices for other than Allaah.”^{34 25}

[25]:

adh-Dhabh (sacrificing or slaughtering) is of four types:

Firstly: sacrificing which is done to seek closeness and to honour and venerate someone, and this is not permissible except for Allaah the Perfect and Most High, because it is an act of worship involving wealth. So therefore it is not permissible to sacrifice for the *jinn* nor for the devils nor for the kings nor for the leaders in order to show honour and veneration of them, because this is worship – it is not permissible except for Allaah the Mighty and Majestic.

So those people who sacrifice for the *jinn* in order to gain safety from their evil, or in order for a sick person to be cured, as is done by the soothsayers and by the astrologers, those who claim to be able to heal or cure, and who say to the people, “if you sacrifice such and such in order to cure your sick person and do not mention the Name of Allaah upon it” – this is major shirk which takes a person outside of the religion and this is what Allaah the Most High has said in warning against doing it for other than Allaah:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ [الأنعام: ١٦٢]

Say: My prayer and my sacrificing and my living and my dying are all for Allaah alone, the Lord of the whole of creation [6:162]

And He said:

﴿ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴾ [الكوثر: ٢]

³⁴ Reported by Muslim (1978) from a *hadeeth* of Alee ibn Abee Taalib *radhiyallaahu'anh*

So pray for your Lord and sacrifice to Him [108:2]

Meaning: make sacrifice for your Lord.

The second type of sacrifice is: slaughtering an animal in order to obtain meat to eat. This, there is no harm in it, because it is not something slaughtered to draw closer to anyone or to venerate anyone, it is just being sacrificed for a need, and eating is from that; so this, there is no harm in it, because it is not a type of worship, and it can be slaughtered in order to sell the meat.

The third type of sacrifice is: sacrificing which is done at times of joy and happiness, on the occasion of a marriage or on the occasion of settling in a new home or someone returning after an absence, or the like of that, by gathering one's relatives and then performing a sacrifice in order to show one's happiness and joy at what has occurred. This, there is no harm in it, because it does not contain veneration of anyone, and it is not seeking to draw closer to anyone, rather it is just a case of joy and happiness at something that has occurred.

Fourthly: sacrificing in order to give meat away in charity for the poor people and the needy and the destitute, this is counted as being a sunnah, and it enters into worship.

An-Nadhr (Vows) and their Evidence

ودليل النذر: ﴿يُؤْتُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾ الإنسان: ٧

And the proof for vows:

They fulfil their vows and they fear a Day whose evil will be widespread [76:7]²⁶

[26]:

An-Nadhr (making a vow): it is that a person makes something binding upon himself which was not originally binding upon him in the legislation, such as his making a vow that he will perform a fast, or his making a vow that he will give such and such in charity – then it becomes binding upon him to carry out his vow, because of the saying of the Prophet *sallallaahu‘alaihiwasallam*:

من نذر أن يطيع الله فليطعه

“Whoever makes a vow that he will obey Allaah, then let him obey Him”³⁵

And making a vow is a type from the types of worship, it is not permissible to do it except for Allaah. So whoever makes a vow for a grave or for an idol or for other than that, then he has committed *shirk* with Allaah the Mighty and Majestic and it will be a vow of sin and shirk. And the Prophet *sallallaahu‘alaihiwasallam* said:

ومن نذر أن يعصي الله فلا يعصه

“And whoever makes a vow that he will commit an act of disobedience to Allaah, then let him not disobey Him”.

³⁵ Reported by al-Bukhaaree (6696 & 6700) from a *hadeeth* of Aa’ishah *radiyallaahu‘anhaa*.

The Second Fundamental Principle: Knowledge of the Religion of Islaam

The Definition of the Religion

الأصل الثاني: معرفة دين الإسلام بالأدلة

The second fundamental principle: knowledge of the religion of Islaam with its proofs.²⁷

[27]:

The Shaikh, having finished explaining knowledge of the first fundamental principle, which was knowledge of Allaah the Perfect and Most High, with the evidences, he now moves on to explaining the second fundamental principle, and it is knowledge of the religion of Islaam with the proofs.

So therefore he said, “The second fundamental principle: knowledge and awareness of the religion of Islaam with the proofs.” Then he mentioned its definition and he explained its meaning and then he mentioned its levels.

And his saying *rahimahullaah*, “knowledge of the *Deen* of Islaam”. *Ad-Deen* – it means obedience, for it is said about a person, *daana lahu*, when he obeys him with regard to what he commanded, and he abandons what he forbade.

And the word *Ad-Deen* is used to mean *al-Hisaab* (bringing to account or reckoning), just as occurs in His saying:

﴿مَلِكِ يَوْمِ الدِّينِ﴾ الفاتحة: ٤

The Sovereign Owner of the Day of Reckoning [1:4]

And it is said, “daanahu”, meaning he brought him to account, just as He the Most High said:

﴿وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ﴾ ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٨﴾ الانفطار: ١٧ - ١٨

And what will cause you to understand what is the Day of the Reckoning? Then what will cause you to understand what is the Day of the Reckoning? [82:17-18]

Meaning: the Day of the Reckoning.

﴿يَوْمَ لَا تَعْمَلُكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ﴾ الانفطار: ١٩

On the Day when no soul will possess any benefit for any other soul, and the whole affair on that Day will be for Allaah. [82:19]

His saying, “with the proofs”, meaning: knowledge of the religion of Islaam cannot be by way of blind following, or by way of conjecture from the person. The religion must be based upon proofs from the Book and the Sunnah. As for the person who does not know his religion, rather he just blindly follows the rest of the people and he is just a follower of whatever the rest of the people do, then this person does not know his religion as he should, and it is quite appropriate that when he is asked in the grave, that he should say:

هاه ، هاه ، لا أدري ، سمعت الناس يقولون شيئا فقلته

“Haa, Haa, I do not know. I heard the people saying something, so I said it.”³⁶

So it is obligatory on a person that he should gain knowledge and awareness of his religion with the proofs from the Book of Allaah and the Sunnah of His Messenger *sallallaahu‘alaibihwasallam*, and he will not know this except through learning.

³⁶ Reported by al-Bukhaaree (1338) and by Muslim (2870) in abridged form from a *hadeeth* of Anas *radhiyallaahu‘anh*. The full version of the *hadeeth* is reported by Aboo Daawood (4753) from a *hadeeth* of al-Baraa’ ibn ‘Aazib *radhiyallaahu‘anh*.

وهو الاستسلام له بالتوحيد، والانقياد له بالطاعة، والبراءة من الشرك وأهله

And it is to submit to Him with *tawheed* and to yield to Him with obedience and to free oneself from *shirk* and its people.²⁸

[28]:

Al-Islaam is derived from, “*aslama lish-shay*”, meaning he submitted to it. As it is said in the language, “*aslama nafsahu lilqatl*”, (he submitted himself to being killed)”, meaning that he submitted to being killed. So a person did *islaam* of himself, means that he submitted to that thing.

So therefore Islaam is submitting one's face and one's purpose and resolve and one's intention to Him, he the Mighty and Majestic.

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

النساء: ١٢٥

And who is better in religion than one who submits his face to Allaah and he is the doer of the good which Allaah legislated and he follows the religious way of Ibraaheem, upright and upon his way, turning away from shirk [4:125]

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ﴾ البقرة: ١١٢

Rather whoever submits his face to Allaah [2:112]

Meaning: he makes his deeds purely and sincerely for Allaah the Mighty and Majestic, and he yields to Allaah obediently and by choice and with desire and out of love.

“Submitting to Allaah with *tawheed*”: and it is to single out Allaah the majestic and most high with worship, and this is the meaning of *tawheed*. So whoever worships Allaah alone without attributing a partner to Him, then he has indeed submitted to Him.

His saying, “And yielding to Him, He the Perfect with obedience”: regarding whatever He has commanded you with and whatever He has forbidden you from. So whatever He commanded you with then you do it and whatever He forbids you from then you avoid it, in obedience to Allaah the Perfect and Most High.

His saying, "and freeing oneself from *shirk* and its people": freeing oneself means cutting off from and separating from and being far removed from *shirk* and from the people of *shirk*, such that you believe the falsity of *shirk* and keep away from it. And you believe in the obligation of having enmity towards the people of *shirk* because they are enemies to Allaah, the mighty and majestic, so therefore you do not take them as beloved friends and allies, rather you take them as enemies because they are enemies to Allaah and to his Messenger and to His religion so therefore you do not have love for them and you do

not have love and alliance with them rather you cut off from them with regard to the religion and you distance yourself from them and you believe in the falseness of what they are upon so therefore you do not love them with your heart and you do not aid them with your sayings and your actions, because they are enemies to your Lord, and enemies to your religion so how can you have love and alliance with them when they are enemies of Islaam?

It is not sufficient that you submit to Allaah and yield to him with obedience but do not free yourself from *shirk* and nor from the people of *shirk*, this will not suffice, you will not be counted as being a Muslim until you have these characteristics:

Firstly: submitting to Allaah with *tawh^heed*.

Secondly: yielding to him with obedience

Thirdly: freeing oneself from that which opposes *tawh^heed* and that which opposes obedience and it is *shirk*.

Fourthly: freeing oneself from the people of *shirk*.

By actualising these characteristics you will be a Muslim, as for if you miss out on a single characteristic from them then you will not be a Muslim. So in these three words the Shaikh summarised the definition of Islaam and how many a person does not know the meaning of Islaam because he has not learned this thing, and if it were said to him, "What is Islaam?", he will not give you a correct response.

The Levels of the Religion

The First Level is Islaam

وهو ثلاث مراتب: الإسلام، والإيمان، والإحسان

And it is of three levels: *Al-Islaam*,²⁹ *Al-Eemaan* and *Al-Ihsaan*³⁰

[29]:

The meaning of levels is ascending levels because we have said Islaam is of three levels, some of them being higher than others. The first level from the levels of the religion is Islaam, then after it comes *eemaan*, then after it comes *ihsaan*. So therefore Islaam is broader, and *eemaan* is something more restricted than Islaam, and *ihsaan* is more restricted than *eemaan*.

So the sphere of Islaam is wide, the hypocrites, they enter within it if they outwardly comply with Islaam and they outwardly display it and they outwardly adhere to it. If they pray along with the Muslims and they give the *zakaat* and they do the outward actions, then they are called Muslims and the rulings of the Muslims apply upon them in this world, so they have whatever the Muslims have and upon them will be whatever is upon the Muslims. However in the Hereafter they will be in the lowest depths of the fire because they do not have *eemaan* rather they just have outward apparent Islaam only.

[30]:

His saying, "*Al-Eemaan*": this is the second level, and the people who have *eemaan* they vary in their levels so from them are *Al-Muqarraboona* (those who draw especially close through good deeds), and from them are *Al-Abraar* (the righteous ones). *Al-Muqarraboona* - they are the people of the highest of the levels, and *Al-Abraar* are lesser than them, and from them there are those who are the person who is one who wronged himself, and he is the one who commits major sins which are less than *shirk*. Then he is a sinful believer or he is a believer who is deficient in *eemaan*. He the Most High said:

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْتِنِ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ﴾ فاطر: ٣٢

Then we gave the Scripture as inheritance to those whom we chose from our servants so from them are those who wrong themselves and from them are those who take a middle course and from them are those who are foremost upon good deeds by the permission of Allaah, and that is the great bounty [35:32]

His saying, "*Al-Ihsaan*": this is the third level and it is *Al-Ihsaan*, and it is that the servant does well with regards to what is between him and Allaah, he does well in the worship of

Allaah the Mighty and Majestic. And the Prophet *sallaahu'alaihinasallam* mentioned *Al-Ihsaan*:

الإحسان أن تعبد الله كأنك تراه ، فإن لم تكن تراه فإنه يراك

“*Al-Ihsaan* is that you worship Allaah as if you are seeing him and even though you do not see him then he certainly sees you”³⁷

Meaning: you have certain knowledge that Allaah sees you wherever you may be.

³⁷ A part of the long hadeeth reported by al-Bukhaaree (50) and by Muslim (9 and 10) from a hadeeth of Aboo Hurayrah *radhiyallaahu‘anh*

وكلُّ مرتبةٍ لها أركانٌ.

And every level has pillars.³¹

[31]:

His saying, "and every level has pillars": pillars is the plural of a pillar, and it is that which something stands upon.

So the pillars of something are its aspects which it stands upon, and it cannot stand without them, and they are within the thing itself, contrary to conditions, for they are outside the thing. For example the conditions of the prayer then they are outside the prayer and come before it. And as for the pillars of the prayer, then they are inside it such as the initial *takebeer* of the prayer and the recitation of al-Faatiḥah, so if anything from them is missing, then the prayer will not be correct, just as if there was something missing from the pillars which hold up a building then it will not stand and will not be supported.

The pillars of Islaam

The testification that none has the right to be worshipped except Allaah, and that Muḥammad is the Messenger of Allaah. Its meaning and its proof.

فَأَرْكَانُ الْإِسْلَامِ خَمْسَةٌ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحُجُّ بَيْتِ اللَّهِ الْحَرَامِ.

So the pillars of Islaam are five, the testification that none has the right to be worshipped except Allaah and that Muḥammad is the Messenger of Allaah, and establishing the prayer, and giving the zakaat and fasting Ramaḍaan and performing Hajj to Allaah's sacred house

[32]:

Islaam will not stand except with these pillars, if they are missing than Islaam will not be upright and the rest of the acts of obedience are matters of completion for these pillars. All the actions of obedience and all good deeds are all actions of completion of these pillars and therefore when Jibreel *'alaibissalaam* asked Allaah's Messenger *sallaahu'alaibihwasallam* in the presence of the Companions saying:

أخبرني عن الإسلام ، قال : الإسلام أن تشهد أن لا إله إلا الله وأن محمدا رسول الله ، وتقيم الصلاة ، وتؤتي الزكاة ، وتصوم رمضان ، وتحج البيت إن استطعت إليه سبيلا

"Inform me about Islaam. He replied: Islaam is that you bear witness that none has the right to be worshipped except Allaah and that Muḥammad is the Messenger of Allaah, and that you establish the prayer and that you give the *zakaat* and that you fast Ramaḍaan and that you perform Hajj to the house if you are able to make your way to it"³⁸

So he explained Islaam to be these five pillars, however the hadeeth of Ibn 'Umar makes it clear that these five are the foundations of Islaam so he *sallaahu'alaibihwasallam* said:

بني الإسلام على خمس

"Islaam is built upon five"³⁹

Meaning: that these five are not the whole of Islaam rather they are its pillars and its foundations which it rests upon and the rest of the legislated matters are things which perfect and complete these pillars.

³⁸ The reference for this has preceeded.

³⁹ Reported by al-Bukhaaree (8) and by Muslim (16) from a hadeeth of Ibn 'Umar *radhiyallaahu'anh*

فَدَلِيلُ الشَّهَادَةِ : ﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ
الْعَزِيزُ الْحَكِيمُ ﴾ آل عمران: ١٨

So the proof for the *shahaadah* (testification) is:

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 [3:18]³³

[33]:

His saying, he the most high, "He testified": meaning He judged and He decreed and He informed and He made clear and He made it binding. So bearing witness from Allaah revolves around these five meanings: judging and decreeing and and informing and clarifying and making binding.

So the meaning of, "He testified", is He the Perfect and Most High decreed it upon His servants and He calls them to know of it and He informed them and He made it binding upon them that none has the right to be worshipped except Him.

"*laa ilaaha*", (none had the right to be worshipped): this is a negating '*laa*' which negates everything which is worshipped besides Allaah

"*illaahu*", (except for Him): this affirms worship for Allaah alone.

And the meaning of, "*annahu laailaaha illaahu*", (none has the right to be worshipped but him): it means there is nothing that is worshipped rightfully except for Allaah the Perfect and Most High. As for those who are worshipped besides Allaah, then worship of it is false because of His saying He the Most High:

﴿ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَبَى مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَبَى اللَّهُ هُوَ الْعَلِيُّ
الْكَبِيرُ ﴾ الحج: ٦٢

That is because Allaah, He is the true God deserving all worship and those whom they call upon besides Him are futile and false and Allaah He is the Most High the Most Great [22:62]

He the Perfect and Most High testifies to His unity and the right to all worship and He is the most truthful One Who speaks and His bearing witness He the Perfect and Most High is the truest testification there can be because it comes from One Who is All-Wise, All-Aware, All-Knowing, he knows everything so therefore it is a testification which is true.

“And the Angels”: they testify that none has the right to be worshipped except Him and they are a species of beings whom Allaah created to worship Him. They are honourable Angels, honoured servants, Allaah created them to worship Him. They declare His perfection night and day, and they never slacken. And also Allaah created them to carry out His commands in the creation, He entrusted them with implementing whatever He commanded, He the Perfect and Most High, from the affairs of the creation. So every Angel from them is entrusted with a duty. And their testification is a true testification, because they are people of knowledge, and of *‘ibadah* (worship) and of *ma‘rifah* (awareness) of Allaah the Mighty and Majestic. And they are from the most excellent of the creation, along with the point of disagreement which is are the righteous humans more excellent than the Angels, or are the Angels more excellent than the righteous humans there being disagreement about that point.

“And the people of knowledge”: they are of two categories: the Angels, and the second category are the Possessors of Knowledge from mankind. And the Possessors of Knowledge do not testify except with something that is true, contrary to the case with those who are ignorant people, for their testification is not counted. And every species from the creation of Allaah bears witness for Allaah of His Unity and that none has the right to be worshipped but Him. And this is a case of showing the honour and nobility of the people of knowledge since Allaah joined their testification along with His testification, He the Perfect and Most High, and with the testification of His Angels. He counted the testification of the people of knowledge from the creation, and this shows their excellence and their nobility and their status, and they are testifying to the greatest matter that can be testified to, and it is *at-Tawheed*.

And what is meant by the Possessors of Knowledge – are the people of knowledge of the Legislation (i.e. Islaamic knowledge), not as is said by some people that people of knowledge means the people of industry and agriculture, so those people, it is not said about them that they are People of Knowledge unrestrictedly, because their knowledge is limited in scope and is restricted, rather it is to be said, “this person is knowledgeable about arithmetic, this person is knowledgeable about engineering, this person is knowledgeable about medicine”, but it is not said about them that they are the People of Knowledge unrestrictedly. Because this term is not used unrestrictedly except for the people who have Islaamic knowledge. And also most of those people are people who have only worldly knowledge, and amongst them are atheists whose knowledge mostly only increases them in ignorance concerning Allaah the Mighty and Majestic, and in self delusion and in atheism as you can see today in the disbelieving nations, that they are advanced with regards to industries and with regards to agriculture, however they are disbelievers. So how could it be said that they are the People of Knowledge, those whom Allaah has mentioned in His saying, “and the Possessors of Knowledge”. This is not at all feasible.

And likewise His saying:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ﴾ فاطر : ٢٨

It is only those who have Knowledge amongst His slaves that fear Allaah [35:28]

What is meant is the scholars of Islaamic knowledge, those who truly know Allaah and who truly worship Him and who fear Him. As for those people, then most of them do not fear Allaah, the Mighty and Majestic. Rather they disbelieve in Allaah and deny Him, and they claim that the world has no Lord and that rather nature brought it about and controls it, as is the case with the communists – they reject the Lord, the Perfect and Most High, even though they have worldly knowledge. So how then could we say – those people, they are the People of Knowledge?

This is an error. So the term ‘Knowledge’ is not applied unrestrictedly except to its true people, and it is a noble title which cannot be applied to atheists and disbelievers, such that it is said, “they are the people of Knowledge”.

So the Angels and the possessors of Knowledge, they bear witness to Allaah’s Unity and sole right to worship. Therefore the saying of others besides them from the atheists and the people of *shirk* and the Sabeans, those who disbelieve in Allaah the Mighty and Majestic, is not counted. Those people, they are not counted, neither they nor their saying, because it is something contrary to the testification of Allaah and the testification of His Angels and the testification of those possessing knowledge from His Creation.

And His saying, “*Qaa’imambil-Qisṭ*”, (maintaining justice): this phrase is in the accusative case indicating a state along with, ‘He bore witness’ – meaning whilst establishing justice, He the Perfect and Most High. And the word, “*al-Qisṭ*”, means *al-‘adl* (justice) – meaning Allaah the Perfect and Most High establishes justice in everything, and *al-‘adl* (justice), is the opposite of *al-jawr* (injustice), and He the Perfect and Most High is a just judge, nothing but justice comes from Him in everything.

“*Laa ilaaha illahu*”, (none has the right to be worshipped but Him): this emphasises the first sentence.

“*Al-‘Azeez-ul-Hakeem*”, (the Almighty the All-Wise): these are two Names of Allaah the Mighty and Majestic, comprising two Attributes from His Attributes, and they are *al-Taḍabb* (Might) and *al-Hikmah* (Wisdom).

ومعناها لا معبود بحق إلا الله وحده؛ (لا إله) نافيًا جميع ما يُعبد من دون الله (إلا الله) مُثبِّتًا العبادة له وحده لا شريك له في عبادته، كما أنه ليس له شريك في ملكه

And its meaning is none has the right to be worshipped except Allaah; *laa ilaaha* (nothing has the right to be worshipped) is a negation of everything which is worshipped besides Allaah. *Illallaah* (except Allaah) affirms worship for Allaah Alone, and that none is given any share of worship along with Him, just as He has no sharer in His Sovereignty.³⁴

[34]:

His saying, “And its meaning is none has the right to be worshipped except Allaah”: the meaning of *laa ilaaha illAllaah* is not as is said by the people of falsehood: “there is no creator and there is no provider except Allaah”, because this is *tawheed-ur-Ruboobiyyah* (*tawheed* of Lordship), the people of *shirk* agreed to that, but they would not say *laa ilaaha illAllaah*. He the Most High said:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾ (٣٥) وَيَقُولُونَ إِنَّا لَنَارِكُوا إِلَهَ هَٰئِلِشَاعِرٍ مَّجْنُونٍ
﴿٣٦﴾ الصافات: ٣٥ - ٣٦

When it was said to them, “*laa ilaaha illAllaah*” (none has the right to be worshipped but Allaah), they became proud, and they say, “are we to abandon worshipping our gods for a crazy poet?” [37:35-36]

“*Aalibatinaa*” means: those things which we worship.

﴿لِشَاعِرٍ مَّجْنُونٍ﴾ (٣٦) الصافات: ٣٦

... in favour of a crazy poet?” [37:35-36]

They meant the Messenger *sallallaahu‘alaibinasallam*, they described him with poetry and madness, because he had said to them, “Say: *laa ilaaha illAllaah*”, and he forbade them from the worship of idols.

And when he said to them, “Say: *laa ilaaha illAllaah*”, they said:

﴿أَجْعَلِ الْأَلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَٰذَا لَشَيْءٌ عَجَبٌ﴾ (٥) ص: ٥

Has he made all of the objects of worship a single One to be worshipped? This is something very strange [38:5]

They thought that there were many gods to be worshipped.

So therefore this shows that its meaning is – nothing truly deserves worship except Allaah. Whereas if its meaning were – there is no creator and there is provider except Allaah – then they agreed to that, and they did not question it. So if that were its meaning they would not have refused to say *laa ilaaha illa Allaah*, because they used to say when they were asked, “Who created the heavens and the earth?”, they used to say, “Allaah”. And when they were asked, “Who creates? Who gives provision? Who gives life and gives death and who controls the earth?”, they used to say, “Allaah”. They acknowledged this. So if that were the meaning of *laa ilaaha illa Allaah* then they would have consented to it. However its meaning is, “None has the right to be worshipped except Allaah”.

If you were to say, “Nothing is worshipped except Allaah”, this would be a great error, because then all the objects of worship would be Allaah, High and Exalted is Allaah above this. Rather if you restrict it and you say, “*bihaqq*” (nothing is deservedly worshipped), then all the objects of worship are negated except Allaah the Perfect and Most High. You must therefore say, None has the right to be worshipped truly, meaning none has the right to be worshipped except Allaah. Then he explained that in accordance with the wording of the saying:

laa ilaaha: is a negation, it negates the right to worship from everything besides Allaah.

illa Allaah: this is affirmation of worship for Allaah alone with no partner.

So *laa ilaaha illa Allaah* includes negation and affirmation, and *tawheed* has to have negation and affirmation both. Affirmation alone will not suffice; and negation would not suffice on its own. There must be negation and affirmation, just as He the Most High said:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ﴾ البقرة: ٢٥٦

So whoever rejects the false objects of worship, and truly believes in and worships Allaah [2:256]

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ النساء: ٣٦

And worship Allaah and do not associate anything in worship along with Him [4:36]

So if you say, “Allaah is One who deserves worship”, this will not suffice, because *Al-Laat* is one who was worshipped, and *Al-Uzza* is one who was worshipped, and *Manaat* was an object of worship, all of the idols were called gods, or objects of worship.

So therefore you must say, “*laa ilaaha illa Allaah*”, none has the right to be worshipped except Allaah – there must be combination between negation and affirmation so that therefore *tawheed* is actualised and *shirk* is negated.

وتفسيرها الذي يوضحها قوله تعالى: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ﴾ (٢٦)
 إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ الزخرف:
 ٢٨-٢٦

And its explanation which will make it clear is His saying, He the Most High: **And remember when Ibraaheem said to his father and to his people I am totally free of everything that you worship except for the One who created me, for He will guide me. And Allaah made it a saying to persist amongst his progeny so that they might remember and return to obedience to their Lord. [43:26-28]**³⁵

[35]

The best thing to explain the Qur'aan is the Qur'aan. So *laa ilaaha illAllaah* has been explained by Allaah in the Qur'aan, and that is in the saying of His *Khaleel*, His specially chosen One (Ibraheem 'alaibisalaatwassalaam), in that which Allaah mentioned from him:

﴿إِنِّي بَرَاءٌ﴾ الزخرف: ٢٦

I am totally free [43:26]

This is negation; it has the same meaning of *laa ilaaha* (none has the right to be worshipped):

﴿إِلَّا الَّذِي فَطَرَنِي﴾ الزخرف: ٢٧

Except for the One who created me [43:27]

Meaning: except for Allaah. This is affirmation.

So this *ayyah* is a complete and full explanation of the meaning of *laa ilaaha illAllaah*.

وقوله تعالى: ﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا
نُشْرِكَ بِهِۦ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا
مُسْلِمُونَ ﴿٦٤﴾ آل عمران: ٦٤

And His saying, He the Most High: Say O people of the Scripture, come to a word of justice between us that we will single out Allaah with all worship and will not worship anything else besides Him, nor will we take one another as lords besides Allaah. Then if they turn away then say bear witness that we are Muslims submitting to Allaah and making our worship purely and sincerely for him. [3:64]³⁶

[36]

And His saying, He the Most High:

﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ
شَيْئًا﴾ آل عمران: ٦٤

Say: O people of the Scripture, come to a word of justice between us that we will single out Allaah with all worship and will not worship anything else besides Him. [3:64]

This *aayah* from *Soorah Aal-i-'Imraan* came down with regard to the deputation of Najraan, the Christians who came to the Prophet *sallallaahu'alaihivasallam* and debated him and asked him questions, and a long conversation occurred between them and him. They were Christians from the Christians of the Arabs. And in the end, the Prophet *sallallaahu'alaihivasallam* requested from them *Al-Mubaahala* (calling down Allaah's curses upon whoever was lying):

﴿فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ
لَعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ﴾ آل عمران: ٦١

Then say: Come, let us call our children and your children, our womenfolk and your womenfolk, ourselves and yourselves - then let us invoke and call down Allaah's Curse upon the liars. [3:61]

So when he requested *al-Mubaahalah* (calling down curses upon the liars), they feared and they did not engage in calling down the curses along with him, *'alaibisalaatwassalaam*. Rather, they handed over the *Jizyah* because they knew that they were upon falsehood, and that he was the Messenger of Allaah, *sallallaahu'alaihivasallam*.

نبتهل: Meaning, let us call the curse down upon the liar from us. They knew that they were the ones who were the liars, and if they had engaged in calling down curses, fire would have descended upon them and consumed them in their places. Therefore they said no, we won't do so - rather, we will hand over the *Jizyah* (special tax) and we will not engage in calling Allaah's curses down upon the liars.

So the Prophet *sallallaahu'alaibinasallam* accepted the payment of *Jizyah* from them. And it had become clear to them that Allaah had indeed commanded him with what was contained in this *aayah*.

This *aayah* contains the meaning of *laa ilaaha illAllaah* (none has the right to be worshipped except Allaah). His saying:

﴿أَلَّا نَعْبُدَ﴾ آل عمران: ٦٤

That we will not worship [3:64]

This is a negation. And His saying:

﴿إِلَّا اللَّهَ﴾ آل عمران: ٦٢

Except Allaah. [3:62]

This is affirmation.

And this is the '*Adl* (justice) for which the heavens and the earth are established. So the heavens and the earth are established upon *tamheed* (singling out Allaah with all worship) and upon *al-'Adl*. We do not associate anything in worship along with Him, neither with the Messiah, whom they claim is a lord and whom they worship besides Allaah, nor anyone besides the Messiah, not even Muḥammad '*alaibisalaatwassalaam*, and not any one from the Prophets, not anyone from the righteous, nor anyone from the *amliyaa* (beloved servants of Allaah):

﴿أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا﴾ آل عمران: ٦٤

That we will not worship except Allaah, and we will not associate anything at all with Him. [3:64]

﴿وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ﴾ آل عمران: ٦٤

And we will not take one another as lords besides Allaah. [3:64]

Meaning: Just as you have (i.e. the people of the Book) have taken the Rabbis and monks as lords besides Allaah the Most High:

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ﴾ التوبة: ٣١

They took their rabbis and their monks as lords besides Allaah and (they) also (took as their Lord) the Messiah, son of Maryam, and they were not commanded except that they should worship a single God. [9:31]

The taking of rabbis and monks as lords besides Allaah is something which Allaah's Messenger *sallallaahu'alaibihinasallam* explained as being their obedience to them in declaring lawful that which Allaah has made forbidden and making forbidden that which Allaah had made lawful.⁴⁰ This is the meaning of their taking them as lords besides Allaah, since they used to declare lawful that which Allaah has made forbidden, and declare forbidden which Allaah has made lawful. So the people obeying them upon that is taking them as Lords. This is because the One who legislates for the people and declares things to be lawful and forbidden for the people is Allaah the Perfect and Most High.

﴿ فَإِن تَوَلَّوْا ﴾ آل عمران: ٦٤

So, if they turn away. [3:64]

Meaning: (They) do not accept the call to *tamheed*.

﴿ فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴾ آل عمران: ٦٤

Then say: Bear witness that we are Muslims (obedient to Allaah, worshipping Him alone). [3:64]

They call them to bear witness that they were *munafiqun* (people of *tamheed*) and that they were *kuffaar* (unbelievers). So they made clear to them the falsity of what they were upon. And this *ayah* shows *Al-Baraa'a* (freeing oneself) from the religion of the people of *shirk* and it clearly states "(We) bear witness that we are Muslims." This contains the obligation of clearly announcing the falsity of what the people of *shirk* are upon and not remaining silent about it, and of clearly announcing the falsity of *shirk* and of refuting its people.

⁴⁰ Refer to the *hadeeth* of 'Alee ibn Haatim *radhiyallaahu'anhu* that was reported by At-Tirmidhee (3095). In it Allaah's Messenger *sallallaahu'alaibihinasallam* said: "They did not used to directly worship them, but rather, when they (priests or monks) declared something lawful for them, they (the people) would then declare it lawful. And when they declared something forbidden for them, they would take it as being forbidden." [Shaikh Al-Albaanee *rahimahullaah* declared this *hadeeth* as *hasan* (good)].

In summary:

Laa ilaaha illAllaah (none has the right to be worshipped except Allaah) has two pillars, and they are: *An-Nafee* (negation) and *Al-Ithbaat* (affirmation). So if it is said to you: What are the pillars of *laa ilaaha illAllaah*? Then say, negation and affirmation.

Its conditions are seven, and it (saying the *shahadah*) will not benefit except with these conditions; someone has written them in a line of poetry and said:

*Knowledge, certainty, purity and sincerity and your being truthful
Along with love, compliance, and acceptance of them*

Knowledge: Its opposite is ignorance, so the person who says *Laa ilaaha illAllaah* with his tongue, but is ignorant of its meaning, then *laa ilaaha illAllaah* will not benefit him.

Certainty: Such that he does not have any doubt. This is because some people may know its meaning, however, they have a doubt about it, so his knowledge is not correct. He must have certainty of *laa ilaaha illAllaah* and that it is true.

Purity and Sincerity: Its opposite is *ash-Shirk*. Some people say *laa ilaaha illAllaah*, but they do not abandon *shirk* as is presently the case today with the worshippers of the graves. Those people will not be benefitted by (saying) *laa ilaaha illAllaah* because from its conditions is abandoning *shirk*.

Being truthful: Its opposite is falsehood and lying. This is because the *munaafiqun* say *laa ilaaha illAllaah*, but they are liars in their hearts; they do not believe its meaning. Allaah the Most High said:

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ، وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ
لَكَاذِبُونَ ﴿١﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً ﴿٢﴾﴾ المانفِقون: ١-٢

When the hypocrites come to you, they say: "We bear witness that you are the Messenger of Allaah indeed." But Allaah knows that you are indeed His Messenger, and Allaah bears witness that the hypocrites are liars. They take their oaths as a shield to screen them. [63:1-2]

Love: That the person loves this saying and is an ally to its people. As for the person who does not love it or does not love its people, then it will not benefit him.

Compliance: It is the opposite of turning away from it and abandoning it, and it is complying with what it (this saying) indicates with regard to worshipping Allaah Alone and not associating anything with Him, and it is complying with His commands. Since you have acknowledged and have borne witness that none has the right to be worshipped except Allaah Alone, then it becomes binding upon you to comply with His rulings and His religion. As for your saying *laa ilaaha illAllaah*, and you do not comply with His legislations, then *laa ilaaha illAllaah* will not benefit you.

Acceptance: Acceptance which negates *Ar-Rad* (rejection) - such that you do not reject anything from the rights of *laa ilaaha illAllaah* and whatever it indicates. Rather, you accept everything which *laa ilaaha illAllaah* indicates and you accept it correctly.

And an eighth condition is added:

And the eighth is added; rejecting whatever things are worshipped besides the One who is truly worshipped

Meaning: Freeing oneself from *shirk*. So a person will not be a *muwahhid* (a person of *tawheed*) until he frees himself from *shirk*.

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ﴾ الزخرف: ٢٦

And when Ibraaheem said to his father and his people: I am totally free of whatever you worship. [43:26]

These are the conditions of *laa ilaaha illAllaah* - eight conditions.

ودليل شهادة أن محمد رسول الله قوله: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ (التوبة: ١٢٨)

And the Proof for the testification that 'Muhammad is the Messenger of Allaah' is His saying:

There has indeed come to you a Messenger from Allaah from amongst yourselves; it grieves him that you undergo suffering. He is eager and anxious for your guidance and he is full of compassion and mercy for the believers. [9:128]³⁷

[37] The first pillar of the pillars of Islaam is composed of two matters:

The first: The testification *Laa ilaaha illa Allaah* (none has the right to be worshipped except Allaah).

The second: The testification '*Muhammadan rasoolullaah*' (Muhammad is the Messenger of Allaah).

So these two are a single pillar. The first part means making ones worship purely and sincerely. And the second part means following the Messenger *sallallaahu'alaihiwasallam*.

The proof for the testification that 'Muhammad is the Messenger of Allaah' is His saying:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ (التوبة: ١٢٨)

There has indeed come to you a Messenger from Allaah from amongst yourselves; it grieves him that you undergo suffering. He is eager and anxious for your guidance and he is full of compassion and mercy for the believers. [9:128]

And the proofs for the testification that 'Muhammad is the Messenger of Allaah' are many in the Book and the *Sunnah*, as well as the amazing miracles which prove his *sallallaahu'alaihiwasallam*'s Messenger-ship.

And from the Book is this *ayyah*:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ (التوبة: ١٢٨)

There has indeed come to you a Messenger from Allaah from amongst yourselves; it grieves him that you undergo suffering. He is eager and anxious for your guidance and he is full of compassion and mercy for the believers. [9:128]

So this is a witness from Allaah for this Messenger *sallallaahu‘alaihiwasallam*, for his Messenger-ship and it is an description of his characteristics.

His saying, He the Most High:

﴿لَقَدْ جَاءَكُمْ﴾ التوبة: ١٢٨

There has indeed come to you. [9:128]

The 'Laam' is a *Laam* to indicate an oath. So therefore, it carries along with it an oath which is understood (in the meaning) and is taken to be *wallaahi* (by Allaah) 'there has certainly come to you.'

﴿قَدْ﴾

is a particle for confirmation and emphasis.

﴿جَاءَكُمْ﴾

He has come to you. [9:128]

O Mankind! This is an address to the whole of mankind, because his *sallallaahu‘alaihiwasallam*'s Messenger-ship was general to all of the *thaqalayn* (two species), mankind and *jinn*.

﴿رَسُولٌ﴾

A Messenger. [9:128]

He was one who had a revealed law sent to him by revelation and he was commanded to convey it. He was called a Messenger because he was *mursal* (sent) with a Message by Allaah the Perfect and Most High.

﴿مِّنْ أَنْفُسِكُمْ﴾

From your own selves. [9:128]

From your own species and your own type, from human-kind. He was not an angel from the angels. And this was the Way of Allaah the Perfect and Most High - that He would send to mankind, Messengers from them, in order to make their affair clear and in order for them to speak with them and because they would know them. If He had sent, as a

Messenger to them, an angel, they would have not been able to speak with him because he would have not been from their type of being. Also, they would have not be able to see the angel, because he would have not been from their type of being. So from His Mercy, He the Perfect and Most High, is that He sent as a Messenger to mankind a Messenger from their own type. Indeed he was from the Arabs, and from the most noble of the houses of the Arabs in lineage, from the tribe of Baanee Haashim, who are the most honorable in lineage of Quraysh, and Quraysh are the most honorable of the Arabs in lineage.

So, he was the specially chosen from the best of people. They knew him and they knew of his personality, his lineage, tribe, and his town. If they had not known him, then how could they attest to his truthfulness? And if he came with other than their language, then how could they understand his speech?

﴿عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾

It grieves him greatly that you should suffer. [9:128]

His saying:

﴿عَزِيزٌ﴾

Meaning: It troubled him *sallallaahu'alaibinasallam*.

﴿مَا عَنِتُّمْ﴾

Meaning: Whatever troubles you.

﴿الْعَنَتِ﴾

Meaning: Inconvenience and hardship. The Messenger *sallallaahu'alaibinasallam* was troubled by whatever caused trouble to his nation. He had not used to want hardship for them. Rather, he wanted ease and easiness. And therefore, his revealed law *sallallaahu'alaibinasallam* came as something easy and easy-going.

He, *sallallaahu'alaibinasallam*, said:

بعثت بالحنيفية السمحة

I was sent with the Straight and true religion; the religion of ease.^{41 42}

He the Most High said:

⁴¹ Ahmad (5/266).

⁴² Reported by Ahmad 23/623 (22291) from the *hadeeth* of Abu Umaamah Al-Baahilee, *radiallaahu 'anhu*. [Shaikh Al-Albaanee declared this *hadeeth* as strong in *As-Saheehab* no. 2924]

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾ الحج: ٧٨

And He did not place upon you any hardship in the religion. [22:78]

And He said:

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ﴾ المائدة: ٦

Allaah does not wish to place any hardship upon you. [5:6]

So His revealed Way is easy, it goes along with the capability of the people and with what those given duties, are able to do, and it does not burden them with things they are not capable of. Therefore, the Prophet *sallallaahu'alaibivasallam* used to love to make things easy for them. He was never given a choice between two matters except that he chose the easiest one of the two as long as it was not sinful. He used to love to perform action but he would leave it out of compassion for his Nation. He would leave the action even though he loved it, from the righteous deeds in order that he should not put difficulty upon his nation. These were from his characteristics, that whatever caused difficulty for his nation was a difficulty he felt himself, and he would become pleased with whatever was pleasing to them, and he would be joyful with whatever caused them to be joyful.

Whoever has these as his characteristics, then there is no doubt that he will not bring except that which is *khayr* (good) and *Rahmah* (mercy), *sallallaahu'alaibivasallam*.

﴿حَرِيصٌ عَلَيْكُمْ﴾ التوبة: ١٢٨

He is eager and anxious for you. [9:128]

Meaning: For your guidance and that you are taken out from the darkness into the light. Therefore, he himself bore difficulty in calling the people, seeking that they should be guided, and seeking to take them out from darkness into light to such an extent, that Allaah said to him:

﴿لَعَلَّكَ بَدِيعٌ نَفْسِكَ أَلَّا يَكُونُوا مُؤْمِنِينَ﴾ الشعراء: ٣

Perhaps you will destroy yourself with grief that they are not believing. [26:3]

Meaning: Perhaps you would bring about your own destruction that they do not believe, because of grief. So do not grieve for them. And this was from the completeness of his sincerity, *sallallaahu'alaibivasallam*.

﴿بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾ التوبة: ١٢٨

He was compassionate and merciful towards the believers. [9:128]

﴿رءُوفٌ﴾

Meaning: *ra'oof* is from *ra'fah* (compassion), and it means tenderness and kindness.

﴿رَحِيمٌ﴾

Meaning: He described him with *Rahmah* (mercy), so he was not harsh.

﴿رَحْمَةً مِّنَ اللَّهِ إِنَّكَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ﴾ آل عمران: ١٥٩

So by mercy from Allaah you were gentle with them, and if you had been severe and hard-hearted, they would have dispersed from around you. [3:159]

He *sallallaahu'alaibihwasallam* was humble and gentle with the believers, he would lower his wing in gentleness, and he would meet them with a smiling face, and love, affection, and fine treatment. These were from his *sallallaahu'alaibihwasallam* characteristics.

Allaah mentioned five attributes for this Messenger *sallallaahu'alaibihwasallam*:

First: He was from amongst you.

Second: He was troubled by whatever troubled you.

Third: He was eager and anxious for you.

Fourth: He was compassionate towards the believers.

Fifth: He was merciful.

Five characteristics from the characteristics of this Prophet *sallallaahu'alaibihwasallam*. And compassion and mercy were mentioned specifically for the believers since he *sallallaahu'alaibihwasallam* was stern upon the people of *shirk* and the obstinate and willful rejecters of the truth.

He would become angry for that which angered Allaah the Perfect and Most High, just as He the Most High said:

﴿يَأَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ﴾

﴿التوبة: ٧٣﴾

O Prophet! Strive against the unbelievers and the hypocrites, and be stern against them. And their dwelling place will be the Hell-Fire, what an evil destination! [9:73]

The mercy and compassion was specific for the believers. Likewise the believers are to be the same with each other.

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾ الفتح: ٢٩

Muhammad is the Messenger of Allaah and those who are with him are stern against the unbelievers, merciful amongst themselves. [48:29]

These were his *sallallaahu'alaihiwasallam* characteristics.

ومعنى شهادة أن محمدا رسول الله : طاعته فيما أمر ، وتصديقه فيما أخبر ، واجتناب ما عنه نهى وزجر، وأن لا يعبد الله إلا بما شرع

The meaning of the testification that 'Muḥammad is the Messenger of Allaah' is to obey him in whatever he commanded, to believe in the truth of whatever he informed of, and to avoid whatever he forbade and prohibited, and that Allaah is not to be worshipped except with that which He legislated.³⁸

[38]

The testification that 'Muḥammad is the Messenger of Allaah' has a meaning and something which it necessitates; it is not just a mere saying to be said. So its meaning is that you acknowledge with your tongue and heart that he is the Messenger of Allaah. You say it with your tongue and you hold it as your creed and belief with your heart that he is Allaah's Messenger *sallallaahu'alaihiwasallam*.

As for testifying it upon the tongue whilst denying it in the heart, then this is the way of the hypocrites just as Allaah informed us about them in His saying:

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ﴾
 (١) اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً ﴿المنافقون: ١ - ٢﴾

When the hypocrites come to you (O Messenger of Allaah *sallallaahu'alaihiwasallam*), they say: 'We bear witness that you are indeed the Messenger of Allaah.' Allaah knows that you are certainly His Messenger and Allaah bears witness that the hypocrites are certainly liars. They take their oaths as a cover to shield themselves. [63:1-2]

They make their oaths, meaning their testimonies, a screen to conceal them. They block and prevent people from Allaah's Path. So this shows that saying it upon the tongue is not sufficient.

Likewise believing in the heart whilst not saying it upon the tongue for one who is able to speak will also not suffice. This is because the *mushrikoon* (the people of *shirk*) used to know that he was Allaah's Messenger, however, they obstinately refused just as He the Most High said:

﴿قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكَذِبُونَ﴾ وَلَكِنَّ الظَّالِمِينَ بَيَّاتٍ اللَّهُ يَجْحَدُونَ ﴿٣٣﴾ الأنعام:

We certainly know that that which they say grieves you (O Messenger of Allaah *sallallaahu'alaihiwasallam*): however, they do not believe you to be a liar. But rather, the *Dhaalimoon* just outwardly reject the signs of Allaah. [6:33]

So in their hearts, they acknowledge his Messenger-ship and they know that he is indeed Allaah's Messenger. However, they were prevented with haughtiness and obstinacy from affirming his Messenger-ship (upon their tongues).

Likewise, they were prevented by envy as is the case with the Jews and the Arab *mushriks*. Aboo Jahl 'Amir bin Hishaam used to acknowledge and say: We and Banoo Haashim used to be equal in all matters. However, now they say: From us has come a Messenger and there is no Messenger from us. How could we bring out a Messenger?

So therefore, they deny his Messenger-ship out of envy towards Banoo Haashim.¹ Aboo Taalib said in his poem:

**And I certainly know that the religion of Muḥammad
is the best of the religions of the people.**

**If it were not for the fear of being rebuked or abused
He would have found me clearly embracing that**

So, he acknowledged in his heart the Messenger-ship of Muhammad, however zealousness for his own people from the days of ignorance prevented him. So, he did not reject the religion of 'Abdul-Muttalib which was the worship of idols. Therefore, they acknowledged his Prophet-hood in their hearts. But acknowledgement in the heart that he is the Messenger is not sufficient. Rather, it is essential that the person (also) states it with his tongue.

Then, it is not sufficient that a person states it upon his tongue and acknowledges it with his heart, rather a third matter is essential which is to follow the Messenger *sallallaahu'alaihiwasallam*. Allaah the Most High said with regard to him:

﴿ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِى أُنْزِلَ مَعَهُ ۖ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾
الأعراف: ١٥٧

So those who believe in him (Muḥammad *sallallaahu'alaihiwasallam*), honor him, aid him, and follow the light which he was sent down with, they are the successful ones. [7:157]

¹ See '*As-Seerah An-Nabawiyyah*' of Ibn Hishaam 1/201 - the story of when the Quraysh listened to the recitation of the Prophet *sallallaahu'alaihiwasallam*.

Even if a person were to aid him to the extent that Aboo Ṭaalib did, and defend him whilst knowing that he is Allaah's Messenger, however he does not follow him, then he will not be a Muslim unless and until he follows him.

This is why the *Shaykh* (Muḥammad bin 'Abdul-Wahhaab) said: The meaning of the testification that 'Muḥammad is the Messenger of Allaah' is to obey him regarding whatever he commanded, to believe in his truthfulness with regard to whatever he informed of, and to avoid whatever forbade and prohibited, and that Allaah is not worshipped except with that which He legislated.

So there has to be, along with acknowledgement of his Messenger-ship outwardly, inwardly and in belief, there has to be following of him *ṣallallaahu'alaibivasallam*.

And that is summarized in these four phrases which the *Shaykh* (*rahimahullaah*) mentioned:

First: To obey him in whatever he commanded. Allaah the Majestic and Most High says:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾ النساء: ٨٠

Whoever obeys the Messenger has indeed obeyed Allaah. [4:80]

And He the Perfect says:

﴿وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطِيعَ بِإِذْنِ اللَّهِ﴾ النساء: ٦٤

And We did not send a Messenger except that he should be obeyed by the Permission of Allaah. [4:64]

So He joined obedience to the Messenger along with obedience to Him, He the Perfect and Most High. And He joined disobedience to the Messenger to disobedience to Him:

﴿وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ، فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا﴾ الجن: ٢٣

And whoever disobeys Allaah and His Messenger, then there will be for him the Fire of Hell. They will remain forever in it. [22:23]

And He said:

﴿وَلِنْ تُطِيعُوهُ تَهْتَدُوا﴾ النور: ٥٤

And if you obey him, you will be rightly guided. [24:54]

And He said:

﴿وَاطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾ النور: ٥٦

And obey the Messenger so that you may receive mercy. [24:56]

So it is essential to obey him *sallallaahu'alaibivasallam*. The person who bears witness that he is the Messenger of Allaah, then it becomes binding upon him to obey him regarding whatever he commanded. This is because of His saying He the Most High:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ الحشر: ٧

And whatever the Messenger gives you, then accept it. And whatever he forbids you from, then desist. [59:7]

And His saying:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ النور: ٦٣

So let those who oppose his command, beware lest a trial befall upon them or a painful punishment. [24:63]

Who oppose his command: Meaning: the command of the Messenger. So therefore, it is essential to obey the Messenger *sallallaahu'alaibivasallam*.

Second: Believing in the truth of whatever he informed of because the Messenger *sallallaahu'alaibivasallam* informed of many matters of the hidden and the unseen. He informed about Allaah, the angels, and he informed about matters which are not present and matters of the future with regard to the establishment of the Hour, the signs of the Hour and Paradise and the Fire. And he informed about matters of the past with regard to the conditions of the previous nations. So it is essential to attest to the truth of whatever he informed of because it is true, there is no falsehood in it. He the Most High said:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾ النجم: ٣-٤

He does not speak from his own desires, it is just revelation sent. [53:3-4]

The Messenger *ṣallallaahu'alaibivasallam* did not speak with these reports or with these commands or prohibitions - he did not speak with anything from his own self '*alaihibisalaatuwassalaam*. He only spoke through revelation from Allaah the Mighty and Majestic. So therefore, what he reported is true and whoever does not believe him with regard to which he informed of, then he is not a believer and he is not truthful in his testification that he is the Messenger of Allaah. How can a person testify that he is indeed the Messenger of Allaah and then disbelieve in what he narrates? How can he bear witness that he is Allaah's Messenger and then not obey his command?!

Third: Avoiding whatever he forbade and prohibited. Keep away from whatever the Messenger *ṣallallaahu'alaibivasallam* forbade. He forbade you from many sayings, actions, and characteristics and he *ṣallallaahu'alaibivasallam* would not forbid anything at all unless it contained harm and evil. He would not command something except something containing good and righteousness. So if the servant does not avoid that which Allaah's Messenger *ṣallallaahu'alaibivasallam* prohibited, then he is not truly bearing witness to his Messenger-ship. Rather, he is contradicting himself; how could he bear witness that he is Allaah's Messenger and then not avoid that which the Messenger *ṣallallaahu'alaibivasallam* forbade him from?

Allaah the Most High says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ الحشر: ٧

And whatever the Messenger gives you, then accept it. And whatever he forbids you from, then desist. [59:7]

He, *ṣallallaahu'alaibivasallam* said:

﴿إِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ﴾

When I forbid you from something, then keep away from it. When I command you with a matter, then do from it what you are able to.²

So it is essential to avoid whatever he *ṣallallaahu'alaibivasallam* forbade.

Fourth: Allaah is not to be worshipped except with that which he legislated. Restrict yourself in acts of worship to that which Allaah legislated for his Messenger *ṣallallaahu'alaibivasallam*. So do not perform an act of worship which the Messenger *ṣallallaahu'alaibivasallam* did not legislate even if you are intending good and even if you are desiring reward, for this action will be a futile action because the Messenger *ṣallallaahu'alaibivasallam* did not come with it. The intention will not suffice, rather there must be following.

² Reported by Al-Bukhaaree (7288), Muslim (1337) from a *ḥadeeth* of Aboo Hurayrah (*radiallaahu 'anh*).

So actions of worship are *tanqeeḡyyah* (depend upon the text). It is not permissible to perform acts of worship which Allaah's Messenger ṣallallaahu'alaihivasallam did not legislate. Allaah's Messenger ṣallallaahu'alaihivasallam said:

﴿مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ﴾

Whoever does an action which our affair is not in accordance with, then it is rejected.³

And he ṣallallaahu'alaihivasallam said:

﴿عَلَيْكُمْ بِسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهْدِيِّينَ مِنْ بَعْدِي ، تَمَسَّكُوا بِهَا وَعَضُوا عَلَيْهَا بِالنَّوَاجِذِ ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ ، فَإِنْ كُلُّ مُحَدَّثَةٍ بَدْعَةٍ ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ﴾

Adhere to my *Sunnah* and the *Sunnah* of the rightly-guided orthodox Caliphs who come after me. Adhere to it and cling unto it with your molar teeth. And beware of newly introduced matters, for every newly introduced matter is an innovation and every innovation is an astray.⁴

So performing an act of worship which was not legislated by Allaah's Messenger is counted as an evil innovation which is prohibited, even if so-and-so or so-and-so holds it as his saying or if it is done by so-and-so from the people because it is something outside what the Messenger ṣallallaahu'alaihivasallam came with, then it is innovation and misguidance. So therefore, Allaah may not be worshiped except with that which he legislated upon the tongue of His Messenger. And the newly-invented matters introduced in the religion and false superstitions are all false and futile actions. They will be a deficiency and a misguidance for the one who does it, even if he is intending good by it and intending to gain reward. This is since it is not the intended goals that are counted, rather what is counted is *al-ittibaa'* (the following of the Messenger), obedience and compliance. And if we were free to do whatever we wish and to perform as many acts of worship as we want, then we would have not needed the sending of the Messenger ṣallallaahu'alaihivasallam.

Rather from the Mercy of Allaah upon us is that He did not leave us to our own intellects and He did not leave us to so-and-so and so-and-so from the people because these are matters which are referred back to the legislation, to Allaah and His Messenger. And nothing from them (i.e. acts of worship) will benefit except that which conforms to that which Allaah and His Messenger legislated. So this means avoiding all of the innovations, and whoever introduces any innovation in the religion which the Messenger ṣallallaahu'alaihivasallam did not come with, then he has not truly borne witness that He is the Messenger of Allaah. He has not given the true testification because the one who testifies that he is indeed the Messenger of Allaah ṣallallaahu'alaihivasallam with a true testification will

³ Reported by Al-Bukhaaree (7350) and Muslim (1337) from the *ḥadeeth* of 'Aai'shah (*radiallaahu 'anha*)

⁴ Reported by Aboo Daawood (4607), At-Tirmidhee (2676), Ibn Maajah (42, 43) and Ahmad (28/373) from the *ḥadeeth* of 'Irbaad bin Saariyyah (*radiallaahu 'anhu*).

restrict himself to that which he legislated and he will not introduce anything from himself or follow anything which has been introduced by those who preceded him.

This is the meaning of the testification that 'Muḥammad is the Messenger of Allaah.' It is not just a few words which are said upon the tongue without adherence, without action and without restricting oneself to that which the Messenger *ṣallallaahu'alaibiwassalam* came with.

ودليل الصلاة والزكاة وتفسير التوحيد قوله تعالى: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ۝﴾ البينة: ٥

And the proof for the prayer, the *Zakaat*, and the explanation of *Tawheed* is His saying, He the Most High:

And they were not commanded except that they should worship Allaah alone, making their religion purely and sincerely for Him, avoiding *shirk*, and that they establish the prayer, and pay the *Zakaat*: and that is the straight and true religion. [98:5]^[39]

[39] So the prayer is the second pillar from the pillars of Islaam, and the *Zakaat* is the third pillar, and it is joined along with the prayer in the Book of Allaah. The prayer is a bodily action, and the *Zakaat* is an action involving the giving of wealth.

Aboo Bakr As-Siddeeq said: By Allaah! I will certainly fight against those who make a distinction between the prayer and the *Zakaat*.¹ When some people refused to hand over the *Zakaat* after the passing away of the Messenger *sallallaahu`alaihiwasallam*, Aboo Bakr *radiyallaahu`anhu* fought against them, and he said: By Allaah! I will certainly fight against whoever makes a distinction between the prayer and the *Zakaat*. By Allaah! Even if they were to prevent me from a hobbling rope -- and in a narration -- from a young she-goat, which they used to give to Allaah's Messenger *sallallaahu`alaihiwasallam*, then I would certainly fight them for it.

So the *Zakaat* is an obligatory right to be given from the wealth, it is a pillar from the pillars of Islaam, and it is joined along with the prayer in the Book of Allaah, the Mighty and Majestic, in many *aayahs*. From them is this *aayah*:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۝﴾ البينة: ٥

And they were not commanded except that they should worship Allaah alone, making their religion purely and sincerely for Him, avoiding *shirk*, and that they establish the prayer, and give the *Zakaat*. [98:5]

The proof for *Tawheed* is at its beginning in His saying, the Most High:

¹ Reported by Al-Bukhaaree (1400) and Muslim (20) from the *hadeeth* of Aboo Hurayrah *radiyallaahu`anhu*.

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾ البينة: ٥

And they were not commanded except that they should worship Allaah alone, making their religion purely and sincerely for Him. [98:5]

This is the explanation of *Tawhheed*: it is the worship of Allaah along with *ikhlaas* (acting purely and sincerely for Him), and it is abandoning the worship of everything else besides Him. So the religion, *at-Tawhheed*, and *al-'ibaadah*, have a single meaning.

﴿مُخْلِصِينَ لَهُ الدِّينَ﴾ البينة: ٥

Making their religion purely and sincerely for Him. [98:5]

Meaning, worship (i.e. making worship purely and sincerely for Him). This is the explanation of *Tawhheed*, and it is not as the scholars of *kalaam* (rhetorical theology) say: It (*Tawhheed*) is to affirm that Allaah is the Creator, the Provider, the Giver of Life and Death. This is *Tawhheed ar-Ruboobiyyah* (*Tawhheed* of Lordship). But what is required is *Tawhheed al-Uloobiyyah* (*Tawhheed* of Worship) which the Messengers called to, and the Muslim will not be Muslim unless he comes with it.

As for whoever comes with *Tawhheed ar-Ruboobiyyah* alone, then he will not be a Muslim as is proven by the fact that the *mushrikeen* used to believe in it, they used to say it, and they used to acknowledge it, but this did not enter them into *Islaam*. This *Tawhheed* of theirs did not prevent them from being killed, or their wealth from being captured. This is because they were not people upon *Tawhheed* as they associated others along with Allaah, the Mighty and Majestic, in worship. This is the explanation of *Tawhheed* from the Book of Allaah, not from the book of so-and-so, and such-and-such, the book of *al-Jawharat*², or the book of *al-Mawaqif*³, or the books of the scholars of rhetorical theology. The explanation of *Tawhheed* is not to be taken from these books, rather, it is only to be taken from the Book of Allaah from the *Sunnah* of His Messenger, *salallaahu `alaihiwasallam*, and from the books of *Ablus-Sunnah wal-Jamaa`ah*, those who adhere to the Book of Allaah and the *Sunnah* of Allaah's Messenger *salallaahu `alaihiwasallam*.

And the proof for the prayer is in His saying, He the Most High:

﴿وَيُقِيمُوا الصَّلَاةَ﴾ البينة: ٥

And that they establish the prayer. [98:5]

² The book, *Jawharant-Tawhheed*, is a book which affirms the *madhhab* of the Ashari's. It contains many contradictions to the *madhhab* of *Ablus-Sunnah wal-Jamaa`ah*.

³ The book, *Al-Mawaqif fi `Ilm al-Kalaam*, of al-Ejee.

The meaning is: They perform it just as Allaah, the Mighty and Majestic, has commanded, with its conditions, its pillars, and its obligations. As for just performing the mere outward form of the prayer, then this will not suffice. Therefore, He did not say: And they perform the prayer.' Rather, He said: 'And that they (correctly) establish the prayer.' Prayer will not be correctly established unless the person performs it just as Allaah, the Perfect and Most High, has commanded. As for a person praying by merely performing the outward actions at whatever time he wishes to perform it, or that he does it without purification, and without calmness (being settled in the different positions) and that he does not avoid actions which nullify the prayer, then this person has not prayed. And therefore, he *salallaahu `alaibinasallam*, said to the man who prayed badly, who did not have calmness and stillness in his prayer, he said to him: 'Go back and pray for you have not prayed.'⁴ It is **not** just the outward form of the prayer alone that is required, i.e. the standing, the bowing, the prostration, and the sitting alone. Rather, what is required is that he carries them out as was legislated by Allaah, the Perfect and Most High, fulfilling everything required for it in the legislation.

And then He mentioned the proof for the *Zakaat* with His saying, He the Most High:

﴿ وَيُؤْتُوا الزَّكَاةَ ۖ وَهُمْ عَلَىٰ الْبَيِّنَةِ ۖ ﴾

And they pay the *Zakaat*. [98:5]

Meaning: They give the *Zakaat* to those who are deserving of it, those whom Allaah the Most High mentioned in His saying:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۖ ﴾
التوبة: ٦٠

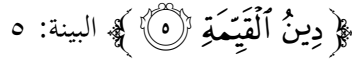
The *Zakaat* monies are only for the *Fuqaraa* (destitute) and the *Masaakeen* (poor), and for those in charge of collecting it; and those whose hearts are to be drawn closer, and for the freeing of slaves; and for those who incur a debt; and in Allaah's Cause; and for the stranded traveler; an obligation from Allaah. And Allaah is All-Knowing, All-Wise. [9:60]

So, He mentioned eight categories and He restricted it to them by His saying (إِنَّمَا). So it cannot be given to other than these eight categories. Whoever gives it to someone other than its eight due recipients, then he will not have given the *Zakaat* - even if he has spent huge amounts of wealth,

⁴ Reported by Al-Bukhaaree (724), Muslim (397) from the *hadeeth* of Aboo Hurayrah, *radiyallaahu `anh*.

even if he has spent millions, or milliards (thousands of millions) and he calls it *Zakaat*. It will not be *Zakaat* unless it is given to those places to which Allaah the Most High has restricted it to. This is the meaning of giving *Zakaat*, and also that it is given in its due time, meaning: he pays it at the time when it becomes obligatory. And that he is not slow in handing it over; he does not delay it and he is not lazy about giving it; and that he is pleased to be giving it, meaning: he does not regard it as a tax upon him, or as a loss. But rather, he regards it as being a gain for him.

These three matters are:



The straight and true religion. [98:5]

الدين: The religious way.

القيمة: This is an adjective which describes a noun being mentioned, which is taken to be 'the straight religious way,' meaning: *al-Mustaqeemah*.

This is the proof of the prayer, the *Zakaat*, and the explanation of *Tawh^heed*.

ودليل الصيام: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ

تَتَّقُونَ ﴿١٨٣﴾ البقرة: ١٨٣

And the proof for fasting is:

O you who believe! Fasting is prescribed as an obligation for you just as it was prescribed as an obligation for those who came before you, that you may attain *taqwaa* (fear of and dutifulness to Allaah). [2:183]^[40]

[40] Fasting is not obligatory except upon the Muslims. As for the disbelievers, if they were to perform it, then it would not be correct from them until they bear witness that none has the right to be worshiped except Allaah, and that Muhammad *sallallaahu`alaibihwasallam* is the Messenger of Allaah. And for as long as they remain upon disbelief, then acts of worship will not benefit them, neither fasting nor other than fasting. And therefore, he addressed the believers with it specifically, because they are the ones who will respond, and they are the ones from whom fasting will be correct and accepted.

﴿كُتِبَ عَلَيْكُمُ الصِّيَامُ﴾ البقرة: ١٨٣

Fasting is prescribed as an obligation for you. [2:183]

The meaning of كتب (written) is: it was made obligatory just like His saying, He the Most High:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ﴾ البقرة: ٢١٦

Fighting is prescribed for you. [2:216]

Meaning: Fighting was made obligatory upon you. So كتب when it occurs in the Book of Allaah, its meaning is 'an obligation.'

﴿كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ﴾ البقرة: ١٨٣

Just as it was prescribed as an obligation for those who came before you. [2:183]

Meaning: Just as it was made obligatory upon those nations who came before you. So this shows that fasting was something well-known with the previous nations, and in the ancient revealed laws. It was not specific to the revealed law of Muhammad *sallallaahu`alaibihwasallam*.

A person's soul might find fasting burdensome because of what it involves with regards to curbing its rebelliousness and preventing it from its desires, and Allaah the Majestic and Most High has made clear that it is His Way with regard to His creation; and it was something upon the previous nations. Even in the times of ignorance, fasting used to be well-known - they used to fast on the day of `Aashooraa.

﴿لَعَلَّكُمْ تَتَّقُونَ﴾ البقرة: ١٨٣

That you may attain *taqwaa* (fear of and dutifulness to Allaah). [2:183]

This explains the wisdom behind fasting, that you may acquire dutifulness to Allaah. It is an explanation of the wisdom behind the legislation of fasting: fasting is a means leading to *at-taqwaa* (dutifulness to Allaah; fear and reverence of Him). This is because when a person is fasting, he leaves behind the things which he is accustomed to; he leaves his desires, and those things that he wants, as an act of seeking nearness to Allaah, the Perfect and Most High. Therefore, this earns for him *at-taqwaa* just as it also curbs the desire of his own-self, and its severity, because Satan flows through the son of Aadam along with the flowing of the blood. So when a person carries out his desires, then Satan gains authority over him. And when he abandons his desires, then the blood flow weakens and Satan is repelled from the Muslim.

So through fasting, dutifulness to Allaah is attained which is the combination of all good. This is the benefit of fasting, it is a means leading to *at-taqwaa*, and *at-taqwaa* of Allaah, the Perfect and Most High, and the avoidance of those things which are forbidden, and forbidden desires. This is because if a person leaves off permissible things in obedience to Allaah, then he will be all the more likely to abandon those things which are forbidden. So fasting trains a person upon avoiding the *haraam*, and it trains him upon gaining control of his soul, which urges him to commit evil. It repels Satan from him, and it softens his heart towards obedience. Therefore, you will find a person who is fasting being closer to good than a person who is not fasting. You will find him more eager upon the recitation of the Qur'aan and upon the prayer, and he goes to the mosque earlier. Fasting softens him for obedience, and it refines him. All of this enters within His saying:

﴿لَعَلَّكُمْ تَتَّقُونَ﴾ البقرة: ١٨٣

That you may attain *taqwaa* (fear of and dutifulness to Allaah). [2:183]

So the witness from the *aayah* is His saying:

﴿كُتِبَ عَلَيْكُمُ الصِّيَامُ﴾ البقرة: ١٨٣

Fasting is prescribed as an obligation for you. [2:183]

This is the proof for the obligation of fasting. And He explained it by His saying:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ﴾ البقرة: ١٨٥

The Month of *Ramadh*aan is that in which the Qur'aan was sent down. [2:185]

This is because His saying:

﴿كُتِبَ عَلَيْكُمُ الصِّيَامُ﴾ البقرة: ١٨٣

Fasting is prescribed as an obligation for you. [2:183]

is left unexplained. So He explained it by His saying:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾ البقرة: ١٨٥

So whoever amongst you is resident, then let him fast it. [2:185]

ودليل الحج: ﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ﴾ (١٧)
آل عمران: ٩٧

And the proof for the Hajj is:

And Hajj to Allaah's Sacred House is an obligatory duty that is owed to Allaah by those who have the ability to make their way there. And whoever rejects the obligation of the Hajj, then Allaah has no need of him or any of the creation. [3:97]^[41]

[41] The Jews claimed that they were Muslims and that they were upon the religion of Ibraaheem, so Allaah the Majestic and Most High tested them in this *ayah*, and He said:

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ﴾ (١٧) آل عمران: ٩٧

And Hajj to Allaah's Sacred House is an obligatory duty that is owed to Allaah by those who have the ability to make their way there. And whoever rejects the obligation of the Hajj, then Allaah has no need of him or any of the creation. [3:97]

Therefore, if you are Muslims, then perform the Hajj, because Allaah has made the Hajj to the Sacred House obligatory upon the Muslims, if you do not perform it, and you refuse to perform it, then this is a proof that you are not Muslims, and you are not upon the religious way of Ibraaheem:

﴿وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ﴾ (١٧) آل عمران: ٩٧

And whoever rejects the obligation of the Hajj, then Allaah has no need of him or any of the creation. [3:97]

﴿وَلِلّٰهِ﴾: Meaning: this is an obligation, a rite, and a binding duty which is due for Allaah, the Perfect and Most High from mankind.

﴿حِجُّ﴾: Its meaning in the language is *al-qasd* (to head towards an intended goal). And the word Hajj in the legislation is to head towards the honourable Ka`bah and the Sacred sites (of pilgrimage) at a particular time, and to carry out specific acts of worship and they are the rites of the Hajj.

﴿حِجُّ الْبَيْتِ﴾: Meaning: the Ka`bah and whatever is round about it from the sites of pilgrimage which follow on from it.

﴿مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا﴾: This explains the condition being obligatory, and it is bodily and monetary capability; bodily capability such that he is able to work, ride, and move from his land to Makkah from whatever place he is in upon the earth. This is the bodily capability. It excludes the person who is

permanently unable, such as a person with an illness which persists, the feeble old person, and such a one who does not have the bodily ability. But if he has monetary capability, then he should deputize someone to perform the Hajj on his behalf, the obligatory Hajj of Islaam.

As for monetary capability, then it is having the transport necessary to carry him, the riding animal, the plane, or the ship, each as is appropriate to the time; and that he has wealth which is sufficient for him to seek transport to convey him for the performance of the Hajj; and also, that he has provision and money for the journey, going and returning; and for his dependence, such that they will have sufficient funds until he returns to them. So, provision means that he has sufficient funds to suffice him upon his journey, and to suffice his dependents; his children, his parents, his wife, and everyone it is obligatory to spend upon; that he gives them that which will suffice them until he gets back to them, after securing guarantees for the payments of any debts which are upon him.

So this wealth is surplus, remaining after his debts have been dealt with. So, if this is available, then this will be his ability to make his way there, "provision and transport"¹ as occurs in the hadeeth of Ibn `Abbaas radiyallaahu `anhumaa.

And whoever does not have the ability, meaning: he does not have the provision nor the transport, then the Hajj is not upon him, because he does not have the ability to do it. So the condition for the Hajj being obligatory is ability.

Since the people come to the Hajj from far away, from all the regions of the earth, and every distant place, and it requires spending, and involves some difficulty and toil, and it may bring about dangerous situations, then from the Mercy of Allaah is that He made it binding only once in a lifetime. And whatever is in addition to that is supererogatory. This is from the Mercy of Allaah the Perfect and Most High, that He did not make it obligatory upon the Muslim every year just as the Prophet sallallaahu `alaihiwasallam said:

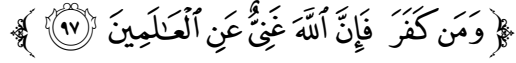
« إن الله فرض عليكم الحج فحجوا ، » قال الأقرع بن حابس - رضى الله عنه - أكل سنة يا رسول الله ؟ فسكت عنه الرسول ﷺ ثم أعاد السؤال ، فسكت عنه النبي ﷺ ثم أعاد السؤال ، فقال النبي ﷺ « لو قلت نعم لوجبت ، ولما استطعتم ، الحج مرة واحدة ، فما زاد فهو تطوع »

«Allaah has made the Hajj obligatory upon you, so perform the Hajj» Al-Aqra` bin Haabis radiyallaahu `anh said: Is it every year O Messenger of Allaah? So the Messenger sallallaahu `alaihiwasallam remained silent. Then he repeated the question, and the Prophet sallallaahu `alaihiwasallam remained silent. And then he repeated the question again, and the Prophet sallallaahu `alaihiwasallam said: «If I were to say yes, it would become obligatory and you would not be able to do it. The Hajj is a single time, and whatever is in addition, then it supererogatory.»²

And His saying, He the Most Perfect:

¹ Reported by at-Tirmidhee (813), Ibn Maajah (2896) from a hadeeth of `Umar radiyallaahu `anhumaa, and reported by Ibn Maajah (2897) from a hadeeth of Ibn `Abbaas. [In *Irva' ul-Ghaleel*, Shaykh al-Albaanee comments upon these ahadeeth and a number of similar ahadeeth, and judges all these narrations tracing back to the Prophet sallallaahu `alaihiwasallam) to be extremely weak and not authentic upon him sallallaahu `alaihiwasallam].

² Reported by Imaam Ahmad in his Musnad 4/151, Abou Daawood (1721) and an-Nasaa'i 5/111 from a hadeeth of Ibn `Abbaas radiyallaahu `anhumaa. [Shaykh al-Albaanee declared this hadeeth as authentic].



And whoever rejects the obligation of the Hajj, then Allaah has no need of him or any of the creation. [3:97]

It contains a proof that whoever refuses to perform the Hajj and he is able to, and he does not perform the Hajj, then he is a disbeliever, because Allaah said: «**whoever rejects**» meaning: whoever refuses to perform the Hajj when he is able to perform it, then he has committed *kufr*. [This *kufr*] may be *kufr asghar* (lesser *kufr*), but whoever abandons it whilst denying its obligation, then this is *kufr akbar* (major *kufr*) by consensus of the Muslims. As for a person who acknowledges its obligation, but abandons it out of laziness, then this is lesser *kufr*. However, if the person dies and he has wealth, then someone should perform the Hajj on his behalf using money which he has left behind, because it is the debt of Allaah, the Mighty and Majestic, upon him. And this *aayah* shows the obligation of performing Hajj, it is a pillar from the pillars of Islaam. The Messenger of Allaah *sallallaahu`alaibinasallam* explained that it is a pillar from the pillars of Islaam in the *hadeeth* of Jibreel<sup>3</sup> and in the *hadeeth* of Ibn `Umar.⁴

The Hajj was made obligatory in the nine year [after the *Hijrah*] upon one saying, and the Prophet *sallallaahu`alaibinasallam* did not perform the Hajj in that year, rather he performed the Hajj in the year after it, in the tenth year. Why is this? This is because, he *sallallaahu`alaibinasallam*.

أرسل عليا ينادي في الناس في الموسم : «أن لا يحج بعد هذا العام مشرك ، ولا يطوف بالبيت عريان»

sent `Alee to call out to the people in the pilgrimage: «**No person of *shirk* may perform Hajj after this year, and no naked person may perform *tawaaf* around the House.**»⁵

So when the people of *shirk* and the naked people were prevented from the Hajj in the tenth year, the Prophet *sallallaahu`alaibinasallam* performed the Hajj, the Farewell Hajj.

³ Reported by al-Bukhaaree (50) and Muslim (9,10) from a *hadeeth* of Aboo Hurayrah *radhiyallaahu `anh*.

⁴ Reported by al-Bukhaaree (8) and Muslim (16) from a *hadeeth* of Ibn `Umar *radhiyallaahu `anh*.

⁵ Reported by al-Bukhaaree (369) and Muslim (1347) from a *hadeeth* of Aboo Hurayrah *radhiyallaahu `anh*.

The Second Level is *Eemaan*

المرتبة الثانية : الإيمان : وهو بضع وسبعون شعبة ، فأعلاها قول : لا إله إلا الله ، وأدناها إمطة الأذى عن الطريق ، والحياء شعبة من الإيمان.

The second level is *al-Eemaan* (true faith) and it has seventy and odd branches, its highest of them is the saying of *Laa ilaaha illaAllaah* and the lowest of them is removal of that which is harmful from the path; and *al-hayaa* (a sense of shame) is a branch of *eemaan*.^[42]

[42] *Eemaan* is more inclusive than *Islaam*, so every believer is a Muslim, but not every Muslim is a believer. So *eemaan* is more inclusive with respect to itself, and it is more specific with regard to its people.

Eemaan in the language is *at-tasdeeq* (to attest with the heart). He the Most High, said upon the tongue of the brothers of Yoosuf:

﴿وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا﴾ يوسف: ١٧

Meaning: you won't believe us.

As for [the meaning of] *eemaan* in the legislation, then it is as explained by the people of the *Sunnah* and *Jamaa`ah*: Speech of the tongue, belief of the heart, and action of the limbs. It increases with obedience, and it decreases through sin.

It is with this explanation, a reality relating to the legislation, because realities are three: a reality which relates to the language, a reality with regards to the legislation, and a reality relating to people's custom.

So the explanation of *eemaan* with this explanation is a reality relating to the legislation. So, *eemaan* moves from the meaning in language to the meaning in Islaamic legislation.

So, *eemaan* is: speech upon the tongue - there has to be speech and acknowledgment with the tongue. And it is belief in the heart, when a person speaks upon his tongue, he must be believing it in his heart, otherwise he will be just like the hypocrites, those who:

﴿يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ﴾ الفتح: ١١

They say with their tongues that which is not in their hearts. [48:11]

And speech upon the tongue, and belief in the heart will not suffice, rather there must be action on the limbs also, and carrying out the obligatory duties is essential, and avoiding the prohibitions. So the person does the acts of obedience and he avoids the forbidden acts, all of this is from *eemaan*. With this definition, it comprises the whole of the religion. However, these acts of obedience and these many legislated duties, some of them are a part of the reality of *eemaan*, and some of them are things which are a completion of *eemaan*.

Eemaan has pillars and branches, and the Prophet *sallallaahu`alaibihwasallam* explained them in two *hadeeth*. He explained the *arkaan* (pillars) of *eemaan* in the *hadeeth* of Jibreel, and he explained the branches of *eemaan* in the *hadeeth* of «**Eemaan is seventy and odd branches**». This will follow in *shaa. Allaah*.

Eemaan and *Islaam*, if they are mentioned together, then each of them has its own meaning. When only one of them is mentioned, then it enters along with the other. If they are mentioned together, then *Islaam* is explained to be the outward actions, and they are the five pillars of *Islaam*, and *eemaan* is explained to be the inward actions which are the six pillars, and their places are in the heart. All of these must be found together in a Muslim. The Muslim must be one who has *eemaan* and who establishes the pillars of *Islaam* and the pillars of *eemaan* - he must gather all of them.

He *ṣallallaahu`alaibihwasallam* said:

«الإيمان بضع وسبعون شعبة ، أو بضع وستون شعبة»

«**Eemaan is of seventy and odd branches, or sixty and odd branches.**» There are two narrations.⁶

His saying «**odd**»: it is a number between three and nine. So if it is said: «ten and odd,» then it means a number between thirteen until nineteen, and if it is said «odd» on its own, then it means something between three and nine.

His saying «**branches**»: a branch is a part of the thing, meaning that the pillars have seventy and odd parts or sections.

His saying «**the highest one of them**»: meaning: the highest of the branches is the saying *Laa ilaaha illa Allaah*. It is the head of *Islaam* and it is the head of *eemaan*, it is the first pillar, and it is the entry point of the religion.

His saying «**the lowest one of them**»: meaning: the last of them and the least one of them.

His saying «**removing that which is harmful from the path**»: meaning: removing that which is harmful from the path which is walked upon. And «**that which is harmful**» is everything which causes harm to the people, whether it be thorns, rocks, filthy things or refuse, everything which causes harm to people upon their path. And placing that which is harmful upon their path is forbidden, because the path is for those who wish to precede upon it, and harm impedes those who want to proceed, or puts them in danger, such as stopping his car upon the road, this is from causing harm - and letting water flow out from the house unto the path, this is from harm - and putting rubbish upon the pathway, this is from causing harm, whether it be upon the road, the town, or in the countryside - placing a rock, pieces of timber, iron upon the pathways of the people, digging holes in the roads of the people - all of this is from causing harm. So if a Muslim comes and removes this harm, and clears the path of it, then this is a proof for his *eemaan*. So, placing that which is harmful upon the path is from the branches of *kufir*, and removing harm from the path is from the branches of *eemaan*.

His saying «**al-hayaa (true sense of shame is a branch of eemaan)**»: *al-hayaa* is a characteristic which Allaah places in a person which leads him to carry out whatever will beautify and adorn him; and which prevents him from things which will contaminate and disfigure him. And *al-hayaa* which leads a person to perform that which is good, and to withhold from that which is evil is praiseworthy. As for shame or shyness which prevents a person from doing something good, from seeking knowledge, and from asking about things which are a problem to his understanding, then this is blameworthy shyness. This is because it is blameworthy embarrassment.

And the pillars of *eemaan* are many as you have come to know there are seventy and odd. *Al-Imaam* al-Bayhaquee wrote a large work in which he mentioned the branches of *eemaan*, it has an abridgment which has been printed.

⁶ Reported by al-Bukhaaree (9) with the wording «sixty and odd» and Muslim (35) with both wordings from a *hadeeth* of Aboo Hurayrah *radhiyallaahu`anh*.

From the proofs of the scholars that *eemaan* is speech upon the tongue, belief in the heart and action on the limbs is his saying *sallallaahu`alaibivasallam*.

«أَعْلَاهَا لَا إِلَهَ إِلَّا اللَّهُ»

«**The highest of them is none has the right to be worshipped except Allaah.**» This is a proof for sayings. And his saying *sallallaahu`alaibivasallam*.

«أَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ»

«**And removal of that which is harmful from the path**» is an action. It proves that actions are from *eemaan*. And his saying *sallallaahu`alaibivasallam*.

«الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ»

«**al-ḥayaa is a branch from eemaan.**» This is something in the heart, *al-ḥayaa* is in the heart. This is a proof that *eemaan* is sayings upon the tongue, belief in the heart, and actions upon the limbs.

The Pillars of *Eemaan*

قال : وأركانها ستة : أن تؤمن بالله ، وملائكته ، وكتبه ، ورسوله ، واليوم الآخر ، وتؤمن بالقدر خيره وشره .

Its pillars are six: to have *eemaan* in Allaah, His Angels, His Books, His Messengers, the Last Day, and to have *eemaan* in Pre-Decree, the good of it, and the bad of it.^[43]

[43] *Eemaan* (true faith) is composed of pillars and branches, so what is the difference between these two?

The difference is that the pillars are essential. So, if one of them passes away, then *eemaan* itself passes away, because a thing will not be established except upon its supporting pillars. If a pillar from its pillars is missing, then it will not be realized and brought about. As for the branches, then they are things which complete and perfect it, *eemaan* does not pass away if something from them is omitted, rather they are things which complete it - either they are *wajibaat* (obligatory things) or *mustahabbaat* (recommended things). So, the obligatory things are for the obligatory completion of *eemaan*, and as for the recommended things, then they are for desirous completion of *eemaan*.

If a Muslim leaves something from the obligatory duties, or he does something from the forbidden things, then his *eemaan* will not pass away totally in the view of the *Ablus-Sunnah wal-Jamaa'ah*, rather, the obligatory perfection is missed out on. So, he will be deficient in *eemaan* or he will be a *faasiq* (sinful person), just as will be the case if he were to drink alcohol, steal, commit fornication, or do something from the major sins. This one will be a person who has done something forbidden, and who had committed a major sin. However, he does not become a disbeliever through that, and he does not depart from *eemaan*. Rather, he is a *faasiq* and the *hadd* (prescribed punishment) will be established upon him if the sin had a prescribed punishment. And likewise, whoever leaves an obligation such as abandoning being dutiful and righteous towards the parents, or maintaining ties of kinship, these are obligatory acts, so whoever abandons them, then his *eemaan* is deficient, and he is sinful because of his abandoning the obligatory duty. So, he will be a sinner either by abandoning something obligatory or by doing something forbidden and whichever is the case, he will not exit from *eemaan*, rather he will be a believer who is deficient in his *eemaan*.

This is the position of the *Ablus-Sunnah wal-Jamaa'ah*, contrary to the *Khawaarij* and the *Mu'tazilah*, who declare the person who commits a major sin to be a disbeliever. So, the *Khawaarij* declare him to be a *kaafir* and to have exited from the religion, and the *Mu'tazilah* declare that he has exited from the religion, however, they do not enter him into disbelief, rather, he is in a station in between the two stations; he is not a *mu'min* (believer) and he is not a *kaafir* (disbeliever). This is their position and it is an innovated position, it is contrary to the proofs and to what the *Ablus-Sunnah wal-Jamaa'ah* are upon. And the reason in that [their erroneous conclusion] is they are falling short in the use of

evidence since they take hold of the evidences containing textual threats, and they abandon the evidences of promise, such as His saying, He the Most High:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ النساء: ٤٨

«Allaah does not forgive that anything be associated with Him, but He forgives whatever is less than that for whomever He wishes.» [4:48]

This is from the evidences of promises, it proves that the sinful person who does not reach the level of *shirk* and *kufr*, there is hope for him of forgiveness, and that he is open to receiving the threat and punishment.

If you take this along with His saying, He the Most High:

﴿وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ، فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا﴾ الجن: ٢٣

«Whoever disobeys Allaah and His Messenger, then for him will be the Fire of Hell, they will dwell therein forever.» [72:23]

Whoever takes hold of what is apparent here will declare those who commit sins to be disbelievers unrestrictedly. But if he refers it back to his saying, He the Most High:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ النساء: ٤٨

«Allaah does not forgive that anything be associated with Him, but He forgives whatever is less than that for whomever He wishes.» [4:48]

Then the truth will become clear to him, and that this person does not exit from the religion, rather he does have a threat of the fire. So, if Allaah wishes, He will forgive him, and if He wishes, He will punish him. He may receive expiating affairs which wipe away sins in this world, or he may receive punishment in the grave which wipes away these evil acts. And those expiating affairs which wipe away sins are many, such that he is tried with calamities, punishments in this world, or that he is punished in his grave, or otherwise that is put off until the Day of Resurrection, and then He is beneath Allaah's Wish and Will. This is the position of the *Ablus-Sunnah wal-Jamaa`ah*, and this is difference between the branches and the pillars. So, whoever leaves something from the pillars, then he becomes a disbeliever. Whoever denies *Tawheed* and commits *shirk* along with Allaah the Mighty and Majestic, then he becomes a disbeliever because he has left the first pillar. And whoever denies any one of the Messengers, then he becomes a disbeliever because he has abandoned the pillars from the pillars of Islaam. Whoever denies the Angels, then he becomes a disbeliever and he exits

from the religion, and whoever disbelieves in the Resurrection, Paradise, Fire, the Bridge of the Fire, the Balance, or anything which is established from the affairs of the Hereafter, then he becomes a disbeliever because of that. This is because he has denied a pillar from the pillars of *eemaan*. Likewise, whoever denies pre-decree (*al-Qadar*) and says: "Things just occur without prior ordainment and without pre-decree from Allaah, events just unexpectedly occur and happen," as is said by the extremists from the *Mu'tazilah* - then he also becomes a disbeliever, because he has denied pre-decree.

But as for whoever leaves something from the branches, then this causes his *eemaan* to be deficient, either it will be a deficiency in the obligatory perfection or it will be a deficiency in the recommended perfection. However, he does not become a disbeliever on account of that.

And what is the proof for the increase and decrease of *eemaan*?

As for the proof for the increase, then it is His saying, He the Most High:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا ۚ ﴾ الأنفال: ٢

«The believers (people of *eemaan*) are only those who, when Allaah is mentioned, their hearts tremble and when His Verses are recited to them, it increases them in *eemaan*.» [8:2]

This proves that *eemaan* increases through listening to the Qur.aan. And His saying, He the Most High:

﴿ وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴾ (١٢٤) التوبة: ١٢٤

«And when a *Soorah* is sent down, from them are those who say: "Who from amongst you has this increased in faith?" As for those who truly believe, then it increases them in *eemaan* and they rejoice.» [9:124]

It proves that *eemaan* increases through the coming down of the Qur.aan, through listening to it and reflecting upon it just as occurs in His saying, He the Most High:

﴿وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيزدادَ الَّذِينَ ءَامَنُوا

إِيمَانًا﴾ المدثر: ٣١

«And We did not make the Guardians of the Fire except Angels, and We did not make their number except a trial for those who disbelieved so that those who were given the Scripture should be certain and so that those who were believers should increase in *eemaan* (faith).» [74:31]

So, this proves that *eemaan* increases through acts of obedience and through attesting to the truth.

As for decrease, then everything which increases can decrease also, everything which can accept an increase can accept a decrease. It is also proven by his saying *sallallaahu`alaibihwasallam* in the authentic *hadeeth*:

«إن الله سبحانه وتعالى يوم القيامة يقول: أخرجوا من النار من كان في قلبه مثقال حبة من خردل من إيمان

«On the Day of Resurrection, Allaah the Perfect and Most High will say: Take out from the fire whoever has in his heart a mustard seed's weight of *eemaan*.»¹

So, this proves that *eemaan* can reduce to the extent that it becomes of the weight of a mustard seed in the heart. Likewise, His saying, He the Most High:

﴿هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ﴾

«They on that day, were closer to disbelief than they were to *eemaan*.» [3:167]

This proves that *eemaan* may reduce until it is closer to disbelief.

And in his saying *sallallaahu`alaibihwasallam*:

«من رأى منكم منكرا فليغير بيده ، فإن لم يستطع فبلسانه ، فإن لم يستطع فبقلبه ، وذلك أضعف الإيمان »

«Whoever amongst you sees an evil, then let him correct it with his hand; and if he is not able, then with his tongue; and if he is not able, then with his heart - and that is the weakest of *eemaan*.»²

¹ Reported by al-Bukhaaree no. 22 and Muslim no. 184, from a *hadeeth* of Aboo Sa`eed al-Khudree.

² Reported by Muslim no. 49 from a *hadeeth* of Aboo Sa`eed al-Khudree (*radiyallaahu`anh*).

It proves that *eemaan* can become weak, meaning it can reduce. So therefore, *eemaan* increases through obedience and decreases through sin.

His saying: «**Its pillars are six**» meaning: it supports which it is established upon, and if they are absent, then it will be absent, or if one of them is absent, then it will be absent.

They are six pillars, and they are:

The first one: «To have *eemaan* in Allaah.» So, the first pillar is having *eemaan* in Allaah, and it includes the three categories of *Tamheed*: *Eemaan* that Allaah the Perfect and Most High is One, Unique, Alone, the Perfect Lord and Master whom everything depends totally upon, Who has no Partner in His Lordship, nor in His Right to worship, nor in His Names and Attributes.

The second one: «Eemaan in the Angels» '*Malaa'ika*' (angels) is the plural of *malak* (angel). Its origin in the language is *mal.ake* (مَلَاكَة), so it was then made easier to pronounce and was said as '*malak*.' The angels are beings created by Allaah in the world of the *ghayb* (hidden and unseen). Allaah created them to worship Him, and to carry out His commands, He the Perfect and Most High, within His dominion. They are different types; every type has a duty which it is entrusted with and which it carries out. They do not disobey Allaah regarding that which He commands them, and they do whatever they are commanded. So, from them, there are those who are entrusted with the revelation, and he is Jibreel *'alaibissalaam*. He is the noblest one from the angels; he is *ar-Roohul-Ameen* (the 'Trustworthy Spirit) and he is described as *Shadeedul-Quwaa* (the Mighty in Strength). And from them, are those entrusted with bearing the Throne:

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ﴾ غافر: ٧

«Those who bear the Throne and those who are around it.» [40:3]

The Most High said,

﴿وَالْمَلَائِكَةُ عَلَىٰ أَزْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ﴾ الحاقة: ١٧

«And the angels will be at its edges, and eight angels, will, on that Day, bear the Throne of your Lord.» [69:17]

The Throne is the most tremendous of the created things, and no one knows its greatness except for Allaah, the Mighty and Majestic. It will be carried by the angels - and this is a proof of the tremendous signs of the angels, their great strength and their nature. He, the Most High said:

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَىٰ أَجْنَحَةٍ مَّتَنَّى وَثَلَاثَ وَرُبْعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ﴾ فاطر: ١

«All praise is for Allaah, the Creator and Originator of the heavens and the earth, the One who made His angel messengers with wings, - two, three, and four. He increases in creation whatever He wishes.» [35:1]

So, from them are those who have six hundred wings, such as Jibreel *'alaibissalaatuwasalaam*. No one knows their tremendous signs except for Allaah, the Perfect and Most High:

﴿بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾ لَا يَسْخَفُونَهُ، بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾﴾ الأنبياء

الآيتان: ٢٦-٢٧

«Rather, they are honoured servants. They do not proceed Him in speaking, and they act upon His commands.» [21:26-27]

From them are those who are entrusted with the rain-drops and the plants, and he is Mikaeel. And from them are those who are entrusted with blowing the horn, and he is Israafeel. He will blow the horn and everything will perish. He, the Most High said:

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾

«And the horn will be blown, and whoever is in the heavens and whoever is upon the earth, will swoon (drop down dead) except whomever Allaah wishes.» [39:68]

Then it will be blown for a second time, and the souls will return to their bodies:

﴿نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾

«Then it will be blown again and they will be standing, looking on» [39:68]

The souls will fly from the *Qarn*, which is the horn, back to their bodies, and they will enter into them and they will come to life by the Permission of Allaah, then they will proceed to the gathering place.

And from them are those who are entrusted with taking of the souls at the end of their lifespans, and he is *Malak al-Mawt* (the Angel of Death). He, the Most High, said:

﴿قُلْ يَتُوبَنكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ﴾

«Say: The angel of death, who has been entrusted with you, will take your souls, then you will be returned to your Lord.» [32:11]

And he has with him assistance from the angels:

﴿تَوَفَّاهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ﴾

«Our Messengers (from the angels) take his soul, and they do not neglect their duty.» [6:61]

Meaning: they are the helpers for the angel of death.

And from them are those who are entrusted with the foetuses in the wombs. The Messenger of Allaah *sallallaahu `alaibihinasallam* said:

«إن أحدكم يجمع خلقه في بطن أمه أربعين يوما نطفة ، ثم يكون علقه مثل ذلك ، ثم يكون مضغة مثل ذلك ، ثم يرسل إليه الملك»

«The creation of each one of you is brought together in the abdomen of his mother for forty days as a sperm drop, then he will be a clinging clot of blood for the like of that, then he will be a piece of flesh for the like of that, then the angel is sent to him.»⁵⁸

And from them are those who are entrusted with recording the deeds of the descendents of Aadam. He, the Most High said:

﴿وَأَن عَلَيْكُمْ لَحَافِظِينَ ۖ كَرَامًا كُنِينَ ﴿١١﴾﴾

«And there are watchers over you and there are honourable scribes writing down your deeds.» [82:10-11]

They stay with you throughout the night and the day.

He *sallallaahu`alaibihwasallam* said:

«يتعاقبون فيكم ملائكة بالليل ، وملائكة بالنهار»

«The angels of the night and the day come to you in succession.»⁵⁹

And they gather together at the *Fajr* and *`Aqr* prayer. They bear witness for those people who pray with Allaah, the Perfect and Most High. Therefore, He, the Most High said:

﴿وَقُرْءَانَ الْفَجْرِ ۚ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾﴾

«And the recitation of the Qur`aan in the *Fajr* prayer is witnessed.» [17:78]

Meaning: The angels attend it, the angels of the night and the angels of the day. And from them are those who are entrusted with guarding the descendents of Aadam from disagreeable things; they guard them from calamities, from enemies, creatures; the wild animals, serpents or snakes, for as long as he lives, he has angels guarding him from dangerous things.

He may sleep between wild animals and snakes in open desert, (so) who repels the snakes, the wild animals and creatures from him? He has angels whom Allaah, He the Most High, has placed in their service. Allaah said with regard to them:

⁵⁸ Reported by al-Bukhaaree no. 3208 and Muslim no. 2643 from a *hadeeth* of `Abdullaah ibn Mas`ood, *radiyallaahu`anh*.

⁵⁹ Reported by al-Bukhaaree no. 555 and Muslim no. 632 from a *hadeeth* of Aboo Hurayrah *radiyallaahu`anh*.

﴿لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾

«There are angels guarding him in succession, from in front of him and from behind him by the Command of Allaah.» [30:11]

Meaning: by the Command of Allaah, they guard the children of Aadam from disagreeable things and from dangers, until his lifespan draws to a close. So, when his lifespan comes to an end, they leave him. And that which Allaah has decreed to occur will occur, be it death or being stopped by something which leads to death.

And from them are angels who are entrusted with carrying out the commands in different areas of the heavens and the earth. No one knows them except for Allaah, the Perfect and Most High.

From them are angels who seek out the gatherings of remembrance of Allaah and they attend them, just as Allaah's Messenger *ṣallallaahu `alaibivasallam* said:

«ما اجتمع قوم في بيت من بيوت الله ، يتلون كتاب الله ، ويتدارسونه بينهم ، إلا نزلت عليهم السكينة ، وغشيتهم الرحمة ، وحفتهم الملائكة»

«No people gather in a house from the houses of Allaah, reciting the Book of Allaah and studying it amongst them, except that (*as-sakeenah*) tranquility descends upon them, and mercy covers them, and the angels encircle them with their wings.»⁶⁰

There are angels who travel about upon the earth, seeking out the circles of the remembrance of Allaah and attending them.⁶¹

No one knows about the angels, their types and characteristics except for Allaah. However, as for what occurs in the texts of the Qur'aan and the authentic *ahadeeth* of the Prophet *ṣallallaahu `alaibivasallam*, we affirm it, and we believe it as our creed; and whatever has not been mentioned to us, then we withhold from it, and we do not delve into it, because this is from *`ilmul-ghayb* (the knowledge of the hidden and the unseen) which we do not enter into, except with a proof.

So, having *eemaan* in the angels is a pillar from the pillars of Islaam. Whoever denies the angels and says: "There are no angels (in existence) because we do not see them," then this person will be a disbeliever, an apostate and heretic, and Allaah's refuge is sought. This is because he does not have *eemaan* in the *ghayb*. Likewise, the person who interprets the angels away and says: "The angels are just abstract things and not bodily beings; they are just thoughts or promptings which occur to a person. If they are good promptings, then they are angels, and if they are evil promptings, then they are devils," this is a saying involving apostasy, and Allaah's refuge is sought.

Unfortunately, this is found in *Tafseerul-Manaar*, it was quoted by Muḥammad Rasheed Ridaa from his *Shaykh* Muḥammad `Abdah.

⁶⁰ Reported by Muslim no. 2699 from a *hadeeth* of Aboo Hurayrah *radhiyallaahu `anh*.

⁶¹ [Reported by al-Bukhaaree no. 6408 from a *hadeeth* of Aboo Hurayrah *radhiyallaahu `anh*.]

This is speech of the philosophers and it is *baatil* (false and futile). Whoever truly holds this as his creed and belief, he is a disbeliever. However, we hope that he was just quoting it, and he did not believe it, however, he quoted it without criticism, and that is dangerous. This is false and futile speech, and it is disbelief in the angels. We ask Allaah for safety and security.

So a person should not enter with his own intellect and thinking into this, nor should he quote anything from the philosophers and heretics with regard to **anything** from the affairs of the religion and the matters of *ilmul-ghayb*. Rather, he should rely upon the Book and the *Sunnah*. This is what is obligatory. And he mentions in *Tafseerul-Manaar* that he was quoting from the book *Ihya Uloom ad-Deen* of al-Ghazaalee, and Allaah knows best. And the book *Ihya Uloom ad-Deen* of al-Ghazaalee contains terrible and calamitous things, and it contains some things from good and benefits, however, it contains a great deal of matters which can cause destruction, and it contains a great deal of poison. It is a book which is mixed up, its evil is more than its good. So therefore, it is not befitting that the beginner or the common person should look into it, unless he has the knowledge and ability to distinguish between the truth and falsehood.

And the angels are not abstract things as is said, rather, the angels have bodies and forms, they can take on different forms which Allaah gives them the ability to take on. Therefore, Jibreel *alaibis-salaam* came to the Prophet *sallallaahu`alaibivasallam* in the form of a man. So, Allaah gives them the ability to take forms for the benefit of the descendents of Aadam, because the descendents of Aadam are not able to see the angels in the form upon which Allaah created them. So, he came to the Prophet *sallallaahu`alaibivasallam* in the form of a man out of kindness to the sons of Aadam. And they are not seen in their true forms and realities, except at the time of punishment. He, the Most High said:

﴿يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَحْجُورًا﴾ (22)

«On the Day when they will see the angels, there will be no glad tidings on that Day for the criminals.» [25:22]

At death, the person will see them, he will see the angels of death, however, in this world and once he is alive, he does not see them because he is not able to see them. Allaah created them from light and He created the devils from Fire, just as occurs in the *Qur'aan*, and He created Aadam from earth, so Allaah has full ability over everything.

And the disbelievers believed that the angels are the daughters of Allaah. He the Most High said:

﴿وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ

وَيُسْأَلُونَ﴾ (19)

«And they made the angels, who are servants of the Most Merciful, females. Did they witness their creation? Their testimony will be written and they will be questioned about it.» [43:19]

The third one: «Eemaan in his books» They are the Books which Allaah sent down to the Messengers for the guidance of mankind. We have *eemaan* that they are the speech of Allaah in reality, and we have *eemaan* in whatever Allaah named from them and in whatever He has not named. Allaah named to us from them the *Tauraat*, the *Injeel*, the Tremendous Qur`aan, the *Zaboor*, and the Scripture given to Ibraaheem and Moosaa. We have *eemaan* in them and we have *eemaan* in those that Allaah did not name to us from them. So, *eemaan* in the previous scriptures is *eemaan* in general terms, whereas *eemaan* in the Qur`aan is *eemaan* in the details of everything contained in it. This is because it is our Book and was sent down to our Prophet Muḥammad *sallallaahu`alaibihwasallam*. Whoever denies one *aayah* or one letter from its letters, then he is a *kaafir* and a *murtad* (apostate) who has left *Islam*.

Likewise, whoever believes in a part of the Qur`aan and disbelieves in a part, then he is a *kaafir*, and one who believes in some of the scriptures and disbelieves in some, then he is a *kaafir*. Whoever says: "I believe in the Qur`aan, but I do not believe in the *Tauraat* and the *Injeel*," then he is a *kaafir*. Or says: "I believe in the *Tauraat* and the *Injeel*, but I do not believe in the *Zaboor* which was sent to Daawood *`alaibissalaam*," then he is a *kaafir*. He, the Most High, said:

﴿وَأَتَيْنَا دَاوُدَ زَبُورًا﴾ النساء: ١٦٣

«And We gave the *Zaboor* to Daawood.» [4:163]

Or one who denies the scriptures of Ibraaheem, then he is a *kaafir*, because he has denied the truth of that which Allaah, the Mighty and Majestic, said. He is denying His Messengers, so therefore, he is a *kaafir*, because he has denied a pillar from the pillars of *eemaan*.

The fourth one: «Eemaan in his Messengers» Having *eemaan* in all of the Messengers, from the first of them to the last of them, those whom Allaah has named from them and those He did not name. We have *eemaan* in all of them, and that they are Messengers of Allaah in truth. They came with the Message and they conveyed it to their nations. So, whoever disbelieves in a single Prophet, then he is a disbeliever in all of the Messengers, because of His saying, the Most High:

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا﴾ (١٥٠) أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾ وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾ النساء: ١٥٠ - ١٥٢

«Those who disbelieve in Allaah and His Messengers and wish to make a distinction between believing in Allaah and His Messengers. They say: "We believe in some of them and we disbelieve in some," and they wish to take a path between. They are the disbelievers in truth. And We have prepared a humiliating punishment for the disbelievers. And those who truly believe in Allaah and

His Messengers and do not differentiate in believing in any of them, to them He will soon give their rewards. And Allaah has always been One who Forgives Extensively and Bestows Mercy.» [4:150-152]

Therefore disbelieving in a single Prophet or a single Messenger is to disbelieve in all of them. He said:

﴿كَذَّبَ قَوْمُ نُوحٍ الْمُرْسَلِينَ﴾ الشعراء: ١٠٥

«The people of Nooh rejected the Messengers.» [26:105]

Even though they only rejected Nooh, their denial of Nooh became a denial of the rest of the Messengers. Likewise, whoever disbelieves in `Eesaa and Muḥammad, such as the Jews, or whoever disbelieves in Muḥammad, such as the Christians, then he is a disbeliever in all of them. There must be *eemaan* in all of the Messengers *`alaihumusalaatuwasalaam*, those whom Allaah has named from them and those He has not named.

Allaah has named some of them as occurs in *Sooratul-An'aam*:

﴿وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾ (٨٣) وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوشَعَ وَثُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ﴾ الأنعام: ٨٣-٨٦

«And that was Our Proof which We gave to Ibraaheem against his people. We raise in degrees whomever We wish. Indeed, your Lord is All-Wise, All-Knowing. And We bestowed upon him Is-haaq and Yaqoob, We guided them all, and Nooh, We guided before, and from his descendents were Daawood, Sulayman, Ayyoob, Moosaa, and Haaroon. Likewise shall We reward the doers of good. And Zakariyyah, and Yahyaa, and Ilyas, all of them were from the righteous. And Ismaa'eel, and al-Yas'aa, and Yoonus and Loot, all of them We gave excellence over the people of the world.» [6:83]

He mentioned a number of them together in these *aayahs* and in other *aayahs*. So, we have *eemaan* in those whom Allaah has named from them and we have *eemaan* in those whom Allaah has not named from them.

The fifth one: «The Last Day» *Eemaan* in the Last Day is the fifth pillar. The Last Day - what is meant by it is *Yawm al-Qiyaamah* (the Day of Resurrection). It is called the Last Day because it comes after the *Yawm al-Awal* (the First Day), and that is the Day of this world. This world is the First Day, and the Resurrection is the Last Day. Having *eemaan* in the Last Day is to have *eemaan* in whatever will occur after death from the punishment of the grave and its bliss and the questioning of the two Angels in the grave. Everything that will occur after the grave is a part of *eemaan* in the Last Day, likewise, *eemaan* in *al-Ba`th* (dead being brought to life), *an-Nushoor* (Resurrection), *al-Mahshara* (the Gathering Place), *al-Hisaab* (Reckoning), *Waznul-A'maal* (Weighing of the Deeds), *as-Siraat* (Bridge over the Hell-Fire), *al-Mizaan* (the Balance upon which the good and bad deeds will be weighed), and *al-Jannah* (Paradise) and *an-Naar* (Fire). So the details of what will occur on the Last Day,

we have *eemaan* in it - in general and with the specifics - beginning with death right until the inhabitants of Paradise settle in Paradise and the inhabitants of the Fire are in the Fire. Everything which is authentic in that regard, we have *eemaan* in it. We do not have any doubt at all about anything from it. Whoever doubts about anything from it, then he is a *kaafir* and a *murtad* upon *Islaam* - everything to which the term the Last Day applies and what is contained in it.

The sixth pillar: «And to have *eemaan* in pre-decree, the good of it, and the bad of it.» You have *eemaan* that whatever occurs from this creation, from good or evil, from disbelief or true faith, from blessings or punishments, from ease or hardship, from sickness or health, from life or death - everything occurs in this creation is pre-decreed. It does not just occur like that. It is not just a matter which happens on its own, meaning: it just initially comes about, not being pre-decreed. So, you have *eemaan* that it all comes about with the decree and ordainment of Allaah. And you have *eemaan* that whatever befalls you would not have missed you and whatever missed you was not going to come upon you, and that this was by the ordainment of Allaah and His pre-decree. He, the Most High, said:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ

يَسِيرٌ ﴿٢٢﴾ الحديد: ٢٢

«No calamity befalls on the earth nor in yourselves except that it was already written in a Book, before We created it. That is easy for Allaah.» [57:22]

This is *eemaan* with the pre-decree.

Eemaan in pre-decree includes four levels, whoever does not have *eemaan* in all of them is not a believer in pre-decree.

The first level: Knowledge that Allaah has known everything, always. He knows what occurs, whatever has occurred and whatever will occur without end. So, Allaah knew it always before it was and before it occurred. He, the Perfect and Most High, knew it with His Eternal Knowledge - which is His Attribute - has always been and will be forever. This is the level of knowledge, whoever denies it is a *kaafir*.

The second level: The level of writing down in the *Lauh al-Mahfoodh* (the Preserved Tablet). And it is that Allaah wrote down everything in the Preserved Tablet. Nothing occurs except that it was written down in the Preserved Tablet. There is nothing that occurs and it is not written there, therefore He, the Most High, said:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ ﴿٢٢﴾ الحديد: ٢٢

«No calamity befalls on the earth nor in yourselves except that it was already written in a Book.» [57:22]

Meaning: the Preserved Tablet. Allaah wrote in it the decreed measures of everything. Allaah's Messenger *sallallaahu`alaihiwasallam* said:

«أول ما خلق الله القلم ، قال : اكتب ، قال : وما أكتب ؟ قال : اكتب ما هو كائن إلى يوم القيامة»

«The first thing that Allaah created was the pen. He said: "Write." It said: "And what shall I write?" He said: "Write whatever will occur until the Day of Resurrection."»¹

So, whoever denies the writing and says: "Allaah knows everything, however He did not write anything down in the Preserved Tablet," this person is a *kaafir* and an apostate who has left the religion of *Islam*.

The third level: Allaah's *Mashee'ah* (Will) which is in effect. It is that Allaah, the Perfect, wishes a thing and wills it to occur. So, there is nothing that occurs except that Allaah wished and willed it to occur just as it is in the Preserved Tablet and just as He knew it, He the Perfect and Most High. He wills everything to occur at its time. He wills everything to occur at a certain time. Nothing occurs without the will of Allaah or without His wish. So, whoever says: "Things occur without Allaah wishing them to or without Allaah's willing them to," then he is a *kaafir*.

The fourth level: The level of creating and bringing it into exist. Allaah created it everything. When He wishes and wills it, He, the Perfect and Most High, creates it and brings it about. So everything is something created by Allaah, the Perfect and Most High, and it is from the creation of Allaah. It is an action done by the servants and something earned by them [meaning deeds].

So these four levels, there must be *eemaan* in them, otherwise the person will not be a believer in pre-decree, the level of knowledge, writing, wish and will, and creation and the bringing into exist. It is essential to have *eemaan* in all of these. Whoever denies anything from them, then he is a *kaafir* and an apostate who has left the religion of *Islam*, because he has denied a pillar from the pillars of *eemaan*, and it is *eemaan* in the pre-decree.

¹ Reported by Aboo Daawood no. 3800, at-Tirmitheer no. 2155 from a *hadeeth* of `Ubaadah ibn as-Saamit, *radhiyallaahu `anh*. [Declared authentic by *Shaykh* al-Albaanee (*rahimahullaah*)].

The Proof for the Pillars of *Eemaan*

والدليل على هذه الأركان الستة قوله تعالى:

The proof for these six pillars is His saying He, the Most High:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾ البقرة: ١٧٧

«And righteousness is not that you turn your faces towards the East or the West; but rather, righteousness is the righteousness of those who have *eemaan* (truly believe) in Allaah, the Last Day, the Angels, the Book, and the Prophets.» [2:177]^[44]

[44] The *Shaykh* having explained these pillars mentions the proof from the Qur'aan and *Sunnah*, because any matter from the matters of the religion, of worship, *'aqeedah* and the matters of legislated rulings, require a *daleel* (proof). If it does not have a proof, it will not be *sahih* (correct). So, the *Shaykh* having mentioned the six pillars of *eemaan*, he mentions their proof from the Qur'aan firstly and then from the *Sunnah*.

From the Qur'aan is His saying, He the Most High:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ﴾ البقرة: ١٧٧

«And righteousness is not that you turn your faces» [2:177]

Al-Birr (righteousness) is the doing of good which draws one closer to Allaah and leads to His Paradise. So, all actions of good are from *al-birr*. *Al-Birr* is a general word which covers all types of good and all types of acts of obedience. They all enter under the title of *birr* and under the title of *taqwa* (dutifulness to Allaah).

So, *al-birr* and *taqwa* are comprehensive terms which gather all the characteristics of good. His saying, He the Most High:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ﴾ البقرة: ١٧٧

«And righteousness is not that you turn your faces towards the East or the West.» [2:177]

This is a refutation of the Jews who criticized the changing of the *Qiblah* (direction of the prayer) from Jerusalem to the honored *Ka'bah*. They criticized this and denied it along with their knowledge that they knew that it was true. However, they denied it as a case of obstinate rejection, haughtiness and envy towards the Prophet *sallallaahu`alaibihwasallam* and towards this nation.

Allaah, the Most High, says: It is not righteousness that you turn your faces in a certain direction from the directions without a command from Allaah. But rather, righteousness is obedience to Allaah, the Perfect and Most High. If He commands you with a command, it is obligatory upon you to comply with it. This is righteousness. So, if He commands you to face Jerusalem, then righteousness at that time is to face the direction of Jerusalem, because it was obedience to Allaah, the Mighty and Majestic. Then, when He

commands you to face the *Ka`bah*, righteousness is to face the *Ka`bah*. So, righteousness goes along with the command of Allaah, the Perfect and Most High.

You are slaves. It is obligatory upon you to comply. If Allaah commands you to face a certain direction, it is obligatory upon you to comply. But as for clinging in a bigoted manner to one certain direction, saying: "It is not correct except to face it," then the meaning of this is the following of desires and tribalism. Whereas the true servant goes along with the commands of Allaah wherever they go. He does not raise any objection to the command of Allaah, since facing a direction after it has been abrogated will not be obedience to Allaah, the Mighty and Majestic. So, acting upon that which has been abrogated and leaving that which abrogates is not obedience to Allaah, the Mighty and Majestic, rather it is just obedience to desires and tribalism. So, righteousness is connected to obedience to Allaah; in whichever directions He turns you, you turn in that direction if you are true in your servitude to Allaah, the Mighty and Majestic.

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ﴾ البقرة: ١٧٧

«And righteousness is not that you turn your faces towards the East or the West; but rather, righteousness is the righteousness of those who have *eemaan* (truly believe) in Allaah.» [2:177]

ودليل القدر قوله تعالى:

And the proof for pre-decree is His Saying, He the Most High:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ (القمر: ٤٩)

«We have created all things in accordance with a predetermined measure.» [54:49]^[45]

[45] The proof for the sixth pillar from the pillars of *eemaan* is His saying, He the Most High:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ (القمر: ٤٩)

«We have created all things in accordance with a predetermined measure.» [54:49]

Meaning: Everything which Allaah created is predetermined in His Knowledge, His Writing, His Wish and Will, He the Perfect and Most High. It is not something which spontaneously occurs or something accidental, rather it is something preceded with the Knowledge of Allaah, written in the Preserved Tablet, and something preceded in the Wish and Will of Allaah, the Perfect and Most High.

The Third Level is *al-Ihsaan*

The Definition of *Ihsaan*

المرتبة الثالثة : الإحسان ، ركن واحد ، وهو " أن تعبد الله كأنك تراه ، فإن لم تكن تراه فإنه يراك "

The third level is *al-ihsaan*. It is a single pillar and it is: «**That you worship Allaah as if you were seeing Him, and even though you do not see Him, He certainly sees you.**»

[46] *Al-Ihsaan* in the language means to perfect something and complete it. It is derived from *al-husun* which means *al-jamaal* (beauty), the opposite of ugliness. It is divided into categories:

Firstly: Perfection of what lies between the servant and his Lord. This is what is meant.

Secondly: Perfection of what is between the servant and the rest of the people.

Thirdly: Doing well and perfecting what you do. When a person makes something or does an action, then it is obligatory upon him that he perfects it and does it completely.

The first type is *ihsaan* (perfection) of what lies between the servant his Lord. The Messenger *sallallaahu`alaibihwasallam* explained it when Jibreel asked him in the presence of the companions as will follow. He said: «***Ihsaan* is that you worship Allaah as if you were seeing Him, and even though you do not see Him, He certainly sees you.**»

So *ihsaan* between the servant and his Lord is his perfecting the action which Allaah has made a duty upon him, that he does it correctly, purely and sincerely for the Face of Allaah, the Mighty and Majestic. So, an action in which there is *ihsaan* between the servant and his Lord is that which is done sincerely for Allaah, the Mighty and Majestic, and done with the following of the Messenger *sallallaahu`alaibihwasallam*. The Prophet *sallallaahu`alaibihwasallam* made clear that *ihsaan* is of two levels, one of them being higher than the other:

The first level is that you worship Allaah as if you were seeing Him such that your certainty and *eemaan* in Allaah reaches such a level that it is as if you are actually seeing Allaah with your eyes. You have no hesitancy or doubt, rather it is as if Allaah is in front of you, He the Perfect and Most High, and you are seeing Him openly. Whoever reaches this level has reached the limit of *ihsaan*. You worship Allaah as if you are seeing Him on account of the completeness of certainty and sincerity, which is as if you are seeing Allaah with your eyes. Allaah, the Mighty and Majestic, will not be seen in this world, rather He will only be seen in the Hereafter. However, you see Him with your heart to the extent that it is as if you are seeing Him with your eyes. Therefore, He will reward the people of *ihsaan* in the Hereafter that they will see Him, He the Perfect and Most High. This is since they used to worship Him as if they were seeing Him in this world. So, Allaah rewards them by giving them the opportunity to see Him with their eyes in the abode of bliss. He, the Most High, said:

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ يونس: ٢٦

«For the people of *ihsaan* there will be the best reward of Paradise and something extra.» [10:26]

Something extra is looking upon the Face of Allaah. The reason is that they perfected their deeds in this world, so Allaah gave them the best reward which is Paradise. And He will give them an increase which is seeing Allaah, the Mighty and Majestic. So therefore, you worship Allaah as if you are actually witnessing Him, upon love and longing to meet Him, He the Perfect and Most High. You feel delight in obedience to Him and you feel calm and obedience to Him, He the Perfect and Most High. You eagerly desire obedience to Him. This is the path of the people of *ihsaan*.

The second level: If you do not reach this tremendous level, then you worship Him upon the path of *al-muraqabah* (watchfulness) such that you know that Allaah sees you, knows your condition, and knows what lies within yourself. Therefore, it is not befitting that you should disobey Him and contradict His command when He sees and observes you. This is a good state, however, it is less than the first one. So, as long as you know that He sees you, then you therefore perfect your worship of Him and you do it well, because you know that Allaah is seeing you. And for Allaah is the Highest example. If you were in front of a created being who had status and he commanded you with a command, and you were carrying this matter out in front of him and he was looking at you, would it be befitting that you be negligent in the performance of this action?

So in summary, *ihsaan* is of two levels:

The level of witnessing with the heart: It is that you worship Allaah as if you are seeing Him from the strength of certainty and *eemaan*. It is as you are seeing Allaah, the Mighty and Majestic, with your eyes.

The second level: It is that you worship Allaah knowing that He sees you and observes you, therefore, you do not disobey Him and contradict His command, He the Perfect and Most High.

This is the level of *al-ihsaan* and it is highest of the levels of the religion. Whoever reaches it has reached the highest of the levels of the religion. Before it is the level of *eemaan*, and before that is the level of *al-Islam*.

The *deen* has a number of domains:

The first domain: *al-Islam*. It is wide to such an extent that the hypocrite enters within it and is called a Muslim and is treated like the Muslims, because he has submitted to *Islam* outwardly. So therefore, he enters within the domain of *Islam*. And the person who is weak in *eemaan* [enters the domain of *Islam*], but he has nothing from *eemaan* except a mustard seed of it.

The second domain: It is more restricted and more specific - the domain of *al-eemaan*. The hypocrite in belief does not enter into it whatsoever. Rather, only the people of *eemaan* enter into it, and they are two categories: those who are complete in *eemaan* and those who are deficient in *eemaan*. So, the sinful believer and dutiful believer both enter into it.

The third domain: It is more restricted than the second one - the domain of *al-ihsaan*. It just as the Prophet *sallallaahu`alaihiwasallam* made clear. No one will enter into it except the people of complete *eemaan*.

The Evidence for *al-Ihsaan*

والدليل قوله تعالى:

And the proof is His saying, He the Most High:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾ النحل: ١٢٨

«Allaah is with those who fear Him and are dutiful to Him; and He is with those who are people of *ihsaan*.» [16:128]

وقوله تعالى:

And His saying, He the Most High:

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ۚ الَّذِي يَرِنَكَ حِينَ تَقُومُ ۚ وَتَقَلِّبُكَ فِي السَّجِدِينَ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

الشعراء: ٢١٧ - ٢٢٠

«And place your reliance upon the All-Mighty, the Bestower of Mercy. He who sees you when you stand to pray. And who sees your movements along with those who pray along with you. Indeed! He is the All-Hearing, the All-Knowing.» [26:217-220]

وقوله تعالى:

And His saying, He the Most High:

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

النحل: ٦١

«And you are not (O Muhammad *sallallaahu`alaihiwasallam*) engaged in any matter nor do you recite the Book of Allaah, - nor do you do any action (O people), except that We are witness in your deeds when you do them. And not even that which is of the weight of the tiniest ant is hidden from your Lord on the earth or in the heavens. Nor is there anything smaller than that or greater than it except that it is written in a Clear Book.» [10:61]^[47]

[47] This is the proof for the first level of *al-ihsaan*:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾ النحل: ١٢٨

«Allaah is with those who fear Him and are dutiful to Him, and He is with those who are people of *ihsaan*.» [16:128]

The *aayah* proves that Allaah is with the people of *ihsaan*. They are those who worship Allaah as if they were seeing Him, so Allaah is with them in a specific sense of *Ma'yyah* - the *Ma'yyah* with regard to aiding, helping, and *tanfeeq* (guiding them to and granting them attainment of correctness).

And His saying, He the Most High:

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ۚ الَّذِي يَرِنَكَ حِينَ تَقُومُ ۚ وَتَقْبُكَ فِي السَّجْدِ ۚ﴾

«And place your reliance upon the All-Mighty, the Bestower of Mercy. He who sees you when you stand to pray. And who sees your movements along with those who pray along with you.» [26:217-219]

This is a proof for the second level. This is a proof for his saying [*sallallaahu`alaihiwasallam*]: «Then, He certainly sees you.»

«And place your reliance» Meaning: trust your affairs «to the All-Mighty, the Bestower of Mercy» He is Allaah, the Perfect and Most High.

«When you stand to pray» You stand for worship and the prayer.

«And who sees your movements along with those who pray along with you» He sees you whilst you are performing your *rukoo`* (bowing) and whilst you are performing your *sajdah* (prostration). He sees you in all the states of worship; standing, bowing, and prostrating. He, the Perfect and Most High, sees you.

«Indeed! He is the All-Hearing, the All-Knowing» The One who hears your sayings. The One who knows your sayings, He the Perfect and Most High.

And His saying, He the Most High:

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ﴾

«And you are not (O Muḥammad *sallallaahu`alaihiwasallam*) engaged in any matter nor do you recite the Book of Allaah, - nor do you do any action (O people), except that We are witness in your deeds when you do them.» [10:61]

This is a proof for the second level.

«And you are not (O Muḥammad *sallallaahu`alaihiwasallam*) engaged in any matter» This is an address to the Messenger *sallallaahu`alaihiwasallam*. In any affair from your affairs, from the affairs of worship or other than it - all of your actions and your movements - you will not be engaged in any affair at all.

«Nor do you recite from it (i.e. Book of Allaah)» Meaning: from Allaah, because the Qur'aan is from Allaah, the Mighty and Majestic. Or the pronoun could refer back to the affair, so the meaning would be: From the affairs which you are engaged in is recitation of the Qur'aan.

«Nor do you do (O people)» This is [an address] for all of the nation, for the Messenger *sallallaahu`alaihiwasallam* and other than him.

«Any action» Meaning: Any action from the actions, whether good or bad.

«Except that We are witness [in your deeds]» We are seeing you, observing you, and witnessing you. This is a proof for his saying *sallallaahu`alaibivasallam*: «Then indeed, He sees you.»

«When you do them» You are carrying it out and you are doing it. So, this gives a proof for the second level from the levels of *ihsaan*, in that He, the Majestic and Most High, witnesses the action of every doer of an action. He, the Perfect and Most High, sees him, knows him, and observes him. Nothing is hidden from him.

﴿إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾

«Nothing whatsoever in the earth or in the heavens is hidden from Allaah.» [3:5]

As for *ihsaan* between the servant and in the creation, then its meaning is: doing good to them and withholding from harming them. Such that you feed the hungry person, cloth the person without clothing, assist the needy person with your position, and that you intercede for the one who needs to be interceded for. You do that which is good with all the different aspects of good. You are hospitable to the guest and you are generous towards the neighbor. Nothing but good emanates from you towards the neighbor, and you withhold harming him. So, no harm comes from you towards him or towards anyone else. For from the people, there are who are such that nothing but harm comes from them, and from the people, there are those whom harm and good comes. And from the people, there are those whom nothing but good comes from them. This is the highest of the levels.

Doing good towards the people and withholding harm from them is *ihsaan* (good and fine treatment) towards the people:

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

«Do good. Allaah loves *al-Muhsineen* (the doers of good).» [2:195]

Even towards the animals, it is obligatory that you treat them well and make available for them whatever they need and that you withhold harming them and that you are gentle with them. This is from *ihsaan* towards the animals. Even a person who is going to be rightfully executed, you should not torture him, rather, you should execute him in a fine and tranquil manner. A person who is obligatory to execute, and someone it is obligatory to carry a *hadd* (prescribed punishment) upon, then it is carried out upon him with gentleness. There is to be no mutilation, no torture, and no beating to death.

He *sallallaahu`alaibivasallam* said:

«إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَىٰ كُلِّ شَيْءٍ ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ»

«Allaah has obligated *ihsaan* with regard to everything. So, when you kill, then kill in a fine manner. And when you slaughter an animal, then slaughter in a good manner.»¹

¹ Reported by Muslim no. 1955 as a *hadeeth* of *Shaddaad bin Aws*, *radhyallaahu`anhu*.

So, [the principle of *ihsaan* applies] to execution or other than it from that which necessitates prescribed punishment.

«**When you slaughter**» Meaning: when you slaughter animals which are to be eaten, then slaughter in a fine manner:

«وليحد أحدكم شفرته ، وليرح ذبيحته»

«**Let one of you sharpen his knife and give relief to the animal which he is slaughtering.**»

Therefore, you are to treat with *ihsaan* even the animals. Allaah forgave the prostitute woman from the People of Israa'eel on account that she gave a drink of water to a dog which had its tongue hanging out from thirst. So, she gave it water to drink and Allaah thanked her for that and forgave her, her sin.² This is a tremendous sin and it is prostitution, meaning: *zinaa* (fornication). But Allaah forgave her on account of that - because she treated the thirsty animal in a fine manner.

So how about something other than a dog? If you were to treat a hungry person from the Muslims with *ihsaan*, or from the descendents of Aadam, even if he is a disbeliever - if you were to treat him well, then Allaah, the Majestic and Most High will thank you for that fine treatment. He, the Most High, said:

﴿وَإِحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

«**Do good. Allaah loves *al-Muhsineen* (the doers of good).**» [2:195]

The third type: It is perfection of the action. Whatever action you do, it is obligatory that you perfect it and not so that it should be said: "So-and-so has done such-and-such very well." There occurs in the hadeeth:

«إن الله يحب إذا عمل أحدكم عملاً أن يتقنه»

«**Allaah loves that one when one of you does an action that he perfects it.**»³

² Refer to al-Bukhaaree no. 3467, Muslim no. 2245 as a hadeeth of Aboo Hurayrah, *radiyallaahu `anhu*.

³ Reported by al-Bayhaquee in *Shu`ab al-Eemaan* 4/334 no. 5313 and no. 5314 from a hadeeth of `Aa'ishah, *radiyallaahu `anha*. [Declared *hasan* (good) by *Shaiikh* al-Albaanee in *Saheeh al-Jaami`*. He spoke about it in *Silsilatul-Ahaadeeth as-Saheehah* no. 1113].

والدليل من السنة حديث جبريل المشهور:

And the proof from the *Sunnah* is the famous hadeeth of Jibreel:

«عن عمر رضى الله عنه قال : بينما نحن جلوس عند رسول الله صلى الله عليه وسلم إذ طلع علينا رجل ، شديد بياض الثياب ، شديد سواد الشعر»

From `Umar *radhiyallaahu`anh* who said: «**Whilst we were sitting with Allaah's Messenger *sallallaahu`alaihiwasallam*, a man came to us whose clothing was very white and whose hair was very black.**»^[48]

[48] Speech with regard to *Islaam*, *eemaan* and *ihsaan* has preceded and the pillars of each level. The *Shaykh* (*rahimahullaah*) has mentioned the evidences for each level from the Qur'aan. All of that has preceded and finished. Then, the *Shaykh* (*rahimahullaah*) mentioned a proof for these levels from the *Sunnah*, the *Sunnah* of the Messenger *sallallaahu`alaihiwasallam*, so he mentioned the hadeeth of Jibreel. He [Jibreel] came to the Prophet *sallallaahu`alaihiwasallam* whilst he was with his companions. He came to them in a form of a man and he sat with the Prophet *sallallaahu`alaihiwasallam*, and asked him about *Islaam*, *eemaan*, and *ihsaan*. Then, he asked him about the Last Hour and its signs. This is called the hadeeth of Jibreel or it is called the hadeeth of `Umar. It is a hadeeth which occurs through a number of chains of narration from a group of the companions, so it is an authentic hadeeth. The *Shaykh* (*rahimahullaah*) mentioned the narration of `Umar ibn al-Khattaab⁴ of this hadeeth. There is variations in the wordings of the hadeeth in other narrations. However, the meaning is one and the same.

«**Whilst we were sitting with Allaah's Messenger *sallallaahu`alaihiwasallam***» It was from their usual practice, may Allaah be pleased with them, that they would gather together in the presence of the Prophet *sallallaahu`alaihiwasallam* in the mosque, and that they would take knowledge from him and listen to his (*sallallaahu`alaihiwasallam*) answers when he responded to questions. So, whilst they were like that in their normal condition, a man entered upon them through the door. A man «**whose clothing was very white and whose hair was very black.**» Meaning: Jibreel *`alaihis-salaam*. He came in the form of this man and he did not come to them in his angelic form, because they would not have been able to look upon him in his angelic form.

⁴ Reported in *Saheeh* Muslim no. 8. Refer to *Jaami` al-Uloom wal-Hikam* of Ibn Rajab 1/93, second hadeeth.

«لا يرى عليه أثر السفر ، ولا يعرفه منا أحد ، حتى جلس إلى النبي صلى الله عليه وسلم فأسند ركبتيه إلى ركبتيه ، ووضع كفيه على فخذيه ، وقال : يا محمد أخبرني عن الإسلام.»

«No signs of having traveled could be seen upon him and none of us knew him until he sat with the Prophet *sallallaahu`alaihiwasallam*. He placed his knees against his knees and placed his hands upon his thighs and said:

'O Muḥammad, inform me about *al-Islam*.'»^[49]

[49] **No signs of having traveled could be seen upon him and none of us knew him:** Meaning: from those who were present. This was something amazing: he had not arrived from a journey so that it could be said: "He is from other than the people of al-Madeenah." Yet, they did not recognize him. He was not from the people of the city so that they could recognize him. So, they were confused about him. He was not someone who had come from a journey nor was he someone from the people of the town. If he had arrived from a journey, then the signs of having traveled would have appeared upon him, his clothing and his color, because the effects of traveling appear upon a traveler. No one from those present recognized him, so he was not from the people of the city. Yet he had not arrived from a journey. So what could this man be? This is what they found strange.

He sat with the Prophet *sallallaahu`alaihiwasallam*: In front of him with the sitting of a student with his teacher.

He placed his two knees against the two knees of the Prophet *sallallaahu`alaihiwasallam*: Meaning: He was very close to him.

He placed his two hands upon his thighs: Meaning: Thighs of the Prophet *sallallaahu`alaihiwasallam*.

So he said: 'O Muḥammad': He addressed him by his name and he did not say: 'O Messenger of Allaah.' Perhaps he did that, *`alaibissalaam*, in order that the companions should think that he was from the people of the desert (i.e. Bedouin), because it was from the habit and custom of the people of the desert that when they used to address the Prophet *sallallaahu`alaihiwasallam*, they would do so by his name. This is because the people of the desert have their own nature and customs. And it was also an addition in rendering it something strange and obscure so that they would not recognize him.

He said: 'O Muḥammad, inform me about *al-Islam*': Meaning: explain to me the meaning of *Islam*.

قال : «أن تشهد أن لا إله إلا الله ، وأن محمدا رسول الله صلى الله عليه وسلم وتقيم الصلاة ، وتؤتي الزكاة ، وتصوم رمضان ، وتحج البيت إن استطعت إليه سبيلا ، فقال : صدقت ، فعجبنا له يسأله ويصدقه.

He said: «It is that you testify that none has the right to be worshipped except Allaah and that Muḥammad is the Messenger of Allaah *sallallaahu `alaihiwasallam*, and you establish the prayer, give *Zakaah*, fast *Ramadaan*, and perform pilgrimage to the House if are able to make your way to it.» He said: 'You have spoken the truth.' So we were amazed at him, asking him the question and then saying that he had spoken the truth.^[50]

[50] «*Islaam* is that you testify that none has the right to be worshipped except Allaah and that Muḥammad is the Messenger of Allaah *sallallaahu `alaihiwasallam*, and you establish the prayer, give *Zakaah*, fast *Ramadaan*, and perform pilgrimage to the House if are able to make your way to it» The Prophet *sallallaahu `alaihiwasallam* mentioned to him the pillars of *Islaam* which are essential and are such that if they are implemented, *Islaam* is brought about. And whatever is extra to them from the other matters, then they are matters of completion. The Messenger *sallallaahu `alaihiwasallam* limited himself to an explanation of the pillars of *Islaam* since the shorter an answer is, the easier it will be for the student and the listener. It will be easy for him to memorize and preserve it. Whereas, if the answer is prolonged, it becomes difficult and confusing for those who are present, and perhaps most of them will not comprehend it. Therefore, this is a proof that a person who is questioned - it is befitting that he should strive to make an abridgement as far as he is able to and he should limit himself to that which is necessary. Otherwise, the fact is that *Islaam* is more than that. These are its pillars and its supports which it stands upon.

«He said: You have spoken the truth» This was a second amazing thing.

He said: «We were amazed at him, asking him a question and then saying that he had spoken the truth» It showed that he was a person of knowledge. He was not asking in the manner of a person who is ignorant, rather he was asking and he had knowledge as is shown by the fact that he said: «You have spoken the truth.» That proves that he was a person of knowledge. Therefore, why he did ask the question?

قال : فأخبرني عن الإيمان ، قال : «أن تؤمن بالله ، وملائكته ، وكتبه ، ورسوله ، واليوم الآخر ، وتؤمن بالقدر خيره وشره» ، قال : صدقت.

He said: 'Inform me about *eemaan*.' He said: «It is that you have *eemaan* (truly believe) in Allaah, in His Angels, in His Books, in His Messengers, in the Last Day, and you have *eemaan* in the pre-decree, the good of it and the bad of it.» He said: 'You have spoken the truth.'^[51]

[51] He said: 'Inform me about *eemaan*.' He said: «It is that you have *eemaan* (truly believe) in Allaah, in His Angels, in His Books, in His Messengers, in the Last Day, and you have *eemaan* in the pre-decree, the good of it and the bad of it» The Messenger *sallallaahu`alaibihwasallam* mentioned to him the six pillars of *eemaan* after he mentioned the pillars of *Islaam*.

Islaam and *eemaan*, when they are mentioned together, *Islaam* means outward actions and *eemaan* means inward actions, the actions of the heart and what occurs in it with regard to *tasdeeq* (affirmation) and *`ilm* (knowledge). Both *Islaam* and *eemaan* are essential together, *Islaam* being the outward actions and *eemaan* being the inward actions, because of his saying *sallallaahu`alaibihwasallam*:

«الإسلام علانية ، والإيمان في القلب»

«*Islaam* is apparent and *eemaan* is in the heart.»¹

If both are mentioned together, each one has a separate and specific meaning to it. If one of them is mentioned on its own, the other one enters within it. If *eemaan* is mentioned on its own, *Islaam* enters within it. If *Islaam* is mentioned on its own, *eemaan* enters into it, because *Islaam* will not be correct without *eemaan* and *eemaan* will not be correct without *Islaam*. Both are essential. They are inseparably linked, therefore they say: *Islaam* and *eemaan* are from those titles which when they come together, they separate, and when they occur singularly, they come together. Meaning: each of them enters into the other one, because they are inseparably linked and one cannot be separated from the other. So, he asked him about the outward actions and about the inward actions. And he *sallallaahu`alaibihwasallam* explained to him the pillars of both *Islaam* and *eemaan*.

¹ Reported by *Imaam Ahmad* as a *hadeeth* of *Anas*, *radiyallaahu`anhu*. [*Shaykh* al-Albaanee mentioned in his *Da'eeful-Jaami'* that this particular *hadeeth* is *da'eef* (weak). And in his explanation of *at-Tahawiyah*, he said: Its chain of narration is weak, it contains `Alee ibn Mas`adah, about whom al-Uqayri said: He is from the *du`afaab*. Al-Bukhaaree said: He is a person of suspect. `Abdul-Haqq al-`Azdi said in his book *al-Ahkaam al-Kubraa* about this *hadeeth*. This *hadeeth* is not correctly preserved. And Allaah knows best.]

قال : أخبرني عن الإحسان ، قال : «أن تعبد الله كأنك تراه ، فإن لم تكن تراه فإنه يراك ،» قال : فأخبرني عن الساعة ، قال : «ما المسئول عنها بأعلم من السائل» .

He said: Inform me about *ihsaan*. He said: «That you worship Allaah as if you were seeing Him, and even though you do not see Him, He, certainly, sees you.» He said: 'Inform me about the Last Hour.' He said: «The one who is being asked about it does not know any better than the one who is asking.»^[52]

[52] He said: Inform me about *ihsaan*. He said: «That you worship Allaah...» It has already preceded that the person of *ihsaan* is the person who worships Allaah as if He were actually seeing Him, and upon certainty as if He were seeing Allaah. Or that he worships Him upon the basis of his being observed and he knows that Allaah sees him, therefore he perfects the action, because Allaah is observing him. So, the person of *ihsaan* worships Allaah, either seeing Him with his heart - and that is more complete - or upon the basis that he is being watched. And he knows that Allaah is seeing him in whatever place and with whatever action he is doing. This is *ihsaan*.

He said: 'You have spoken the truth. Inform me about the Last Hour.' Meaning: about the establishment of the Hour. When will it be? This question - the answer of it is not known to anyone, except to Allaah, the Perfect and Most High, because the establishment of the Hour - its appointed time is not known except to Allaah, the Mighty and Majestic.

We know that the Hour will be established. We have no doubt about that. Whoever doubts that, then he is a disbeliever. We know that the Hour will be established and it will certainly occur. However, the time at which Allaah, the Mighty and Majestic, will establish the Hour, He has not informed us about it and He has not explained it to us. He has kept it secret within His Knowledge. He the Most High said:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾ لقمان: ٣٤

«Allaah! With Him is the knowledge of the Hour.» [31:34]

And He, the Most High, said:

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْعِهَا إِلَّا هُوَ﴾ الأعراف: ١٨٧

«They ask you about the Hour: 'When will it come about?' Say: 'Its knowledge is with my Lord alone. None can reveal its time but He.'» [7:187]

He is the One who knows it, He the Perfect.

He, the Most High, said:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾ الأنعام: ٥٩

«And with Him are the keys to the hidden and unseen, none knows them but He.» [6:59]

From it [the hidden and unseen] is the time and establishment of the Hour.

He *sallallaahu`alaibinasallam* said to Jibreel: «**The one who is being asked about it does not know any better than the one who is asking**» Meaning: I and you are the same. We do not know when the Hour will be established. Allaah, the Majestic and Most High, did not make anyone aware of that, neither the Angels, the Messengers, nor anyone. Rather, He kept it secret in His Knowledge, He the Perfect and most High.

قال : فأخبرني عن أماراتها ، قال : «أن تلد الأمة ربتها»

He said: "Then inform me about its signs." He said: «That the slave-girl will give birth to her mistress.»^[53]

[53] He said: 'Then inform me about its signs': (الأمارات) is the plural of (أماراة). It means the sign. As for (الإمارة) with the *kasrah*, then it means *al-wilaayah* (leadership).

'Inform me about its signs': Meaning: the signs which indicate the closeness of its Establishment. Yes. The Hour has signs, and Allaah, the Perfect and Most High, has made them clear. From them are the smaller signs, from them are major signs and from them are the intermediate signs. And from them are signs which are very close to the Hour that will occur at its establishment. They will be close to its establishment. As for the other signs, then they come before that. The scholars say: The signs for the hour are of three types: Smaller signs which come [quite some time] before it, intermediate signs, and major signs.

The lesser and intermediate signs have already occurred or most of them have occurred. As for the major signs: the appearance of the *Dajjaal*, the descent of `Eesaa (`*alaihisalaam*), the emergence of the beast, and the emergence of *Ya.jooj* and *Ma.jooj*. These will occur at the actual establishment of the Hour and will quickly follow on in succession.

He said: 'Inform me about its signs': Since its signs are known, the Messenger *sallallaahu`alaihiwasallam* answered him and said: «That the slave-girl will give birth to her mistress.» This is from the signs of the Hour. The slave girl [meaning] one who is owned and *rabitah* means her female-owner (mistress).

«وَأَنْ تَرَى الْحَفَاةَ الْعَرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبَنِيَانِ.»

«And that you will see barefoot, unclothed, destitute shepherds vying with each other in building tall buildings.»^[54]

[54] The explainer said: Its meaning, and Allaah knows best, is that towards the end of time, there will be many captives or slaves taken, meaning: there will be many occurrences of intercourse with slave-girls, meaning: the owned slave-girls. They will give birth to daughters and the slave-girl's daughter will be a free woman and she will be a mistress to her mother and an owner of her. It is also said: Its meaning is that disobedience to parents will be abundant such that the daughter will act as if she is a mistress to her mother.

«And that you will see barefoot»: This is a second sign.

«Barefoot»: Those who have no shoes because of poverty and destitution.

«Unclothed»: Those who do not have clothing.

«Destitute»: The poor and needy people.

«Shepherds» (رِعَاء) is the plural of (رَاع), those who shepherd the sheep. In origin, those people are found in the desert areas, in their own dwellings and they move about from one place to another. But at the end of time, they will take residence in the cities and they will build tall palaces and towering buildings. This is from the signs of the Hour, when the desert people change and become modern and they start to vie with each other in tall buildings. They compete with each other in adorning them. This was not from their custom in any way. They will change to be rich people, having wealth and people who manifest it [i.e. what they have]. This is from the signs of the Hour.

And as you know, the Messenger *sallallaahu`alaibivasallam* did not speak from his own desires, just as you know today, how the condition of the people is. The peoples conditions have changed. The poor have turned into rich people having vast riches. The desert people have become modernized and they have competed in building tall buildings. This is in confirmation of the truth of what Allaah's Messenger *sallallaahu`alaibivasallam* said.

قال : فمضى ، فلبثنا مليا ، فقال : «يا عمر أتدري من السائل ؟» قلت : الله ورسوله أعلم ، قال : «هذا جبريل أتاكم يعلمكم أمر دينكم»

He said: Then he went away and we remained for some time. So he said: «O' `Umar! Do you know who the questioner was?» I said: 'Allaah and His Messenger know best.' He said: «This was Jibreel, he came to you to teach you the affair of your religion.»^[55]

[55] He said: Then he went away and we remained for some time: Meaning: for a short time.

So the Prophet *sallallaahu`alaihiwasallam* then said: «O `Umar! Do you know who the questioner was?» Do you [people] know who the questioner was? In one narration the Prophet *sallallaahu`alaihiwasallam* said:

«علي بالرجل»

«Bring the man to me.»¹

So, they looked for him, but could not find him.

He said: «This was Jibreel, he came to you to teach you the affair of your religion.» The one who entered and asked these questions was Jibreel *`alaibissalaam*. He came in the form of a man, just as was described, in order to teach those present the affairs of the religion in the manner of question and answer.

This *hadeeth* proves a number of tremendous matters:

Firstly: The religion is divided into three levels: *Islaam*, *eemaan*, and *ihsaan*, each level being higher than the one before it. Each level has pillars: The pillar of *Islaam*, the pillars of *eemaan*, and *ihsaan* is a single pillar.

Secondly: It shows teaching by way of questions and answers. This is a teaching method which succeeds, because it is better for arousing attention and conveying knowledge if the person is questioned. His mind is therefore made ready and he seeks the answer. So, he seeks the answer and then he gives the answer to him, and he is desiring it, so this will establish it firmly.

Thirdly: In the *hadeeth* there is a proof that whoever is asked about some knowledge and he does not know, then it is upon him to say: Allaah and His Messenger know best. He should refer knowledge back to the one who knows it. He should not speak with an answer when he does not know it and he should not make a guess. This is not permissible. The Messenger *sallallaahu`alaihiwasallam*, when he was asked about the Hour, he said: «The one who is being asked about it does not know any better than the one who is asking.» And when he said to the Companions: «Do you know who the questioner was?» They did not know him, they said: Allaah and His Messenger know best.

¹ Reported by an-Nasaa`ee in *Sunan al-Kubraa* as a *hadeeth* of Ibn `Umar, *radiyallaahu`anhuma*. It has also been reported by Ibn Hib-baan and ad-Daraqutnee as a *hadeeth* of `Umar ibn al-Khattaab, *radiyallaahu`anh*. [*Shaykh* al-Albaanee (*rahimahullaah*) said in his checking of Ibn Hib-baan: [This addition], it is *sahheeh* (authentic).

This shows that with regard to matters relating to the *Islaamic* legislation and that of the religion, it is not permissible to speak about them based upon conjecture, because this will be a case of *takalluf* (unnecessary overburdening oneself). However, whoever has knowledge should respond and whoever does not have knowledge should say: 'Allaah knows best.' And whoever says: 'I do not know,' has given a response.

Imaam Maalik (*rahimahullaah*) was asked forty questions and he gave an answer to six of them. With regard to the rest, he said: 'I do not know.' So questioner said to him: 'I have come from such-and-such place. I have traveled and tired out my riding animal and you say: 'I do not know?'' So he said: 'Ride your animal and go back to the land which you came from and say: 'I asked Maalik and he said: 'I do not know.'"

This is not a defect that when a person does not know an answer regarding matters of the *Islaamic* legislation that he should say: 'I do not know.' Even if he is a scholar. The Messenger *sallallaahu`alaihiwasallam* said: «**The one who is being asked about it does not know any better than the one who is asking.**»

He *sallallaahu`alaihiwasallam*, when he was asked certain questions and he did not possess revelation from Allaah, the Mighty and Majestic, he would wait until the revelation descended from Allaah, the Mighty and Majestic. Do you not recite [a number of times]: 'They ask you about such-and-such. They ask you about such-and-such. Then say: 'Such-and-such.'

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ﴾ البقرة: ٢١٩

«They ask you about intoxicants and gambling. Say: "In them is a great sin."» [2:219]

﴿يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ﴾ البقرة: ١٨٩

«They ask you about the crescent moons. Say: "They are signs to mark time periods for the people and for the Hajj."» [2:189]

So, the Messenger *sallallaahu`alaihiwasallam*, when he was asked a question and he did not have an answer, he would wait until revelation came down to him from Allaah. So that should be even more the case with anyone else besides him. He should wait until he asks someone else or until he researches the matter in the books of the people of knowledge to attain the answer. As for being hasty, then this is extremely dangerous and it contains showing bad manners towards Allaah, the Mighty and Majestic, since the one who gives the answer is answering about Allaah's legislation. He is saying: 'Allaah has made such-and-such permissible,' or 'He has made such-and-such forbidden,' or 'He has legislated such-and-such.' So the matter is extremely dangerous.

The fourth matter: The *hadeeth* contains a proof for the manners of the student. Jibreel was the noblest one of the angels, he sat in front of the Messenger *sallallaahu`alaihiwasallam* and placed his knees against the knees of the Messenger *sallallaahu`alaihiwasallam* and placed his hands upon his thighs and asked with good manners. This was in order to teach the people the manners with which they should adopt towards the scholars.

This is a part of what the *hadeeth* indicates and it contains:

The fifth matter: It is an explanation of some of the signs of the Hour. He mentioned two signs: that the slave-girl will give birth to her mistress and some of the scholars say: its meaning «**the slave-girl will birth to her mistress**» is that disobedience and bad treatment towards the parents will be frequent at the end of time. So the daughter becomes as if she is one in charge of her mother, commanding her and forbidding her and being stern with her.

The Third Fundamental Principle:
Knowledge About Our Prophet Muḥammad
-ṣallallaahu `alaihiwasallam
His Name, His Lineage, and His Early Life

الأصل الثالث : معرفة نبيكم محمد صلى الله عليه وسلم .

The third fundamental principle: Knowledge about your Prophet Muḥammad ṣallallaahu `alaihiwasallam.^[56]

[56] His saying: «The third fundamental principle» meaning: from the three fundamental principles, because the *Shaykh* (*rahimahullaah*) has mentioned at the start of the treatise that it is obligatory upon every Muslim male and female to have knowledge of these three fundamental principles, and they are: knowledge of Allaah, knowledge of the religion of *Islaam*, and knowledge about His Prophet Muḥammad ṣallallaahu `alaihiwasallam with the evidences.

As for the first and second fundamental principles, then a clarification of them has preceded and an explanation of their evidences.

The third fundamental principle: It is knowledge about the Prophet ṣallallaahu `alaihiwasallam, because of the fact that the Prophet ṣallallaahu `alaihiwasallam is an intermediary between Allaah and His creation with regard to conveying His Religion and His Message. Therefore, it is obligatory to know about him, `alaihiṣṣalaatuwasalaam. Otherwise, how could you follow a person whom you do not know of? So, you must know about him with regard to his name, the land he was born and grew up in, the land to which he migrated and that you know the extent of his lifespan `alaihiṣṣalaatuwasalaam.

And the phases of his life, `alaihiṣṣalaatuwasalaam and the phases of the time period which he was sent in this world. That you also know what occurred before Prophet-hood, after it and before the migration, and after it. That you know how the revelation first came to him, `alaihiṣṣalaatuwasalaam and when the revelation began, and what is the *aayah* which proves his Prophet-hood and the *aayah* which proves His Messenger-ship. That you can quote the *aayahs* which prove His Prophet-hood and the *aayahs* which prove His Messenger-ship. You must know this; that you know his lineage and which tribe he was from, because the Arabs are made of tribes and he was an Arab without any doubt. So, knowledge of these matters is essential about the Messenger ṣallallaahu `alaihiwasallam through studying the *aayahs* and the *ahaaadeeth* which are connected to these matters. And you look into the life of the Messenger ṣallallaahu `alaihiwasallam and his call, in order that you should know these matters about your Prophet whom you are commanded to follow and take as an example.

وهو محمد بن عبد الله بن عبد المطلب بن هاشم من قريش ، وقريش من العرب ، والعرب من ذرية إسماعيل بن إبراهيم الخليل ، عليه وعلى نبينا أفضل الصلاة والسلام

He is Muḥammad, the son of `Abdullaah, the son of `Abdul-Muttalib, the son of Haashim, who is from Quraysh. Quraysh are from the Arabs, and the Arabs are from the descendents of Ismaa'eel, the son of Ibraaheem, *al-Khaleel* (the specially beloved one). May the most excellent *salaat* (extolment) and *salaam* (peace and security) be upon him and our Prophet.^[57]

[57] This is his name and lineage. His name is Muḥammad *`alaihiṣṣalaatuwasalaam*. He has other names besides Muḥammad. However, the most famous one of his names is Muḥammad and Allaah mentioned that in the Qur.aan in a number of *aayahs*.

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ ﴾ الفتح: ٢٩

«Muḥammad is the Messenger of Allaah» [48:29]

And His saying:

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ﴾ آل عمران: ١٤٤

«And Muḥammad is not except a Messenger, Messengers have passed away before him.» [3:144]

And His saying:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ ﴾ الأحزاب: ٤٠

«Muḥammad is not the father of any of your men.» [33:40]

And His saying:

﴿ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ ﴾ محمد: ٢

«And those who have *eemaan* (truly believe) and perform righteous deeds, and believe in that which was sent down upon Muḥammad (*sallallaahu `alaihiwasallam*), for it is the truth from their Lord.» [40:2]

So, Allaah mentioned his name Muḥammad in a number of *aayaahs*.

From his names is Aḥmad. Allaah mentioned in His saying regarding the glad tidings given by al-Maseeh *`alaihiṣṣalaam*.

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي

أَسْمُهُ أَهْمَدُ﴾ الصف: ٦

«And remember when `Eesaa ibn Maryam, said: "O Children of Israa.eel! I am Allaah's Messenger to you confirming what came before me from the *Tauraat*, and giving glad tidings of a Messenger who will come after me, whose name will be Ahmad.» [61:6]

So, he is Muḥammad and Aḥmad. The meaning of that is one abundant in praise, *`alaihibissalaatuwasalaam*, and abundant in attributes for which he is to be praised.

From his names are: the Prophet of Mercy (الرحمة نبي), the Prophet of Great War (نبي الملحمة) - meaning *jibaad* in Allaah's Cause - the one after whom the people will be resurrected (الحاشر), and the final Prophet (والعاقب), *`alaihibissalaatuwasalaam*. The one who is such that the people will be resurrected after his being sent as a Prophet, because he is the last of the Messengers, *sallallaahu`alaihiwasallam*. So, there is nothing after him except for the establishment of the Hour. After his Messenger-ship, the Hour will be established and the people will be resurrected for recompensing and accounting. Whoever wants to get knowledge of these matters, let him refer back to the Book *Jalaa.ul-Afbaam fee as-Salaati was-Salaam `alaa Khayril-Anaam* of the *Imaam* Ibnul-Qayyim (*rahimahullaah*).

As for his lineage: He is Muḥammad, the son of `Abdullaah, the son of `Abdul-Muttalib, the son of Haashim, the son of `Abdul-Manaaf, the son of Qusay, the son of Kilaab.

He was from the tribe of Quraysh which is the noblest of the tribes, and Quraysh are from the descendents of Ismaa`eel *`alaihibissalaatuwasalaam*. The Arabs are of two categories upon the most famous saying:

The original Arabs: They were the descendents of Qaḥṭaan.

The assimilated Arabs: They were the descendents of `Adnaan from the descendents of Ismaa`eel *`alaihibissalaam*, the son of Ibraaheem, *al-Khaleel*, *`alaihibissalaam*. They were called *al-Mustarabab* (the assimilated Arabs) because they learned the Arabic language from the original Arabs.

When the tribe of *Jurhum* came and settled in Makkah beside Haajir, the mother of Ismaa`eel and her son Ismaa`eel whilst he was young - when they found the well of *Zamzam*, they settled there and made an agreement with Haajir that they should settle beside her and that she should permit them to take water from the well. Ismaa`eel *`alaihibissalaam* was a suckling infant at that time, then he grew older and took the Arabic language from the tribe of Jurhum, and they were from the original Arabs. He married from the tribe of Jurhum and descendents came from him who learnt the Arabic language. They grew up with the Arabs and became Arabs themselves by assimilation. They are the descendents of `Adnaan. As for the original Arabs, then they are the descendents of Qaḥṭaan whose origin was from Yemen.

Some of the scholars said: The original Arabs themselves were of two categories: Arabs who became extinct and Arabs who remained.

The Arabs who became extinct were the ones who were destroyed. They were the people of Nooh, `Aad, and Thamood, and Shu`ayb.

As for the remaining Arabs, then they are those who are divided into the original Arabs and the assimilated Arabs.

The Prophet *ﷺ* was from the descendents of Haashim (the tribe of Haashim), and Haashim was from the descendents of Ismaa'eel, *ʿalaihibissalaatuwasalaam*. His name was Muhammad, the son of `Abdullaah, the son of `Abdul-Muttalib. And [regarding] `Abdul-Muttalib, this was not his name, his name was Shaybah. However, he was called `Abdul-Muttalib because his paternal uncle, al-Muttalib, the son of Manaaf, brought him from al-Madeenah whilst he was little from his maternal uncles, Banoo an-Najaar. So, when the people saw him being dark from travelling, they thought he was a slave owned by al-Muttalib. So, they said: `Abdul-Muttalib (the slave of Muttalib), the son of Haashim, the son of `Abdul-Manaaf.

`Abdul-Manaaf had four sons: Haashim who was the grandfather of the Messenger *ﷺ*, al-Muttalib, `Abd-Shams, and Nawfal.

Banoo Haashim are called the *Haashimiyyoon* and Banoo Muttalib are called the *Muttalibiyyoon*.

As for `Abd-Shams, then from them was `Uthmaan -*radhiyallaahu `anh* and Banoo `Umay-yah. They were all from `Abd-Shams.

As for Nawfal, he had descendents, from them: Jubayr bin Mut'im and Hakeem ibn Hizaam.

Ibraaheem *ʿalaihibissalaatuwasalaam* had Ismaa'eel and he was the eldest. He is the grandfather of the Arab descendents of `Adnaan. And Ishaq is the grandfather of the children of Israa'eel, and all of the Prophets were from the descendents of Ishaq, except for our Prophet *ﷺ*, he was from the descendents of Ismaa'eel, he was the final prophet.

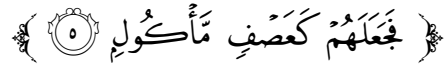
As for his birth: He *ﷺ* was born in the year of the elephant. It is the year when Abrahah, the King of Yemen came towards Makkah. He was sent on a mission by the King of the Abyssinians to demolish the *Ka'bah*. With him, there was a very large elephant, so when he reached the place which is called *al-Mughamas*, nothing remained except for him to enter Makkah and demolish the *Ka'bah*. The people of Makkah had already separated and climbed into the mountains because they had no strength to oppose him. So, he wanted to go on to the *Ka'bah*, but the elephant was held back and it refused to get up from the ground. Allaah held it back. When he turned in the direction other than the direction of Makkah, it would get up and trod. When he pointed it in the direction of Makkah, it was prevented and unable to walk, and whilst they were in that condition, they saw two flocks of birds coming from the direction of the ocean and they had with them stones. Each bird had two stones with it, a stone in its beak and a stone between its feet. They threw these little stones down and they would strike the head of the man and it would come out from his anus and split him in two halves. So, Allaah, the Mighty and Majestic, destroyed him.

Allaah sent down, with regard to that, reminding the Quraysh, *Sooratul-Feel*:

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۚ (١) أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ (٢) وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ (٣) تَرْمِيهِمْ بِحِجَارٍ مِّن سِجِّيلٍ (٤)﴾ الفيل: ١ - ٤

«Do you not see how your Lord dealt with the Companions of the Elephant? Did He not make their plan go astray? And He sent against them birds, in flocks, striking them with stones of clay.» [105:1-4]

[The stones were] from Hell, and Allaah's refuge is sought.



«So He made them like straws of corn devoured.» [105:5]

They became like dry straw which have been eaten by animals and excreted.

This was the story of the elephant, so Allaah defended His Sacred House and destroyed this tyrant Abrahah, and in this year, Muḥammad *ṣallallaahu`alaihiwasallam* was born. There appeared along with his birth signs; light appeared along with him which caused the castles of *Shaam* to shine. In the night of his birth, the idols shook. The throne room of *Kisraa* shook and some balconies from it fell down in the night the Prophet *ṣallallaahu`alaihiwasallam* was born. These were signs of the descending of the Prophet *ṣallallaahu`alaihiwasallam* as a Prophet. The devils were thrown into commotion in that tremendous night.

He was born in the mountain-pass of `Alee, he was born in *Makkah*. However, the precise location of the house is not confirmed.

وله من العمر ثلاث وستون سنة ، أربعون قبل النبوة ، وثلاث وعشرون نبيا رسولا ، نبي بـ (اقرأ).

He lived for sixty-three years: forty before Prophet-hood and twenty-three as a Prophet and Messenger. He was sent as a Prophet through [the revelation of] "Iqra."^[58]

[58] He was born in Makkah *sallallaahu`alaibinasallam* and breastfed amongst the tribe of Banoo Sa'd with Haleemah as-Sa'diyyah. His father, `Abdullaah, died whilst he was still in the womb and his mother died a short time after his birth. So he was taken care of by Umm Ayman al-Habashiyyah whom he inherited from his father. He came to be under the guardianship of his grandfather, `Abdul-Muttalib, then `Abdul-Muttalib died and his guardianship moved to his paternal uncle, Aboo Taalib. He *sallallaahu`alaibinasallam* lived for forty years before prophet-hood being well-known for trustworthiness, truthfulness, generosity, for avoiding the worship of idols and avoiding the drinking of *khamar* (alcohol).

He had not used to do what the people of the day of ignorance did, rather he *`alaihis-salaatuwasalaam* used to go out to the cave of Hiraah and worship in it for days at a time. He would worship Allaah upon the religious way of Ibraaheem upon *tanheed*. Then, when he reached the age of forty *`alaihis-salaatuwasalaam*, the revelation came down upon him such that Jibreel came to him whilst he was in the cave of Hiraah, and said to him: "Recite!" He said: "I cannot recite," - meaning: I am not able to read. So he pressed him very tightly and then released him and said: "Recite!" He said: "I am not able to recite!" Then, he pressed him a second time and released him and said: "Recite!" He said: "I cannot recite!" So, he said:

﴿أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ ① ﴿خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ﴾ ② ﴿الْعَلَقُ: ١-٢﴾

«Recite! In the Name of your Lord Who created, who created man from a clot of blood.» [96:2]

This was his *sallallaahu`alaibinasallam* prophet-hood. Allaah made him a prophet through [the *ayyah*] "Iqra."

Then, he went to his house shaking from fear, because he had encountered something which he had not known before, an extremely frightening matter. So, he found his wife Khadijah *radiyallaahu`anha*, and she covered him up and calmed him down. She said to him: "Know! By Allaah! Allaah will not humiliate you for indeed you maintain the ties of kinship, you show hospitality to the guest, you look after the orphans, and you help people who have been struck by calamities." So, she prepared him and took him to her paternal uncle, Waraqah ibn Nawfal. He was a man who devoted himself to worship and who read the previous scriptures and who worshipped Allaah, the Mighty and Majestic. When he informed him of what he had seen, he said: "This was the spirit who used to descend to Moosaa," meaning: Jibreel *`alaihis-salaam*.

The Coming Down of the Revelation to Him

وأرسل بـ _____ " المدثر " ، وبلده مكة ، وهاجر إلى المدينة ، بعثه الله بالندارة عن الشرك ، ويدعو إلى التوحيد ، والدليل قوله تعالى :

He was sent as a Messenger with *al-Muddathir*. His land was Makkah and he made migration to al-Madeenah. Allaah sent him to warn against *shirk* and to call to *tanheed*. The proof is His saying:

﴿يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾ وَلَا تَمْنُنْ تَسْتَكْثِرُ ﴿٦﴾

وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾ الممدثر: ٧-١

«O you wrapped in wrapped (in garments)! Arise and warn! And exalt your Lord! And purify your garments! And shun the idols! And do not give anything in order to receive more in return! And patiently persevere for the sake of your Lord!» [74:1-7]^[59]

[59] There came down to him, His saying, He the Most High:

﴿يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ الممدثر: ٢-١

«O you wrapped in wrapped (in garments)! Arise and warn!» [74:1-2]

This was him being sent as a Messenger and this is the meaning of the saying of the *Shaykh*: «He was sent as a Prophet through [the revelation of] *Iqra*. and he was sent as a Messenger with *al-Muddathir*.»

The difference between a prophet and a Messenger is that a prophet (*nabiyy*) is one to whom Allaah has revealed way, but he was not commanded to convey it, whereas a *rasool* (Messenger) is one to whom a revealed way was sent and he was commanded to convey it. The clarification of that is that the Messenger is one to whom a revealed law comes down and a book, so he [*sallallaahu`alaihiwasallam*] was sent as a prophet through *Iqra*. and he was sent as a messenger through *al-Muddathir* at the age of forty. This was the case with the prophets. A prophet is sent with a revealed law and book from before him and he is entrusted with certain duties like the prophets of Banoo Israa'eel who came after Moosaa.

«*al-Muddathir*» means the one who is wrapped up, because he *sallallaahu`alaihiwasallam* was struck by alarm, so he said: "Cover me up with garments! Cover me up with garments!" Meaning: Cover me up. Therefore, Allaah sent down to him:

﴿يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ الممدثر: ٣-١

«O you wrapped in wrapped (in garments)! Arise and warn! And exalt your Lord!» [74:1-3]

Meaning: Exalt and venerate Him.

﴿وَتَبَاكَ فَطَهِّرْ﴾ الممدثر: ٤

«And purify your garments!» [74:4]

Meaning: Purify your deeds from shirk, because a person's actions are garments. Allaah, the Most High, said:

﴿وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ﴾ الأعراف: ٢٦

«And the clothing of dutifulness to Allaah, that is better.» [7:26]

Dutifulness is called clothing.

«ar-Rajz» ar-Rajz means the idols.

«Shun [the idols]» meaning: abandon and keep well away from them.

So, Allaah raised him as a Prophet at the age of forty and he remained in Makkah for thirteen years, calling the people to tawheed and to the abandonment of the worship of idols. There were many discussions that he had with the people of shirk. He suffered harm upon himself and upon those who believed in him and his followers. The people of shirk caused many difficulties throughout the thirteen years.

Three years before the migration, he was taken on the Night Journey to Jerusalem. He was taken up through the heavens and the five daily prayers were made obligatory upon him. So, he prayed in Makkah for three years. Then, the Quraysh plotted to kill and attack him, so Allaah permitted him to migrate to al-Madeenah. So, he migrated to al-Madeenah after he had met with the Ansaar in the first and second pledge of al-`Aqabah.

He migrated to al-Madeenah and remained there for ten years. So, altogether, it was twenty-three years [of prophet-hood]. After the prophet-hood, he sallallaahu`alaihimwasallam lived twenty-three years, thirteen years in Makkah laying the foundations of the call to tawheed, and for ten years in al-Madeenah. Then, Allaah took his soul at the age of sixty-three years. So, his life-span in Messenger-ship was twenty-three years.

This blessing which Allaah, the Mighty and Majestic, sent down upon him, this abundant knowledge, this jihad, and this establishment which He granted him upon the earth was all in this short time of twenty-three years. This is one of the signs of Allaah, the Perfect and Most High, and from the blessings given to the prophet sallallaahu`alaihimwasallam, the blessings of his call and the blessings of the revelation which was sent down to him. And before all of this, it came about through the aid of Allaah, the Mighty and Majestic. He is the One who helped him. He is the One who defended him and aided him until he conveyed His call to the East and the West. All praise is for Allaah, the Lord of the whole of creation.

His saying: «Allaah sent him to warn against shirk and to call to tawheed» This is his call sallallaahu`alaihimwasallam, warning against shirk and calling to tawheed. And this is what is obligatory for the du`aat (callers) to precede upon in their call, that they should focus upon warning against shirk and calling to tawheed before everything, otherwise their call will not be upon the manhaj (methodology) of the Messenger sallallaahu`alaihimwasallam.

Allaah sent the Messenger *sallallaahu`alaihiwasallam* with warning against *shirk* and calling to *tawheed*, so it is essential to lay this foundation down first of all. After that, the person can direct his attention to the rest of the matters, since matters will not be correct and sound except with the presence of *tawheed*.

If all of the people were to abandon *zinaa* (fornication), intoxicants, stealing, and they took on every virtuous quality from deeds and behavior, but did not abandon *shirk*, there would be no benefit in these matters and it will not benefit them. Whereas, if the people were to remain free of *shirk*, but had major sins less than *shirk*, then there is hope for such a person that Allaah will either forgive him or punish him in accordance with the level of his sins. But his final destination will be to Paradise because he is a person of *tawheed*.

Tawheed is the fundamental basis and foundation. There is no salvation except with the presence of *tawheed* firstly. Therefore, it is obligatory to concentrate and always give attention to it and to call the people to it and to teach it to the people and to explain it to them, what is the meaning of *tawheed* and what is the meaning of *shirk*. The Muslim must be aware of this matter and attain certainty concerning it. He should check himself so that he does not fall into anything from *shirk* or infringe *tawheed*. This matter is essential and the *da`wah* must precede upon this basis.

ومعنى ﴿قُمْ فَأَنْذِرْ﴾ ينذر عن الشرك ، ويدعو إلى التوحيد. ﴿وَرَبَّكَ فَكَبِّرْ﴾ عظمه بالتوحيد. ﴿وَبِآيَاتِكَ فَطَّهِّرْ﴾ أي طهر أعمالك عن الشرك. ﴿وَالرُّجْزَ فَاهْجُرْ﴾ الرجز : الأصنام ، وهجرها : تركها وأهلها ، والبراءة منها وأهلها.

The meaning of «**Arise and warn!**» is to warn against *shirk* and call to *tanheed*. «**And exalt your Lord!**» meaning: venerate Him with *tanheed*. «**And purify your garments!**» meaning: purify your deeds from *shirk*. «**And shun ar-rujz**» *ar-rujz* means the idols and «**shunning**» meaning: abandoning them and disassociating from them and their people.

The Time Period of the Call in Makkah

أخذ على هذا عشر سنين يدعو إلى التوحيد

He carried this out for ten years calling to *tanheed*.^[60]

[60] His statement: «He carried this out for ten years calling to *tanheed*» meaning: He called the people to *tanheed* and warned against *shirk* for ten years in Makkah. He was calling to *tanheed* and forbidding *shirk*, because they used to direct worship to the idols. And the wisdom in Allaah's sending him as a prophet in Makkah was that Makkah is Umm al-Quraa (the mother of all the cities), that to which all the cities relate back to. Allaah, the Majestic and Most High, says:

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا﴾ القصص: ٥٩

«And your Lord would not destroy the townships until He sent a Messenger in their original one.» [28:59]

The 'Umm' is the source to which something relates back to and the foundation which it relates back to; this is the *Umm*.

His saying, He the Most High:

﴿هَٰنَأُمُّ الْكُنْبِ﴾ آل عمران: ٧

«They are the foundation of the Book.» [3:7]

Meaning: The source to which the *ayaat* which are *mutashabihah* (unclear) are referred back to.

Likewise Makkah has been honored by Allaah, in that it is the original place to which the whole of the people of the Earth resort back, and Muslims in the different regions of the Earth return to Makkah. So it is Umm al-Quraa with the meaning that it is the place of return. Allaah sent His Prophet Muḥammad *ṣallallaahu`alaihiwasallam* in Makkah because it is Umm al-Quraa. He remained in it for thirteen years forbidding the people of Makkah from *shirk* and commanding them with *tanheed*, because the people of Makkah are the example for others besides them.

Therefore, it is binding that Makkah should remain, until the establishment of the Hour, as an abode of *tanheed* and a beacon for the call to Allaah, and everything which conflicts with that must be kept away from it. So, *shirk*, innovations, and false superstitions must be kept away from it, because the people always look towards it. What is done in it is propagated around the world. So, if what is done in it is good, then good will spread about and if the opposite is the case, then evil will spread.

So it is obligatory that Makkah be kept pure always and for this reason, He, the Majestic and Most High, said:

﴿وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ﴾

«And We enjoined Ibraaheem and Ismaa'eel that they should purify My House for those people who make *tawwaaf*, and those who stay there for worship and those who bow and prostrate.» [2:125]

So it is obligatory that Makkah be purified from everything that conflicts with *Islam*, so that the religion can emanate from it and the call to the East and Western parts of the Earth, because Allaah sent His Prophet in it and he began his call *`alaibissalaatu wassalaam* from it. The Prophet *sallallaahu`alaibivasallam* remained in Makkah for thirteen years; from them were ten years in which he called to *tawheed* and forbade from *shirk* (only) and he was not commanded with anything other than that. He was not commanded with the prayer nor with the *zakaat* nor with fasting nor with *Hajj* (the Pilgrimage). Rather his call was restricted to warning against *shirk* and to commanding *tawheed*. He would say to them: "Say that none has the right to be worshipped except Allaah, you will be successful!" And they would say:

﴿أَجْعَلُ الْأَلْهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ مُّجَابٌ﴾

«Does he make all the objects of worship a single object of worship? Indeed this is something very strange!» [38:5]

The Night Journey and the Ascent through the Heavens

وبعد العشر عرج به إلى السماء ، وفرضت عليه الصلوات الخمس ، وصلى في مكة ثلاث سنين

After the ten years, he was taken up through the heavens and the five daily prayers were made obligatory upon him and he prayed in Makkah for three years.^[61]

[61] «After the ten years, he was taken up through the heavens» He *sallallaahu`alaibivasallam* remained for ten years upon this - forbidding *shirk* and calling to *tawheed*, laying down this foundation. Then, in the eleventh year, he was taken by night from *Masjid al-Haraam* (the Sacred Mosque) to *Masjid al-Aqsaa* (the farthest mosque, i.e. the mosque in Jerusalem).

He, the Most High, said:

﴿سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا﴾

«Perfect and Exalted is He who took His slave on a journey by night from the Sacred Mosque to the farthest mosque.» [17:1]

Whilst he *sallallaahu`alaibivasallam* was sleeping in the house of Umm Haani., Jibreel *`alaihibissalaatuwassalaam* came to him and had with him an animal called *al-Buraaq*, which was smaller than a mule and larger than a donkey. Its steps were as far apart as the distance which it could see. So, he *`alaihibissalaatuwassalaam* was caused to ride upon it and he was taken to Jerusalem at night.

(أَسْرَى) is from (السرى) which means: 'to travel by night.' This was something special to him *sallallaahu`alaibivasallam* and from the miracles given to him *`alaihibissalaatuwassalaam*. So there, he met the prophets in Jerusalem, then he *sallallaahu`alaibivasallam* was taken up through the Heavens. Meaning: he was raised up from Jerusalem to the heavens in the company of Jibreel - and the meaning of (العروج) is 'to ascend.'

So, he was taken on a night journey from Makkah to Jerusalem and he was taken up from Jerusalem to the heavens - meaning: Jibreel *`alaihibissalaam* took him up and he passed by the inhabitants of the heavens. At each level, Jibreel requested that it should be opened for him until he came to the seventh heaven.

Then, he ascended over the heavens to the farthest lote tree and there Allaah spoke to him with whatever He wished from His revelation and He made obligatory upon him the five daily prayers. So, He obligated for each day and night fifty prayers. However, Moosaa *`alaihibissalaam* advised our Prophet Muhammad *sallallaahu`alaibivasallam* to ask his Lord for a reduction, for his nation would not be able to bear fifty prayers in each day and night. So, Allaah's Messenger *sallallaahu`alaibivasallam* kept going back to his Lord asking for a reduction until they came to be five.

Then, Allaah, the Mighty and Majestic, said, as occurs in the *hadeeth* of the *Israa*. and the *Mi'raaj*:

«أَمْضَيْتَ فَرِيضَتِي ، وَخَفَفْتَ عَنْ عِبَادِي ، وَأَجَزَيْتَ الْحَسَنَةَ عَشْرًا»

«I have established My obligatory duty and I have made it easy upon My servants, and I will reward a good deed ten times over.»¹

In the narration of Anas from Aboo Dharr, He said:

«هي خمس وهي خمسون»

«They are five and they are fifty.»²

Meaning: They are five with regards to the action and fifty in the balance (of good deeds).

Five prayers in each day and night are equal to fifty prayers upon the balance, because a good deed is rewarded with ten times its like. So a single prayer takes the place of ten prayers.

The Night Journey is mentioned at the beginning of *Soorah Subhaan* (the 17th *soorah*) [also known as] *Soorah Bane Israa.ee*; and the *Mi`raaj* is mentioned at the beginning of *Sooratu-Najm*.

﴿ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۖ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۚ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۖ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ۚ ﴿١٣﴾ ۚ لَقَدْ رَأَىٰ مِنْ ءَايَاتِ رَبِّهِ الْكُبْرَىٰ ۚ ﴿١٤﴾ ۚ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ۚ ﴿١٥﴾ ۚ لَقَدْ رَأَىٰ مِنْ ءَايَاتِ رَبِّهِ الْكُبْرَىٰ ۚ ﴿١٦﴾ ۚ ﴾

«And he saw Jibreel on another occasion. By the farthest lote tree. Near it is the Garden of Refuge. When the lote tree was covered by that which covered it! His (*sallallaahu`alaibihwasallam*) sight did not deviate to the right or left nor did it go beyond that with which he was commanded. He certainly saw tremendous signs of his Lord.» [54:13-18]

This was with regard to the *Mi`raaj*.

He descended from the heaven to Jerusalem, then he returned to Makkah in the same night. So, in the morning he informed the people about that. The believers increased in *eemaan*, but as for the disbelievers, then their evil increased and they became happy at this and went about broadcasting it: "How can your companion claim that he went to Jerusalem and came back in a single night when we have to exert ourselves upon camels to reach it, taking a whole month to go there and a month to come back?!"

So, they made analogy between the ability of the Creator and the ability of the creation, for the *Israa.* and the *Mi`raaj* were a test from Allaah, the Mighty and Majestic, for the people. The people of *shirk* increased in mockery and their evil and their belittlement of the Messenger *sallallaahu`alaibihwasallam* whereas the believers increased in *eemaan*.

¹ Reported by al-Bukhaaree no. 3208 and no. 3887 as a *hadeeth* of Maalik ibn Sa`sa`ah and it is a long *hadeeth* containing the story of the *Mi`raaj* (the Ascent through the Heavens).

² Reported by al-Bukhaaree no. 349 as a *hadeeth* of Anas from Aboo Dharr, *radiyallaahu`anhumaa*.

Therefore when the people of *shirk* said to Aboo Bakr as-Siddeeq *radiyallaahu`anhu*: "Look at your companion - what he is saying!" He said: "What is he saying?" They said: "He is claiming that he went to Jerusalem (and that he was taken up through the heavens) and that he came back in a single night!" Aboo Bakr as-Siddeeq said: "If he said it, then it is just as he said. He has spoken the truth." They said: "How can that be?" He said: "I attest to the truth of what he says with regard to something greater than that. I attest to the truth with regard to the news coming down from the heavens upon him. So, how should I not attest to the truth of what he says with regard to his being taken at night to Jerusalem?"³

This [night journey and ascension] came about through the ability of Allaah, the Mighty and Majestic, not through the ability of the Messenger *sallallaahu`alaihiwasallam*. It was only through the ability of Allaah, the Mighty and Majestic. This was one of the miracles given to the Messenger *sallallaahu`alaihiwasallam* and is a case of Allaah showing his honorable status with his Lord, the Mighty and Majestic.

It must be held as a person's creed and belief that he *sallallaahu`alaihiwasallam* was taken on the Night Journey and taken up through the Heavens with his soul and his body together whilst awake and not as a dream, because some people say: "He was taken on the Night Journey with his soul, and as for his body, then it did not go outside Makkah. And he was only taken on the Night Journey and taken up through the heavens with his soul." This is false and futile speech. Rather he was taken on the Night Journey with his soul and his body *`alaihiwsalaatuwassalaam* and he was carried upon *al-Buraaq*. And this was in a state of being awake, not asleep, since if it had happened with his soul only or if it had been a dream, then what would have been the difference between it and (other) dreams.

Whereas Allaah, the Majestic and Most High, says:

﴿سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ ۖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا﴾

«Perfect and Exalted is He who took His *`abd* on a journey by night.» [17:1]

The *`abd* is used to apply to the soul and the body together. It is not used for just the soul alone that it be described as *`abd*, nor is it applied to the body alone that is an *`abd*. It is not used except to apply to the soul and the body combined, for He did not say: "Perfect and Exalted is He who took the soul of His *`abd*." Rather He said: "...took His *`abd* on a journey by night.»

The *`abd* is the combination of the soul and the body. And Allaah, the Majestic and Most High, is not rendered incapable by anything and He is the One who has full power over everything.

He (*rahimabullaah*) said: «**And the five daily prayers were made obligatory upon him and he prayed in Makkah for three years**» He used to pray them as two *rak`abs*. When the Prophet *sallallaahu`alaihiwasallam* migrated, the four *rak`ab* prayers were completed and became four *rak`abs* – except for *Fajr* prayer, for in that he lengthened the recitation so it remained as two *rak`abs* just as it was, and except for the *maghrib* prayer, for indeed it is three from the first period

³ [Reported by al-Haakim in *al-Mustadrak* 3/65 no. 4407 as a *hadeeth* of `Aa.ishah *radiyallaahu`anhaa*. [Declared *saheeh* by *Shaykh* al-Albaanee in *as-Saheehah* no. 306].

when it was made obligatory, because it is the *nitr* (prayer with the odd number of *rak'ahs*) of the daytime. As for the *Dhuhr*, *Asr* and the *Ishaa* prayers, then in Makkah they were two *rak'ahs* each but when the Prophet *sallallaahu`alaibivasallam* made *Hijrah*, they were made complete as four *rak'ahs*.

As occurs in the *hadeeth*:

«أول ما فرضت الصلاة ركعتين فلما هاجر النبي صلى الله عليه وسلم أتمت صلاة الحضر وبقيت صلاة السفر»

«The prayer was first made obligatory as two *rak'ahs*, then when the Prophet *sallallaahu`alaibivasallam* made *Hijrah*, the prayer for the resident was completed and the prayer of the traveler remained as it was.»⁴

This is by consensus of the people of knowledge, that the prayer was obligatory in Makkah and that the Prophet *sallallaahu`alaibivasallam* prayed it in Makkah. However, they differ about whether it was made obligatory three years before the *Hijrah*?

This is what is more correct, just as the *Shaykh* mentioned here. Or it is otherwise said that it was made obligatory five years before the *Hijrah*, or it is said one year before the *Hijrah*, or it is said a year and a half. However the most correct saying is what the *Shaykh* mentioned is that it was three years before the *Hijrah*.

And was anything else from the pillars of Islaam made obligatory along with the prayer? This is an area of disagreement amongst the scholars; some of them held that the *Zakaat* was also made obligatory in Makkah, and that only its applicable limits, its amounts and those eligible to receive it were made clear in al-Madeenah. But as for the origin of its being made obligatory, then that was in Makkah.

And the proof is His saying, He the Most High:

﴿وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ﴾

«And give the right due from the crops on the day when it is harvested.» [6:141]

The meaning of the «**due**» here is the *Zakaat*. And the whole *soorah* came down in Makkah.

And likewise in His statement:

﴿وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾﴾

«And those whose wealth has a known portion for the beggar who asks and for the deprived.» [70:24-25]

⁴ Reported by al-Bukhaaree no. 350 and Muslim no. 685 as a *hadeeth* of `Aa.ishah *radiyallaahu `anhaa*.

This *soorah* also came down in Makkah. And what is meant by the «**known portion**» is the *Zakaat*. So, it was in origin made obligatory in Makkah, however, its details were made clear in al-Madeenah. This is one saying.

The second saying: what is apparent from the speech of the Shaykh here, is that the *Zakaat* was only made obligatory in al-Madeenah and nothing was made obligatory in Makkah, except for the first pillar which is *taw^heed* and the second pillar which is the prayer. This is what is apparent from the speech of the Shaykh.

Hijrah to al-Madeenah

وبعدها أمر بالهجرة إلى المدينة.

After that, he was commanded to perform *hijrah* to al-Madeenah.^[62]

[62] His saying (*rahimahullaah*): «After that, he was commanded to perform *hijrah* to al-Madeenah»: When the harm from the Quraysh became severe and their evil increased on account of their blocking (people) from Allaah's path, persecuting the Muslims and torturing those who had no group of people to defend them from the Muslims, who were in a state of weakness – Allaah, the Perfect and Most High, gave permission for the Muslims to make *hijrah* to Abyssinia - the first *hijrah*, because there was a king with whom no one would be oppressed. He was a Christian, however he was just, so a large group of them migrated.

When the Quraysh came to know of their migration to Abyssinia, they sent two representatives from the wise men of Quraysh to seek (that they be brought back).

One of them was `Amr ibn al-`Aas. They had with them gifts for an-Najaashee (the ruler of Abyssinia). They said: "These people have run away from us and they are relatives of ours. We wish them to return to us - and they are evil doers – so that they do not cause corruption in your land," to the end (of what they said).

They gave him the gifts that they had with them in order to change his mind, however, he (*rahimahullaah*) called the *muhaajireen* and listened to what they had to say and he gave them a choice, so they chose to remain in Abyssinia. Therefore, the two representatives went back frustrated. And the *muhaajiroon* in Abyssinia remained there.

Then, Allaah favoured an-Najaashee and he accepted *Islaam* and made his *Islaam* good. When he died, the Messenger *sallallaahu`alaihiwasallam* and his Companions prayed the funeral prayer for him with the prayer of one whose body is absent. So in migrating to him there was good for him as well; by means of them, Allaah guided him, so he entered into *Islaam*.

Then the Prophet *sallallaahu`alaihiwasallam* met a group from the *Ansaar* (the Muslims from al-Madeenah) in *Minaa* during the *Hajj*; and the Prophet *sallallaahu`alaihiwasallam* used to present himself to the tribes during the *Hajj*. He would go to the different camping places of the Arabs in *Minaa* and call them to Allaah. And it happened that he met some men from the *Ansaar*, so he called them to Allaah and he explained his call to them. They accepted the call from the Messenger *sallallaahu`alaihiwasallam* and gave him a pledge upon *Islaam*. They went back to their people from the *Hajj* and called them to Allaah, the Mighty and Majestic. Then in the next pilgrimage, a larger number came than those who were in the first.

Some men from the *Ansaar* came and gave the pledge to the Prophet *sallallaahu`alaihiwasallam*, the second pledge of *al-`Aqabah*, meaning: at the stoning place of *al-`Aqabah*. They gave a pledge upon the basis of *Islaam* and upon the basis of aiding him if he made the migration to them and that they would defend him just as they defended themselves and their (own) children.

So then, after this - meaning, after this blessed pledge - the Prophet *sallallaahu`alaihiwasallam* commanded those Muslims who were in Makkah to perform *hijrah* (migration) to al-Madeenah; and whoever migrated, migrated to al-Madeenah. And the Messenger and some of his Companions remained. Then Allaah permitted His Prophet *sallallaahu`alaihiwasallam* to migrate.

When the Quraysh became aware of the migration of his Companions to al-Madeenah and they knew of the pledge that had occurred between him and the *Ansaar*, they feared that Allaah's Messenger *sallallaahu`alaibivasallam* would join up with his Companions in al-Madeenah and would therefore, attain power and gain strength.

On this night, when the Prophet *sallallaahu`alaibivasallam* wanted to depart to make *hijrah*, they came and surrounded his house. They stood outside the door with their weapons, intending to attack Allaah's Messenger *sallallaahu`alaibivasallam*. So, Allaah informed His Prophet *sallallaahu`alaibivasallam* (and) the Prophet *sallallaahu`alaibivasallam* commanded `Alee to sleep upon his bed so that the people of *shirk* could see him and think that he was the Prophet *sallallaahu`alaibivasallam*. So `Alee *radiyallaahu`anhu* slept upon the bed of Allaah's Messenger *sallallaahu`alaibivasallam* and covered himself with the blanket of the Messenger *sallallaahu`alaibivasallam*.

So, the *mushriks* were waiting for him to come out, thinking that he was the Messenger *sallallaahu`alaibivasallam* when in actuality, the Prophet *sallallaahu`alaibivasallam* had already come out between them and they were unaware.

Allaah blinded their sight from him, and he took some dust and scattered it upon their heads, and departed from amongst them. He went to Aboo Bakr *radiyallaahu`anhu* and the two of them departed and went to the Cave of *Thawr* and hid there for three days. The Quraysh were asking the people to catch him by whatever means. Alive or dead.

So, when they despaired of finding him after looking and searching, they offered rewards for whoever could bring him *sallallaahu`alaibivasallam* alive or dead. When they had totally despaired, Allaah's Messenger *sallallaahu`alaibivasallam* and his Companion left the cave and rode their riding camels and went to al-Madeenah.

والهجرة : الانتقال من بلد الشرك إلى بلد الإسلام.

Hijrah is to move from the land of *shirk* to the land of *Islaam*.^[63]

[63] *al-Hijrah* in the (Arabic) language means "to abandon something." As for *hijrah* in the legislation, then it is just as the *Shaykh* defined it: "to depart from the land of *kufir* and go to the land of *Islaam*." This is *hijrah* in the legislation. And *hijrah* is a tremendous deed; Allaah has joined it along with *jibaad* in many *ayaat*.

After the Prophet *sallallaahu`alaibivasallam* made the *hijrah* to al-Madeenah, the *Muhaajiroon*, who had been in Abyssinia, then came to al-Madeenah and the Muslims gathered in al-Madeenah - and all praise is for Allaah. A state was formed for the Muslims in al-Madeenah, comprising the *muhaajiroon* and the *Ansaar*, and whoever had accepted *Islaam* would come to them. Then, Allaah legislated the remaining duties of the religion, so He made the fasting obligatory upon His Prophet *sallallaahu`alaibivasallam*, and the *Zakaat* in the second year after the *hijrah* and He made obligatory upon him the *Hajj* in the ninth year after the *Hijrah* according to the correct saying. With that, the pillars of *Islaam* were completed, the first of them being the two testimonies and the last of them being the *Hajj* to Allaah's Sacred House.

So in summary, we know from this that *tawheed* is the first requirement in calling to Allaah, the Mighty and Majestic, and that the caller begins with it before he begins with the prayer, the fasting, the *zakaat* or the *Hajj*, because the Prophet *sallallaahu`alaibivasallam* remained for ten years calling to *tawheed* and forbidding *shirk*. He was not commanded with prayer and he was not commanded with *zakaat* nor pilgrimage nor fasting. Rather these obligatory duties were made obligatory after *tawheed* was established.

So when he would send out callers, the Prophet *sallallaahu`alaibivasallam* would command them to call the people with the first thing they would call to being *tawheed*, just as occurs in the *hadeeth* of Mu'aadh:

«إنك تأتي قوما من أهل الكتاب ، فليكن أول ما تدعوهم إليه شهادة أن لا إله إلا الله وأن محمدا رسول الله ، فإن هم أجابوا لذلك فأعلمهم أن الله افترض عليهم خمس صلوات»

«You are going to a people from the People of the Book. So let the first thing that you call them to be the testimony that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah. If they accept that from you, then inform them that Allaah has made five prayers obligatory upon them...» to the end of the *hadeeth*.¹

So, this proves that a person is not commanded with the prayer nor with the *zakaat* nor with fasting until *tawheed* is established and *tawheed* is present – and that whoever begins with other than *tawheed*, then his call will fail and his methodology is contrary to the methodology of the Messengers, all of them *`alaihumassalaam*.

All of the Messengers began by calling to *tawheed* and to the correction of *`aqeedah*. It is important for those who proceed to be aware of this methodology, for there are many people today, who confuse this methodology and change this methodology and choose a different methodology for themselves from their own ideas or from other people who are ignorant. There must be a return to the methodology of the Messenger *sallallaahu`alaibivasallam*. This is the benefit of having awareness of the Messenger

¹ Reported by al-Bukhaaree no. 1395 and Muslim no. 19 from a *hadeeth* of `Abdullaah ibn `Abbaas, *radiyallaahu`anhumaa*.

sallallaahu`alaibivasallam and his *seerah* and of making this one of the three fundamental principles. You know how he called the people and what was his sallallaahu`alaibivasallam methodology in calling them, so you can proceed upon it because he `alaibissalaatuwasalaam is the example to be followed.

والهجرة فريضة على هذه الأمة من بلد الشرك إلى بلد الإسلام ، وهي باقية إلى أن تقوم الساعة

Hijrah, from the land of shirk to the land of *Islaam*, is an obligation upon this nation and it continues until the Hour is established.^[64]

[64] *Hijrah* is joined along with *jibaad* in Allaah's cause and it is an obligation which remains, it is not being abrogated. It is obligatory upon every Muslim who needs to perform *Hijrah* that he should perform *Hijrah*. And it is not permissible for the Muslim to remain in the lands of *kufir* when he is not able to make his religion apparent; so then it is obligatory upon him to migrate to the lands of the Muslims. So it is an obligation which remains, because of his *sallallaahu`alaibinasallam* saying:

«لا تنقطع الهجرة حتى تنقطع التوبة ، ولا تنقطع التوبة حتى تخرج الشمس من مغربها»

«*Hijrah* will not be cut off until repentance is cut off and repentance will not be cut off until the sun rises from its place of setting.»²

² Reported by Aboo Daawood no. 2479 and Ahmad from a *hadeeth* of Mu'aawiyah ibn Abee Sufyaan, *radhiyallaahu`anhumaa*.

والدليل قوله تعالى: ﴿إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾﴾ النساء: ٩٧ - ١٠٠

The proof is His Saying, the Most High:

«As for those whose souls the angels take in a state of having earned Allaah's anger, the angels will say to them: 'In what condition were you?' They will say: We were weakened (by the great numbers and strength of the people of *shirk*) in our land.' They will reply: 'Was not Allaah's earth spacious so that you could make *hijrah* therein? These people will find their abode in Hell and what an evil destination that is. Except for those who were rendered weak from the men, women and children who were unable to migrate or find a way to do so. As for such people, Allaah will certainly pardon them and Allaah is ever One who pardons and forgives the sins of His servants.» [4:97-99]^[65]

[65] These two *ayaat* contain a threat against abandoning performing the *hijrah* when the person is able to perform it - and that his abode will be the Hellfire - what an evil destination. Even though he does not exit from Islaam – this is from the *nusooṣ al-wa'eed* (the texts which contain a threat). So, if he abandons the *hijrah*, then he has abandoned something obligatory and he will be sinful. However, he does not exit from *Islaam* through abandonment of the *hijrah*, but there is a severe threat upon him. Then, Allaah explains in the *ayah* after it, the excuse by which the obligation of the *hijrah* falls away. He, the Most High, said:

﴿إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ﴾

«Except for those who were rendered weak from the men, women and *wildaan*» [4:97]

Meaning: the children.

﴿لَا يَسْتَطِيعُونَ حِيلَةً﴾

«Who were unable to migrate» [4:97]

They do not possess the ability.

﴿وَلَا يَهْتَدُونَ سَبِيلًا﴾

«Or find a way to do so»

Meaning: they do not know the way to the land – the city – because *hijrah* requires (a person) to make a journey, otherwise (it may be the case) that a person dies during the journey if he does not know the way. So therefore their excuse is in two matters:

Firstly: Those who were not able to carry it out.

Secondly: Those who do not know the way.

So even if they have the financial capability, but do not have awareness of the way that they could follow, someone to guide them upon the way – this is the correct excuse.

As for the person who has the capability and knows the way, then there is no excuse for him.

وقوله تعالى: ﴿يَعْبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَسِعَةٌ فَإِنِّي فَأَعْبُدُونِ﴾

قال البغوي رحمه الله : سبب نزول هذه الآية في المسلمين الذين بمكة ولم يهاجروا ، ناداهم الله باسم الإيمان.

والدليل على الهجرة من السنة قوله صلى الله عليه وسلم : «لا تنقطع الهجرة حتى تنقطع التوبة ، ولا تنقطع التوبة حتى تطلع الشمس من مغربها»

And His saying, He the Most High:

«O My servants who believe! Indeed My earth is spacious, so worship Me alone.» [29:56]

al-Baghawee (*rahimahullaah*) said: "The reason for the sending down of this *aayah* concerns the Muslims who were in Makkah and did not migrate; Allaah addressed them with the title of *eemaan*."

The proof for the *hijrah* found in the *Sunnah* is his *sallallaahu`alaibihwasallam* 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.**»^[66]

[66] This *aayah* is from *Soorah al-Ankaboot*. It contains a command to migrate and that the earth of Allaah is spacious. So, if you are in a land where you are not able to make your religion apparent, in that case Allaah's earth is spacious, so move away from it. Do not remain in the bad part; rather leave it and go somewhere in Allaah's spacious earth. Allaah, the Perfect and Most High, has made the earth spacious. The proof for the *hijrah* found in the *Sunnah* is his *sallallaahu`alaibihwasallam* saying:

«لا تنقطع الهجرة حتى تنقطع التوبة ، ولا تنقطع التوبة حتى تطلع الشمس من مغربها»

«**Hijrah will not be discontinued until repentance is discontinued, and repentance will not be discontinued until the sun rises from its place of setting.**»¹

As for his *sallallaahu`alaibihwasallam*'s saying:

«لا هجرة بعد الفتح»

«**There is no migrating after the conquest (of Makkah).**»²

What is apparent from the *hadeeth* is that the migrating came to an end after the conquest of Makkah. Some people think that there is a contradiction between the *hadeeth* and between his *sallallaahu`alaibihwasallam* saying:

¹ Reported by Aboo Daawood no. 2479 and Ahmad from a *hadeeth* of Mu'aawiyah ibn Sufyaan, *radhiyallaahu`anhuma*. [It was declared *saheeh* by al-Albaanee].

² Reported by al-Bukhaaree no. 2783 and Muslim no. 1353 from a *hadeeth* of ibn `Abbaas, *radhiyallaahu`anhuma*, and reported by Muslim no. 1864 from a *hadeeth* of `Aa'ishah, *radhiyallaahu`anhaa*.

«لا تنقطع الهجرة حتى تنقطع التوبة ، ولا تنقطع التوبة حتى تطلع الشمس من مغربها»

«*Hijrah* will not be discontinued until repentance is discontinued, and repentance will not be discontinued until the sun rises from its place of setting.»³

However, the people of knowledge respond to his hadeeth (by saying) that what is meant by «**there is no migrating after the conquest**» is (no migrating) from Makkah, since through the conquest, it became an abode of Islaam. The people thought that migrating remained from Makkah after the conquest so they wished to attain the reward of migrating. As for migrating from the land of disbelief, then it remains until the Hour is established. The proof is the previous *ayaat* and the previous prophetic hadeeth. This is the response to this difficulty.

³ Reported by Aboo Daawood no. 2479 and Ahmad from a hadeeth of Mu'aawiyah ibn Sufyaan, *radiyallaahu `anhumaa*. [It was declared sahheeh by al-Albaanee].

Settling in al-Madeenah and the Coming Down of the Rest of the Religious Duties and the Completion of the Religion

فلما استقر بالمدينة أمر ببقية شرائع الإسلام ، مثل الزكاة والصوم والحج والجهاد ، والأذان ، والأمر بالمعروف والنهي عن المنكر ، وغير ذلك من شرائع الإسلام ، أخذ على هذا عشر سنين ، وبعدها توفي صلوات الله وسلامه عليه ، ودينه باق وهذا دينه ، لا خير إلا دل الأمة عليه ، ولا شر إلا حذرهما منه ، والخير الذي دلها عليه التوحيد وجميع ما يحبه الله ويرضاه ، والشر الذي حذر منه الشرك وجميع ما يكرهه الله ويأباه ، بعثه الله إلى الناس كافة ، وافترض الله طاعته على جميع الثقلين الجن والإنس.

والدليل : قوله تعالى: ﴿ قُلْ يَأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴾

When he *sallallaahu`alaibihwasallam* settled in al-Madeenah, he was ordered with the rest of the prescribed duties of *Islaam*, such as the *zakaat*; fasting (*Sawm*); *Hajj*; *Jibaad*; the *adhaan*; commanding good and forbidding 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. His religion remains and this is his religion. There is no good except that he directed his nation to it and there is no evil except that he warned them against it. The good that he guided them to is *taahdeed*, and all that Allaah loves and is pleased with. The evil which he warned against was *shirk* and everything that Allaah hates and rejects. Allaah sent him as a prophet to the whole of mankind, and Allaah made it obligatory upon all of the jinn and mankind to obey him.

The proof is His saying, the Most High: «Say: O people! I am the Messenger of Allaah to you all.» [7:158]
[67]

[67] This, as has already been explained, means that the *share`ah* came down in stages until it was completed - and all praise is for Allaah - before the death of the Prophet *sallallaahu`alaibihwasallam* and before Allaah sent down to him:

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

«This day, I have completed your religion for you, perfected My blessings upon you, and am pleased with *Islaam* as your Religion.» [5:3]

A short period after this *ayaah* came down, the Prophet *sallallaahu`alaibihwasallam* passed away; and his religion remains until the establishment of the Hour.

وأكمل الله به الدين. والدليل قوله تعالى: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ

الْإِسْلَامَ دِينًا﴾

Allaah completed the religion through him and the proof is His saying, He the Most High: «**This day, I have completed your religion for you, perfected My blessings upon you, and am pleased with *Islaam* as your Religion.**» [5:3]^[68]

[68] He *sallallaahu`alaibivasallam* did not pass away until after Allaah had completed the religion and the favour through him and had sent down to him His saying, He the Most High:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

«**This day, I have completed your religion for you, perfected My blessings upon you, and am pleased with *Islaam* as your Religion.**» [5:3]

This *aayah* came down to the Prophet *sallallaahu`alaibivasallam* whilst he was performing the standing in *`Arafah* during the Farewell Hajj on the Day of *Jumu`ah*. And he *sallallaahu`alaibivasallam* lived after it for a short time and then moved on to the highest company (of angels).

And he left his nation upon *al-mahajjah al-baydaa* (the clear white path) whose night is the same as its day; no one deviates from it except that he is destroyed.

This *aayah* contains a testimony from Allaah, the Perfect and Most High, that this religion is complete and that it covers everything of benefit to the servants and that it contains a solution for all of their issues and problems until the Establishment of the Hour. And that is suitable for every time and place; they do not need any other legislation after it or any other book to come down or any other messenger to be sent after the Messenger *sallallaahu`alaibivasallam*.

So, there is no matter to be found and there is no event that will occur until the Day of Resurrection except that in the Legislation revealed to Muhammad *sallallaahu`alaibivasallam* there is a solution for it and the ruling concerning it. However, the matter relates back to who is competent to extract evidence and to derive proof, rulings and issues. If there are to be found *ahlul-`ilm* (people of knowledge) and people qualified to make *ijtihad* (personal deductions in rulings) who fulfill the conditions of *ijtihad*, then indeed, this legislation is complete and contains a solution for all problems. Deficiency only comes about from us from the aspect of deficiency in (our) knowledge and inability to fully understand what Allaah, the Perfect and Most High, has sent down - or from the aspect of desires, that there occurs a case of following of desires which diverts a person away from the Truth. Otherwise this religion is fully suitable and comprehensive and complete. Allaah has sufficed the *Islaamic* nation with it until the establishment of the hour if it acts upon it (the religion) correctly and refers back to it in its affairs.

He, the Most High, said:

﴿ فَإِنْ نَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴾

«So if you disagree about anything then refer it back to Allaah and the Messenger.» [4:59]

Referring back to Allaah is to refer back to the Book of Allaah, and referring back to the Messenger after his passing away is to refer back to his *Sunnah*.

He, the Most High, said:

﴿ وَمَا أَخْلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ﴾

«And whatever you disagree about then its judgment is to be referred to Allaah.» [42:10]

This *ayah* (from *Soorah al-Maa'idah*) contains a refutation of those who make accusations against the *Islaamic* Legislation of its having shortcomings or of its being deficient, (these accusations coming) from the atheists and the evil heretics, or from the "semi students" whose understanding falls short in being able to understand the hidden wisdoms of the *Islaamic* Legislation. Therefore, these (foolish people) ascribe deficiency to the *Islaamic* Legislation and they do not know that the deficiency is with themselves alone.

So it (this *ayah*) contains a refutation against those who accuse the *Islaamic* Legislation of deficiency and that it does not cover all needs of the servants and all matters of welfare of the servants until the Establishment of the Hour.

Or those who say: "It was specific to a certain olden times," - because there are many ignorant people who, when it is said to them, "This is the *Islaamic* ruling," they say, "That was in the time of the Messenger and the initial time. As for now, conditions have changed and the matters have altered; and the legislated rulings were for people who have now passed away and for problems that have come to an end."

They say this, and this is disbelief in Allaah, the Mighty and Majestic, and it is a denial of His Saying, He the Most High:

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ﴾

«This day, I have completed your religion for you.» [5:3]

Allaah completed the religion for this nation until the Hour is established for every time and place and for every generation of mankind.

It also contains a refutation of the innovators, those who introduce worship from themselves and ascribe it to the religion, when it has no proof from the Book of Allaah and the *Sunnah* of His Messenger *sallallaahu`alaihi wa sallam*. Rather they just introduce it in accordance with what they deem to be good or based upon blindly following others whom they have good thoughts about from the people of false ideas and people with their own goals and desires. So therefore, they introduce worship into the religion, which Allaah has sent down no proof for. He *sallallaahu`alaihi wasallam* said:

«من أحدث في أمرنا هذا ما ليس منه فهو رد»

«Whoever introduces into this affair of ours that which is not from it, then it is rejected.»⁴

And he `alaihi^{ss}alaatuwasallaam said:

«وإياكم ومحدثات الأمور فإن كل محدثة بدعة وكل بدعة ضلالة»

«And beware of newly introduced matters, for every newly introduced matter is an innovation, and every innovation is misguidance.»⁵

Whoever introduces acts of worship which have no proof from the Book of Allaah nor from the *Sunnah* of the Messenger of Allaah, then he is accusing this religion of not being complete and he wishes to complete the religion himself. He is not actually acknowledging the fact that Allaah has completed it.

Whatever was not religion in the time of the Prophet *sallallaahu`alaihiwasallam* will never be religion after him. So this contains a refutation of these groups: The group who say that *Islaam* is not suitable for every time, or those who innovate newly invented innovations which have no proof from the Book of Allaah nor the *Sunnah* of His Messenger, and who ascribe them to the religion.

This *ayah* (from *Soorah al-Maa'idah*) contains a refutation of them because the religion was completed by Allaah, the Perfect and Most High. So there is no scope for addition in it nor for reduction from it. And there is no scope for raising doubts nor seeking to obscure the issue by saying that it is not suitable for the people in these later times.

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾

«This day, I have completed your religion for you.» [5:3]

This is the Speech of Allaah, the Perfect and Most High. He is the Most Truthful One of those who speak.

And He, the Most High, said:

﴿وَأَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

«And I perfected My blessings upon you, and am pleased with *Islaam* as your Religion.» [5:3]

This was the last of that which came down to the Prophet *sallallaahu`alaihiwasallam* and it is a testimony from the Lord of the whole of the Creation for this religion that it is complete, comprehensive, and fully suitable for every time and place.

⁴ Reported by al-Bukhaaree no. 2697 and Muslim no. 1718 from a *hadeeth* of `Aa'ishah, *radiyallaahu`anbaa*.

⁵ Reported by Aboo Daawood, Ahmad, at-Tirmitheeh, and Ibn Maajah from the famous *hadeeth* of `Irbaad ibn Saariyyah, *radiyallaahu`anhu*. [al-Albaanee declared it *sahheeh*].

So His saying (in this *ayah*) is an address to this nation, from the first of it to the last of it, and it is not just an address to the first generation alone. Rather it is an address to the whole of the nation until the Hour is established.

As for *ijmaa`* (consensus), the whole nation are agreed in consensus that he *sallallaahu`alaihiwasallam* passed away. No one disagrees about this except the people of false beliefs, those say that the Messenger did not die. They negate death from the Messenger *sallallaahu`alaihiwasallam*. This is baseless speech and speech which is clearly rejected. It is refuted by what has been experienced and what is clearly the case, for the Messenger *sallallaahu`alaihiwasallam* indeed passed away amongst his Companions. He was bathed, shrouded, had the funeral prayer prayed over him and he was buried. Can these actions be carried out on a person who is still alive? He *sallallaahu`alaihiwasallam* was treated as one who had died. He was washed and shrouded and prayed over and then he *sallallaahu`alaihiwasallam* was buried in his grave.

This is the way of Allaah, the Mighty and Majestic, with regards to His Creation. And then where are the Messengers who came before him? What occurred to him occurred to the Messengers before him. They died. And he is one of them, so he died. This is by consensus of the *Ablus-Sunnah wal-Jamaa`ah*. No one disagrees about this except the people of false beliefs, those who seek to attach themselves to the Messenger *sallallaahu`alaihiwasallam* and seek deliverance through him besides Allaah, and say: "He is still alive."

والدليل على موته صلى الله عليه وسلم قوله تعالى: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾ ٣٠ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ

رَبِّكُمْ تَخَصُمُونَ ﴿٣١﴾

The proof that he *sallallaahu`alaihiwasallam* died is His saying, the Most High: «O (Muhammad *sallallaahu`alaihiwasallam*)! You will certainly die and they will certainly die. Then on the Day of Resurrection you will all dispute before your Lord.» [39:30-31]^{[69]6}

[69] The Prophet *sallallaahu`alaihiwasallam*, when Allaah completed the religion through him and perfected His Favour through him, caused him to die, as is the way of Allaah, the Perfect and Most High, with His creation:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾

«Every soul shall taste death.» [3:185]

The Prophets and the Messengers enter within this generality:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾

«Every soul shall taste death.» [3:185]

The Prophet *sallallaahu`alaihiwasallam* passed away and moved on from this world to his Lord, He the Mighty and Majestic. This is established by the text, by consensus, and by analogy.

As for the textual (proof), then it is His statement, He the Most High:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾ ٣٠

«You will certainly die and they will certainly die.» [39:30]

This is information from Allaah to His Messenger *sallallaahu`alaihiwasallam* that he will soon die.

﴿إِنَّكَ مَيِّتٌ﴾

Meaning: You are going to die.

So it is said to a person who is going to die: "This is a *mayyit* (person who is going to die)."

As for the person who has actually already died, then it is said about him: '*mayt*,' with a *sukoon* (on the letter *yaa* in the middle of the word), because of His saying, He the Most High:

﴿أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ﴾

«Or one who was *mayt* (dead) and We gave life to him.» [6:122]

So the *mayt* is the one whose soul has left his body. As for *al-mayyit*, then he is the one who will die in future.

Belief in the Resurrection

والناسُ إِذَا مَاتُوا يُبْعَثُونَ ، والدليلُ قَوْلُهُ تَعَالَى : ﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ

تَارَةً أُخْرَى ﴿٥٥﴾

And after they have died, the people will be resurrected, and the proof is His saying:

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 again. [20:55] ^[70]

[70]:

He moved on, to another fundamental principle, which is eemaan (true faith) in *al-ba'ith* (the Resurrection) – meaning that death alone is not what is wanted. We know and everyone knows - even the disbelievers and the atheists and the evil heretics - all of them know that death will certainly occur. No one denies death, because it is something which is experienced. However the important matter is the Resurrection after death; this is the point of disagreement between the believers and the disbelievers, the Resurrection after death. And it (the Resurrection) is the restoration of the bodies which have rotted away and become decayed bones and dust and which have separated in the Earth. They will be restored and rebuilt just as they were before, because the One who created them in the first place is fully able to bring them back again.

Then the souls will be blown into them, then they will move and proceed from the graves to the Mahshar (the Gathering Place). Then the souls will be blown into them, then they will move and proceed from the graves to the Mahshar (GatheringPlace) because of His saying, He the Most High:

﴿يَوْمَ يُخْرِجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَانَهُمْ إِلَى نُصْبٍ يُؤْفَضُونَ﴾ الماعرج: ٤٣

On the Day when they will come out from the graves, they will be as if they are racing to a finishing post. [70:43]

And He, the Most High, said:

﴿خُشْعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ﴾ القمر: ٧ - ٨

They will come forth from the graves as if they are scattered locusts, rushing towards the caller. [54:7-8]

No one will stay back. So this Resurrection is true, there is no doubt about it. And whoever denies it is a disbeliever in Allaah, the Mighty and Majestic. And having eemaan in the Resurrection is one of the six pillars of eemaan about which the Prophet sall Allaahu ‘alaihi wa sallam said:

“(Eemaan) is that you truly believe in Allaah and in His Angels and in His Books and in His Messengers and in the Last Day and that you truly believe in Predecree, the good of it and the bad of it.”⁸¹

So whoever does not truly believe in the Resurrection and in the Last Day, then he is a kaaafir (a disbeliever) in Allaah, the Mighty and Majestic, even if he bears witness to ‘laa ilaaha ill Allaah’ and that ‘Muhammad rasool ullaah’ and even if he prays and fasts and performs Hajj and gives the Zakaat and does the actions of obedience.

If he denies the Resurrection or doubts about it, then he will be a disbeliever in Allaah, the Mighty and Majestic.

And the proofs for the Resurrection are many; from them is His saying, He the Most High:

﴿مِنْهَا خَلَقْنَاكُمْ﴾

From it We created you...

Meaning: the Earth, when He created Aadam ‘alaihissalaam, the father of mankind.

﴿وَفِيهَا نُعِيدُكُمْ﴾

And to it We shall return you...

Meaning; after death, in the graves.

﴿وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾

And from it We shall bring you out again.

This is the Resurrection.

So this aayah includes the beginning and the final return:

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾ طه: ٥٥

⁸¹ Reported by al Bukhaaree (50) and Muslim from the hadeeth of Aboo Hurayrah *radhi Allaahu ‘anhu*

From it We created you and to it We shall return you and from it We shall bring you out again. [20:55]

وقوله تعالى : ﴿وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ۖ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ۖ﴾ ﴿١٨﴾

Also the saying of Allaah, the Most High:

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 you forth and restore you to life. [71:17-18] ^[71]

﴿وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ۖ﴾ ﴿١٧﴾

Allaah created you from the (dust of) the Earth...

When He created Aadam 'alaihissalaam from it.

﴿ثُمَّ يُعِيدُكُمْ فِيهَا ۖ﴾

Then He will return you to it...

Through death and the graves.

﴿وَيُخْرِجُكُمْ إِخْرَاجًا ۖ﴾ ﴿١٨﴾ نوح: ١٧ - ١٨

And He will bring you out from it. [71:17-18]

This is the Resurrection. They will come out from the graves and they will proceed to the *Mah-shar* (the Gathering Place).

He, the Most High, said:

﴿قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ۖ﴾ ﴿٢٥﴾ الأعراف: ٢٥

Upon the Earth you will live and upon it you will die and from it you will be brought out. [7:25]

Meaning: you will live upon its surface and you will die upon it and you will come out from it for the Resurrection on the Day of Resurrection.

These are proofs from the Qur-aan for the Resurrection.

There is also to be found an intellectual proof from the Qur-aan itself and it is that the One who is Able to bring the creation about initially is Able to restore the creation even more so.

He, the Most High, said:

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَتْ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ ۚ﴾

﴿وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ ﴿٢٧﴾ الروم: ٢٧

And He (Allaah) is the One who created the creation to begin with, then He restores it and that is even easier for Him. And for Him is the highest description in the Heavens and the Earth. And He is the All Mighty, the All Wise. [30:27]

The One who was able to bring the people into existence from non existence is able to restore them after death even more so. This is a proof which is textual and intellectual.

And from the proofs for the Resurrection is that which occurs to the Earth with regards to its being brought to life with plants. So you can see the Earth being dead, having no plants upon it, being barren. Then Allaah, the Perfect and Most High, sends down rain upon it, then He causes plants to grow which were dead stubble previously. Likewise the bodies which are within the Earth; they were stored within the Earth and Allaah will send down rain upon them and then the bodies will grow and become complete. And then the souls will be breathed into them. So indeed you see the Earth, how it can be dry and arid, but then it comes to life with that (vegetation) which grows from it.

Allaah, the Majestic and Most High – He is the One who gives life to the Earth after its death:

﴿وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيٍ﴾

﴿الْمَوْتَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ ﴿٣٩﴾ فصلت: ٣٩

And from His signs is that you see the Earth dry and barren. Then when We send down water upon it, it rises and stirs to life with vegetation. The One who gives life to it will certainly give life to the dead. Indeed He has full ability over everything. [41:39]

So the One who has ability over giving life to the Earth after its death is able to give life to the bodies after their death because both are cases of coming to life after death.

And from the proofs for the Resurrection is that if were to be no Resurrection then that would necessitate that the creation of Mankind was meaningless because they (the people) live - the obedient, dutiful, believer in Allaah and His Messengers live; and the disbeliever, the atheist, the evil heretic, the wicked tyrant, the arrogant one, the sinner live – all of them live and then they die, without this believer receiving anything from his reward or without this disbeliever and this evil heretic and this atheist and this tyrannical oppressor of the people receiving any of his recompense whatsoever?

So does this befit Allaah that He would leave the people in this manner without rewarding the people of eemaan for their eemaan, and the people who did good for their

good, and the people of crimes and disbelief for their crimes and kufr? This would not befit the Wisdom of Allaah, the Perfect and Most High, and therefore He said:

﴿وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ لِيَجْزِيَ الَّذِيْنَ اَسْتَوٰ بِمَا عَمِلُوْا وَيَجْزِيَ الَّذِيْنَ اَحْسَنُوْا بِالْحَسَنٰى

﴿٣١﴾ النجم: ٣١

And to Allaah belongs whatever is in the Heavens and in the Earth, so that He will recompense those who did evil for what they did and He will reward those who did good with the best reward. [53:31]

And this will not occur except on the Day of Resurrection.

And likewise in His statement, He the Perfect:

﴿اَمْ حَسِبَ الَّذِيْنَ اجْتَرَحُوا السَّيِّئٰتِ اَنْ يَّجْعَلَهُمْ كَالَّذِيْنَ ءَامَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَوَآءٌ مِّثْيَاهُمْ

وَمِمَّا تُمُنُّ سَآءٌ مَا يَحْكُمُوْنَ ﴿٢١﴾ الجاثية: ٢١

And do those who commit evil deeds think that We will treat them just the same as those who believe and do righteous deeds in their life and in their death? Evil is the judgment that they make. [45:21]

And, He the Perfect and Most High, said:

﴿اَمْ يَجْعَلُ الَّذِيْنَ ءَامَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَالْمُفْسِدِيْنَ فِي الْاَرْضِ

اَمْ يَجْعَلُ الْمُتَّقِيْنَ كَالْفُجَّارِ ﴿٢٨﴾ ص: ٢٨

Shall We make those who truly believe and who do righteous deeds just like those who cause corruption upon the Earth? Or shall We make those who are dutiful to Allaah just the same as the wicked evil doers? [38:28]

And He, the Perfect and Most High, said:

﴿اَفَحَسِبْتُمْ اَنْمَّا خَلَقْنٰكُمْ عَبَثًا وَّاَنْكُمْ اِلَيْنَا لَا تُرْجَعُوْنَ ﴿١١٥﴾ المؤمنون: ١١٥

Do you think that We created you without purpose and that you will not be returned to Us? [23:115]

And He, the Most High, said:

﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُُمْنَى ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى ﴿٣٨﴾ فَجَعَلَ مِنْهُ
الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى ﴿٣٩﴾ أَلَيْسَ ذَلِكَ بِقَدِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى ﴿٤٠﴾﴾ القيامة: ٣٦ - ٤٠

Does man think that he will be left without having duties placed upon him? Was he not a drop of sperm emitted? Then he was a clot of blood and Allaah created him and fully formed him? And produced from him offspring, male and female? Is the One who did that not able to give life to the dead? [75:36-40]

And He rebutted the disbeliever who said,

﴿قَالَ مَنْ يُحْيِي الْعِظَمَ وَهِيَ رَمِيمٌ﴾

Who will give life to the bones when they are decayed away?

With His saying:

﴿قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ
الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مُنْتَفِقُونَ ﴿٨٠﴾﴾ يس: ٧٨ - ٨٠

Say, "He who created him in the first place will give life to him; and He has full knowledge of every created thing. He who produces fire for you from the green tree, then you use it to light your own fires. [36:78-80]

The One who is able to bring out fire which burns from a fresh green tree - is He not able to give life to the dead?

And from the evidences for the Resurrection is using as evidence the creation of the Heavens and the Earth. So the One who created these tremendously huge and awesome created things is Fully Able to restore man to life because the One who is able to do something tremendous will be able to do something less, even more so.

He, the Most High, said:

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ ﴿٨١﴾ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٢﴾﴾ يس: ٨١

Is the One who created the Heavens and the Earth not able to create the like of them? Yes, indeed! And He is the All Knowing Creator who creates again and again. [36:81]

And He, the Most High, said:

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ غافر: ٥٧

The creation of the Heavens and the Earth is greater than the creation of mankind. However most of mankind do not know. [40:57]

So these are the evidences for the Resurrection which confirm that Allaah, the Perfect and Most High, will resurrect those who are in the graves and that He will recompense every doer of deeds in accordance with his deeds; if good, then with good and if evil, then with evil. So let the disbeliever disbelieve and let the wicked person and the evil heretic and the apostate be upon evil – because in front of him there lies the Resurrection and the Rising from death and the Recompensing and the Reckoning.

As for the believer, the one who is dutiful to Allaah, who worships Allaah and seeks to draw closer to Allaah, then his deeds will never be lost. For there is an appointment where Allaah will recompense him for his deeds and will give him multiplied reward and will give him things that he did not think of or expect.

The *Hisaab* (Account) and the Balance

وَبَعْدَ الْبَعْثِ مُحَاسِبُونَ وَمَجْزِيُّونَ بِأَعْمَالِهِمْ وَالدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ

الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾ ﴿٣١﴾

After the Resurrection the people will be brought to *bisaab* (account) and will be rewarded or punished for their actions. And the proof is His saying, He the Most High:

So that He may recompense those who did evil for what they did; and that He may reward those who did good with the best reward of Paradise. [53:31] ^[72]

From the actions that will occur on the Day of Resurrection is al *bisaab* (the Reckoning) and al *meezaan* (the Balance). The *bisaab* has the meaning of *munaaqashah* (interrogation) of the people of sins.

So the Muslims will be of three categories on the Day of Resurrection:

The first category from them are those who will have no *bisaab* (reckoning) and will enter Paradise without any reckoning and without any punishment, just as occurs in the hadeeth of the seventy thousand who will enter Paradise without any reckoning and without any punishment.⁸²

The second category of the people are those who will be given a light reckoning, and it is *al-‘ard* (presentation of the record) only. He is not taken to account with the reckoning of interrogation but rather will be reckoned such that the record is just presented to him. And this person is also (as well as the first category) one of the people of bliss. He, the Most High, said:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ﴾ ﴿٧﴾ ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ ﴿٨﴾

وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾ الانشقاق: ٧ - ٩

So as for the one who is given his record of deeds in his right hand, then he will soon receive a light reckoning and he will return to his family joyful. [84:7-9]

The third category: those who will receive a reckoning involving interrogation and this person is in great danger, because of his *sall* Allaahu ‘alaihi wa *sallam* saying:

Whoever has his record closely examined will be punished.⁸³

⁸² Hadeeth reported by al Bukhaaree (5705) and Muslim from the hadeeth of ‘Imraan ibn Husayn radi Allaahu ‘anhu

⁸³ Reported by al Bukhaaree (103) and Muslim from the hadeeth of ‘Aaishah *radi Allaahu ‘anhaa*

As for the kuffaar (disbelievers) then the scholars disagree regarding them: will they receive a reckoning or will they not receive a reckoning? So from the scholars are those who say that the disbelievers will not receive a reckoning because they (the disbelievers) do not have any good deeds. Rather they will be taken straight to the Fire because they have no good deeds. And from the scholars are those who say (that) they will receive a reckoning with a hisaab (reckoning) of taqdeer (confession), meaning a (confession) of their deeds, their kufr (disbelief) and their apostasy. Then they will be taken to the Fire.

And the *meezaan* (the Balance) means the apparatus upon which the deeds of the people will be weighed. The good deeds will be placed on one scale and the evil deeds on one scale.

He, the Most High, said:

﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ، فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾﴾ المؤمنون: ١٠٢ - ١٠٣

So whoever's balance of good deeds is heavy, then they will be the successful ones. And whoever's balance of good deeds is light then they are the ones who have caused their own souls to be in loss. [23:102-103]

So if the evil deeds outweigh, then the person will lose; and if the good deeds outweigh, then the person will succeed.

This Balance is a balance for the deeds; and likewise, the person who is given the record in his right hand, then his reckoning will be easy.

And whoever is given his record in his left hand, then his reckoning will be difficult and he will see the terrors and the huge dangers and he will go on from one danger to the next in the different stages of the Resurrection, and the Reckoning, and Gathering.

These are terrifying matters if we reflect upon them.

وَمَنْ كَذَّبَ بِالْبَعْثِ كَفَرَ، والدليل قوله تعالى: ﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

And whoever denies the Resurrection is a disbeliever, and the proof is His saying, He the Most High:

Those who disbelieve claim that they will not be resurrected. Say (O Muhammad), ‘Yes, by my Lord you will certainly be resurrected and then you will certainly be informed of the deeds which you did. And that is easy for Allaah. [64:7] ^[73]

[73]:

His saying: “Whoever denies the Resurrection is a disbeliever...” - because he has denied a pillar from the pillars of eemaan and because he is denying Allaah and to His Messengers and to His Books because Allaah, the Majestic and Most High, informed about the Resurrection and the Messengers informed about the Resurrection and the Books informed about the Resurrection. So whoever denies it then he is a disbeliever. And the proof is His saying, He the Most High:

﴿زَعَمَ الَّذِينَ كَفَرُوا﴾

Those who disbelieve *za’ama* claim...

Aḥ-q’a’m means “a lie”

﴿أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ التغابن: ٧

...that they will not be resurrected. [64:7]

So the aayah proves that denying the Resurrection is *kufr* (disbelief). They say, “there is no resurrection after death” - the people of *shirk* and the worshippers of idols in the time of the Prophet sall Allaahu ‘alaihi wa sallam used to dispute about the Resurrection.

﴿أَءِذَا كُنَّا عِظْمًا فَخْرَةً﴾ ١١ ﴿قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ﴾ ١٢ النازعات: ١١ - ١٢

“How can that occur when we have become crumbled bones?” They said, “That would be a return resulting in loss.” [79:11-12]

And they said:

﴿مَنْ يُحْيِ الْعِظَمَ وَهِيَ رَمِيمٌ﴾ يس: ٧٨

“Who can give life to the bones when they have crumbled to dust?” [36:78]

And from their disputing was:

﴿أَيَعِدْكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْتُمْ تُخْرِجُونَ﴾ ﴿٢٥﴾ ﴿هَيَّاتَ هَيَّاتَ لِمَا تُوْعَدُونَ﴾ ﴿٣٦﴾
المؤمنون: ٣٥ - ٣٦

“Does he (the Prophet Saalih) promise you that when you have become dust and bones that you will then be brought out anew from your graves? How far fetched, how far fetched is what you are being promised.” [23:35-36]

- to the rest of the sayings of the disbelievers from the previous nations and from the people of shirk in the time of the Prophet sall Allaahu ‘alaihi wa sallam. So whoever denies the Resurrection then he will be along with those disbelievers.

No one denies the Resurrection except for a disbeliever. And Allaah, the Majestic and Most High, has commanded His Prophet sall Allaahu ‘alaihi wa sallam to swear an oath by Him upon the Resurrection.

He said:

﴿بَلَىٰ وَرَبِّي﴾

Yes, by my Lord...

This is an oath.

﴿لَبِيعْتُمْ ثُمَّ لَنَنْبُوَنَّ بِمَا عَمِلْتُمْ﴾ التغابن: ٧

...you will certainly be resurrected (from your graves), and then you will certainly be informed of the deeds which you did (in the world). [64:7]

This aayah is one of the three aayaat in which Allaah commanded His Prophet to swear an oath upon the Resurrection.

The first aayah is from Soorah Yoonus:

﴿وَيَسْتَنْبِغُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ﴾ يونس: ٥٣

And they question you, “Is is true?” Say, “Yes, by my Lord, it is indeed true and you cannot render Allaah incapable.” [10:53]

The second is in Soorah Saba':

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ ﴾

سبأ: ٣ - ٤

And those who disbelieve say, “The Hour will not come upon us.”

Say, “Yes, by my Lord, the Knower of the hidden and the unseen, it shall certainly come upon you. Not even the amount of the tiniest ant in the Heavens or the Earth escapes Him – nor anything smaller nor anything greater - except that it is confirmed in a Clear Book.”

In order that He should reward those who believe and do righteous deeds. For them there will be forgiveness and generous provision. [34:3-4]

So Allaah commanded His Prophet to swear by Him upon the Resurrection and upon the establishment of the Hour.

And the third aayah is that which is with us from Soorah at Taghaabun:

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾ ﴾

التغابن: ٧

“Those who disbelieve claim that Allaah will not resurrect them after death.

Say (O Muhammad), ‘Yes, by my Lord you will certainly be resurrected (from your graves), and then you will certainly be informed of the deeds which you did (in the world). And that is easy for Allaah. [64:7]

So the Wisdom behind the Resurrection is recompensing the servants for their deeds. And His saying, He the Most High:

﴿ ثُمَّ لَتُنَبَّؤُنَّ ﴾

...then you will certainly be informed...

Meaning – that you will be informed of your deeds and recompensed for them.

Belief in the Messengers

وَأَرْسَلَ اللَّهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنْذِرِينَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾ (١٦٥)

Allaah sent all of the messengers as bringers of good tidings and as warners, and the proof is His saying, He the Most High:

Messengers who were sent as bringers of glad tidings and as warners so that the people should have no excuse with Allaah after the sending of the messengers. And Allaah is ever All Mighty, All Wise. [4:165] ^[74]

[74]:

Eemaan in the Messengers is one of the six pillars of *eemaan*; he *sallAllaahu‘alaibihwa sallam* said:

“*Eemaan* is that you truly believe in Allaah and in His Angels and in His Books and in His Messengers...”⁸⁴

So having *eemaan* in the Messengers is one of the pillars of *eemaan*; so it is essential to have *eemaan* in all of the messengers, from the first of them to the last of them. So whoever denies a single messenger, then he is a disbeliever in all of them, just as He, the Most High, said:

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا﴾ (١٥٠) أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾ النساء: ١٥٠ - ١٥١

Those who disbelieve in Allaah and in His Messengers want to make a distinction between believing in Allaah and in His Messengers and they say, “We believe in some of them and we disbelieve in some.”

And they wish to take a path in between that. They are the disbelievers in truth and We have prepared a humiliating punishment for the disbelievers. [4:150-151]

So there must be *eemaan* in all of the Messengers from the first of them to the last of them, those whom Allaah has named from them in His Book, and those He has not named. For the Messengers are many; and therefore there occurs in the hadeeth that they number:

⁸⁴ Hadeeth reported by al Bukhaaree (50) and Muslim from the hadeeth of Aboo Hurayrah *radhiAllaahu‘anhu*

“One hundred and twenty four thousand (prophets) and the messengers from them were three hundred and fifteen all together.”⁸⁵

So there were many messengers; from them were those whom Allaah named in His Book and from them were those He did not name. So it is obligatory upon us to have eemaan in all of them, from the first of them to the last of them.

⁸⁵ Hadeeth reported by Ahmad in his Musnad from the hadeeth of Aboo Umaamah al Baahilee *radi>Allaahu ‘anhu* and declared to be saheeh by al Albaanee in as Saheehah (2668)

وَأَوَّلُهُمْ نُوحٌ عَلَيْهِ السَّلَامُ، وَآخِرُهُمْ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ خَاتَمُ النَّبِيِّينَ وَالِدَلِيلُ عَلَى أَنَّ أَوَّلَهُمْ
نُوحٌ قَوْلُهُ تَعَالَى: ﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾ النساء: ١٦٣

And the first of them was Nooh, ‘*alaihissalaam*, and the last of them was Muhammad *sallAllaahu‘alaihi wa sallam*; and the proof that the first of them was Nooh, ‘*alaihissalaam*, is His saying, He the Most High:

We have sent you, (O Muhammad with) Revelation, just as We sent Revelation to Nooh and to the prophets who came after him [4:163] ⁷⁵

[75]:

The proof that the first of them was Nooh is His saying, He the Most High:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ﴾

We sent revelation to you...

This was an address to the Prophet *sallAllaahu‘alaihiwasallam*

﴿كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُوسُفَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا﴾ النساء: ١٦٣

...just as We sent revelation to Nooh and the prophets who came after him; and We sent revelation to Ibraaheem and Isma’eel and Is-haaq and Ya’qoob and to the tribes and to ‘Eesaa and Ayyoob and Yoonus and Haaroon and Sulaymaan; and We gave the Zaboor to Daawud. [4:163]

Allaah mentioned a number of their names together in this aayah, just as He mentioned a number of their names together in the aayah from Soorah al An’aam:

﴿وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ﴾ الأنعام: ٨٤

And from his descendants were Daawood and Sulaymaan and Ayyoob and Yoosuf and Moosaa and Haaroon... [6:84]

to the end of the aayaat.

So the first of them was Nooh - ‘*alaihissalaatu wassalaam* – as proven by His saying, He the Most High:

﴿وَالَّذِينَ مِنْ بَعْدِهِ﴾

And the prophets who came after him... [4:163]

Allaah sent him (Nooh) to his people when they went beyond the limits concerning the righteous people after the people had been upon the religion of *Tawheed* from the time of Aadam ‘*alaihissalaam* for ten generations and they were upon *Tawheed*.

So when the people of Nooh came, there were amongst (those people) righteous men. Then when those righteous men died, the people grieved severely for them. So Satan seized the opportunity and said to them, “Make images of those righteous people and set them up in the places where you sit in order that when you see these images, you will remember their condition and you will gain enthusiasm upon worship.” So therefore they made images of those dead people and they set them up in the sitting places but they (these images) were not worshipped to begin with because of the presence of scholars who used to explain *Tawheed* to the people and used to criticize shirk.

Then when the people of knowledge died and the first generation passed away, a later generation came - and the scholars had died – Satan came and said to them, “Your forefathers only erected these images in order to worship them and they used to seek rain near them (these images).”

So he made worship of them seem to be good, so they worshipped them besides Allaah. So in this way, shirk came about upon the Earth; so Allaah therefore sent His Prophet Nooh - ‘*alaihissalaatu wassalaam* – calling them to Allaah, the Mighty and Majestic, and seeking to return them to *Tawheed*, which was the religion of their forefather Aadam – ‘*alaihissalaam*. However they (Nooh’s people) were obstinate and haughty:

﴿وَقَالُوا لَا نَذَرُنَّ آلِهَتَكُمْ وَلَا نَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا﴾ نوح: ٢٣

And they said, “Do not forsake those objects that you worship! Do not forsake Wadd nor Suwaa’ nor Yaghooth nor Ya’ooq nor Nasr. [71:23]

Ibn ‘Abbaas said:

« هذه أسماء رجال صالحين ، صوروا صورهم ونصبوها على مجالسهم فآل بهم الأمر إلى أن عبدوها من دون الله »

“These were the names of righteous men; they made images of them and they set them up in their sitting places, and this eventually led them to worshipping them besides Allaah.”⁸⁶

So when Nooh – ‘*alaihissalaatu wassalaam* - came to them and forbade them from worshipping them and he commanded them to worship Allaah, they said, “Do not

⁸⁶ Reported by al Bukhaaree as narration 4920

abandon those objects that you worship; do not obey Nooh but rather continue upon your kufr and transgression and obstinacy!”

This was the first shirk that occurred upon the Earth and its cause was the images. And therefore the Prophet *sallAllaahu‘alaibihwasallam* said:

« إن أشد الناس عذابا عند الله يوم القيامة المصورون »

“The people who will receive the severest punishment on the Day of Resurrection will be those who make images.”⁸⁷

And he *sallAllaahu‘alaibihwasallam* said:

« إن الذين يصنعون هذه الصور يعذبون يوم القيامة ، يقال لهم : أحيوا ما خلقتم »

Those people who make these images will be punished on the Day of Resurrection. It will be said to them, “Give life to that which you have created.”⁸⁸

They will be commanded to breathe the spirit of life into these images; and this will be a case of *ta’jeez* (giving them a command to show their inability) and as a punishment for them, and Allaah’s refuge is sought. This is because making images is a route from the routes which lead to shirk, just as happened with the people of Nooh.

So the first of the Messengers was Nooh. And as for the seal of the Messengers and the final one of them, then he was Muhammad *sallAllaahu‘alaibihwasallam*. He, the Most High, said:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴾ (٤٠) الأحزاب: ٤٠

Muhammad is not the father of any of your men but rather he is the Messenger of Allaah and the final one of the prophets. [33:40]

And he *sallAllaahu‘alaibihwasallam* said:

« وأنا خاتم النبيين لا نبي بعدي »

I am the seal of the Prophets; there will be no prophet after me.⁸⁹

⁸⁷ Reported by al Bukhaaree (5950) and Muslim from hadeeth of ‘Abdullaah ibn Mas’ood *radiAllaahu‘anhu*

⁸⁸ Reported by al Bukhaaree (5951) and Muslim from hadeeth of ‘Abdullaah ibn ‘Umar *radiAllaahu‘anhuma*

⁸⁹ Reported by Aboo Daawud (4252) and at Tirmidhee from hadeeth of Thawbaan *radiAllaahu‘anhu* and declared *saheeh* by al Albaanee

So through him, the Heavenly Messages were concluded. So no prophet will be raised and sent after him until the Hour is established. However his Sharee'ah (Revealed Law) will remain until the Hour is established and his religion will remain until the Hour is established, as has preceded. So whoever claims Prophethood after Muhammad *sallAllahu'alaibivasallam* then he is a disbeliever; and whoever believes (this false claimant to Prophethood) then he (too) is a disbeliever in Allaah, because there will be no prophet after him *sallAllahu'alaibivasallam*.

And many people have claimed Prophethood after him; and Allaah has exposed them and has made their falsehood apparent. And from the last of them – in what we know – was al Qaadiyaanee, Ghulaam Ahmad al Qaadiyaanee, the Indian; the one who in the beginning claimed to be upon knowledge and worship, then he claimed that he was 'Eesaa ibn Maryam, then he claimed Prophethood. And he now has followers who call themselves the Qaadiyaanees.

And the Muslims have declared them to be disbelievers and they have shunned them and counted them as being a sect of the disbelievers outside of Islaam. And they are a people who are shunned and banished – and all praise is for Allaah – from the lands of the Muslims. And they (the Qaadiyaanees) are active. However their activities end in failure.

So, in summary, there will be no prophet after the Messenger of Allaah *sallAllahu'alaibivasallam*. Whoever claims prophet hood after him, then he is a great liar, just as he *sallAllahu'alaibivasallam* said:

« لا تقوم الساعة حتى يبعث دجالون كذابون ، قريبا من ثلاثين كلهم يزعم أنه رسول الله »

“The Hour will not be established until *dajjaals* (great tricksters), great liars are sent, close to thirty, each one of them claiming that he is a messenger of Allaah.”⁹⁰

Those who claim falsely to be prophets are many but Allaah exposes their affair and uncovers them and shows how debased they are to the people. And whoever believes them, then he is a disbeliever because he is denying the Truth of what has been said by Allaah and His Messenger *sallAllahu'alaibivasallam* and the consensus of the Muslims upon the fact that Prophethood was concluded with Muhammad *sallAllahu'alaibivasallam*.

⁹⁰ Reported by al Bukhaaree (3609) and Muslim after the narration 2923 in the Book of Trials and Tribulations from the hadeeth of Aboo Hurayrah *radiAllahu'anhu*

وَكُلُّ أُمَّةٍ بَعَثَ اللَّهُ إِلَيْهَا رَسُولًا مِنْ نُوحٍ إِلَى مُحَمَّدٍ ، يَأْمُرُهُمْ بِعِبَادَةِ اللَّهِ وَحْدَهُ، وَيَنْهَاهُمْ عَنْ عِبَادَةِ الطَّاغُوتِ، والدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾ النحل: ٣٦

And 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 His saying, He the Most High:

We certainly sent a messenger to every nation ordering them that they should worship Allaah (alone) and they should shun the *Taaghoot* [16:36]⁷⁶

[76]:

And his saying: “Allaah sent a messenger to every nation...”

Meaning: Allaah sent a messenger to every nation from mankind in order to establish the proof upon them so that they would not be able to say, “No bringer of good tidings nor any warner came to us!”

And because of His saying, He the Most High:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾ (١٥)

We do not punish until We have sent a messenger. [17:15]

So Allaah sent a messenger to every nation from the previous nations, just as He, the Most High, said:

﴿وَلَا يَكُنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾ (٢٤)

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

However it is obligatory that we are aware of what was the call of the Messengers? The call of all the messengers, from the first of them to the last of them, was the call to tawheed as per His saying, He the Most High:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

We certainly sent a messenger to every nation ordering them that they should worship Allaah (alone) and they should shun the *taaghoot*. [16:36]

So everything that is worshipped besides Allaah is *Taaghoot*, as will follow with regards to the types of the *Taaghoots* – that from their types is that which is worshipped besides Allaah whilst he is pleased with that, as will follow.

So the meaning of His saying, He the Most High:

﴿وَجَنَّبُوكُمُ الطَّغُوتَ﴾

And shun the Taaghoot...

means to keep away from worshipping the false objects of worship and the idols and the graves and the tombs; these are *taaghoots*. So the noble *ayah* proves that the call of the Messengers, all of them, was concentrated upon *Tawheed* from the first of them to the last of them.

Just as He, the Perfect and Most High, said:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

And We did not send any messenger before you except that We revealed to him that none has the right to be worshipped except Me so worship Me alone. [21:25]

And His saying:

﴿يُزِيلُ الْمَلَكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ﴾

He (Allaah) sends down the angels with the Revelation from His Command to whomever He wishes from His servants ordering them, “Warn the people that none has the right to be worshipped except Me, so therefore fear and be dutiful to Me.” [16:2]

So the call of the Messengers, all of them, was to *tawheed* and to singling out Allaah, the Majestic and Most High, with worship and to forbidding shirk. This was the call of the Messengers. Then after *tawheed* comes the Revealed Laws with regards to the *halaal* (permissible) and the *haraam* (forbidden). And the details of the Revealed Laws varied in accordance with the variation between the nations and the needs of the nations. And Allaah abrogated from them whatever He wished, and then all of them were abrogated through the Revealed Law of Islaam - the *halaal* and the *haraam*, the rulings and the acts of worship and the commands and the prohibitions. As for the foundation (of the Revealed Laws) then it was *tawheed*; then this did not vary and it was not abrogated. This was a single religion; the religion of all the Messengers from the first of them to the last of them was one religion (in this respect) – just as He, the Most High, said:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شَرْعَةً وَمِنْهَاجًا﴾

**And for each people We laid down a prescribed law and a detailed way to follow.
[5:48]**

And the religion of *tawheed* is the worship of Allaah with that which He legislated at each time in accordance with its particular circumstances. So if a Revealed Law was abrogated then the people moved onto the new abrogating Law.

So whoever persists and remains upon that which has been abrogated, and avoids that which is abrogating, then he will be a disbeliever in Allaah, the Mighty and Majestic because the religion which has been abrogated will not be a religion after its being abrogated. Rather it will only be religion before it was abrogated. So when it has been abrogated, then it will not be religion. The religion will be that which abrogates. Therefore the Revealed Law of Islaam abrogated whatever came before it from the Revealed religious laws.

So whoever remains upon Judaism or Christianity after the sending of Muhammad *sallAllaahu'alaibivasallam* then he is a *kaafir* (disbeliever) because he is acting upon a religion which has been abrogated, whose time has come to an end.

Rejecting *at-Taaghoot*, and Having *Eemaan* in Allaah

وافترض الله على جميع العباد الكفر بالطاغوت والإيمان بالله

Allaah has made it obligatory upon all of the servants to reject *at-taaghoot*, and to have *eemaan* in Allaah.⁷⁷

[77]:

So the Shaykh *rahimahullaah* said, “And Allaah has made it obligatory upon all of the servants to reject *at-taaghoot*, and to have *eemaan* in Allaah...” Then he mentioned the definition of *at-taaghoot*. So the *taaghoot* has been mentioned by Allaah, the Majestic and Most High, in many *ayaat*. From them is His saying, He the Most High, in Soorat-ul-Baqarah:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِكَ أَصْحَابُ الظُّلُمَاتِ أُولَئِكَ هُمُ الْكَافِرُونَ ﴿٢٥٧﴾﴾

So whoever rejects *at-taaghoot* (everything which is worshipped besides Allaah) and believes truly in Allaah, then he has grasped the firmest handhold that will not break. And Allaah is All Hearing, All Knowing.

Allaah is the Guardian Lord of those who truly believe; He brings them out from darkness into light.

And those who disbelieve, then their supporters are *at-taaghoot*; they take them out from the light into darkness. They are the inhabitants of the Fire; they will remain in it forever. [2:256-7]

And there occurs in Soorat-un-Nisaa His saying, He the Most High:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ
كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾﴾

Will you not consider those who were given a portion of the Scripture? They believe in *al jibt* (the idols, soothsayers and sorcery) and in *at-taaghoot*. And they say to those who disbelieve that they are closer to the Truth than the believers. [4:51]

And this *ayah* is with regard to the Jews.

And He, the Perfect, said with regards to the hypocrites:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ
يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ۚ ﴾ (٦٠)

Will you not consider those who claim that they believe in that which came down to you and in that which came down before you, wishing to refer for judgment to at taaghoot? And they were commanded to reject it. [4:60]

And there occurs in Soorat-un-Nahl that He, the Majestic and Most High, said:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ ﴾ (٣٦)

And We sent a Messenger to every nation commanding, “Worship Allaah alone and keep away from at taaghoot.” [16:36]

At-taaghoot is derived from *tughyaan* and it is to exceed the due limit. So it is said in the (‘Arabic) language, ‘the water has *taghhaa*’ when the water raises above its level.

He, the Most High, said:

﴿ إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكِ فِي الْكَافُرَةِ ۚ ﴾ (١١)

When the water taghhaa (went beyond its limits) then We carried you in the Ark. [69:11]

قال ابن القيم رحمه الله تعالى: معنى الطاغوت ما تجاوز به العبد حده من معبود، أو متبوع، أو مطاع

Ibn ul Qayyim, *rahimahullaah ta'aala*, said:

“The meaning of *At-taaghoot* is anyone regarding whom the servant goes beyond the due bounds, whether it is someone worshipped or followed or obeyed.”⁷⁸

[78]:

As for the meaning of *at-taaghoot* in the Legislation, then it is just as ibn ul Qayyim *rahimahullaah* mentioned, and the author quoted him here.

At-taaghoot – whoever the servant goes beyond the due limits regarding. The servant has a due limit because he is a servant; Allaah has given him bounds which it is obligatory that he should stop at. So if he goes beyond them, then he will be a *taaghoot*.

So whoever goes beyond the limits set by Allaah for His servants and which He has commanded them not to exceed and not to come close to, then he is a *taaghoot*. So if he disobeys Allaah and goes beyond His limits and goes beyond the bounds, then he is called a *taaghoot* because he has gone beyond the limits and exceeded the limits laid down by Allaah.

So his saying:

“(The *taaghoot*) is anyone regarding whom the servant goes beyond the due bounds, whether it is someone worshipped or followed or obeyed”

This is the comprehensive definition for the *taaghoot* because Allaah, the Majestic and Most High, commanded that He alone be worshipped and that no partner be set up with Him. And He commanded that His Messenger *sallallaahu‘alaihiwasallam* should be followed and He commanded that He should be obeyed and that His Messenger should be obeyed with regard to that which He declared lawful and that which He declared forbidden.

So whoever goes beyond this matter then he is a *taaghoot*.

Whoever exceeds the limit of worship which Allaah has made obligatory and which is particular to Him and which He has negated for anyone else besides Him, then (this person) worships anything else along with Allaah, then he is a *taaghoot*.

The *mushrik* (person of shirk) is a *taaghoot* because he has exceeded the limit with regards to worship, and has worshipped someone else along with Allaah. He has directed worship to other than the One who deserves it.

And likewise the one who is worshipped and is pleased with that (is a *taaghoot*).

The person who is worshipped by the people and he is pleased with that and he establishes himself as a chief and as a leader upon that basis – such as Fir’awn (the Pharaoh) and an-Namrood and the Shaykhs of the extreme Soofee paths, those who are worshipped by

their followers and they are pleased with that, or who call the people to that, i.e. to worship them, as will follow – then this a *taaghoot* with regards to worship.

And his saying, “or followed”.

Allaah, the Majestic and Most High, commanded the whole of creation that they should follow Muḥammad *sallallaahu‘alaihiwasallam*. So it is not permissible for anyone to follow anyone else besides him *‘alaihissalaatuwas-salaam*. So whoever follows other than the Messenger *sallallaahu‘alaihiwasallam* and claims that this is permissible, then he (this person) will be a *taaghoot* because he has followed someone other than the Messenger *sall Allaahu ‘alaihi wa sallam*, the one whom he was commanded to follow.

So following is specific to the Messenger *sallallaahu‘alaihiwasallam*. As for other than him from the scholars and the callers then they are followed when they follow the way of the Messenger *sallallaahu‘alaihiwasallam*.

So the one who is followed in truth is the Messenger *sallallaahu‘alaihiwasallam*.

As for those (other people) then they are just conveying the message, they are followed for the Truth and upon whatever they conform to with regard to the following of the Messenger *sallallaahu‘alaihiwasallam*.

And wherever they are contrary to what the Messenger *sallallaahu‘alaihiwasallam* was upon, then it is not permissible to follow him.

An example of that is the Shaykhs of the Soofee paths; their followers and their worshippers follow them upon other than obedience to the Messenger *sallallaahu‘alaihiwasallam*. Indeed they say, “We have no need for the Messenger *sallallaahu‘alaihiwasallam* because we take from where the Messenger *sall Allaahu ‘alaihi wa sallam* took from and we take knowledge directly from Allaah. The Messenger *sallallaahu‘alaihiwasallam* took from Allaah through an intermediary, via Jibreel whereas we take directly from Allaah.”

And they say, “You people narrate your religion from those who have died whereas we narrate our religion from Allaah, the Perfect and Most High” because they claim that their Shaykhs have a connection with Allaah and that they take knowledge from Allaah directly. They have reached this level of transgression – and Allaah’s refuge is sought – this is their way.

There is no doubt that those people are the heads of the *taaghoots* – and Allaah’s refuge is sought – because there is no way to Allaah, the Majestic and Most High, except through following His Messenger *sallallaahu‘alaihiwasallam*.

He, the Most High, said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ٣١﴾
﴿قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ٣٢﴾

Say (O Muhammad), “If you truly love Allaah, then follow me, then Allaah will love you and will forgive you your sins. And Allaah forgives extensively and bestows mercy.

Say, “Obey Allaah and the Messenger.” So if they turn away then Allaah does not love the disbelievers. [3:31-32]

So the person who follows other than the Messenger, this person is counted as a *taaghoot*. And likewise the person who calls people to follow him and says to the people, “I will bring you orders directly from Allaah” – this is the greatest one of the *taaghoots* in existence in the world. And Allaah’s refuge is sought.

His saying, “one who is obeyed...”

Obedience is to be for Allaah and for His Messenger regarding what he declares to be lawful and what he declares to be forbidden. He, the Most High, said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ نَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾ (٥٩)

O you who believe! Obey Allaah and obey the Messenger and those in authority from amongst you. And if you dispute about anything, then refer it back to Allaah and to the Messenger, if you truly believe in Allaah and in the Last Day. That is what is best for you and is what is best in its consequences. [4:59]

So what is lawful is that which Allaah has made lawful; and that which is forbidden is that which Allaah has made forbidden. And it is not for anyone to share with Allaah in making things lawful or forbidden. And therefore Allaah passed the ruling upon those who declare things lawful or declare things forbidden or obeys one who does that – that such a person is a *mushrik*.

He, the Perfect and Most High, said:

﴿فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ﴾ (١١٨) ﴿وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَضَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَرْتُمْ إِلَيْهِ وَإِنْ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنْ رَبُّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ﴾ (١١٩) ﴿وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ﴾ (١٢٠) ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَيْكَ أَوْلِيَآئِهِمْ لِيُجْعِدُوا لَكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾ (١٢١)

Eat from that which Allaah’s Name has been mentioned upon, if you truly believe in His Signs. And why would you not eat from that which Allaah’s Name been

mentioned upon when He has made clear to you whatever has been made forbidden for you – except for that which you have a dire need of.

And there are many who misguide with their desires without knowledge. Indeed your Lord knows best those who exceed the limits.

And leave off outward and inward sins. Those who earn sin shall be recompensed for what they earned.

And do not eat from that which Allaah's Name is not mentioned upon, and it is sin. And the devils inspire their followers to dispute with you. And were you to obey them, then you would be people of shirk. [6:118-121]

This is because the people of *Jaahiliyyah* said, "Dead meat is lawful because Allaah, He is the One who slaughtered it. So it has more right to be lawful than that which you people sacrifice and slaughter."

So Allaah, the Majestic and Most High, says (in these *ayaat* from Soorah al An'aam) (for us) do not eat except for that which has been slaughtered in the legislated manner and He made forbidden for you dead meat.

Whereas those people say, "No, dead meat is permissible; it has more right to be lawful than that which has been slaughtered because it is you people who have slaughtered it whereas an animal which has died, then Allaah is the One who has slaughtered it. And therefore He refuted the people of *shirk* and He said:

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ﴾

Do not eat from that which Allaah's Name has not been mentioned upon. And it is sin...

Meaning: it is to exit from obedience to Allaah, the Perfect, the Mighty and Majestic.

And He said after it:

﴿وَإِنَّ الشَّيَاطِينَ لِيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ﴾

And the devils inspire their allies...

They say, "Dead meat, it was slaughtered by Allaah whereas the animals that you people slaughter, you have slaughtered them. So how can you hold it as lawful that which you people sacrifice and you do not regard as lawful that which Allaah has sacrificed?!" This is a false and futile argument.

And then He, the Most High, said:

﴿وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾

And if you were to obey them, then you would be people of *shirk*.

Because this is *shirk* with regards to obedience. Declaring something lawful and declaring something forbidden is the right of Allaah, the Majestic and Most High.

So it is not permissible for anyone to declare lawful or to declare forbidden from his own self, or to obey someone in declaring something lawful or something forbidden from his own self. And whoever does that then he is a *taaghoot* and he is obeying the *taaghoots*, those who declare things lawful and declare things forbidden besides Allaah. This is the meaning of his saying:

“Or one who is obeyed...”

Meaning obeyed in declaring things lawful and forbidden because declaring things lawful and declaring things forbidden is the right of Allaah, the Majestic and Most High; and the Messenger was one who conveyed from Allaah that which He made lawful and that which He made forbidden.

The Types of *Taaghoot*

والطواغيتُ كثيرونَ ورؤوسُهُمُ خمسَةٌ: إبليسُ لعنه الله، ومنْ عُبدَ وهو راضٍ

The *taaghoots* are many, and their heads are five: Iblees - may Allaah's curse be upon him. Whoever is worshipped and is pleased with that.⁷⁹

[79]:

His saying: "And the *taaghoots* are many and the heads of them are five."

The *taaghoots* upon whom this definition applies are: everyone who is worshipped or followed or obeyed, and they are many but their heads are five – meaning their major ones are five.

Firstly, Iblees, may Allaah's curse be upon him - meaning: may Allaah expel him and distance him away from His Mercy on account of the fact that he refused to prostrate to Aadam and he disobeyed Allaah, the Perfect and Most High and he was proud and haughty. And He said:

﴿ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴾

And he (Iblees) said: I am better than him (Aadam), You created me from fire and You created him from clay. [38:76]

So therefore he disobeyed the command of Allaah and was haughty; therefore Allaah cursed him and He repelled him and distanced him. And he is called Iblees, it is said, because he *ablasa* (despaired) of Mercy – meaning he despaired of Mercy. So the *mublis* is one who despairs of something.

So Iblees, may Allaah's curse be upon him, is the head of the *taaghoots* because he is the one who commands with worship of other than Allaah and he is the one who commands with following other than the Messenger of Allaah *sallallaahu'alaihiwasallam* and he is the one who commands obedience to other than Allaah by declaring things to be permissible or forbidden.

So Iblees is the source of evil and he is the head of the *taaghoots*.

The second category (of *taaghoots*) is:

The one who is worshipped and he is pleased with that – meaning he is worshipped and he is pleased with the people's worship of him. So he is a *taaghoot*.

As for one who is worshipped and he is not pleased with that then he does not enter into that.

For ‘Eesaa *‘alaihissalaatuwassalaam* has been worshipped besides Allaah but he was not pleased with that. And his mother and ‘Uzayr and the *awliyaa* (beloved servants of Allaah) and the righteous people from the servants of Allaah, they are not pleased with that (worship of them). Rather they used to criticise this and fight against those who did it. So whoever is worshipped and he is not pleased with that, then he is not called a *taaghboot*.

And that is because when Allaah sent down His saying:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿٩٨﴾﴾

You (people of shirk) and whatever idols you worship will be fuel for the Hellfire. You will enter it. [21:98]

- the people of shirk became happy and they said, “We worship the Messiah (‘Eesaa) and we worship such and such and we worship such and such. Therefore they will be with us in the Fire.”

So Allaah, the Most High, sent down:

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾﴾

Those for whom Allaah has written that they shall be people of bliss, they shall be kept far away from it. They shall not hear even the slightest sound from it (the Fire) but rather they shall be enjoying whatever their souls desire forever. [21:101-2]

And there occurs in the other aayah that they said:

﴿وَقَالُوا ءَالِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ﴾

And they say: are our gods better or is he?

Meaning: ‘Eesaa *‘alaihissalaam*

Then He said:

﴿مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ ﴿٥٩﴾﴾

They do not quote him as an example to you except in order to argue. Indeed they are an argumentative people; he was no more than a slave upon whom We bestowed favour and We made him an example for the Banoo Israa’eel. [43:58-9]

So he is a slave of Allaah and he was not pleased that he should be worshipped besides Allaah. Indeed Allaah sent him to criticise that:

﴿ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ﴾

(‘Eesaa will say on the Day of Resurrection), “I did not say to them except what You commanded me to – that you should worship Allaah alone, my Lord and your Lord. [5:117]

Therefore one who is worshipped and he is not pleased with that – he does not enter under this threat and he is not a *taaghoot* because he rejects and criticises that. This is because at *taaghoot* is one who is pleased with worship besides Allaah, the Mighty and Majestic.

وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَةِ نَفْسِهِ

Whoever calls the people to the worship of himself.⁸⁰

[80]:

The third: “Whoever calls the people to the worship of himself”:

Such as the heads of the people of shirk, those who call the people to worship them, such as Fir’awn who said:

﴿ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴾

So he (Fir’awn) said, “I am your highest Lord.” [79:24]

And such as Namrood and such as the extreme Soofees, those who call the people to worship them, to such an extent that they give instructions to the people to worship them after they have died, so that one of them says, “When matters become very difficult for you then come to my grave” – meaning: “when affairs become difficult for you, then you should come to my grave and a few handfuls of earth cannot prevent you from me.”

So they counsel the people to come to their (the leaders’) graves and they promise them that they (the leaders) will carry out their needs. So whoever calls the people to worship of himself, whether whilst he is alive or dead, then he is from the heads of the *taaghboots*. And likewise whoever calls the people to worship someone else besides him from the *taaghboots* and they are the callers to shirk, they are *taaghboots*, those who falsely beautify shirk for the people and they call it with other than its name, and they say, “This is a case of tawassul (seeking legitimate means to Allaah) or a case of *shafaa’ah* (legitimate intercession).” And they are many.

Those are *taaghboots* because they call the people to shirk, so they call to the worship of other than Allaah and they call that (shirk) with other than its name and they falsely adorn it for the people with doubts and falsely adorned speech. They are *taaghboots*. The callers to shirk are *taaghboots*. And everyone who is worshipped besides Allaah and is pleased with that or calls the people to the worship of himself or calls the people to worship of other than Allaah then he is from the *taaghboots*; indeed he is from the heads of the *taaghboots* – we ask Allaah for safety and salvation.

وَمَنْ ادَّعَى شَيْئًا مِنْ عِلْمِ الْغَيْبِ

Whoever claims to possess anything from the knowledge of the affairs of the hidden and unseen (*al-Ghayb*)⁸¹

[81]:

The fourth one is “whoever claims to possess anything from knowledge of the hidden and unseen”.

And entering into this are the sorcerers and the astrologers and the fortunetellers and the geomancers, and everyone who claims that he possesses knowledge of the *ghayb* and says to the people, “Such and such will occur for you. For you, you will receive bliss or you will receive some hardship or you will have a successful marriage or you will have an unsuccessful one. Those people claim knowledge of the hidden and the unseen. And the hidden and unseen is not known except by Allaah, the Perfect and Most High.

And knowledge of the *ghayb* is not known except by Allaah, the Perfect and Most High. He, the Most High, said:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾

Say: No one in the Heavens or the Earth knows the *ghayb* except Allaah. [27:65]

And He, the Most High, said:

﴿عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۝ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ﴾

He (Allaah) is the Knower of the *ghayb*. He does not reveal what He has kept hidden to anyone except to one whom He is pleased with whom He has sent as a Messenger. [72:26-27]

And He, the Most High, said:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَةٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

And with Allaah are the keys to the *ghayb*; no one knows it except Him. And He knows whatever is in the land and in the ocean; and no leaf falls except that He knows of it. Nor is there any grain in the darkness of the Earth nor any fresh thing nor any dry thing except that it is written in a Clear Book. [6:59]

﴿لَا يَعْلَمُهَا إِلَّا هُوَ﴾

no one knows it except Him...

This is a limitation. So no one knows the *ghayb* except for Allaah or one from His Messengers to whom Allaah has revealed something from the *ghayb* for the benefit of Mankind and as miracle for the messenger. However he will not know the *ghayb* from himself. Rather he only knows from Allaah's teaching it to him. So no one knows the *ghayb* except for Allaah. So whoever claims to have knowledge of the *ghayb* then he would be a sharer with Allaah with regards to something particular to Him, He the Perfect.

Therefore, that person is a *mushrik* (person of *shirk*), he is a *taaghoot*, and he is a *kaafir* (disbeliever).

And this is one of the greatest forms of apostasy from Islaam.

وَمَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ

And whoever judges by other than what Allaah sent down.⁸²

[82]:

The fifth one is whoever judges by other than that which Allaah sent down.

And the proof is His saying, He the Most High:

﴿يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ﴾

They wish to refer for judgment to the *taaghoot*. [4:60]

So whoever judges by other than that which Allaah sent down holding that to be permissible to do, then he will be a *taaghoot*.

And the person who says, “It is permissible to refer for judgment to man-made laws or to the customs of the times of *Jaahiliyyah* or to the customs of the tribes of the Bedouins and to leave behind the Legislation,” – he says, “This is lawful to do,” or he says, “This is equal to that which Allaah sent down.”

And if he says, “It is better than that which Allaah sent down or equal to that which Allaah sent down,” or he says, “It is just permissible to do,” and he doesn’t even say, “It is equal or better,” – he just says, “It is permissible and allowed to do this”, then this person is a *taaghoot*. And this is by the text of the Qur’aan.

He, the Most High, said:

﴿يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ﴾

They wish to refer for judgment to the *taaghoot*. [4:60]

He was called a *taaghoot* because he has gone beyond his limit.

As for a person who judges by other than that which Allaah has sent down whilst he affirms that that which Allaah sent down is what is obligatory to follow and is the Truth and that anything else is false and futile and that he is judging with something futile - then this person is counted as being a *kaafir* who has committed *al-kufr-ul-asghar* (lesser *kufr*) which does not take a person out of the religion.

However he is upon great danger, he is upon a way which may lead to *kufr* which takes a person out of the religion if he becomes lax about this matter.

As for one who judges by other than that which Allaah sent down, without intending to do so, rather (he does so) from *ijtihad* (personal striving and deduction) and he is a person

who is rightful to be performing *ijtihad* from the people of *fiqh*, and he performs *ijtihad* but he does not actually attain the judgment of Allaah and he makes a mistake in his *ijtihad*, then this is forgiven for him.

He *sallallaahu‘alaihiwasallam* said:

إذا حكم الحاكم ، فاجتهد ، ثم أصاب ، فله أجران ،
وإذا حكم فاجتهد ، ثم أخطأ ، فله أجر

“When the judge judges and strives and he reaches the correct conclusion, then he will receive two rewards. And when he judges and strives and reaches the incorrect conclusion, then for him there is one reward.”⁹¹

Because he did not deliberately commit a mistake. He was intending the Truth; he was intending conformity with the judgment of Allaah, the Mighty and Majestic. However, he was not granted the success of attaining it. So this person is counted as being excused and one who will receive reward.

But it is not permissible to follow him upon the error.

So from this are the matters of *ijtihad* of the jurists who have made a mistake in those matters or the striving of the judges in the courts when they strive to arrive at a ruling and they exert effort to reach the Truth. However they are not granted it. So their error is forgiven.

⁹¹ Reported by al Bukhaaree (7352) and Muslim from the hadeeth of ‘Amr ibn al ‘Aas *radiyallaahu‘anhu*

والدليل قوله تعالى : ﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ
بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

The proof is His saying, He 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 in Allaah, then he has grasped the firmest handhold that will never break. And Allaah is All Hearing, All Knowing. [2:256]⁸³

[83]:

He, the Perfect and Most High, said:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ
بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

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 in Allaah, then he has grasped the firmest handhold that will never break. And Allaah is All Hearing, All Seeing.

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾

No one is to be compelled to enter the Religion...

Meaning – no one is to be forced to enter into Islaam against his will, because entering into Islaam must occur as a result of being convinced and from believing in the heart. And no one is to be forced into it against his will – this is not possible because no one can act with regards to the hearts except Allaah, the Perfect and Most High. No one may force anyone to enter Islaam because we do not possess and own the hearts. Rather it is just Allaah, the Majestic and Most High, He is the One who owns them and acts with regards to them. However we should call to Islaam and encourage people upon it.

We strive and fight in Allaah's Cause against whoever disbelieves, for the spread of Islaam and to provide an opportunity to whoever wants to accept Islaam, and in order to subdue the enemies of Allaah. But as for guidance, then it is in the Hand of Allaah, the Perfect and Most High. No one is to be forced upon eemaan and Islaam. Rather this is something which relates back to the person himself.

Then, He, the Most High, said:

﴿قَدْ بَيَّنَّ الرُّشْدَ مِنَ الْغَيِّ﴾

...true guidance has been made clear and distinct from falsehood...

So Islaam, and all praise is for Allaah, does not contain anything which people have to be forced upon against their will. Rather all of it is beloved and desirable. Whereas kufr and shirk, all of it is evil and all of it is something detestable. So this has become clear from that. As *rushd* (guidance) – and it is the Truth – has become distinguished from *al-ghayy* – and it is falsehood. And a person has intellect and has the ability to think so that he can weigh and compare Truth against falsehood. And his thinking, if it is sound and if it is free from desires and ulterior motives, then his sound thinking will guide him to acceptance of the Truth without having to be forced. This is one saying with regards to the *aayah*.

And the second saying is that this *aayah* came down with regard to the People of the Book; and that the People of the Book are not to be compelled to enter into Islaam. Rather if they want to remain upon their religion then they are to be left to do so with the condition that they hand over the *jizyah* to the Muslims and they (the People of the Book) are in a state of being humbled. And as for other than them from the disbelievers, then nothing will be accepted from them except Islaam or being killed because they have no religion; and idol worship is a false and futile religion.

And the third saying is that this *aayah* was abrogated by the *aayah* commanding *jibaad*. So this was the case initially before *jibaad* was legislated, then *jibaad* was legislated and the *aayah* was abrogated.

However the first (of the three sayings) is what is correct - that the *aayah* is not abrogated and that the religion cannot be entered into the hearts by force. Rather it can only enter through choice. However whoever does not accept the Religion, he will be dealt with in a manner that befits him, whether it be being killed or having the *jizyah* tax taken from him if he be from those regarding whom Allaah, the Perfect and Most High, has legislated that it be taken from.

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ﴾

So whoever rejects *at-Taaghoot* and truly believes in Allaah...

At-Taaghoot – what is meant is all of the *Taaghoots* in worship, in following or in obedience because the word “*at-Taaghoot*” here is left general.

Rejecting the *Taaghoot* was put before having *eemaan* in Allaah (in the *aayah*) because having *eemaan* in Allaah will not benefit except after rejection of the *Taaghoot*. So whoever believes in Allaah but does not reject the *Taaghoot*, then his *eemaan* will not benefit him.

So the person who says that he is a believer and he prays and he fasts and gives the Zakaat and performs the Hajj and he performs the acts of obedience but he does not dissociate himself from *shirk* nor from the people of *shirk* and says, “They are not my business” – this person will not be counted as a Muslim because he has not rejected the *Taaghoot*. So there must be rejection of the *Taaghoot* and it is to reject the *Taaghoot* and to believe as creed

in its (the *Taaghoot*'s) falsehood and to distance oneself from it and from its people – this is essential. So his *eemaan* will not be correct except after rejecting the *Taaghoot*.

And there occurs in the other *ayaah*:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

And We sent a messenger to every nation commanding, “Worship Allaah alone and avoid the *Taaghoot*!” [16:36]

So the worship of Allaah will not be correct except through avoiding the *Taaghoot*. Two opposites cannot come together; *eemaan* and *kufir* cannot come together in the heart. *Eemaan* and major *kufir* cannot come together in the heart. As for the lesser *kufir* then it can come together (with *eemaan*).

وهذا هو معنى لا إله إلا الله، وفي الحديث : « رأس الأمر الإسلام وعموده الصلاة وذروة سنامه الجهاد في سبيل الله »

And this is the meaning of '*laa ilaaha ill Allaah*' (none has the right to be worshipped except Allaah).

And in the *ḥadeeth*:

“The head of the affair is al-Islam, and its supporting pillar is the prayer, and its highest pinnacle is jihaad in Allaah’s cause.”^{92 84}

[84]:

The Shaykh said: “And this is the meaning of *laa ilaaha ill Allaah*...”

Meaning: rejection of at *Taaghoot* and *eemaan* (true faith) in Allaah.

And Islaam is:

To submit to Allaah with tawheed and to yield to Him with obedience and to free oneself from shirk and its people.

This is the head of the affair of the religion; the two testimonies are the head of Islaam and they are the foundation of Islaam. So a person will not enter into Islaam unless he comes with the two testimonies, uttering them and having knowledge of them and acting upon them and holding them as his creed and belief. He will not be a Muslim except with this. The religion is likened to a body which has a head and a main support and a highest part. So if the head is cut off or if there is no head, then life cannot carry on. Likewise without *tawḥeed*, the Religion cannot remain because it is the head which, if it is cut or passes away, then life passes away and the body is destroyed.

And its main supporting pillar which it stands upon is the Prayer. So without its supporting pillar, Islaam will not stand – like a dwelling made of animal hair or a tent – if it has no pillar which it can rest upon, it will not stand. So a house cannot stand except with a support. Then if the support is lost, the house will not stand. Likewise the Prayer – if it is lost, then Islaam will not stand.

Therefore the scholars have said that whoever abandons the Prayer out of laziness, he becomes a disbeliever, in the correct saying – even if he acknowledges its obligation because there is no benefit in acknowledging its obligation if he does not implement it and he does not act upon it, there will be no benefit in that. And therefore the verifiers from the people of knowledge judge that the person who abandons the Prayer deliberately, even if he acknowledges its obligation, is a disbeliever. As for if he denies its obligation, then he is a disbeliever by consensus of the Muslims.

⁹² Reported by at Tirmidhee (2616) and an Nasaa.see from the hadeeth of Mu’aadh ibn Jabal *radhiyallaahu‘anhu* and declared *Ṣaḥeeḥ* by al Albaanee.

“...and its highest pinnacle is *jihad* in Allaah’s cause.”

The highest part of the affair – which is the religion – is *jihad* in Allaah’s cause. So *jihad* is a proof for the strength of Islaam; when *jihad* in Allaah’s cause is found, then that is a proof that Islaam is in a condition of strength because *jihad* cannot occur except as a result of strength in *imaan* and physical strength.

So the Prophet *sallallaahu‘alaihiwasallam* mentioned three matters for the Religion: the head, the supporting pillar and the highest part. So without the head, the Religion will not exist at all. So the person who does not establish the head – which is *tawbeed* – will have no religion.

And the person who does not pray, then the Religion will not be established for him even if he bears witness that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah because it requires a supporting pillar which the Religion can stand upon, and it cannot be found except through the Prayer.

And if *jihad* is absent then the strength of Islaam will be absent and it will be an Islaam which is in a condition of weakness and the Muslims will be in a weak state. So there will be no strength for Islaam and the Muslims except through *jihad* in Allaah’s cause, He the Mighty and Majestic. So it is a sign of strength and its absence is a sign of weakness.

This is the manner in which the Messenger *sallallaahu‘alaihiwasallam* likened these three affairs with regards to the Religion: a head, a main support and a highest part, just as a camel which has a hump, this shows that it is strong. And if it has no hump, then this shows that it is emaciated and weak.

Likewise the Muslims today are in a state of weakness upon the Earth, and therefore there occurs in the *hadeeth*:

إذا تباعتم بالعينة ، وأخذتم أذناب البقر، وتركتم الجهاد ، سلط الله عليكم ذلا لا ينزعه منكم حتى
ترجعوا إلى دينكم

“When you engage in the ‘*eenah* (usury) transaction and you take hold of the tails of cows and you abandon *jihad*, then Allaah will cause humiliation to overcome you; He will not remove it from you until you return to your religion.”⁹³

So abandonment of *jihad* is humiliation and weakness for the Muslims and its presence is a proof of strength and substantialness, just like the hump of an animal.

And Allaah knows best and may Allaah extol our Prophet Muhammad.

And with this, the explanation of the blessed book, the Three Fundamental Principles, is ended.

⁹³ Reported by Aboo Daawood (3462) from the hadeeth of ibn ‘Umar *radiyallaahu‘anhuma* and declared *Saheeh* by al Albaanee

شرح الأصول الثلاثة

THE EXPLANATION OF THE THREE FUNDAMENTAL PRINCIPLES

Shaykh Saalih Al-Fawzaan (حفظه الله) said:

"So these are called Usool because other than it, from the affairs of the religion, are built upon them. Due to this, they are called Usool; because the matter of the religion is built upon them and all of the religion revolves around these three principles."