

شَرْحُ ثَلَاثَةِ الْأُصُولِ

COMMENTARY
ON THE THREE
FUNDAMENTAL
PRINCIPLES
OF
ISLAM

Muhammad bin 'Abdul-Wahhâb

Commentary by
The Virtuous *Shaikh Al-'Allâmah*
Muhammad bin Sâlih Al-'Uthaimîn رحمته الله

DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

شرح ثلاثة الأصول

**Commentary On The
Three Fundamentals Of
Muhammad
bin 'Abdul- Wahhab**



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Authorized Translation



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**A Brief Biography of
Al-‘Allāmah Muḥammad
bin Ṣāliḥ Al-‘Uthaimīn رحمته الله
1347-1421H**

His Name, Lineage and Birth

He is the virtuous *Shaiḫ*, the scholar, the *Muḥaqqiq*, the *Faqīh*, the *Mufasssīr*, the *Wari’*, the *Zāhid*, Muḥammad bin Ṣāliḥ bin Muḥammad bin ‘Abdur-Raḥmān Āl ‘Uthaimīn, from Al-Wahbah, from Banū At-Tamīm.

He was born on the eve of the 27th of the blessed month of Ramaḍān, in the year 1347 H, in ‘Unaizah - one of the cities of Al-Qaṣīm - in the Kingdom of Saudi Arabia.

His Educational Upbringing

His father - may Allāh have mercy upon him - enrolled him as a student to learn the Noble Qur’ān, with his maternal grandfather, the teacher ‘Abdur-Raḥmān bin Sulaimān Ad-Dāmigh, may Allāh have mercy upon him.

Then, he learned writing and some arithmetic, and the texts of *Ādāb* (literatures), in the *Madrasah* (school) of *Al-Ustādh* 'Abdul-'Azīz bin Ṣāliḥ Ad-Dāmigh - may Allāh preserve him - and that was before he enrolled in the *Madrasah* of the teacher 'Alī bin 'Abdullāh bin Ash-Shahītān - may Allāh have mercy upon him - where he memorized the Noble Qur'ān by heart, while he had not yet passed the age of 14.

Also, under the guidance of his father - may Allāh have mercy upon him - he was encouraged to seek *Sharī'ah* knowledge, and at that time, the virtuous *Shaikh*, *Al-'Allāmah* 'Abdur-Raḥmān bin Nāṣir As-Sa'dī, may Allāh have mercy upon him, was teaching '*Ulūm Ash-Sharī'ah* and Arabic, in *Al-Jāmi'* *Al-Kabīr* at 'Unaizah. Furthermore, he had appointed two of his senior students^[1] to teach the newer students. Thus, the *Shaikh* enrolled into the circle of *Shaikh* Muḥammad bin 'Abdul-'Azīz Al-Muṭawwa' - may Allāh have mercy upon him. Until he obtained from the knowledge regarding *Tawḥīd*, *Fiqh* and grammar what he obtained.

Then, he attended the circle of his *Shaikh*, *Al-'Allāmah* 'Abdur-Raḥmān bin Nāṣir As-Sa'dī - may Allāh have mercy upon him - with whom he studied *Tafsīr*, *Ḥadīth*, the Prophetic *Sīrah*, *Tawḥīd*, *Fiqh*, *Uṣūl*, inheritance laws, and grammar. He also memorized summary texts in these areas of knowledge.

The virtuous *Shaikh*, *Al-'Allāmah* 'Abdur-Raḥmān bin Nāṣir As-Sa'dī - may Allāh have mercy upon him - is

[1] They were *Shaikhs* Muḥammad bin 'Abdul-'Azīz Al-Muṭawwa', and 'Alī bin Ḥamad Aṣ-Ṣāliḥī, may Allāh have mercy upon them.

considered his first Shaikh; since he took from him the knowledge, by becoming familiar with it and its methods, more than anyone else. Therefore, he was influenced by his methodology, his way of fortifying the fundamentals, his method of teaching, and his manner of following the evidences.

And while Shaikh 'Abdur-Raḥmān bin 'Alī bin 'Awdān - may Allāh have mercy upon him - was a judge in 'Unaizah, he read texts in the knowledge of inheritance with him, just as he read (texts) in grammar and eloquence with Shaikh 'Abdur-Razzāq Al-'Afifī, during his tenure as a teacher in that city.

Upon the opening of the Knowledge Institute (*Al-Ma'had Al-'Ilmī*) in Ar-Riyādh, one of his brothers^[2] indicated that he should enroll in it. So he sought the permission of his Shaikh Al-'Allāmah 'Abdur-Raḥmān bin Nāsir As-Sa'dī - may Allāh have mercy upon him - and he granted him permission and he enrolled in the Institute during the years of 1372-1373H.

During the two years he was enrolled at the Institute in Ar-Riyādh, he benefited from the scholars that were teaching therein at that time, and among them were Al-'Allāmah, Al-Mufasssir Shaikh Muḥammad Al-Amīn Ash-Shinqīṭī, the Shaikh, the *Faqīh* 'Abdul-'Azīz bin Nāsir Raḥīd, and the Shaikh and *Muḥaddith* 'Abdur-Raḥmān Al-Afriqī - may Allāh, Exalted is He, have mercy upon them all.

During that time, he began studying with his eminence Shaikh, the 'Allāmah 'Abdul-'Azīz bin 'Abdullāh Ibn Bāz -

[2] That being Shaikh 'Alī bin Ḥamad Aṣ-Ṣāliḥī, may Allāh have mercy upon him.

may Allāh have mercy upon him. He read before him, in the *Masjid*, from *Ṣaḥīḥ Al-Bukhārī*, and from the writings of *Shaiḥ Al-Islām* Ibn Taymiyyah. He also benefited from him in the knowledge/science of *Ḥadīth*, examining the views of the *Fuqahā'* of the different *Madhhabs*, and comparisons between them. Moreover, his eminence, *Shaiḥ* 'Abdul-'Azīz bin Bāz - may Allāh have mercy upon him - is considered his second *Shaiḥ*, due to obtaining (knowledge from him) and being influenced by him.

Then, in the year 1374H., he returned to 'Unaizah, and began studying with his *Shaiḥ*, *Al-'Allāmah* 'Abdur-Raḥmān bin Nāsir As-Sa'dī, while continuing his studies by enrolling in the College of *Sharī'ah*, which became a part of the *Imām* Muḥammad bin Sa'ūd Islamic University, where he attained a diploma of higher learning.

His Teaching

His *Shaiḥ* observed his cleverness and the speed at which he attained knowledge. Thus, he encouraged him to teach, while he continued to be a student in his circle. So, he began teaching in the year 1370H in *Al-Jāmi'* *Al-Kabīr* in 'Unaizah.

Upon his graduation from the Knowledge Institute in Ar-Riyādh, he was appointed to teach in the Knowledge Institute in 'Unaizah, in the year 1374H.

In the year 1376H, his *Shaiḥ*, *Al-'Allāmah* 'Abdur-Raḥmān bin Nāsir As-Sa'dī - may Allāh have mercy upon him - passed away, so he replaced him as *Imām* at *Al-Jāmi'* *Al-Kabīr* in 'Unaizah, as *Imām* for the two 'Eid prayers in

(‘Unaizah), and teaching in the National Library of ‘Unaizah, of the *Jāmi’*, which was founded by his Shaikh - may Allāh have mercy upon him - in the year 1359H.

When his students increased and the library became insufficient to accommodate them, the virtuous Shaikh - may Allāh have mercy upon him - began teaching in the *Masjid* of *Al-Jāmi’* itself. Students gathered around him, and they flocked from around the Kingdom as well as other than it, until they have reached hundreds in some of the lessons. And these students were seriously seeking knowledge, not merely coming to listen. He continued as *Imām*, *Khaṭīb*, and teacher, until his death - may Allāh, Exalted is He, have mercy upon him.

The Shaikh remained a teacher in the Knowledge Institute from the year 1374H to the year 1398H, when he was transferred to teaching in the College of *Shari’ah* and *Uṣūl Ad-Dīn* in *Al-Qaṣīm*, part of the *Imām* Muḥammad bin Sa’ūd Islāmic University, and he continued a professorship there until his death, may Allāh have mercy upon him.

He also taught in *Al-Masjid Al-Ḥarām* and *Al-Masjid An-Nabawī* (the Prophet’s *Masjid*) during *Hajj* season, *Ramāḍān*, and summer breaks, from the year 1402H until his death, may Allāh have mercy upon him.

The Shaikh - may Allāh have mercy upon him - possessed a method of teaching that is unique in its quality and its success. He would engage his students and take their questions. He would also deliver the lessons and lectures with high eagerness and a soul that is (full of) tranquility and confidence; delighted in spreading knowledge and bringing it closer to the people.

His Contributions to Knowledge

His magnificent efforts - may Allāh have mercy upon him - became apparent during his more than fifty years of conferring and sacrificing in the spread of knowledge, teaching, exhortations, guidance, instruction, delivering lectures, and calling (*Da'wah*) to Allāh, Glorious and Exalted is He.

He had great concern for writings and issuing *Fatwās* and answers, which were distinguished for their firm foundation in knowledge, resulting in tens of books, treaties, lessons, *Fatwās*, *Khutbahs*, interviews and articles. Similarly, the result was thousands of hours of audio recordings of his lectures, *Khutbahs*, interviews, radio programs, and his educational lessons in *Tafsīr* of the Noble Qur'ān, his distinguished explanations of the Noble *Hadīth*, the Prophet's *Sīrah*, and texts and textual poems (*Manzūmāt*) in the knowledge of *Shari'ah* and grammar.

In compliance with the principals, rules, and guidelines which the virtuous *Shaikh* - may Allāh have mercy upon him - established for the dissemination of his books, treaties, classes, lectures, *Khutbahs*, *Fatwās* and interviews, the Charitable Foundation of *Shaikh* Muḥammad bin Ṣāliḥ Al-'Uthaimīn - with the help of Allāh, and His facilitation - has the duty and honor of the responsibility to produce and be the caretaker of all of his contributions to knowledge.

Based upon his instruction - may Allāh have mercy upon him - a website was founded specifically for him on the world wide web^[3], for spreading the desired benefit -

^[3] www.binothaimeen.com

with the help of Allāh - and the presentation of all of his contributions to knowledge, from his writings and audio recordings.

His Other Works and Endeavors

Aside from these fruitful endeavors in the field of teaching, writing, the office of *Imām*, giving *Khuṭbahs*, *Fatwās*, and *Daw'ah* to Allāh - Glorious and Exalted is He - the virtuous *Shaikh* - may Allāh have mercy upon him - was involved in many other successful works, including:

- ❖ Member of the Board of Major Senior Scholars in the Kingdom of Saudi Arabia from the year 1407H until his death.
- ❖ Member of *Al-Majlis Al-'Ilmī* (the Scientific Council) for the *Imām* Muḥammad bin Sa'ūd Islamic University during the two academics of 1398H-1400H.
- ❖ Member of the *Majlis* (Council) for the College of *Sharī'ah* and *Uṣūl Ad-Dīn* at the Al-Qāṣim branch of the *Imām* Muḥammad bin Sa'ūd Islamic University, where he was the head of the Department of *'Aqīdah* (creed).
- ❖ In the later period of his teaching at the Knowledge Institute, he participated in the membership of the Commission of Plans and Curricula for Educational Institutes. Furthermore, he authored a number of curricula therein.
- ❖ Member of the Committee for Guidance during *Hajj* season, from the year 1392H until his death - may Allāh, Exalted is He, have mercy upon him - for which he held lessons and lectures in Makkah and its precincts, and gave *Fatwās* on various issues as well

as *Shari'ah* judgments.

- ❖ He headed the Charitable Society of Memorization of the Noble Qur'ān in 'Unaizah, from its foundation in the year 1405H until his death.
- ❖ He delivered numerous lectures throughout the Kingdom of Saudi Arabia for diverse categories of people, as well as delivering lectures over the phone for groups and Islamic centers throughout the world.
- ❖ He was one of the senior scholars of the Kingdom of Saudi Arabia who answered the questions of those seeking clarification in matters related to rulings of the religion and its fundamentals, in creed and *Shari'ah*. This occurred via radio programs in the Kingdom of Saudi Arabia, and the most popular of those programs was *Nūr 'alad-Darb* (Light on the Path).
- ❖ He committed himself to answering questions via telephone, as well as those written and taken in person.
- ❖ He arranged scheduled educational meetings; weekly, monthly and annually.
- ❖ He participated in a number of conferences which were held in the Kingdom of Saudi Arabia.
- ❖ Because of his great concern for educational conduct and exhortation, he demonstrated great concern for giving guidance and direction to the students for the proper methodology in the pursuit of knowledge and its acquiescence, he worked in uniting them and persevered in teaching them, and he bore their many questions, showing great concern for their affairs.

- ❖ And the Shaikh - may Allāh have mercy upon him - was engaged in numerous fields of goodness, areas of righteousness, and kindness to the people, hastening in fulfillment of their needs, authoring trusts and covenants among them, and conferring advice to them, with truth and sincerity.

His Status in Knowledge

The virtuous Shaikh - may Allāh have mercy upon him - is counted among those firmly rooted in knowledge, to whom Allāh conferred - by His Grace and Honor - firm foundations, a tremendous grasp of the knowledge of the evidences and following them, the derivation of rulings, and beneficial points derived from the Book and the *Sunnah*, and a profound understanding of the Arabic language, in meaning, articulation, and eloquence.

And due to what he was blessed with, of the noble characteristics of the scholars, and their praiseworthy manners, and the combination of knowledge and action, the people loved him with a tremendous love, and everyone held him in the highest esteem. Allāh provided him with their acceptance, and they became at ease with his views in issues of *Fiqh*, and turning to his lessons, his *Fatwās*, and his contributions to knowledge, and they drank from the springs of his knowledge, and they benefited from his advice and his exhortations.

He was awarded the International King Faiṣal - may Allāh have mercy upon him - Prize for Service to Islam in the year 1414H. The list of achievements for which the Selection Committee for the Board granted the prize, include the following:

- Firstly:** His embodiment of the virtuous manners of the scholars, of which the most prominent is *Al-Wara'*, magnanimity, saying the truth, working for the welfare of the Muslims, and advice to their elite and average people.
- Secondly:** His benefiting the masses with his knowledge, in lessons, *Fatwās*, and writings.
- Thirdly:** His delivering beneficial general lessons in various regions of the Kingdom.
- Fourthly:** His beneficial participation in many Islamic conferences.
- Fifthly:** Following a distinguished path in *Da'wah* to Allāh with wisdom and the best exhortation, and being an example of living according to the methodology of the righteous *Salaf*, in thought and manners.

His Children

He had five sons, and three daughters. His sons are 'Abdullāh, 'Abdur-Raḥmān, Ibrāhīm, 'Abdul-'Azīz, and 'Abdur-Raḥīm.

His Death

He died - may Allāh have mercy upon him - in the city of Jeddah, before *Maghrib* on Wednesday, the fifteenth of Shawwal, in the year 1421H.

His funeral prayer was held in Al-Masjid Al-Ḥarām, after *'Aṣr* prayer on Thursday. Then, he was followed by the thousands of those who prayed and throngs of attendees, and buried in Makkah Al-Mukarramah.

After the Friday prayer the following day, *Ṣalāt Al-Ghā'ib* (the funeral prayer in absentia) was performed for him, in all of the cities of the Kingdom of Saudi Arabia.

May Allāh shower the mercy in store for the most righteous upon our Shaikh, and settle him in His most spacious of (His) Gardens, and confer His forgiveness and pleasure upon him, and reward him with goodness for all that he did for Islam, and for the Muslims.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

Bism^[4]

[⁴] The author, may Allāh have mercy upon him, began his book with the *Basmalah* (the saying: *Bismillāh Ar-Rahmān Ar-Rahīm* — meaning, in the Name of Allāh, the Beneficent, the Merciful) emulating the Book of Allāh, the Mighty and Sublime, since it begins with the *Basmalah* and, also, in accordance with the *Ḥadīth*: “Every noble matter not commenced with the *Basmalah* is severed from prosperity.” [In *Al-Jāmi’ aṣ-Ṣaghīr*, As-Suyūṭī attributed it to Ar-Rahāwī (4:147), and Al-Khaṭīb recorded it in *Al-Jāmi’* (2:69). The *Ḥadīth* has been reported through many routes of transmission with a variety of wordings. And our *Shaikh*, Al-‘Allāmah Muḥammad Al-‘Uṭhaimīn (may Allāh have mercy upon him and protect him) was asked about this *Ḥadīth*, so he said: “The scholars differed regarding the authenticity of this *Ḥadīth*; so among the people of knowledge are those who graded it *Ṣaḥīḥ*, and An-Nawawī relied upon that, and among them are those who graded it weak. But the scholars have met this *Ḥadīth* with acceptance, and their placing of the *Ḥadīth* in their books indicates that it has a basis.” End quote from *Kitāb al-‘Ilm*, by our virtuous *Shaikh*.]

It also emulates the Messenger ﷺ who began his letters with the *Basmalah*.

This prepositional phrase is connected to a relative verb that comes after the prepositional phrase, which is understood, but not spoken or written. The unspoken verb is “In the Name of Allāh” I write. The unspoken meaning is a verb, because the origins of actions are verbs. There are two benefits in the unspoken meaning coming after the prepositional phrase.

Firstly: Seeking blessing by beginning in the Name of Allāh, the Glorious and the Exalted.

Allāh^[5] *Ar-Raḥmān*^[6] *Ar-Raḥīm*^[7]

Secondly: The benefit of restriction, since this restriction expresses that it is the only reason for writing.

The unspoken meaning is relative to the action being performed, since this indicates the intent. If we were to say, for example, when we want to recite a book, "In the Name of Allāh we begin," what we are beginning would not be understood. However, "In the Name of Allāh I read" indicates the intent of what I am beginning.

[5] Allāh: is a proper noun for the Inventor of all things (*Al-Bārī*) — the Sublime and Exalted — and is the Name which every other one of His Names follow, such that in His saying, the Exalted:

﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ۝ اللَّهُ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ﴾

﴿(This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light, by their Lord's permission, to the path of Al-'Azīz (the All-Mighty) Al-Ḥamīd (the Owner of all praise). Allāh, to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment﴾ (Ibrāhīm 14:1-2)

We do not say that the expression of Majesty, "Allāh," is an adjective. It is considered an explanatory apposition, so that it is not rendered in the manner in which an adjective normally follows the noun (that it describes or qualifies).

[6] *Ar-Raḥmān*: is one of the unique Names of Allāh, the Mighty and Sublime, not used for other than Him. It means — the possessor of extensive mercy.

[7] *Ar-Raḥīm*: is used for Allāh, the Mighty and Sublime, and

اعْلَمْ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ؛

Know,^[8]

for other than Him. It means the One who possesses bestowed mercy. So *Ar-Rahmān* is the possessor of extensive mercy and *Ar-Rahīm* is the One who possesses bestowed mercy. When put together (with *Ar-Rahmān*), the intent of the word *Ar-Rahīm* becomes: the One who bestows His Mercy upon whom He wills among His slaves, as He, Exalted is He, says:

﴿يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحِمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ﴾

﴿He punishes whom He wills, and shows mercy to whom He wills, and to Him you will be returned﴾ (Al-'Ankabūt 29:21)

^[8] *Al-'Ilm* (knowledge), is the realization of a matter in its determined, proper sense, and there are six levels regarding realization:

The first: Knowledge; and it is the realization of a matter in its determined, proper sense.

The second: Plain ignorance; and it is the complete absence of realization.

The third: Compounded ignorance; and it is to realize a thing in a manner that opposes its reality.

The fourth: Delusion; and it is to realize a thing along with an implication that is opposite to what is appropriate.

The fifth: Doubt; and it is to realize a thing along with an implication of there being an equal probability (of being correct or incorrect).

The sixth: Assumption; and it is to realize a thing, along with a likelihood that contradicts what is incorrect.

And knowledge is divided into two categories: Necessary and contemplative.

may Allāh have mercy with you,^[9] that it is obligatory upon us to learn four issues:^[10]

الأولى : العلمُ وَهُوَ مَعْرِفَةُ اللَّهِ وَمَعْرِفَةُ نَبِيِّهِ وَمَعْرِفَةُ دِينِ
الإِسْلَامِ بِالْأَدِلَّةِ.

The first: Knowledge; and it is knowing Allāh,^[11]

As for the necessary form, it refers to realizing what is known necessarily, in that it is bound to be known without contemplation or evidence; like the knowledge that fire burns. The contemplative is that which requires contemplation and evidence; like the knowledge of the obligation to have an intention before performing *Wuḍū*.

^[9] “May Allāh have mercy with you:” May He bestow His mercy upon you, through which you achieve your aspirations and are saved from what troubles you. So the meaning is; “May Allāh pardon your past sins, and fortify you, and protect you regarding what is to come of that. And this is when *Raḥmah* (mercy) is mentioned alone. But when it is mentioned together with *Maghfirah* (pardon), the *Maghfirah* refers to the past sins, while the *Raḥmah* refers to success in goodness, and safety from sins in the future. By the author doing this — may Allāh, Exalted is He, have mercy upon him — it indicates his concern and compassion for the one being addressed, as well as his good intention for him.

^[10] These issues, mentioned by the author, may Allāh, the Exalted is He, have mercy upon him, include the entire religion. And due to their great benefits, they are worthy of proper consideration.

^[11] That is, knowing Allāh, the Mighty and Sublime, with the heart in a manner which necessitates the acceptance of what He legislates, submitting to and obeying Him, and judging by the legislation which His Messenger, Muḥammad ﷺ brought.

knowing His Prophet^[12], and knowing the religion of

The slave recognizes his Lord by reflecting on the legislative *Āyāt* in the Book of Allāh, the Mighty and the Sublime, and the *Sunnah* of His Messenger ﷺ, and by pondering the universal *Āyāt* which are His creation. For each time a person ponders those *Āyāt*, his knowledge increases of his Creator, the One whom he worships. Allāh, the Mighty and Sublime, says:

﴿وَفِي الْأَرْضِ آيَاتٌ لِلْمُؤْمِنِينَ ۝ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ﴾

﴿And on the earth are signs for those who have faith with certainty. And also in yourselves. Will you not then see?﴾
(*Adh-Dhāriyāt* 51:20-21)

[12] That is, knowing His Messenger Muḥammad ﷺ in a manner that requires accepting what he came with of guidance and the true religion, and trusting all that he informed of, implementing his orders, and staying away from all that he prohibited and warned against, and judging according to his legislation, and being pleased with his judgments. Allāh, the Mighty and Sublime, says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ

لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

﴿But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission﴾ (*An-Nisā'* 4:65)

He, Exalted is He, also said:

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ

يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

Islām^[13]

﴿The only saying of the faithful believers, when they are called to Allāh and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones﴾ (An-Nūr 24:51)

He, the Mighty and Sublime, also said:

﴿فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

﴿And if you differ in anything among yourselves, refer it to Allāh and His Messenger, if you believe in Allāh and in the Last Day. That is better and more suitable for final determination﴾ (An-Nisā' 4:59)

He, the Mighty and Sublime, also said:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ
عَذَابٌ أَلِيمٌ﴾

﴿And let those who oppose the Messenger's commandment beware, lest some Fitnah (trials) befall them, or a painful torment be inflicted on them﴾ (An-Nūr 24:63)

Imām Aḥmad bin Hanbal, may Allāh have mercy upon him, said: "Do you know what the Fitnah is? The Fitnah is *Shirk* (association of partners with Allāh). Perhaps if he rejects any of his statements, deviance will enter into his heart and thus he is destroyed."

[13] His saying: "Knowing the religion of Islām:" meaning Islām in its general sense, which is worshipping Allāh according to what He has legislated ever since He sent the Messengers, until the establishment of the Hour. As He, the Mighty and Sublime, mentioned that in many *Āyāt* of the Qur'ān, indicating that all preceding revealed legislations were submission (Islām) to Allāh, the Mighty and Sublime.

Allāh, Exalted is He, cited the statement of Ibrāhīm:

﴿رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ﴾

﴿Our Lord! And make us submissive (Muslimīn) unto You, and (make) our offspring a nation submissive (Muslimah) unto You﴾ (Al-Baqarah 2:128)

As for Islām in its specific sense, after the commencement of the mission of the Prophet ﷺ, it only refers to what Muḥammad ﷺ was sent with, because what the Prophet ﷺ was sent with abrogates every other religion that preceded it. So whoever follows him, is a Muslim and whoever opposes him, is not a Muslim. The followers of the Messengers were Muslims at the time of their various Messengers. The Jews were Muslims during the time of Mūsā عليه السلام, and the Christians were Muslims at the time of 'Īsā عليه السلام. As for when the Prophet Muḥammad ﷺ was sent, they disbelieved in him, and as a result are not Muslims.

This religion of Islām, is the religion that is acceptable to Allāh, and it is the religion that is beneficial for its adherents. Allāh, the Mighty and Sublime, said:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

﴿Truly, the religion with Allāh is Islām﴾ (Āl 'Imrān 3:19)

And He said:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

﴿And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers﴾ (Āl 'Imrān 3:85)

This is the Islām that Allāh has bestowed upon Muḥammad ﷺ and his community. Allāh, Exalted is He, said:

— with the evidences.^[14]

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

﴿This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islām as your religion﴾ (Al-Mā'idah 5:3)

[14] His saying: "With the evidences:" Evidence (*Dalīl*) is that which leads to what is sought. And the evidences to know that can be revelatory or intellectual. The revelatory refers to what is affirmed by revelation, and that is the Book and the *Sunnah*. The intellectual is what is affirmed by reflection and consideration. This form has been often mentioned by Allāh, the Mighty and Sublime, in His Book. For in many *Āyāt* Allāh, the Mighty and Sublime, would say that among His *Āyāt* is such-and-such. The intellectual evidences for knowing Allāh, Exalted is He, generally come in this context.

As for knowing the Prophet ﷺ by revealed evidences, then an example is His, Exalted is He, saying:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ﴾

﴿Muḥammad is the Messenger of Allāh, and those who are with him﴾ (Al-Fath 48:29) to the rest of the *Āyah*. And His saying:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

﴿Muḥammad is no more than a Messenger, and indeed (many) Messengers have passed away before him﴾ (Āl 'Imrān 3:144)

As for the intellectual evidences, it is by examination and reflection of the clear *Āyāt* that he ﷺ brought. The greatest of these is the Book of Allāh, the Mighty and Sublime, which

الثَّانِيَّةُ: الْعَمَلُ بِهِ الثَّالِثَةُ: الدَّعْوَةُ إِلَيْهِ.

The second: Acting according to that.^[15]

The third: Calling to it.^[16]

contains true, beneficial narrations and just, righteous rulings, and the miracles that occurred by his hands, and the matters of the unseen that he informed of, which could not be known except through revelation and which are testified to by their occurrence.

^[15] His saying: "Acting according to it:" meaning acting according to what fulfills this knowledge, from faith in Allāh, and abiding in His obedience by complying with His commands, and staying away from His prohibitions regarding both specific and interactive worship. Examples of specific acts of worship are *Ṣalāh*, fasting, and *Hajj*. While commanding good and forbidding evil, striving in the path of Allāh, and the like, are interactive acts of worship.

Action, in reality, is a fruit of knowledge. Whoever acts without knowledge, then he resembles the Christians, and whoever knows without acting, then he resembles the Jews.

^[16] That is, *Da'wah* (calling) to whatever the Messenger ﷺ brought of the legislation of Allāh, Exalted is He, according to the three, or the four levels which Allāh, the Mighty and Sublime, mentioned in His saying:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّلْهُمْ بِالَّتِي هِيَ أَحْسَنُ﴾

﴿Invite to the Way of your Lord with wisdom and fair preaching and argue with them in a way that is better﴾
(An-Naḥl 16:125)

And the fourth is His saying:

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ﴾

﴿And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better, except for those who transgress among them﴾ (Al-'Ankabūt 29:46)

And knowledge of the *Shari'ah* of Allāh, the Mighty and Sublime, is required for this call, such that the call be upon knowledge and insight (*Baṣīrah*), due to His, Exalted is He, saying:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ وَسَبْحَنَ اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

﴿Say: "This is my way; I invite unto Allāh with *Baṣīrah* (insight), I and whosoever follows me. And Glorified is Allāh (above all that they associate as partners with Him). And I am not of the *Mushrikīn* (polytheists)."

﴾ (Yūsuf 12:108)

Baṣīrah is in what one calls to, in that the caller must be knowledgeable of the legislative rulings, and in how the call is performed, and regarding the circumstances of the one being called.

There are many spheres of *Da'wah* (calling). They include inviting to Allāh, Exalted is He, through sermons and lectures. Among them is inviting to Allāh through writing articles, and among them is inviting to Allāh through circles of knowledge, and among them is inviting to Allāh through authoring books and spreading the religion through writing. Among them is inviting to Allāh in specific gatherings; for example, sitting in a gathering you were invited to. This is an opportunity to invite to Allāh, the Mighty and Sublime, but it must be done

in a way that is not boring or burdensome. This can be done by the caller presenting a knowledge-based issue to those present, and then beginning a discussion. It is obvious that discussions, questions, and answers play a great role in the understanding and teaching of what Allāh, Exalted is He, revealed to His Messenger ﷺ, and such gatherings often occur more frequently than uninterrupted sermons and lectures, as is well known.

The call to Allāh, the Mighty and Sublime, is the task of the Messengers — may the *Ṣalah* and *Salām* be upon them — and the way of those who follow them in excellence. So when a person knows the One he worships, and his Prophet, and his religion, and Allāh has blessed him to be successful in that, then he must hasten to relieve his brothers by inviting them to Allāh, the Mighty and Sublime, and giving glad tidings. The Prophet ﷺ said to 'Alī bin Abī Ṭālib, may Allāh be pleased with him, on the day of Khaibar: "Advance cautiously, until you arrive at their open areas. Then invite them to Islām, and inform them of what that makes obligatory upon them, from the rights of Allāh. For by Allāh! That Allāh guides one man by you, is better for you than red camels." Its authenticity is agreed upon. [Recorded by Al-Bukhārī in the Book of *Jihād*, chapter: The Invitation of the Prophet ﷺ to Islām and His Prophethood; and Muslim, in the Book of the Virtues of the Companions, chapter: The Virtues of 'Alī bin Abī Ṭālib, may Allāh be pleased with him.]

He ﷺ also said, in what was recorded by Muslim: "Whoever invites to guidance, he will have a reward similar to the reward of those who follow him, without reducing anything from their rewards. And whoever invites to misguidance, he will have a sin similar to the sin of those who follow him, without reducing anything from their sins." [Muslim, the Book of Knowledge, chapter: Whoever Institutes a Good or Evil Practice.]

الرَّابِعَةُ: الصَّبْرُ عَلَى الْأَذَى فِيهِ.

The fourth: Patience with the harms that come with that.^[17]

He ﷺ also said, in what was recorded by Muslim: "The one who invites to good, he has a reward similar to whoever does it." [Muslim, the Book of Leadership; The Virtue of Assisting the Warrior in the Path of Allāh with Transportation and other than it.]

^[17] *Aṣ-Ṣabr* (patience), is restraining the soul upon obedience to Allāh, and restraining it from disobeying Allāh, and restraining it from being angry with what Allāh has decreed. One restrains the soul from anger, impatience, and boredom while being full of vigor in inviting to the religion of Allāh, even when harmed. This is because harming those who invite to goodness is a natural human trait, except among those whom Allāh guides. Allāh, Exalted is He, said to His Prophet ﷺ:

﴿وَلَقَدْ كَذَّبَ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَنَّهُمْ نَصَرْنَا﴾

﴿Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our aid reached them﴾ (Al-An'ām 6:34)

The more the harm intensifies, the closer the aid. And the aid is not specific such that a person will be aided during his life, seeing the realization of the effects of his *Da'wah*. Rather, the aid will come, even if after his death, when Allāh places acceptance in the hearts of the people for what he called to, so that they take it, and cling to it. So this is a result of aid for this caller, even after his death. Therefore it is required for the caller to be patient with his call, being steadfast with it; patient upon what he is calling to of the religion of Allāh, the Mighty

and Sublime, patient with the obstacles against his call, and patient with the harm he faces.

So here are the Messengers, hurt verbally and physically. Allāh, Exalted is He, said:

﴿كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنٌّ﴾

﴿Likewise, no Messenger came to those before them, but they said: "A sorcerer or a madman!"﴾ (Adh-Dhāriyāt 51:52)

He, the Mighty and Sublime, said:

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ﴾

﴿Thus have We made for every Prophet an enemy among the Mujrimīn (criminals)﴾ (Al-Furqān 25:31)

But it is required for the caller to face that with patience. Allāh, the Mighty and Sublime, said to His Messenger ﷺ:

﴿إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا﴾

﴿Verily! It is We Who have sent down the Qur'ān to you by stages﴾ (Al-Insān 76:23)

Considering this Āyah, it would be anticipated that after that, it would be said, "so be grateful for the favor of your Lord," but instead, He, the Mighty and Sublime, said:

﴿فَاصْبِرْ لِحُكْمِ رَبِّكَ﴾

﴿Therefore be patient and submit to the Command of your Lord﴾ (Al-Insān 76:24)

So in this there is an indication that everyone who stands with this Qur'ān, then there is no doubt that there will come to him that which will require him to be patient. Consider the condition of the Prophet ﷺ, when his people beat him, making him bleed, and he was wiping the blood from his face, and saying: "O Allāh, forgive my people for they know not." [Recorded by Al-Bukhārī, the Book of Seeking the Repentance of the

وَالدَّلِيلُ قَوْلُهُ تَعَالَى :

And the evidence is^[18] His, Exalted is He, statement:

﴿وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ۝ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ﴾

﴿By Al-'Aṣr (the time). Verily! Man is in loss. Except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience﴾ (Al-'Aṣr 103:1-3.)

Apostates and those who are Obstinate., and Muslim, the Book of Jihād, chapter; The Battle of Uḥud.]

Thus, it is upon the caller to be patient and anticipate his reward.

And there are three categories of patience:

1. Patience in obeying Allāh.
2. Patience to stay away from what Allāh made unlawful.
3. And patience with whatever comes that Allāh has decreed, either regarding what there does not seem to be any control over the servants, or the harm and transgression that Allāh causes to occur upon the hands of some of the people.

^[18] His saying: "The evidence;" that is, for these four levels, is His, Exalted is He, saying:

﴿وَالْعَصْرِ﴾

﴿By Al-'Aṣr (the time)﴾ (Al-'Aṣr 103:1)

In this Sūrah, Allāh, the Mighty and Sublime, swears by Al-'Aṣr which is time, and time is the realm in which the events of both good and evil occur. Allāh swears by it, that every human is in a state of loss, except those He described with these four attributes: Faith, performing righteous deeds,

enjoining the truth, and enjoining patience.

Ibn Al-Qayyim, may Allāh, Exalted is He, have mercy upon him, said: "Striving against the soul (*Jihād an-Nafs*) has four levels:

- First:** Striving against it to learn the guidance and the true religion, without which it cannot succeed nor attain happiness in this life nor in the Hereafter.
- Second:** Striving against it to practice it, after having learned it.
- Third:** Striving against it to invite to it (i.e. the religion) and teach the one who does not know it.
- Fourth:** Striving against it to be patient with the difficulties that come with inviting to Allāh, and the harm that comes from the creatures, bearing all of that for the sake of Allāh. When he perfects these four levels, he will be among the nurturing scholars (*Rabbāniyyīn*).

Hence, in this *Sūrah*, Allāh, the Mighty and Sublime, swears by time, that every human being is in a state of failure and loss, regardless of him having an abundance of wealth, children, power, and nobility, except the one who embodies these four qualities:

- Firstly:** Faith; which involves all that draws one nearer to Allāh, Exalted is He, such as the correct creed and beneficial knowledge.
- Secondly:** Righteous deeds; which is every statement or action that draws the one who does it closer to Allāh, Exalted is He, when he does it sincerely for Allāh and following the Messenger Muḥammad ﷺ in it.
- Thirdly:** Enjoining the truth, which is to enjoin goodness and encouraging it.
- Fourthly:** Enjoining patience by enjoining one another to be patient in fulfilling Allāh's commands, abstaining

قَالَ الشَّافِعِيُّ - رَحِمَهُ اللَّهُ تَعَالَى - : «لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً
عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةَ لَكَفَّتْهُمْ»

Ash-Shāfi'i,^[19] may Allāh, Exalted is He, have mercy upon him, said: "Had Allāh not revealed any proof other than this *Sūrah* to His creation, it would have sufficed them."^[20]

from what Allāh made unlawful, bearing what Allāh decreed.

Enjoining the truth and enjoining patience include the commanding of the good and the forbidding of the evil, by which the *Ummah* (Muslim Community) is held upright, rectifying it, aiding it, resulting in nobility and honor for it:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

﴿You are the best of peoples ever raised up for mankind; you command Al-Ma'rūf (goodness) and forbid Al-Munkar (evil), and you believe in Allāh﴾ (Āl 'Imrān 3:110)

^[19] Ash-Shāfi'i: He is Abū 'Abdullāh Muḥammad bin Idrīs bin 'Abbās bin 'Uthmān bin Shāfi' Al-Hāshimī Al-Qurashī. He was born in Ghazzah in 150 A.H., and he died in Egypt in 204 A.H. He is one of the Four *Imāms*. May Allāh, Exalted is He, have mercy on all of them.

^[20] He, may Allāh have mercy upon him, meant that this *Sūrah* suffices the creation as an encouragement to hold firmly to the religion of Allāh with *Īmān* (faith), good deeds, inviting to Allāh, and remaining patient upon that. He does not mean that this *Sūrah* is sufficient for the creation regarding all of the *Sharī'ah*. His saying: "Had Allāh not revealed any proof other than this *Sūrah* to His creation, it would have sufficed them." This is

وَقَالَ الْبُخَارِيُّ - رَحِمَهُ اللَّهُ تَعَالَى - : بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ
وَالْعَمَلِ

Al-Bukhārī,^[21] may Allāh have mercy upon him, said:
"Chapter: Knowledge precedes statement and action.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى :

And the evidence, is His, Exalted is He, saying:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ﴾

﴿So know, that Lā ilāha illallāh (none has the right to be worshipped but Allāh), and ask forgiveness for your sin﴾
(Muḥammad 47:19.)

فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ .

Thus, He began with knowledge, before the statement and action."^[22]

because if an insightful intelligent person hears this *Sūrah*, or reads it, there is no doubt that he will hasten to free himself from such loss by emulating these four qualities: faith, righteous deeds, enjoining the truth, and enjoining patience.

^[21] Al-Bukhārī: He is Abū 'Abdullāh Muḥammad bin Ismā'il bin Ibrāhīm bin Al-Mughīrah Al-Bukhārī. He was born in Bukhārā in Shawwāl 194 A.H., he grew up as an orphan under the guardianship of his mother. He died in Khartank, a city about two *Farsakhs* (or six miles) from Samarqand, during the night of 'Īd Al-Fiṭr in the year 256 AH.

^[22] Al-Bukhārī, may Allāh have mercy upon him, utilized this *Āyah* as an evidence, to prove the obligation of beginning with knowledge before speech and action. This is a textual evidence proving that a person must have knowledge,

firstly, and then act, secondly. There is also an intellectual evidence indicating that knowledge is to precede statements and actions, and that is because a statement or action can not be correct nor acceptable, until it is in accordance with the Shari'ah. And it is not possible for a person to know that his actions are in accord with the Shari'ah except with knowledge. However, there are some things that one knows innately, like the fact that Allāh is the only deity worthy of worship, because He created the person with this, and as such, it does not require much attention in order to learn it. As for the more detailed issues that are disseminated, it is these that one has a need to learn, putting forth a devoted effort.



اعْلَمْ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ تَعْلُمُ هَذِهِ
الْمَسَائِلِ الثَّلَاثِ وَالْعَمَلُ بِهِنَّ :

Know, may Allāh have mercy upon you, that it is obligatory that every Muslim male and female learn the following three issues, and act upon them.

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

First: That Allāh created us,^[23]

^[23] Evidence for that — I mean, that Allāh created us — is both textual and intellectual:

As for the textual evidences, there are many, among them His saying, the Mighty and Sublime:

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمُرُّونَ﴾

﴿He it is Who has created you from clay, and then has decreed a stated term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection)﴾ (Al-An 'ām 6:2)

And His saying:

﴿وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ﴾

﴿And surely, We created you (your father Ādam) and then gave you shape﴾ (Al-A'rāf 7:11)

And His saying, Exalted is He:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِّنْ حَمَلٍ مَّسْنُونٍ﴾

﴿And indeed, We created man from sounding clay of altered black smooth mud﴾ (Al-Hijr 15:26)

And His saying:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ﴾

﴿And among His Signs is this, that He created you (Ādam) from dust, and then - behold you are human beings scattered!﴾ (Ar-Rūm 30:20)

And His saying:

﴿خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ﴾

﴿He created man (Ādam) from sounding clay like the clay of pottery﴾ (Ar-Rahmān 55:14)

And His saying:

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ﴾

﴿Allāh is the Creator of all things﴾ (Az-Zumar 39:62)

And His saying:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

﴿While Allāh has created you and what you make﴾ (Aṣ-Ṣaffāt 37:96)

And His saying:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

﴿And I (Allāh) created not the Jinns and humans except they should worship (Me Alone)﴾ (Adh-Dhāriyāt 51:56)

To other than that among the Āyāt.

Regarding the intellectual evidences that Allāh created us, this is indicated by His saying, Exalted is He:

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ﴾

﴿Were they created by nothing, or were they themselves the creators?﴾ (Aṭ-Ṭūr 52:35)

Thus, man did not create himself, since before he existed, he did not exist, and one who does not exist is nothing, and nothingness cannot bring about something. He was not created by his father or by his mother, or by any one among creation. He did not come into existence by chance, without one to bring him into existence, because every occurrence must have a cause for it. And because this existence of this creation, with its marvelous order and symmetrical balance, makes it impossible that it occurred by mere chance. This is because a chance existence would be without order in its existence. So how could it survive and evolve as an organized system? With this, it becomes obvious that the Creator is Allāh alone, and there is no Creator or Commander except Allāh. He, Exalted is He, said:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾

﴿Surely, His is the Creation and Commandment﴾ (Al-A'rāf 7:54)

It is not known that anyone from the creation rejected the Lordship of Allāh, Glorious and Exalted is He, except due to sheer arrogance, as occurred with Fir'awn. When Jubair bin Muṭ'im heard the Messenger of Allāh ﷺ reciting Sūrah Aṭ-Ṭūr, and he reached His saying, Exalted is He:

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ○ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُفْقَهُونَ ○ أَمْ عَنْدهُمْ خَزَائِنُ رَيْكِ أَمْ هُمُ الْمُصِيطِرُونَ﴾

﴿Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are with them the treasures of your Lord? Or are they the tyrants with the

provides for us,^[24]

authority to do as they like?﴾ (Aṭ-Ṭūr 52:35-37)

Jubair bin Muʿim was a polytheist at that time, yet he still said: "My heart almost flew away, and that was the first time that *Īmān* (faith) settled in my heart." (Al-Bukhārī, the Book of *Tafsīr*; *Sūrah Aṭ-Ṭūr*.)

^[24] The evidences for this issue are numerous in the Book, *Sunnah* and the intellect. As for the Book, Allāh, Exalted is He, said:

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

﴿Verily, Allāh is the All-Provider, Owner of Power, the Most Strong﴾ (Adh-Dhariyāt 51:58)

And He, Exalted is He, said:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ﴾

﴿Say: "Who gives you provision from the heavens and the earth?" Say: "Allāh."﴾ (Saba' 34:24)

And His saying:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا نُنْقِوْنَ﴾

﴿Say: "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allāh."﴾ (Yūnus 10:31)

The *Āyāt* regarding this are many.

As for the *Sunnah*, from them is his ﷺ saying, regarding the fetus that an Angel is sent to, and it is given four commands,

and He did not abandon us.^[25] Rather, He sent us a

regarding its provision, lifespan, works, and whether it will be wretched or blessed. (Al-Bukhārī, the Book of Divine Decree, and Muslim, the Book of Divine Decree.)

As for intellectual evidences that Allāh provides for us, it is that we can not live without food and drink, and food and drink are both created by Allāh, the Mighty and Sublime. As He, Exalted is He, said:

﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ○ ءَأَنْتُمْ تَزْرَعُونَهُ ○ أَمْ نَحْنُ الزَّارِعُونَ ○ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَلًا فَظَلَمْتُمْ تَفَكَّهُونَ ○ إِنَّا لَمَغْرُمُونَ ○ بَلْ نَحْنُ مَحْرُومُونَ ○ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ○ ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ ○ أَمْ نَحْنُ الْمُنْزِلُونَ ○ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ﴾

﴿Tell Me! The seed that you sow in the ground. Is it you that make it grow, or are We the Grower? Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). (Saying): "We are indeed Mughramūn (ruined or lost)! Nay, but we are deprived!" Tell Me! The water that you drink. Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down? If We willed, We verily could make it salt (and undrinkable), why then do you not give thanks (to Allāh)?﴾ (Al-Wāqī'ah 56:63-70)

^[25] It is clear from these Āyāt that our sustenance, such as food and drink come from Allāh, the Mighty and Sublime.

This is the reality that is proven by textual and intellectual evidences. As for the textual (evidences):

From them is His saying, Exalted is He:

﴿أَفَحَسِبْتُمْ أَنْمَا خَلَقْنَاكُمْ عَبَثًا وَأَنْتُمْ لَا تَرْجِعُونَ ○ فَتَعَلَى

اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ ﴿

﴿Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us? So Exalted be Allāh, the True King, Lā ilāha illā Huwa (none has the right to be worshipped but He)﴾ (Al-Mu'minūn 23:115-116)

And His saying:

﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ يُدْرِكَ سُدًى ○ أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنٍ ○ ثُمَّ كَانَ عِلْقَةً فَخَلَقَ فَسَوَّى ○ فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَى ○ أَلَيْسَ ذَلِكَ بِقَدْرِ عَلِيِّ أَنْ يُحْيِيَ الْمَوْتَى﴾

﴿Again, woe to you! And then (again) woe to you! Does man think that he will be left Suda [neglected without requital]? Was he not a Nutfah (a drop, mixed male and female discharge) poured forth? Then he became an 'Alaqah (a clot); then (Allāh) shaped and fashioned (him) in due proportion. And made him in two sexes, male and female. Is not He, Able to give life to the dead?﴾ (Al-Qiyāmah 75:36-40)

As for the intellectual (evidences), this is because bringing mankind into existence for the purpose of living, indulging in pleasure as cattle indulge in pleasure, and then dying without resurrection and accountability does not befit the wisdom of Allāh, the Mighty and Sublime. Rather, it is utter frivolity. It is not possible that Allāh made the creation, sent Messengers to it, and permitted the blood of the obstinate that resist the Messengers, may the *Ṣalāh* and *Salām* be upon them, and then the end result be nothing. This is impossible in regard to the wisdom of Allāh, the Mighty and Sublime.

Messenger.^[26] So whoever obeys him, he will enter

^[26] That is, that Allāh, the Mighty and Sublime, sent a Messenger to us, the entire *Ummah* of Muḥammad, reciting to us the *Āyāt* of our Lord, purifying us, and teaching us the Book and the *Ḥikmah* (*Sunnah*) just as He did to those before us. Allāh, Blessed and Exalted is He, said:

﴿وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾

﴿And there never was a nation but a warner had passed among them﴾ (Fāṭir 35:24)

There is no doubt that Allāh, the Mighty and Sublime, sent the Messengers to the creation to establish evidence against them, ordering them to worship Allāh with what He loves and is pleased with. Allāh, Blessed and Exalted is He, said:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُوسُفَ وَهَارُونَ وَسُلَيْمَانَ وَءَاتَيْنَا دَاوُدَ زَبُورًا ۝ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ۝ رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

﴿Verily, We have inspired you as We inspired Nūḥ and the Prophets after him; We (also) inspired Ibrāhīm, Ismā'il, Ishāq, Ya'qūb, and Al-Asbāṭ [the twelve sons of Ya'qūb (Jacob)], 'Īsā, Ayyūb, Yūnus, Hārūn, and Sulaimān, and to Dāwūd. We gave the Zabūr (Psalms). And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, and to Mūsā Allāh spoke directly. Messengers as bearers of good news as well as of warning in order that mankind should have

Paradise,^[27] and whoever disobeys him, he will enter the

no plea against Allāh after the Messengers. And Allāh is Ever All-Powerful, All-Wise. ﴿(An-Nisā' 4:163-165)

And it is not possible for us to worship Allāh with what He is pleased with, except through the way of the Messengers, may the *Ṣalāh* and *Salām* be upon them, because it is they that explained to us what Allāh loves, is pleased with, and what will bring us closer to Him, the Mighty and Sublime. Hence, it is from the wisdom of Allāh that He sent Messengers as bearers of glad tidings as well as warners. And the evidence for this, is that He, Exalted is He, said:

﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۖ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا﴾

﴿Verily, We have sent to you a Messenger to be a witness over you, as We did send a Messenger to Fir'awn. But Fir'awn disobeyed the Messenger, so We seized him with a severe punishment﴾ (Al-Muzzammil 73:15-16)

^[27] This fact is established from His saying, Exalted is He:

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

﴿And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqīn (the pious)﴾ (Āl 'Imrān 3:132-133)

And from His saying, Exalted is He:

﴿وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ﴾

﴿And whosoever obeys Allāh and His Messenger will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success﴾ (An-Nisā' 4:13)

And from His saying, Exalted is He:

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ﴾

﴿And whosoever obeys Allāh and His Messenger, fears Allāh, and has Taqwā of Him, such are the successful ones﴾ (An-Nūr 24:52)

And His saying:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾

﴿And whoso obeys Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the Ṣiddiqūn (the truly faithful), the Shuhadā' (those who bear witness, the martyrs), and the righteous. And how excellent these companions are!﴾ (An-Nisā' 4:69)

And His saying:

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

﴿And whosoever obeys Allāh and His Messenger, he has indeed achieved a great achievement﴾ (Al-Aḥzāb 33:71)

The Āyāt regarding this are many.

And from his ﷺ statement:

"All of my Ummah will enter Paradise, except those who refuse." It was said, "O Messenger of Allāh, who will refuse?" He ﷺ said: "He who obeys me will enter Paradise, and he who disobeys me will enter the Fire." It was recorded by Al-

Fire.^[28] And the evidence is His statement, Exalted is He:

﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِيدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا
فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا﴾

﴿Verily, We have sent to you a Messenger to be a witness over you, as We did send a Messenger to Fir'awn. But

Bukhārī. (Recorded by Al-Bukhārī, the Book of Adherence to the Book and the *Sunnah*; chapter: Compliance to the *Sunan* of the Messenger of Allāh ﷺ.)

^[28] This is also a fact, proven from His saying, Exalted is He:

﴿وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا
فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ﴾

﴿And whosoever disobeys Allāh and His Messenger, and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment﴾
(An-Nisā' 4:14)

And His saying:

﴿وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا﴾

﴿And whoever disobeys Allāh and His Messenger, he has indeed strayed in a plain error﴾ (Al-Aḥzāb 33:36)

And His saying:

﴿وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا﴾

﴿And whosoever disobeys Allāh and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever﴾ (Al-Jinn 72:23)

And from the Messenger's saying in the previous *Ḥadīth* that:
"He who disobeys me will enter the Fire."

Fir'awn disobeyed the Messenger, so We seized him with a severe punishment﴾ (Al-Muzzammil 73:15-16)

الثَّانِيَّةُ: أَنَّ اللَّهَ لَا يَرْضَى أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ، لَا مَلَكٌ مَقْرَّبٌ، وَلَا نَبِيٌّ مُرْسَلٌ. وَالدَّلِيلُ قَوْلُهُ تَعَالَى :

Second:^[29] That Allāh is not pleased that anyone be associated with Him in worshipping Him; not a near Angel, nor a sent Prophet. And the evidence is His statement, Exalted is He:

^[29] That is, the second issue that is obligatory for us to learn, is that Allāh, Glorious and Exalted is He, is not pleased that anyone be associated with Him in worshipping Him. Rather, He, alone, is worthy of worship. The evidence for this is what was mentioned by the author, may Allāh have mercy upon him, in His saying, Exalted is He:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

﴿And the Masājid are for Allāh (Alone), so do not supplicate to anyone along with Allāh﴾ (Al-Jinn 72:18)

Hence, Allāh Exalted is He, prohibited supplicating to anyone along with Him, and Allāh does not prohibit anything except that He is not pleased with it, Glorious and Exalted is He. He, the Mighty and Sublime, said:

﴿إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ﴾

﴿If you disbelieve, then verily, Allāh is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you﴾ (Az-Zumar 39:7)

And the Exalted says:

﴿فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ﴾

﴿But if you are pleased with them (the hypocrites), certainly Allāh is not pleased with the people who are Al-Fāsiqīn (rebellious)﴾ (At-Tawbah 9:96)

Thus, Allāh, the Glorious and Exalted is He, is not pleased with *Kufr* (disbelief) and *Shirk* (joining partners with Allāh), rather, He only sent the Messengers and revealed the Books to combat *Kufr* and *Shirk* and judge against them. Allāh, Exalted is He, said:

﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

﴿And fight them until there is no more Fitnah (disbelief and polytheism) and the religion (worship) will all be for Allāh (Alone)﴾ (Al-Anfāl 8:39)

And when Allāh is not pleased with *Kufr* and *Shirk*, then it is obligatory for the believer that he not be pleased with them. Because the believer's pleasure and anger follow the pleasure and anger of Allāh. Thus, he is angry with what Allāh is angry with, and pleased with what Allāh, the Mighty and Sublime, is pleased with. As such, since Allāh is not pleased with *Kufr* and *Shirk*, it is not appropriate that the Muslim approves of them.

Shirk is an extremely dangerous matter. Allāh, the Mighty and Sublime, said:

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

﴿Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that to whom He pleases﴾ (An-Nisā' 4:48)

And He, Exalted is He, said:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

﴿And the Masājid are for Allāh (Alone), so do not supplicate to anyone along with Allāh﴾ (Al-Jinn 72:18)

الثَّالِثَةُ: أَنَّ مَنْ أَطَاعَ الرَّسُولَ وَوَحَّدَ اللَّهَ لَا يَجُوزُ لَهُ مَوَالَاةٌ
مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ، وَالِدَلِيلُ قَوْلُهُ
تَعَالَى:

Third:^[30] That whoever obeys the Messenger, and

﴿إِنَّهُمْ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا
لِظَّالِمِينَ مِنْ أَنْصَارٍ﴾

﴿Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the Zālimīn (wrongdoers) there are no helpers﴾ (Al-Mā'idah 5:72)

And the Prophet ﷺ said: "Whoever meets Allāh, without having associated anything with Him, he will enter Paradise. And whoever meets Him having associated something with Him, he will enter the Fire." (Recorded by Al-Bukhārī, the Book of Knowledge, chapter; Whoever Specified Knowledge for a Particular People and Excluded Others, Out of Fear that They will not Understand it, and Muslim, the Book of Faith, chapter; Whoever Dies while not Committing Shirk with anything, He will enter Paradise.)

[30] That is, the third issue that it is obligatory for us to learn is *Al-Walā' wal-Barā'* (Loyalty and Enmity). *Al-Walā' wal-Barā'* is a tremendous foundation, and there are many texts that have come concerning it. Allāh, the Mighty and Sublime, said:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ
حَبَالًا﴾

﴿O you who believe! Take not as (your) *Biṭānah* (advisors, consultants, confidants) those other than yourselves, since they will not fail to do their best to corrupt you﴾ (Āl 'Imrān 3:118)

He, Exalted is He, said:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
وَمَن يَتَوَلَّهُمْ فإِنَّهُ مِنهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿O you who believe! Take not the Jews and the Christians as *Awliyā'*, they are but *Awliyā'* to one another. And if any among you takes them as *Awliyā'*, then surely he is one of them. Verily, Allāh guides not those people who are the *Zālimūn* (wrongdoers)﴾ (Al-Mā'idah 5:51)

He, the Glorious and Exalted is He, said:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ الَّذِينَ
أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِن كُنتُمْ مُّؤْمِنِينَ﴾

﴿O you who believe! Take not for *Awliyā'* those who take your religion for a mockery and play from among those who were given the Scripture (Jews and Christians) before you, nor from among the disbelievers; and have *Taqwā* of Allāh, if you are indeed believers﴾ (Al-Mā'idah 5:57)

He, Exalted is He, said:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِن
اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَن يَتَوَلَّهُمْ فإِنَّهُ لَمِنَهُمْ فَأُولَٰئِكَ هُمُ

الظَّالِمُونَ ○ قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٩٣﴾

﴿O you who believe! Take not your fathers and your brothers as Awliyā', if they prefer disbelief to faith. And whoever of you does so, then he is one of the Zālimūn (wrongdoers, etc.). Say: "If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the trade in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His Cause, then wait until Allāh brings about His Decision (torment). And Allāh guides not the people who are Al-Fāsiqīn (the rebellious)"﴾ (At-Tawbah 9:23-24)

He, the Mighty and Sublime, said:

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

﴿Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allāh Alone."﴾ (Al-Mumtahinah 60:4)

This is because, allegiance and showing favor to those who

singles out Allāh (in worship), it is not permissible for him to have allegiance to those who oppose Allāh and His Messenger, even if they are his closest relatives. And the evidence is His statement, Exalted is He:

﴿لَا يَجِدُ 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﴾

﴿You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred. For such He has written faith in their hearts, and strengthened them

oppose Allāh, indicates that the faith in Allāh and His Messenger ﷺ in that person's heart is weak. That is because it defies reason that a person could love something that is hated by the one whom he loves.

Allegiance to the disbelievers is by aiding them and helping them in their disbelief and misguidance, and loving them is by doing things in order to seek their love. Hence, he develops affection for them; meaning, he seeks their love by all means. This, there is no doubt, negates faith, either partly or entirely. So it is obligatory for the believer to have enmity for those who oppose Allāh and His Messenger, even if they are the closest of his relatives, and that he hate them, and avoid them. However, this does not prevent him from advising them and calling them to the truth.

with a Rūḥ (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allāh is pleased with them, and they with Him. They are the party of Allāh. Verily, it is the party of Allāh that will be the successful ﴿ (Al-Mujādilah 58:22)



اعْلَمْ أَرْشَدَكَ اللَّهُ لِمَا لَطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ: أَنْ تَعْبُدَ اللَّهَ
وَحْدَهُ مُخْلِصاً لَهُ الدِّينَ. وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ،
وَخَلَقَهُمْ لَهَا، كَمَا قَالَ تَعَالَى :

Know,^[31] may Allāh direct you^[32] to His
obedience.^[33] That *Al-Ḥanīfiyyah*,^[34] the *Millah*^[35] of
Ibrāhīm,^[36] is that you worship Allāh alone^[37] making

^[31] The discussion about knowledge preceded, so there is no
need for repetition here.

^[32] *Ar-Rishd* (direction): remaining upon the true path.

^[33] Obedience: is acting in accordance with what is intended
by obeying what is commanded, and abstaining from the
prohibitions.

^[34] *Al-Ḥanīfiyyah*: is the *Millah* (creed) that inclines away from
Shirk, founded upon pure devotion to Allāh, the Mighty and
Sublime.

^[35] That is, his way of the religion upon which he — may the
Ṣalāh and *Salām* be upon him — traversed.

^[36] Ibrāhīm: He is *Khalīl Ar-Raḥmān* (the intimate friend of the
Most Merciful). Allāh, the Mighty and Sublime, said:

﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾

﴿And Allāh did take Ibrāhīm as a *Khalīl* (an intimate
friend)﴾ (An-Nisā' 4:125)

He is the father of the Prophets, and the mention of his
methodology is made repetitively, so that he can be emulated.

^[37] His statement "That you worship Allāh" is the predicate
of "That" in his saying "That *Al-Ḥanīfiyyah*." *Al-'Ibādah*
(worship) in its general sense, is "submission to Allāh, out

the religion purely for Him.^[38]

of love and veneration, by obeying his commands and abstaining from his prohibitions, in the manner indicated by His Shari'ah." As for worship in its specific sense, meaning in its details, Shaikh Al-Islām Ibn Taymiyyah, may Allāh have mercy upon him, said: "Al-'Ibādah is a comprehensive term, for all of what Allāh loves and is pleased with, of statements, and actions, whether they are apparent or hidden, such as fear, reverence, reliance, Ṣalāh, Zakāh, fasting, and other than that among the legislated acts of Islām."

^[38] Ikhḷāṣ is to cleanse, and what is meant by it, is that by his worship, the person intends the Face of Allāh, the Mighty and Sublime, and admittance to His abode of honor, such that he not worship along with Him any other, not a near Angel, nor a sent Prophet. Allāh, Exalted is He, said:

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

﴿Then, We have inspired you: "Follow the religion of Ibrāhīm Ḥanīfa and he was not of the Mushrikīn (polytheists)﴾ (An-Nahl 16:123)

And He, Exalted is He, said:

﴿وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ○ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ○ وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

﴿And who turns away from the religion of Ibrāhīm except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. When his Lord said to him: "Submit (i.e. be a Muslim)!" He said: "I have submitted myself (as a

And with that^[39] Allāh commanded all people, and He created them for that, just as Allāh, Exalted is He, says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

﴿And I created not the Jinns and humans except they should worship (Me Alone). (Adh-Dhāriyāt 51:56)﴾

Muslim) to the Lord of the 'Ālamīn (mankind, jinns and all that exists).” And this was enjoined by Ibrāhīm upon his sons and by Ya'qūb, (saying): “O my sons! Allāh has chosen for you the (true) religion, then die not except while you are Muslims.”﴾ (Al-Baqarah 2:130-132)

[39] That is, with the *Ḥanifiyyah* creed — which is the worship of Allāh, devoting religion purely for Him — Allāh commanded it for all people, and He created them for that, just as Allāh, Exalted is He, 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 but We inspired him (saying): “Lā ilāha illā Anā [none has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else).”﴾ (Al-Anbiyā' 21:25)

And in His Book, Allāh, the Mighty and Sublime, made it clear the creation was only created for this; He, Exalted is He, said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

﴿And I (Allāh) created not the jinns and humans except they should worship Me (Alone)﴾ (Adh-Dhāriyāt 51:56)

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

The meaning of "that they should worship" is *Yuwahhidūn*.^[40] The greatest of what Allāh has ordered is *At-Tawhīd*, and it is singling out Allāh with

^[40] Meaning for *At-Tawhīd* with the meaning of worship. The definition of worship, what is meant by it when used in the absolute sense, and that it is a more general term than the sole meaning of *At-Tawhīd* has already preceded.

You should know that *'Ibādah* (worship) is of two types:

1. Universal *'Ibādah*, which is the submission to the universal command of Allāh, Exalted is He. And this includes all creatures, none are exempt from it, based upon His, Exalted is He, saying:

﴿إِنَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا﴾

﴿There is none in the heavens and the earth but comes unto the Most Beneficent (Allāh) as a slave﴾ (Maryam 19:93)

So this includes believer and the disbeliever, the righteous and the wicked.

2. Legislative *'Ibādah*, which is the submission to the legislative commands of Allāh, Exalted is He. This is a specific to those who obey Allāh, Exalted is He, and follow what His Messengers brought. An example, is in His statement, Exalted is He:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا﴾

worship.^[41] And the greatest of what He prohibited is *Shirk*. And it is to call upon other than Him along with Him. And the evidence is His statement, Exalted is He:

﴿And the slaves of the Most Beneficent (Allāh) are those who walk on the earth in humility and sedateness﴾ (Al-Furqān 25:63)

So the first category does not warrant praise for the person, because it is not his own doing. Rather, he would be praised for his gratefulness during ease, and his patience during trials, contrary to the second type, for which he is praised.

[41] *At-Tawḥīd* linguistically comes from the word *Wahḥada* — *Yuwahḥidu*; meaning, “to make something the only one.” And this is not actualized except with a negation and an affirmation; negating the ruling from other than the one being singled out, and affirming it for him. For example, we say that no person has completed *At-Tawḥīd* until he testifies to *Lā ilāha illallāh* (there is no deity worthy of worship except Allāh), thus, negating *Al-Ulūhiyyah* (divinity) from other than Allāh, Exalted is He, and affirming it for Him alone.

As a religious term, the author has defined it by his saying, “it is singling out Allāh with worship.” That is, that you worship Allāh alone, without joining anything along with Him; not associating a sent Prophet, nor a near Angel, nor any leader, king, or anyone among creation. Rather, you single Him out alone with worship, love, reverence, hope and fear. And the intent of the *Shaikh*, may Allāh have mercy upon him, is the *Tawḥīd* that the Messengers were sent to establish, since this was what their people were violating.

Here, there is a more general definition of *At-Tawḥīd*, and it is; “Singling out Allāh, Glorious and Exalted is He, in what is specific to Him.”

The Types of *At-Tawhīd* are Three:

First: *Tawhīd Ar-Rubūbiyyah*; which is singling out Allāh, Glorious and Exalted is He, with creating, ownership, and control of affairs. Allāh, the Mighty and Sublime, said:

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ﴾

﴿Allāh is the Creator of all things﴾ (Az-Zumar 39:62)

And He, Exalted is He, said:

﴿هَلْ مِنْ خَلْقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ﴾

﴿Is there any creator other than Allāh who provides for you from the sky (rain) and the earth? Lā ilāha illā Huwa (none has the right to be worshipped but He)﴾ (Fāṭir 35:3)

And He, Exalted is He, said:

﴿بَرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Blessed is He in Whose Hand is the dominion, and He is Able to do all things﴾ (Al-Mulk 67:1)

And He, Exalted is He, said:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴿Surely, His is the Creation and Commandment. Blessed be Allāh, the Lord of the 'Ālamīn (mankind, Jinns and all that exists)!﴾ (Al-A'rāf 7:54)

Second: *Tawhīd Al-Ulūhiyyah*; which is “singling out Allāh, Glorious and Exalted is He, with worship, such that a person not take anyone along with Allāh whom he worships, drawing nearer to him, as he worships Allāh, Exalted is He, and draws nearer to Him.”

Thirdly: *Tawhīd Al-Asmā' waṣ-Ṣifāt*; which is “singling out Allāh, Glorious and Exalted is He, with what He

named Himself, and He described Himself in His Book, or upon the tongue of His Messenger ﷺ. This is done by affirming what He affirmed, and negating what He negated, without *Tahrif* (distortion), nor *Ta'til* (denial), and without *Takyif* (saying "how") nor *Tamthil* (likening).

And the intent of the author here, is *Tawhīd Al-Ulūhiyyah*, and it is that with which the polytheists went astray whom the Prophet ﷺ fought against, and it is that which made their blood, wealth, land, and homes lawful, making it lawful to take their women and children as prisoners of war. And most of what the Messengers struggled against their people with is this category of *Tawhīd*.

Allāh, Exalted is He, said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ﴾

﴿And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone).">﴾ (An-Naḥl 16:36)

So worship is not correct except when solely devoted to Allāh, the Mighty and Sublime, and whoever violates this *Tawhīd*, then he is a disbelieving *Mushirk* (polytheist) even if he affirms *Tawhīd Ar-Rubūbiyyah* and *Al-Asmā' waṣ-Ṣifāt*. If it were supposed that a man could completely affirm *Tawhīd Ar-Rubūbiyyah* and *Al-Asmā' waṣ-Ṣifāt*, but he went to a grave to worship its inhabitant, or vowed to offer a sacrifice to him, seeking nearness to him thereby, then he is a disbelieving *Mushirk* (polytheist), who will abide in the Fire. Allāh, Exalted is He, said:

﴿إِنَّهُم مِّنْ يُشْرِكُونَ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا

لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

Worship Allāh and join none with Him (in worship). (An-Nisā' 4:36)^[42]

﴿Verily, whosoever commits Shirk with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the Zālimīn (wrongdoers) there are no helpers﴾ (Al-Mā'idah 5:72)

At-Tawhīd is the greatest of Allāh's commandments since it is the foundation upon which the entire religion is built. As such, the Prophet ﷺ started his invitation to Allāh with it, and he commanded those that he sent to call to Islām to begin with it.

[42] The greatest of what Allāh prohibited is Shirk, and that is because the greatest of rights is the right of Allāh, the Mighty and Sublime. So when the person infringes upon it, then he has infringed upon the most important of rights, and that is Tawhīd of Allāh, the Mighty and Sublime. Allāh, Exalted is He said:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

﴿Indeed Shirk is a tremendous wrong﴾ (Luqmān 31:13)

And He, Exalted is He, said:

﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾

﴿Whoever commits Shirk with Allāh, then he has indeed forged a tremendous sin﴾ (An-Nisā' 4:48)

And He, the Mighty and Sublime, said:

﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾

﴿Whoever commits Shirk with Allāh, then he has indeed strayed far away﴾ (An-Nisā' 4:116)

And He, Exalted is He, said:

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

﴿Indeed, whoever commits Shirk with Allāh, then Allāh has made Paradise unlawful for him, and the Fire will be his abode, and for the wrongdoers there are no helpers﴾ (Al-Mā'idah 5:72)

And He, Exalted is He, said:

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

﴿Verily, Allāh forgives not that partners should be set up with Him in worship, but He forgives except that to whom He pleases﴾ (An-Nisā' 4:48)

And the Prophet ﷺ said: "The worst of sins is that you make an equal for Allāh while He is your Creator." (Reported by Al-Bukhārī, the Book of *Tawhīd*, the chapter; His, Exalted is He, saying: ﴿O Messenger! Convey what was revealed to you from your Lord﴾ And Muslim, the Book of Faith, the chapter; Shirk is the Vilest of Sins).

And in what was reported by Muslim, from Jābir, may Allāh be pleased with him, the Prophet ﷺ said: "Whoever meets Allāh, without having committed Shirk with Him with anything, he will enter Paradise. And whoever meets Him, having committed Shirk with Him with something, he will enter the Fire." (Reported by Muslim, the Book of Faith, the chapter; Whoever died without having committed Shirk with Allāh with anything, he enters Paradise.)

And the Prophet ﷺ said: "Whoever dies while he is calling upon an equal along with Allāh, he will enter the Fire." [Reported by Al-Bukhārī, the Book of *Tafsīr*, *Sūrat Al-Baqarah*, chapter; His, Exalted is He, saying: ﴿And among mankind are those

فَإِذَا قِيلَ لَكَ : مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ
مَعْرِفَتُهَا ؟ فَقُلْ : مَعْرِفَةُ الْعَبْدِ رَبَّهُ وَدِينَهُ وَنَبِيَّهُ مُحَمَّدًا - صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ.

So when it is said to you, "What are the three fundamentals^[43] that are obligatory upon a person to

who have taken rivals for Allāh ﴿﴾]

As evidence for the command of Allāh, Exalted is He, to fulfill worship, and His prohibition from Shirk, the author utilized His, the Mighty and Sublime's, saying:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

﴿Worship Allāh and join none with Him (in worship)﴾
(An-Nisā' 4:36)

For Allāh, Glorious and Exalted is He, ordered worshipping Him, and prohibited committing Shirk with Him, and this includes affirming worship for Him alone. So whoever does not worship Allāh, then he is an arrogant disbeliever, and whoever worships Allāh, and worships other than Him along with Him, then he is a disbelieving Mushrik (polytheist). And whoever worships Allāh alone, then he is a true Muslim.

And there are two categories of Shirk:

The First Category: Ash-Shirk Al-Akbar (major Shirk). That is every unrestrictive Shirk mentioned in the Shari'ah, and it implies that the person has left his religion.

The Second Category: Ash-Shirk Al-Aṣghar (minor Shirk). That is every deed — be it saying or action — which the Shari'ah mentions in an unrestrictive way, describing it as Shirk, but it does not remove one from the Millah (religion).

^[43] Uṣūl (fundamentals) is the plural of the word Aṣl (basis, foundation) which is, that which other than it, is built upon,

know?"^[44] Then say: "The servant must know his Lord,"^[45]

and from that is the foundation of a wall, which is its basis, or the trunk of the tree from which its branches stem. Allāh, Exalted is He, said:

﴿أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ﴾

﴿See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose trunk is firmly fixed, and its branches (reach) to the sky﴾ (Ibrāhīm 14:24)

By these three fundamentals, the author, may Allāh have mercy upon him, is indicating the fundamentals which the person will be asked about in his grave: Who is your Lord? What is your religion? Who is your Prophet?

^[44] The author, may Allāh, Exalted is He, have mercy upon him, presented this issue in the form of a question, and that is so that a person will pay proper attention to it. This is because it refers to a tremendous issue, and great foundational matters. He only said that these three are the fundamentals that it is obligatory for every person to know of, because they are the fundamentals that a man will be asked about in his grave when he is buried and his companions walk away from him. Then two Angels come to him, they sit him up, and ask him: "Who is your Lord? What is your religion? And Who is your Prophet?" As for the believer, he says: "My Lord is Allāh, and my religion is Islām, and my Prophet is Muḥammad." As for the one who is in doubt, or the hypocrite, he says, "Oh, oh, I do not know. I heard the people saying something, so I said what they said."

^[45] "Knowing Allāh" occurs through various means. These include reflecting and pondering over His creation, the

Mighty and Sublime. This leads to knowing Him, and knowing the greatness of His Dominion, and the perfection of His power, wisdom, and mercy. Allāh, Exalted is He, said:

﴿أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ﴾

﴿Do they not look in the dominion of the heavens and the earth and all things that Allāh has created﴾ (Al-A'rāf 7:185)

And He, the Mighty and Sublime, said:

﴿إِنَّمَا أَعْظَمُكُمْ بِوَحْدَةٍ أَنْ تَقُومُوا لِلَّهِ مثنًى وَفَرْدًى ثُمَّ تَنَفَّكُوا﴾

﴿I exhort you to one (thing) only: that you stand up for Allāh's sake in pairs and singly, and reflect﴾ (Saba' 34:46)

And He, Exalted is He, said:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ﴾

﴿Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding﴾ (Āl 'Imrān 3:190)

And He, the Mighty and Sublime, said:

﴿إِنَّ فِي أَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾

﴿Verily, in the alternation of the night and the day, and in all that Allāh has created in the heavens and the earth, are Āyāt (signs) for those people who keep their duty to

Allāh, and fear Him much﴾ (Yūnus 10:6)

And He, Exalted is He, said:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي
تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ
فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ
الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ
يَعْقِلُونَ﴾

﴿Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allāh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Āyāt (signs) for people of understanding﴾ (Al-Baqarah 2:164)

Among the means by which a servant knows his Lord, is his reflection over His *Shari'ah* (legislative) Āyāt. That is, the revelation that the Messengers, may the *Ṣalāh* and *Salām* be upon them, came with. So one examines these Āyāt, and the tremendous benefits in them without which the life of this world and the Hereafter would not stand. So when he ponders over them, and considers them, and the knowledge and wisdom they include, and he finds their order, and how they are in accord with what benefits the servants, then he will recognize his Lord, the Mighty and Sublime, in that. Just as He, the Mighty and Sublime, says:

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا﴾

his religion,^[46]

كثيراً

﴿Do they not then consider the Qur'ān carefully? Had it been from other than Allāh, they would surely have found therein much contradictions﴾ (An-Nisā' 4:82)

And among them, is the recognition of Allāh, Glorious and Exalted is He, that Allāh places in the heart of the believer, until it is as if he sees his Lord with his eyes. When Jibrīl asked him what *Ihsān* is, the Prophet ﷺ said: "That you worship Allāh as though you see Him, for even though you cannot see Him, He indeed sees you." (Recorded by Muslim, the Book of *Īmān*, chapter; Clarifying the Pillars of *Īmān* and Islām.)

^[46] That is, knowing the second fundamental, which is his religion that he is required to act upon, and what it includes of wisdom, mercy, and what benefits the creatures, as well as what protects them from harm. Whoever contemplates the religion of Islām, based upon the Book and the *Sunnah*, while giving it its due right of contemplation, he will come to realize that it is the true religion, and that it is the religion by which what is beneficial for the creatures will not be upheld without it. And it is not appropriate to judge Islām based on what the Muslims do today, since many of the Muslims have neglected many things, and committed many evils, to the point that it is as though the one who lives among them in some Muslim countries is living in an atmosphere that is un-Islāmic.

The religion of Islām, by the praise of Allāh, Exalted is He, comprises all of the benefits which were included in the previous religions, while it is distinguished above them by being beneficial for every time, place, and nation. Being beneficial for every place and time, means that by adhering to it one does not negate any benefit for people, in any time or place. So the religion of Islām commands all that is good and

and his Prophet, Muḥammad ﷺ^[47] .”

prohibits all that is evil. It commands every virtuous characteristic and prohibits every lowly characteristic.

[47] This is the third fundamental. It is knowing one's Prophet, Muḥammad ﷺ. This is achieved through studying the life of the Prophet ﷺ, his behavior in worship, manners, inviting to Allāh, the Mighty and Sublime, struggling in His cause, and the other aspects of his ﷺ life. As such, it is incumbent on every person who wants to increase in knowledge of his Prophet ﷺ, and increase his faith in him ﷺ, to as much as possible, examine his life during times of war and peace, prosperity and adversity, and all of his affairs. We ask Allāh, the Mighty and Sublime, to make us among the followers of His Messenger ﷺ, inwardly and outwardly, and to allow us to die upon that, for He it is who grants that and is able to do so.



THE FIRST FUNDAMENTAL: KNOWING THE LORD

فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ؟ فَقُلْ: رَبِّيَ اللَّهُ الَّذِي رَبَّنِي وَرَبِّي
جَمِيعَ الْعَالَمِينَ بِنِعَمِهِ، وَهُوَ مَعْبُودِي، لَيْسَ لِي مَعْبُودٌ سِوَاهُ
وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

When you are asked, "Who is your Lord?"^[48] Your response should be, "My Lord is Allāh; He is the One who has raised me and raised all of those in the worlds with His favors."^[49] He is the One whom I worship —

^[48] Meaning, who is your Lord who created you, supports you, fulfills your needs, and sustains you?

^[49] *At-Tarbiyyah* is a meaning related to showing the care by which the one being raised may be sustained. And the statement of the author, may Allāh have mercy upon him, indicates that *Ar-Rabb* (Lord) is derived from *At-Tarbiyyah*, because he said: "Who raised me and raised all of those in the worlds with His favors." So all of those in the worlds are raised by Allāh with His favors, preparing them for the purpose they were created, and providing them with the necessary sustenance.

Regarding the conversation between Mūsā and Fir'awn (Pharaoh), Allāh, Blessed and Exalted is He, said:

﴿قَالَ فَمَنْ رَبُّكُمَا يَمُوسَىٰ ۝ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ﴾

﴿Who then, O Mūsā, is the Lord of you two? [Mūsā] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."﴾ (Tā-Hā 20:49-50)

and there is none for me to worship other than Him.”^[50]
And the evidence is His statement, Exalted is He:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿All the praise is for to Allāh, the Lord of Al-‘Ālamīn.﴾
(Al-Fātiḥah 1:2)

So everyone in creation has been raised by Allāh, the Mighty and Sublime, with His bounty.

The favors that Allāh, the Mighty and Sublime, bestows upon His slaves are without limits. He, Blessed and Exalted is He, said:

﴿وَإِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا﴾

﴿And if you would count the favor of Allāh, never could you be able to count them﴾ (An-Naḥl 16:18)

He is the One who created you, grants your provisions, supports you, and provides your sustenance, and as such, He is the only One who deserves to be worshipped.

^[50] That is, He is the One whom I worship and subjugate myself for, out of humility, love, and veneration. I do what He commands me, and I leave what He prohibits me. So there is no one I worship other than Allāh, the Mighty and Sublime. Allāh, Blessed and Exalted is He, 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 but We inspired him (saying): “Lā ilāha illā Anā [none has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else).”﴾ (Al-Anbiyā’ 21:25)

And He, Exalted is He, said:

وَكُلُّ مَا سِوَى اللَّهِ عَالَمٌ وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ.

And everything other than Allāh is 'Ālam, and I am part of that 'Ālam."^[51]

فَإِذَا قِيلَ لَكَ: بِمَ عَرَفْتَ رَبَّكَ؟ فَقُلْ: بِآيَاتِهِ وَمَخْلُوقَاتِهِ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ، وَمِنْ مَخْلُوقَاتِهِ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ وَمَنْ فِيهِنَّ وَمَا بَيْنَهُمَا.

If it is said to you, "How do you know your Lord?"^[52] Then say, "By His Āyāt and His creation."^[53] Among His

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾

﴿And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform the Ṣalāh and give the Zakāh, and that is the right religion﴾ (Al-Bayyinah 98:5)

^[51] Al-'Ālam: is everything except Allāh, Exalted is He. They are called 'Ālam because they are a "sign" of their Creator and Master, and who manages and regulates their affairs. Thus, in all things we find a sign indicating that He is One. And I, saying this, am part of that creation, and when He is my Lord, then it is incumbent upon me to worship Him alone.

^[52] That is, when it is said to you; "How do you know your Lord, the Mighty and Sublime?" You should say, "I know Him by His Āyāt and His creation."

^[53] Al-Āyāt: is the plural of Āyah, and they are signs that indicate something and clarify it.

Āyāt are the night and day, and the sun and the moon. Among His creation are the seven heavens, the seven earths, and all that is in them and between them.”^[54]

The *Āyāt* of Allāh, Exalted is He, are of two categories: *Kawniyyah* (universal) and *Shar’iah* (legislative). As for the universal type, that is the creation, while the legislative type, that is the revelation that Allāh revealed to His Messengers. Based upon this, the saying of the author, may Allāh have mercy upon him, “by His *Āyāt* and His creation” is a case of mentioning something specific after having stated it in general, when we explain *Āyāt* as being both universal and legislative *Āyāt*, or, it is a case of clearly distinguishing the second from the first when we specify *Āyāt* here to mean legislative *Āyāt*. In either case, Allāh, the Mighty and Sublime, is known through His universal *Āyāt* which is His tremendous creation, and the amazing things it contains, reflecting the utmost wisdom. And like this, He is known by His legislative *Āyāt*, and what they contain of justice, and encompassing what is beneficial, and warding off evil.

And in everything there is a sign — indicating that He is One.

^[54] All of these *Āyāt* of Allāh prove His perfect ability, perfect wisdom, and perfect mercy. The sun is one of the *Āyāt* of Allāh, the Mighty and Sublime, in its wonderful organized course that it traverses since it was created by Allāh, the Mighty and Sublime, until He, Exalted is He, will permit the destruction of the universe. It runs on its fixed course as Allāh, Exalted is He, says:

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

﴿And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing﴾ (Yā-Sīn 36:38)

It is among the *Āyāt* of Allāh, Exalted is He, due to its size and

وَالدَّلِيلُ قَوْلُهُ تَعَالَى :

its effects. As for its size, then it is enormous. As for its effects, then this is due to all the benefit that is derived from it for the bodies, the trees, the rivers, the seas and other than that. So when we consider this tremendous *Āyah*, called the sun, and the distance between us and it, and yet with that, we still can feel the intensity of its tremendous heat. Then consider its tremendous illumination which results in a great deal of wealth for the people. For, during the day, the people utilize every bit of light, resulting in great benefits for the people in acquiring their wealth. So it is counted among the *Āyāt* even though we comprehend only a little about it.

Likewise, the moon is among the *Āyāt* of Allāh, the Mighty and Sublime, in that He measured its mansions that it traverses through its phase, every night:

﴿وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ﴾

﴿And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk﴾
(*Yā-Sīn* 36:39)

So it starts off small, then it gradually grows larger and larger until it is complete, then it goes back to diminishing. So it resembles man, since he was created in a state of weakness, and then he continues to grow stronger, until he returns back to the state of weakness again; so Blessed is Allāh, the best of creators.



And the evidence,^[55] is His saying, Exalted is He:

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

﴿And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allāh Who created them, if you (really) worship Him﴾ (Fuṣṣilat 41:37)

وَقَوْلُهُ تَعَالَى :

^[55] Meaning, the evidence that the night and day, and the sun and moon are among the *Āyāt* of Allāh, the Mighty and Sublime, is His saying, Exalted is He:

﴿وَمِنْ ءَايَاتِهِ اللَّيْلُ وَالنَّهَارُ﴾

﴿And from among His Signs are the night and the day﴾ (Fuṣṣilat 41:37) to the end of the *Āyah*.

That is, among the clear signs that prove the intended point, are the night and the day, in and of themselves, and in the manner of their alternation, in the benefits placed in them by Allāh, and the alteration of their condition. Likewise, are the sun and the moon, in and of themselves, and their courses, their order, and the benefits that they bring to man, as well as the harms that they ward off. Then Allāh, Exalted is He, prohibited the servants from prostrating to the sun or the moon, even though they are both of such tremendous importance for them, because neither of them deserve to be worshipped, since they are both created. The only One who deserves to be worshipped is Allāh, Exalted is He, Who created them.

And His statement,^[56] Exalted is He:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَيْثُا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [الأعراف: ٥٤]

﴿Indeed your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He Istawā (rose over) the Throne. He brings the night as a cover over the day, seeking it rapidly, and the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allāh, the Lord of the 'Ālamīn!﴾ (Al-A'rāf 7:54)

[56] "And His saying," that is among evidences that Allāh created the heavens and the earth, is His, Exalted is He, saying:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ﴾

﴿Indeed your Lord is Allāh, Who created the heavens and the earth﴾ (Al-A'rāf 7:54) to the rest of the Āyah.

And in it is the following Āyāt of Allāh:

- First:** That Allāh created these tremendous creatures in six days, and if He wanted, He would have created them in an instant, but He connected such events to their causes, as determined by His wisdom.
- Second:** That He ascended over the Throne, that is; raised upon it, in an 'Ulū (exaltedness) that is specific to Him, as befits His majesty and greatness, and this displays the perfection of His sovereignty and authority.

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- Third:** That He brings the night as a cover over the day, making the night as a covering for the day, that is envelopes it, so it is like a garment that drapes over the illumination of the day, concealing it.
- Fourth:** That He subjects the sun, the moon, and the stars to His command, Majestic and Powerful is He, commanding them with what He wills, for the benefit of His servants.
- Fifth:** The generality of His sovereignty and the completion of His power, since all creating and commanding is His, not for other than Him.



وَالرَّبُّ هُوَ الْمَعْبُودُ وَالِدَّلِيلُ قَوْلُهُ تَعَالَى :

And the "Lord" is the worshipped One.^[57] And the evidence,^[58] is His statement, Exalted is He:

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

^[57] Here, the author, may Allāh have mercy upon him, is referring to Allāh's saying:

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

﴿Indeed your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He Istawā (rose over) the Throne. He brings the night as a cover over the day, seeking it rapidly, and the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allāh, the Lord of the 'Ālamīn!﴾ (Al-A'raf 7:54)

So the Lord is the worshipped One, that is, He is the One who deserves to be worshipped, or He is the One who is worshipped because He deserves the worship. It does not mean that everything that is worshipped is a lord. As such, the deities worshipped besides Allāh and taken as lords by their worshippers besides Him are not lords. The Lord is the Creator, the Sovereign who manages and regulates every affair.

^[58] That is, the evidence that the Lord is the One Who deserves to be worshipped.

تَتَّقُونَ ۝ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ
السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا
وَأَنْتُمْ تَعْلَمُونَ ﴿٦٠﴾

﴿O mankind!^[59] Worship your Lord, Who created you^[60]
and those who were before you so that perhaps you may
have Taqwā.^[61] Who has made the earth a resting place
for you,^[62]

[59] The call is directed to all of mankind from among the children of Ādam. Allāh, the Mighty and Sublime, commanded them to worship Him alone without joining partners with Him, nor setting up equals with Him, and He clarified that He alone deserves to be worshipped since He alone is the Creator, without partners.

[60] His saying:

﴿الَّذِي خَلَقَكُمْ﴾

﴿Who created you﴾ (Al-Baqarah 2:21)

This is an attribute stating the reason for what was mentioned earlier, meaning worship Him because He is your Lord who created you. The fact that He is your Lord Who created you makes it incumbent upon you to worship Him, and as such, we say; it is incumbent upon everyone who affirms Allāh's *Rubūbiyyah* (Lordship) to worship Him alone, otherwise he contradicts himself.

[61] That is, so that you may attain *Taqwā*. *Taqwā* is to seek protection from the punishments of Allāh, the Mighty and Sublime, by obeying His commands and refraining from His prohibitions.

[62] That is, He made it a flat resting place, to be enjoyed, without difficulty and fatigue, just as a person sleeps on his bed.

and the sky as a canopy,^[63] and sent down water (rain) from the sky^[64] and brought forth therewith fruits as a provision for you.^[65] Then do not set up rivals unto Allāh^[66] while you know.^[67] ﴿ (Al-Baqarah 2:21-22)

[63] That is, above us, since the canopy extends above the heavens, as a canopy for the inhabitants of the earth, and it is a roof, well preserved as Allāh, Exalted is He, said:

﴿وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ﴾

﴿And We have made the heaven a roof, safe and well guarded. Yet they turn away from its Āyāt﴾ (Al-Anbiyā' 21:32)

[64] That is, He sends water down from the heights in clouds; pure and purifying as He, Exalted is He, said:

﴿لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ شَيْمُونٌ﴾

﴿From it (rain) you drink and from it (grows) the vegetation on which you send your cattle to pasture﴾ (An-Nahl 16:10)

[65] Meaning as a gift to you; and in another Āyah:

﴿مَنْعًا لَكُمْ وَلِأَنْعِمَ﴾

﴿A provision and benefit for you and your cattle﴾ (An-Nāzi'āt 79:33)

[66] That is, do not set up rivals for the One who created you and created those before you, making the earth as a resting place for you, and the sky as a canopy, sending down water from the sky with which He produces fruits as sustenance for you. So do not set up rivals to Him, worshiping them as you worship Allāh, or that you love, as you love Allāh, for that does not befit you, intellectually nor legislatively.

[67] That is, you know that there is no equal for Him, and that

قَالَ ابْنُ كَثِيرٍ - رَحِمَهُ اللَّهُ تَعَالَى - : الْخَالِقُ لِهَذِهِ الْأَشْيَاءِ هُوَ
الْمُسْتَحَقُّ لِلْعِبَادَةِ.

Ibn Kathīr,^[68] may Allāh, Exalted is He, have mercy upon him, commented: "The Creator of these things, He is the One who deserves to be worshiped."

وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا

And there are categories of worship, which Allāh commanded.^[69]

in His Hand is the creating, the provisions, and the regulation of all affairs. Therefore, do not join partners with Him in worship.

[68] He is 'Imād Ad-Dīn Abū Al-Fidā' Ismā'il bin 'Umar Al-Qurashī Ad-Dimashqī, the popular *Hāfiẓ* (Scholar of *Ḥadīth*) and author of the books of *Tafsīr* (Qur'ānic exegesis) and history, and a student of *Shaikh* Al-Islām Ibn Taymiyyah. He died in 774 AH.

[69] After making it clear, that it is obligatory upon us to worship Allāh alone, without joining partners with Him, in what follows, the author, may Allāh have mercy upon him, explains some of the things included in the categories of worship. He said: "And there are categories of worship," like Islām, *Īmān* (faith), and *Iḥsan*.

These three; Islām, *Īmān* (faith) and *Iḥsan*, are the *Dīn* (religion), as comes in the narration reported by Muslim, from the *Ḥadīth* of 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, who said: "One day while we were with the Messenger ﷺ, a man appeared before us with very white clothes, and very dark hair. No trace of travel was apparent on him, and no one among us recognized him. He went to the

Prophet ﷺ and sat facing him until his knees touched his knees, and he placed the palms of his hands on his thighs. He said, 'O Muḥammad, inform me about Islām.' Allāh's Messenger ﷺ replied: 'Islām is to testify to *Lā ilāha illallāh* and that Muḥammad is Allāh's Messenger, to establish the *Ṣalāh*, give the *Zakāh*, to fast *Ramaḍān*, and to perform *Ḥajj* to the House if you find a way to it.'

He said, 'You have spoken the truth.'" He said: "So we were astonished that he had asked, and then declared that he had spoken the truth. He said, 'Inform me about *Īmān* (faith).' He ﷺ replied: 'That you believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and that you believe in the *Qadar*, its good and its bad.' He said: 'You have spoken the truth.' He said, 'Inform me about *Iḥsān*.' He ﷺ replied: 'That you worship Allāh as though you see Him, for even though you cannot see Him, He indeed sees you.' He said, 'Inform me about the (Last) Hour.' He ﷺ replied: 'The one being asked has no more knowledge about it than the one asking.' He said, 'Then inform me of its signs.' He ﷺ replied: 'That the slave woman gives birth to her mistress, and that you see the barefoot, naked, and poor shepherds competing in erecting tall buildings.'

He then left. I remained for a long time, then the Prophet ﷺ said: 'O 'Umar, do you know who the questioner was?' I said: 'Allāh and His Messenger know better.' He ﷺ said: 'That was Jibrīl, he came to teach you your *Dīn* (religion).'" (Its reference has preceded. See the explanation of the *Ḥadīth* in *Majmū' Al-Fatāwā war-Rasā'il* of our esteemed *Shaikh*, may Allāh have mercy upon him, in the third volume, page 145.)

Thus, the Prophet ﷺ stated that these things are the *Dīn* (religion), and that is because they include the *Dīn* (religion) in its entirety.

مِثْلُ: الْإِسْلَامِ وَالْإِيمَانِ وَالْإِحْسَانِ وَمِنْهُ الدُّعَاءُ، وَالْخَوْفُ،
وَالرَّجَاءُ وَالتَّوَكُّلُ، وَالرَّغْبَةُ وَالرَّهْبَةُ وَالْخُشُوعُ وَالْخَشْيَةُ
وَالْإِنَابَةُ وَالِاسْتِعَانَةُ وَالِاسْتِعَاذَةُ وَالِاسْتِغَاثَةُ وَالذَّبْحُ وَالنَّذْرُ
وَعَبِيرُ ذَلِكَ مِنْ أَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا كُلُّهَا لِلَّهِ تَعَالَى
وَالدَّلِيلُ قَوْلُهُ تَعَالَى :

such as Islām, Īmān (faith) and Ih̥sān. And from it is supplication, fear, hope, reliance, longing, fright, humility, awe, repentance, seeking aid, seeking refuge, seeking relief, slaughtering, vowing, and other than that from the types of worship, all of which Allāh has ordered for Allāh, Exalted is He.^[70] And the evidence is His statement, Exalted is He:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

﴿And the Masājid are for Allāh (Alone), so do not supplicate to anyone along with Allāh﴾ (Al-Jinn 72:18)

فَمَنْ صَرَفَ مِنْهَا شَيْئًا لِغَيْرِ اللَّهِ فَهُوَ مُشْرِكٌ كَافِرٌ وَالدَّلِيلُ قَوْلُهُ
تَعَالَى :

Therefore, anyone who directs any of that to other than Allāh, then he is a disbelieving *Mushrik* (polytheist). And the evidence is His statement, Exalted is He:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ

^[70] That is, every category of worship – those mentioned and other than it – are for Allāh alone, without partners for Him, so it is not lawful to render that to other than Allāh, Exalted is He.

رَبِّهِۦٓ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿٧١﴾

﴿And whoever calls, with Allāh, any other Ilāh (god), of whom he has no proof, then his reckoning is only with his Lord. Surely the disbelievers will not be successful﴾ (Al-Mu'minūn 23:117)^[71]

^[71] The author, may Allāh have mercy upon him, mentioned a summary of the types of worship, and he mentioned that whoever directs any of that to other than Allāh, Exalted is He, then he is a disbelieving *Mushrik* (polytheist), and as evidence, he cited His saying:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

﴿And the Masājid are for Allāh (Alone), so do not supplicate to anyone along with Allāh﴾ (Al-Jinn 72:18)

And His saying:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِۦٓ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾ [المؤمنون: ١١٧]

﴿And whoever calls, with Allāh, any other Ilāh (god), of whom he has no proof, then his reckoning is only with his Lord. Surely the disbelievers will not be successful﴾ (Al-Mu'minūn 23:117)

And the evidence of the first *Āyah*, is that Allāh, Exalted is He, informed that the places of prostration, or the limbs of the body that prostration are for Allāh, and listed that with His statement:

﴿فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

﴿So do not supplicate to anyone along with Allāh﴾ (Al-Jinn 72:18)

وَفِي الْحَدِيثِ :

And in the *Hadith*:

«الدُّعَاءُ مُخُّ الْعِبَادَةِ»

"The supplication is the essence of worship."

الدَّلِيلُ قَوْلُهُ تَعَالَى :

And the evidence is His statement, Exalted is He:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ

Meaning, do not worship other than Him with Him, such that you prostrate to him.

The evidence in the second *Āyah*, is that Allāh, Glorious and Exalted is He, clarified that whoever calls upon another deity along with Allāh, then he is a disbeliever, because He said:

﴿إِنَّهُمْ لَا يُفْلِحُ الْكَافِرُونَ﴾

﴿Surely the disbelievers will not be successful﴾ (Al-Mu'minūn 23:117)

And in His saying:

﴿لَا بُرْهَانَ لَكُمْ بِهِ﴾

﴿Of whom he has no proof﴾ (Al-Mu'minūn 23:117)

This indicates that it is not possible to find an evidence for the plurality of deities, since this description ﴿Of whom he has no proof﴾ is a description that is complete in explaining the matter, and it is not a restrictive description that would allow exemption for what there is a proof for, because it is not possible that there be a proof that there are other deities along with Allāh.

عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٧٢﴾

﴿And your Lord said: "Call on Me, I will respond to you. Verily! Those who scorn My worship they will surely enter Hell in humiliation!"﴾ (Ghāfir 40:60)^[72]

^[72] The author, may Allāh have mercy upon him, begins to cite the evidences for the categories of worship which were mentioned in his saying: "And there are categories of worship, which Allāh commanded such as Islām, Īmān (faith) and Iḥsan. And from it is supplication" So he, may Allāh have mercy upon him, began with mentioning the evidences about supplication, and if Allāh wills, the details of the evidences for Islām, Īmān and Iḥsan will come later.

As evidence, the author, may Allāh have mercy upon him, cited what was reported from the Prophet ﷺ, that he said: "The supplication is the essence of worship." (Recorded by At-Tirmidhī, the Book of Supplications, chapter; The Virtue of Supplication. He stated: "This Ḥadīth is Gharīb from this route.") He also cited what He, Exalted is He, said:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴿And your Lord said: "Call on Me, I will respond to you. Verily! Those who scorn My worship they will surely enter Hell in humiliation!"﴾ (Ghāfir 40:60)

So this noble Āyah proves that the supplication is a form of worship, otherwise it would not be appropriate to say:

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴿Verily! Those who scorn My worship they will surely enter Hell in humiliation!"﴾ (Ghāfir 40:60)

So whoever calls upon other than Allāh, the Mighty and

وَدَلِيلُ الْخَوْفِ قَوْلُهُ تَعَالَى :

Sublime, for that which cannot be granted by any other except Allāh, then he is a disbelieving *Mushirk* (polytheist), whether the one he is calling is alive or dead.

And whoever calls upon one that is living for what he is capable of; for example, by saying: "O So-and-so, give me food" or "O So-and-so give me water" there is nothing wrong with this. But whoever calls upon one who is dead or absent for the same, then he is a *Mushirk* (polytheist), because the dead or absent are not capable of granting this. Thus, his supplication to him (the dead or absent) shows that he believes he has power to dispose of the affairs of the universe, and as such he is considered a *Mushrik*.

You should know that there are two forms of *Du'ā'* (calls): The call of asking, and call of worship

As for the call of asking; it is the call of seeking, that is, seeking needs, and it is worship when it is from the worshipper to his Lord. This is because it involves expressing one's need for Allāh, Exalted is He, and seeking salvation from Him, and the belief that He is Able, Generous and expansive in His virtue and mercy. It is permissible, when it comes from a servant to his like among the creatures, if the one called comprehends the call, and is capable of responding, as explained earlier in a person's statement, "O So-and-so, feed me."

As for the calling that is worship; it is to direct worship to the one he called, seeking his reward and fearing his punishment. This is not correct for other than Allāh, and rendering to other than Allāh is major *Shirk* that takes one out of the religion, and the threat is upon him, as in His statement, Exalted is He:

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴿Verily! Those who scorn My worship they will surely enter Hell in humiliation!﴾ (Ghāfir 40:60)

And evidence for fear, is His statement, Exalted is He:

﴿فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُمْ مُّؤْمِنِينَ﴾ [آل عمران: ١٧٥]

﴿So fear them not, but fear Me, if you are (true) believers﴾ (Āl 'Imrān 3:175)^[73]

^[73] *Al-Khawf* is fear, which is a feeling experienced in anticipation of death, pain or harm, and Allāh, Glorious and Exalted is He, prohibited fearing the friends of *Ash-Shaiṭān*, and He commanded that He alone be feared.

There are three categories of fear:

The first category: Inherent fear; like a person's fear of carnivorous animals, fire, and drowning. The servant is not blamed for this. Regarding Mūsā, may the *Ṣalah* and *Salām* be upon him, Allāh, Exalted is He, said:

﴿فَاصْبِرْ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ﴾

﴿So he became fearful, looking about in the city﴾ (Al-Qaṣaṣ 28:18)

But if this fear leads to leaving an obligation, or acting upon a prohibition — as mentioned by the *Shaiḥ*, may Allāh have mercy upon him — then it is unlawful, because whatever leads to leaving an obligation, or acting upon a prohibition, then it is unlawful. The evidence for this, is in His saying:

﴿فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُمْ مُّؤْمِنِينَ﴾

﴿So fear them not, but fear Me, if you are (true) believers﴾ (Āl 'Imrān 3:175)

And fearing Allāh, Exalted is He, may be praiseworthy or blameworthy. The praiseworthy type is the type that results in making a barrier between you and disobeying Allāh, such that you abide by doing the obligations and staying away from the matters that are unlawful. When this level of it results, the heart is settled and at ease, and it is overcome by happiness

وَدَلِيلُ الرَّجَاءِ قَوْلُهُ تَعَالَى :

And the evidence for hope, is His statement, Exalted is He:

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

﴿So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord﴾ (Al-Kahf 18:110)^[74]

for the favor of Allāh, and hope for His reward.

As for the blameworthy fear; it is the type that leads the servant to despair and giving up hope of Allāh's mercy, and in this situation, the servant grieves and cowers, and perhaps he will persist in disobedience due to the strength of his despair.

The second category: The fear that is worship. This is to fear someone as a means of worshipping him. This is solely for Allāh, Exalted is He, and to direct it to other than Allāh, Exalted is He, is major Shirk.

The third category: Fear that is hidden; like the fear for someone in the grave, or one described as a *Walī* who is far away from him. What he fears does not actually affect him, but he has a secret fear of him. The scholars have also mentioned this as a form of Shirk.

^[74] *Ar-Rajā'* (hope) is a person's longing for the attainment of something desired, and it could be for something that is remotely possible, but it is considered close and attainable. Hope, which includes feeling subjected and humility, is solely for Allāh, the Mighty and Sublime, and to direct it to other than Allāh is Shirk, either minor or major, depending upon what is in the heart of the one that senses this hope. As

وَدَلِيلُ التَّوَكُّلِ قَوْلُهُ تَعَالَى :

And the evidence for reliance, is His statement,
Exalted is He:

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنتُمْ مُؤْمِنِينَ﴾

﴿And put your trust in Allāh if you are believers indeed﴾
(Al-Mā'idah 5:23)

وَقَالَ :

And he said:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

﴿And whosoever puts his trust in Allāh, then He will suffice him﴾ (At-Ṭalāq 65:3)^[75]

evidence, the author cited His, Exalted is He, saying:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

﴿So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord﴾ (Al-Kahf 18:110)

You should know that praiseworthy hope is only achieved when one obeys Allāh and hopes for His reward, or repents from sin and hopes for his repentance to be accepted. But as for hope without action, then this is self deception and false hope.

^[75] At-Tawakkul (reliance) upon a thing, is to depend upon it, and reliance upon Allāh, Exalted is He, is to depend upon Allāh, Exalted is He, as being sufficient for bringing about the benefit and protecting from the harm. It is part of the completion of *Īmān* (faith), and a sign of its presence, for Allāh,

Exalted is He, said:

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾

﴿And put your trust in Allāh if you are believers indeed﴾
(Al-Mā'idah 5:23)

When a servant is truthful in his reliance upon Allāh, Exalted is He, He suffices his need, due to His statement, Exalted is He:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [الطلاق: ٣]

﴿And whosoever puts his trust in Allāh, then He will suffice him﴾ (Aṭ-Ṭalāq 65:3)

Meaning He is sufficient for him. Then He reassures the one who relies upon Him, by His statement:

﴿إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ﴾

﴿Verily, Allāh will accomplish his purpose﴾ (Aṭ-Ṭalāq 65:3)

So there is nothing that can make Him incapable of doing what He intends.

And you should know that there are different categories of reliance:

First: Reliance upon Allāh, Exalted is He. This is part of the completion of *Īmān* (faith), and a sign of its veracity in a person. It is obligatory, and *Īmān* is not complete except with it, and the evidence for this has preceded.

Second: Reliance upon the hidden. This is when the person depends upon the dead to bring benefit to him or ward off evil from him. This is major *Shirk*, since it does not occur except when one believes that this dead person has some hidden ability to influence

matters in the universe. It does not matter whether he is a Prophet, *Walī*, or a *Ṭāghūt* (something worshiped besides Allāh) enemy of Allāh, Exalted is He.

Third: Reliance upon another regarding what he (the one relied upon) has the ability to do, while considering him to be of high status and debasing oneself. An example is to depend on him for one's sustenance and its like. This is a form of minor *Shirk*, due to the strength of the heart's attachment to him, and his dependence upon him. But if he depended upon him as a means, believing that Allāh, Exalted is He, is the One that makes that possible upon the hands of this person, then there is no harm with that, when the one relied upon actually has some influence on the matter.

Fourth: Reliance on another in what he can actually do for the one relying upon him; like the reliance of someone as a deputy who substitutes for him in a matter where delegating is permissible. This is permissible based on the evidences in the Qur'ān, the *Sunnah*, and *Ijmā'* (consensus); for Ya'qūb said to his children:

﴿يَبْنَیْ أَذْهَبُوا فَتَحَسَّسُوا مِنْ یُوسُفَ وَأَخِیْهِ﴾

﴿O my sons! Go you and enquire about Yūsuf and his brother﴾ (Yūsuf 12:87)

And the Prophet ﷺ authorized people to gather and safeguard charity, and he authorized others to enforce and mete out legal punishments. And during the Farewell *Hajj*, he ﷺ authorized 'Alī bin Abī Ṭalīb, may Allāh be pleased with him, to give away the hide of his sacrificial animals and to slaughter the rest of his hundred animals, after he had

وَدَلِيلُ الرَّغْبَةِ وَالرَّهْبَةِ وَالْخُشُوعِ قَوْلُهُ تَعَالَى :

And the evidence of longing,^[76] fright,^[77] and humility^[78] is His statement, Exalted is He:

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا
وَكَانُوا لَنَا خَاشِعِينَ﴾

﴿They used to hasten to doing good deeds and invoke Us with hope and fear, and used to be devoted to Us^[79] (Al-Anbiyā' 21:90)

slaughtered sixty-three by himself. As for the *Ijmā'* (consensus) that this is permissible, then this is generally known.

^[76] *Ar-Ragbah*: The desire to have, or reach something one loves.

^[77] *Ar-Rahbah*: The fear which brings about fleeing from what is feared. Thus, it is a form of fear attached to an action.

^[78] *Al-Khushū'*: Willing submission to the greatness of Allāh, by submitting to what He has ordained in the universe, as well as His legislation.

^[79] In this noble *Āyah* Allāh, Exalted is He, describes His sincere servants as those who supplicate to Him, Exalted is He, with longing, and fright, and humility for Him. Here, *Du'ā'* refers to both the *Du'ā'* of worship and *Du'ā'* of asking. Hence, they supplicate to Allāh, longing for His bounties, and hoping for His reward, while they fear His punishment and the repercussions of their sins. So it is appropriate for the believer to hasten towards Allāh, Exalted is He, between a state of fear and hope. Hope is dominant in the case of acts of obedience, granting him vigor and anticipation of its acceptance, while fear is dominant if one wants to do an act of disobedience, so that he flees from it, being saved from its

وَدَلِيلُ الْخَشْيَةِ قَوْلُهُ تَعَالَى :

And the evidence for awe is His statement, the Most High:

﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي﴾

﴿So fear them not, but fear Me!﴾ (Al-Baqarah 2:150)^[80]

punishment.

Some of the scholars say that hope should be dominant while in a state of illness and fear should be dominant while in a state of health, because the sick person is generally weak, and perhaps he may soon die. So he dies having good thoughts of Allāh, the Mighty and Sublime. On the other hand, while healthy and in a sound state, he may wish to live long, which may lead to an evil and arrogance, he should exercise more fear in this state so that he is safe from that.

It is also said his fear and hope should be the same, so that his hope does not lead him to feel secure against Allāh's punishments, while the fear does not make him despair of the mercy of Allāh, both of which would be repulsive and destructive for him.

^[80] *Al-Khashīyah* is fear based upon knowledge of the greatness of the One that is feared, and His perfect authority, based upon the statement of Allāh, Exalted is He:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

﴿It is only those who have knowledge among His slaves that fear Allāh﴾ (Fāṭir 35:28)

That is, those who are knowledgeable of His greatness and complete authority. So this is more specific than *Khawf* (fear). The difference between this and *Khawf* (fear) is clear in an example; when you fear someone and you really do not know

وَدَلِيلُ الْإِنَابَةِ قَوْلُهُ تَعَالَى :

And the evidence for repentance is His statement, Exalted is He:

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾ [الزمر: ٥٤]

﴿And turn in repentance to your Lord and submit to Him.﴾ (Az-Zumar 39:54)^[81]

وَدَلِيلُ الْاسْتِعَاذَةِ قَوْلُهُ تَعَالَى :

And the evidence for seeking aid is His statement, the Most High:

whether he can overpower you or not. This is *Khawf* (fear), but when you fear him knowing that he can really overpower you, it is *Khashyah*. And the rulings regarding the various categories of *Khawf* (fear) also apply regarding the various categories of *Khashyah*.

^[81] *Al-Inābah* (repenting) is returning to Allāh, Exalted is He, by abiding in His obedience and staying away from His disobedience, and it is close in its meaning to *At-Tawbah*, except that it is more subtle than it, due to what it involves of depending upon Allāh, and seeking refuge from Him. It is not to be directed to other than Allāh, Exalted is He. The evidence for that, is His saying, Exalted is He:

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾

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

And the objective of His statement, Exalted is He:

﴿وَأَسْلِمُوا لَهُ﴾

﴿And Submit to Him﴾ (Az-Zumar 39:54)

Is the legislative Islām (submission), which is the submission to the legislative rulings of Allāh. This is because submission to Allāh, Exalted is He, is of two types:

First: Universal Islām, which is to submit to His universal judgments. This is general, including everything in the heavens and earth, the believer, disbeliever, the righteous or the wicked. It is not possible for anyone to be arrogant with it. The evidence for this is in His saying, Exalted is He:

﴿وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾

﴿While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned﴾ (Āl 'Imrān 3:83)

Second: Legislative Islām, which is to submit to His legislative judgments, and this is specific to those who obey Him among the Messengers and those who follow them in righteousness. The evidences for this are many in the Qur'ān, including the Āyah mentioned by the author, may Allāh have mercy upon him.



﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴿You (Alone) we worship, and You (Alone) we ask for help﴾ (Al-Fātiḥah 1:5)

وَفِي الْحَدِيثِ :

And in the *Hadīth*:

«إِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ»

“When you ask for help, ask Allāh”^[82]

[82] *Isti’ānah* is to seek help (Al- ‘Awn), and it is of various types:

The first: Seeking help from Allāh, this is the seeking of help that includes complete submission of the servant to his Lord, and entrusting all affairs to Him, believing that He is sufficient. This is not to be directed to other than Allāh, Exalted is He. The evidence is His statement, Exalted is He:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴿You (Alone) we worship, and You (Alone) we ask for help﴾ (Al-Fātiḥah 1:5)

The point of specification, is that Allāh, Exalted is He, stated the one to whom the action is being done in the beginning of the sentence ﴿You﴾. A principle of the language in which the Qur’ān was revealed, is that stating something first in a sentence, when it would usually be delayed, implies restriction and specification. Based upon this, directing this type of action to other than Allāh, Exalted is He, is *Shirk* that removes one from the religion.

The second: Seeking help from a creature for a matter within his ability. This depends on the matter help is sought for. If it is a matter of righteousness, then it is permissible for the seeker, and the one help is sought from is encouraged to

render the help, based on His saying, Exalted is He:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾

﴿Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety)﴾ (Al-Mā'idah 5:2)

But if it were a sin, then it is unlawful for the seeker and the one whose help was sought, based on His saying, Exalted is He:

﴿وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

﴿But do not help one another in sin and transgression﴾ (Al-Mā'idah 5:2)

And if it were a matter that is permissible to the seeker and the one whose help was sought, then it is permissible. He may even receive the reward of doing good to others, and in this case it becomes legislated, based on His saying, Exalted is He:

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

﴿And do good. Truly, Allāh loves Al-Muḥsinīn (the good-doers)﴾ (Al-Baqarah 2:195)

The third: Seeking help from a living, present, but unable being. This is foolishness, lacking any benefit, like seeking the help of a weak person to lift something heavy.

The fourth: Seeking help from the dead generally, or from the living regarding a matter of the unseen, which he has no ability to bring about. This is *Shirk* because this only occurs when the person believes that the one from whom he seeks the help has some hidden control over matters of the universe.

The fifth: Seeking help with actions and conditions loved by Allāh, Exalted is He. This is lawful, as in His command:

﴿اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾

وَدَلِيلُ الْاِسْتِعَاذَةِ قَوْلُهُ تَعَالَى :

And the evidence for seeking refuge, is His statement, Exalted is He:^[83]

﴿Seek help in patience and Aṣ-Ṣalāh (the prayer)﴾ (Al-Baqarah 2:153)

As evidence for the first type, the author, may Allāh, Exalted is He, have mercy upon him, cited His saying, Exalted is He:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴿You (Alone) we worship, and You (Alone) we ask for help﴾ (Al-Fātiḥah 1:5)

And the Prophet's saying: "When you seek help, seek it from Allāh." [Recorded by Aḥmad (1:293), and At-Tirmidhī (4:575)].

^[83] *Al-Isti'ādḥah*: Seeking *Al-I'ādḥah*. *Al-I'ādḥah* is protection from what one dislikes. So the one seeking refuge is seeking sanctuary and protection by the one he seeks *Al-I'ādḥah* from. Seeking refuge is of different types:

The first: Seeking refuge in Allāh, Exalted is He. It includes turning to Him with complete need, seeking His protection, the belief that He is sufficient, and believing in His perfect protection from everything in the present or the future, small or large, human or non-human. The evidence for this is His saying, Exalted is He:

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ○ مِنْ شَرِّ مَا خَلَقَ﴾

﴿Say: "I seek refuge with (Allāh) the Lord of the daybreak, from the evil of what He has created."﴾ (Al-Falaq 113:1-2) To the end of the *Sūrah*.

And His statement, Exalted is He:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ○ مَلِكِ النَّاسِ ○ إِلَهِ النَّاسِ ○ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ﴾

﴿Say: "I seek refuge with (Allāh) the Lord of mankind, the King of mankind, the Ilāh (God) of mankind, from the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allāh)﴾ (An-Nās 114:1-4) To the end of the Sūrah.

The second: Seeking refuge by one of His Attributes, such as His Speech, or His Magnificence, or His Might, and the like. The evidence for that is his ﷺ saying: "I seek refuge in the perfect Words of Allāh from the evil of what He created." [Recorded by Muslim, the Book of Remembrance and Supplication, chapter; Seeking Refuge from Bad Occurrences, Misfortune, and Other Than This.]

And his ﷺ saying: "I seek refuge in Your Greatness from being overcome from below." [Recorded by Imām Aḥmad 2:25, and An-Nasā'ī 8:677.]

And his ﷺ saying regarding the prayer for pain: "I seek refuge in the Mightiness and Power of Allāh, from the evil of what I feel and dread." [Recorded by Imām Aḥmad 4:217, Abū Dāwūd (3891), and Ibn Mājah (2522).]

And his ﷺ saying: "I seek refuge in Your Pleasure from your Wrath." [Recorded by Muslim, the Book of Prayer, chapter: What is Said in the Bowing and Prostration Positions.]

And when the following was revealed:

﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ﴾

﴿Say: "He has power to send torment on you from above﴾ (Al-An'ām 6:65)

He ﷺ said: "I seek refuge by Your Face." [Recorded by Al-

Bukhārī, the Book of Adherence, chapter; His Statement, Exalted is He: ﴿Or to cover you with confusion from party strife﴾].

The third: Seeking refuge from the dead or the living that are not present nor capable of granting refuge. This is Shirk. The evidence for this is His saying, Exalted is He:

﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا﴾

﴿And verily, there were men among mankind who took shelter with the masculine among the Jinns, but they (Jinns) increased them (mankind) in sin and disbelief﴾ (Al-Jinn 72:6)

The fourth: Seeking refuge in what may grant refuge among creatures, be it humans, places, or otherwise. This is permissible. The evidence for that is in his ﷺ saying, while mentioning trials and tribulations: "Whoever offers himself for it, then he is destroyed by it, and anyone who finds refuge or protection should safeguard himself." [This is agreed upon. Recorded by Al-Bukhārī, the Book of Trials and Tribulations, chapter: The One Sitting during Trial and Tribulation is Better than the One Standing, and Muslim, the Book of Trials and Tribulations, chapter: Trials and Tribulations will Descend like Drops of Rain.] He ﷺ explained this refuge and protection in his ﷺ saying: "Anyone who has a camel should hold firmly to it." The Ḥadīth has been recorded by Muslim.

Also in his Ṣaḥīḥ, on the authority of Jābir, may Allāh be pleased with him, he recorded that a woman from the tribe of Makhzūm stole and was taken before the Prophet ﷺ, so she sought refuge in Umm Salamah. As in the Ḥadīth. [Recorded by Muslim, the Book of Prescribed Punishments, chapter; Cutting the Hand of the Thief Who has Nobility and Other than Him.]

And also in his Ṣaḥīḥ, on the authority of Umm Salamah, may Allāh be pleased with her, the Prophet ﷺ said: "A person would seek refuge in the House (Ka'bah) and a dispatch will

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

﴿Say: "I seek refuge with (Allāh) the Lord of the daybreak."﴾ (Al-Falaq 113:1) And:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

﴿Say: "I seek refuge with (Allāh) the Lord of mankind"﴾ (An-Nās 114:1)

وَدَلِيلُ الاسْتِعَاثَةِ قَوْلُهُ تَعَالَى :

And the evidence for seeking relief, is His statement, Exalted is He:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ﴾

﴿(Remember) when you sought help of your Lord and He answered you﴾ (Al-Anfāl 8:9)^[84]

وَدَلِيلُ الذَّبْحِ قَوْلُهُ تَعَالَى :

And the evidence for slaughtering, is His statement, Exalted is He:

be sent to him." As in that *Ḥadīth*." [Recorded by Muslim, the Book of Trials and Tribulations, chapter: The Disgrace of the Army that Attempts to Head Towards the House.]

However, the one who seeks refuge from the evil of an oppressor should be sheltered and protected as much as possible; but if one seeks refuge in order to perform some sinful act or escape an obligation, it is unlawful to grant him refuge.

^[84] *Al-Istighāthah* is to seek *Al-Ghawth*, and that is relief from distress and destruction. It is of various types:

The first: Seeking relief from Allāh, the Mighty and Sublime,

and it is the most virtuous and perfect of deeds. It is the behavior of the Messengers and their followers. Its evidence is what the Shaikh mentioned, may Allāh have mercy upon him:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرَوِّفِينَ﴾

﴿(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."﴾ (Al-Anfāl 8:9)

This occurred during the battle of Badr, when the Prophet ﷺ looked at the idolaters, and saw them to be a thousand in number, while the Companions numbered three hundred and some odd men. So he entered the palm grove urgently appealing to his Lord, the Mighty and Sublime, raising his hands while facing the *Qiblah*, saying: "O Allāh, grant me what you have promised me. O Allāh, if you allow this band of troops among the people of Islām to perish, you will not be worshipped upon the earth." [Recorded by Muslim, the Book of *Jihād*; chapter: The Support of the Angels during the Battle of Badr.] He did not stop seeking relief from his Lord, with his hands raised, until his *Ridā'* (upper wrap) fell off of his shoulders. So Abū Bakr, may Allāh be pleased with him, took his *Ridā'* and placed it back upon his shoulders. Then he remained standing behind him, and he said: "O Prophet of Allāh! Your appeal to your Lord has been sufficient. He will certainly grant you what He has promised you." Then Allāh revealed this *Āyah*.

The second: Seeking relief from the dead or the living that are not present and are not capable of granting any relief. This is Shirk, because it is not done except by one who believes that these individuals have some secret control over matters of the universe, so he grants them a portion of lordship. Allāh,

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ○ لَا شَرِيكَ
لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٠﴾

Exalted is He, said:

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ
الْأَرْضِ أَإِلَٰهٌ مَّعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ﴾

﴿Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any ilāh (god) with Allāh? Little is that you remember!﴾ (An-Naml 27:62)

The third: Seeking relief from those who are alive, aware, and capable of granting relief. This is permissible, like seeking help from them. In the story of Mūsā, Allāh, Exalted is He, said:

﴿فَاسْتَعَاثَ الَّذِي مِنْ شَيْعِنِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَى فَقَضَى
عَلَيْهِ﴾

﴿The man of his (own) party asked him for help against his foe, so Mūsā struck him with his fist and killed him﴾ (Al-Qaṣaṣ 28:15)

The fourth: Seeking relief from the living who are not capable of granting relief, while not believing that they have some hidden power; such as a drowning person seeking relief from a person who is paralyzed. This is a form of vanity and mockery of the own he is seeking relief from. He is not allowed for this reason. There is also another reason, and it is that the drowning person may delude others into wrongfully thinking that this paralyzed person has some sort of hidden power to rescue others from distress.

﴿Say: "Verily, my Ṣalāh (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the 'Ālamīn. He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ (Al-An'ām 6:163)^[85]

^[85] *Adh-Dhabh* is to put an end to the life of animals, by spilling their blood in a specific manner. And it occurs for various reasons:

The first: It is done as worship, when the one who sacrifices intends reverence and submission to the one it is directed, seeking to draw nearer to him by it. This is not to be done except for Allāh, Exalted is He, and in accordance with what is legislated by Allāh, Exalted is He, and directing it to other than Allāh is major *Shirk*. The evidence is what the *Shaikh* mentioned, may Allāh have mercy upon him, in His saying, Exalted is He:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ○ لَا شَرِيكَ لَهُ﴾

﴿Say: "Verily, my Ṣalāh (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the 'Ālamīn. He has no partner."﴾ (Al-An'ām 6:163)

The second: It is done as a form of honoring the guest, or for wedding feast, or the like. This is something that is ordered, be it obligatory or recommended, based on his ﷺ saying: "Whoever believes in Allāh and the Last Day, let him honor his guest." [Recorded by Al-Bukhārī, the Book of Etiquettes, chapter; Whoever Believes in Allāh and the Last Day, then let Him not Harm His Neighbor, and Muslim, the Book of Lost Articles, chapter; Caring for Guests, and its Like.]

And his ﷺ statement, to 'Abdur-Raḥmān bin 'Awf: "Have a feast even only with a sheep." [Recorded by Al-Bukhārī, the Book of Business, chapter; What Has Come Concerning His Statement, Exalted is He: ﴿Then when you have finished the

وَمِنَ السُّنَّةِ :

And from the *Sunnah*:

«لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ»

“Allāh curses anyone who slaughters for other than Allāh.”^[86]

وَدَلِيلُ النَّذْرِ قَوْلُهُ تَعَالَى :

And the evidence for the vow,^[87] is His statement, the

prayer», and Muslim, the Book of Marriage, chapter: The Dowry, and the Permissibility of it being Teaching the Qur’ān, or a Ring of Iron.]

The third: It is done as a means of enjoying food or for sale, and the like. This is a category of what is lawful, so the basic rule with it is allowance, based upon His saying, Exalted is He:

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَالِكُونَ
○ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ﴾

﴿Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners. And We have subdued them unto them so that some of them they have for riding and some they eat﴾ (Yā-Sīn 36:72)

And it may be desirable or prohibited, depending upon what it leads to.

^[86] Recorded by Muslim, the Book of Slaughtering, chapter: The Prohibition of Slaughtering for other than Allāh, Exalted is He, and the Curse of the One Who Does So.

^[87] That is, the evidence that *An-Nadhhr* (the vow) is a type of

Exalted is He:

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾

﴿They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading﴾ (Al-Insān 76:7)^[88]

worship, is His statement, Exalted is He:

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾

﴿They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading﴾ (Al-Insān 76:7)

[88] The proof in the *Āyah*, is that Allāh, Exalted is He, praised them for fulfilling their vows, and this indicates that Allāh loves that, and every action that is loved to Allāh is *Tbādah* (worship). This is supported by His saying:

﴿وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾

﴿And they fear a Day whose evil will be wide-spreading﴾ (Al-Insān 76:7)

You should know, that the vow which they fulfilled that earned them the praise from Allāh, Exalted is He, refers to all acts of worship that He, the Mighty and Sublime, made obligatory on them. This is because when one adheres to the obligatory acts of worship, he has committed himself to it. The evidence for this is in His saying, Exalted is He:

﴿ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

﴿Then let them complete the prescribed duties (Manāsik of Hajj) for them, and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah)﴾ (Al-Hajj 22:29)

A vow — which that a person make it a requirement of

himself to do a certain thing, or some act of obedience to Allāh that is not itself obligatory — is disliked. Some of the scholars say that it is unlawful, because the Prophet ﷺ prohibited the vow, and he said: "It does not bring any good; rather it is a means to take from the miserly." [Recorded by Al-Bukhārī, the Book of *Al-Qadar*, chapter; The Servant Attributing a Vow to the *Qadar*, and Muslim, the Book of Vows, chapter; The Prohibition of Making Vows, and that it Does not Turn Back Anything.]

But with that, when a person vows to do an act of obedience to Allāh then it is obligatory upon him to do that, based upon his ﷺ saying: "Anyone who vows to obey Allāh should do so." [Recorded by Al-Bukhārī, the Book of Oaths and Vows, chapter; Taking a Vow Regarding what You do not Possess, and for Disobedience.]

In summary, *An-Nadh'r* can generally be used to refer acts of worship, and it is specifically used to refer to vowing, and that is that a person require himself to do something for the sake of Allāh, the Mighty and Sublime. The scholars have divided the specific vow into categories, and the place where its details are explained in the books of *Fiqh*.



الأصل الثاني: معرفة دين الإسلام، بالأدلة.

The Second Fundamental:^[89] Knowledge of the religion of Islām with its evidences

وَهُوَ: الْإِسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ، وَالْإِنْقِيَادُ لَهُ بِالطَّاعَةِ، وَالْبَرَاءَةُ مِنَ الشِّرْكِ وَأَهْلِهِ؛ وَهُوَ ثَلَاثُ مَرَاتِبَ: الْإِسْلَامُ، وَالْإِيمَانُ، وَالْإِحْسَانُ، وَكُلُّ مَرْتَبَةٍ لَهَا أَرْكَانٌ. فَأَرْكَانُ الْإِسْلَامِ خَمْسَةٌ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ بَيْتِ اللَّهِ الْحَرَامِ.

And it is submission^[90] to Allāh with *Tawhīd*,^[91]

^[89] That is, of the three fundamentals is knowing the religion of Islām with its evidences, meaning, to know the religion of Islām with its evidences from the Book and *Sunnah*.

^[90] The religion of Islām, and if you like, then say "Islām is submission to Allāh with *Tawhīd*, yielding to Him with obedience, and disavowing oneself from *Shirk* and its people." So this includes three things.

^[91] That is that the servant submit to his Lord with a legislative submission, and that is with *Tawhīd* of Allāh, the Mighty and Sublime, and singling him out in worship. This Islām is that which the servant is commended and rewarded for. As for the universal submission, there are no rewards for that, since man has no choice regarding it. Allāh, Exalted is He, says:

﴿وَلَهُ اسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾

yielding to Him with obedience,^[92] and disavowing oneself from Shirk and its people.^[93]

And it has three levels:^[94] Islām, Īmān, and Ih̥sān.^[95]

﴿While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned﴾ (Āl 'Imrān 3:83)

^[92] And that is by doing what He commands and staying away from what He prohibits, because obedience means obeying the command by doing it, and obedience in the case of the prohibition is by staying away from it.

^[93] Disavowing oneself from Ash-Shirk, that is to be innocent of it, and to be completely free from it, which necessitates being free from its people. Allāh, Exalted is He, said:

﴿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﴾

﴿Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allāh Alone."﴾ (Al-Mumtahinah 60:4)

^[94] The author, may Allāh, Exalted is He, have mercy upon him, explained that the religion of Islām is based on three levels. Some are higher than the others, and they are; Islām, Īmān and Ih̥sān.

^[95] The evidence for that is his ﷺ saying, in the Ḥadīth reported by the Commander of the Believers 'Umar bin Al-

Each level has its own pillars.

The pillars of Islām are five.^[96]

Testifying to *Lā ilāha illallāh*,^[97] and that Muḥammad

Khaṭṭāb, may Allāh be pleased with him, when Jibrīl asked the Prophet ﷺ about Islām, *Īmān* and *Iḥsān*. He ﷺ clarified that, and said: "That was Jibrīl. He came to teach you your religion." [Its reference preceded.]

^[96] The evidence for that is in the *Ḥadīth* of Ibn 'Umar, may Allāh be pleased with both of them, who said: "The Prophet ﷺ said: 'Islām is built upon five pillars: Testifying to *Lā ilāha illallāh*, and that Muḥammad is Allāh's Messenger, establishing the *Ṣalāh*, giving the *Zakāh*, fasting *Ramaḍān*, and *Ḥajj* to the Sacred House of Allāh.'" [Recorded by Al-Bukhārī, the Book of Faith, chapter:; The Statement of the Prophet ﷺ: Islām is Built Upon Five , and Muslim, the Book of Faith, chapter: Clarifying the Pillars of Islām and its Magnificent Tenets.]

^[97] Testifying to *Lā ilāha illallāh* and that Muḥammad is Allāh's Messenger is a single pillar, even though they are two halves, because worship is based on the fulfillment of both of them. Thus, worship is not accepted except when sincerely directed to Allāh, the Mighty and Sublime which is what is implied by testifying to *Lā ilāha illallāh*; and following the Messenger ﷺ, which is implied in testifying that Muḥammad ﷺ is Allāh's Messenger.

In this noble *Āyah*, Allāh testifies about Himself, that there is no *ilāh* (deity) but Him, and the angels testify to that, and the people of knowledge testify to that. It also indicates that He, Exalted is He, maintains His creation in with *Al-Qist*, that is justice. Then He further established that, by His saying:

﴿لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

﴿*Lā Ilāha Illā Huwa* (there is no deity worthy of worship but

is Allāh's Messenger, establishing the *Ṣalāh*, giving the *Zakāh*, fasting *Ramaḍān*, and *Hajj* to the Sacred House of Allāh.

فَدَلِيلُ الشَّهَادَةِ قَوْلُهُ تَعَالَى :

And the evidence of the *Shahādah* (testimony) is His statement, Exalted is He:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

﴿Allāh bears witness to *Lā ilāha illā huwa* (there is no deity worthy of worship but Him), and the Angels, and those with knowledge (bear witness to the same). He always maintains His creation in justice. *Lā ilāha illa huwa* (there is no deity worthy of worship but Him), the Almighty, the All-Wise﴾ (Āl 'Imrān 3:18)^[98]

Him), the All-Mighty, the All-Wise﴾ (Āl 'Imrān 3:18)

^[98] In this noble *Āyah* there is mention of a great virtue of the people of knowledge, since He informed that they testify, along with Him, and with the Angels. Here, the people of knowledge refer to those who know His *Sharī'ah*, and this primarily includes His noble Messengers.

This testimony is the greatest testimony, of the greatest witness, for the greatest of what is testified to. The witness is Allāh, and His Angels, and those who have knowledge, and what is being testified about is Allāh's *Tawḥīd*, in His *Uluhiyyah* (divinity), and testimony to that, is

﴿لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

﴿*Lā Ilāh Illā Huwa* (there is no deity worthy of worship but Him), the All-Mighty, the All-Wise﴾ (Āl 'Imrān 3:18)

وَمَعْنَاهَا: لَا مَعْبُودَ بِحَقِّ إِلَّا اللَّهُ؛ «لَا إِلَهَ» نَافِيًا جَمِيعًا مَا يُعْبَدُ
 مِنْ دُونِ اللَّهِ «إِلَّا اللَّهُ» مُثَبِّتًا الْعِبَادَةَ لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ فِي
 عِبَادَتِهِ، كَمَا أَنَّ لَا شَرِيكَ لَهُ فِي مُلْكِهِ

And its meaning is that there is none rightfully worthy of worship except Allāh; "*Lā Ilāha* (There is no deity)" negates all what is worshipped besides Allāh, and "*Ill Allāh* (except Allāh)," affirms worship for Allāh alone, there being no partner for Him in His worship, just as there is no partner for Him in His Sovereignty.^[99]

^[99] His statement: "and its meaning is" — that is, the meaning of "*Lā Ilāha Illallāh*" is, there is none rightfully worthy of worship except Allāh. So testifying to *Lā Ilāha Illallāh* is that the person affirm with his tongue, and with his heart, that there is none worthy of worship in truth except Allāh, the Mighty and Sublime. This is because *Ilāh* means that which is deified, and to deify means to worship, so the phrase "*Lā Ilāha Illallāh*" is comprised of a negation and an affirmation. As for the negation, it is "*Lā Ilāha* (there is no deity)," and the affirmation is "*Illallāh* (except Allāh)." Allāh, the Majestic Name, is in the place of the predicate of *Lā*. It is understood but not spoken, and the implication is there is none rightfully deified except Allāh. By explaining this implication in the predicate with this word "rightfully," the answer to the following problems becomes clear. And that is, how can it be said that there is no deity but Allāh, while there are gods (deities) that are worshipped aside from Allāh, and Allāh, Exalted is He, refers to these deities as *Āliha* (gods), and those who worship them also refer to them as gods? Allāh, Blessed and Exalted is He, said:

﴿فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا

جَاءَ أَمْرُ رَبِّكَ ۖ

﴿So their Āliha (gods), other than Allāh, whom they invoked, profited them naught when there came the Command of your Lord﴾ (Hūd 11:101)

And how is it possible that we affirm *Ulūhiyyah* for other than Allāh, the Mighty and Sublime, while the Messengers said to their people:

﴿اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾

﴿Worship Allāh! You have no other ilāh (deity) but Him﴾
(Al-A'rāf 7:59)

The response to this problem becomes clear, by understanding the predicate of "*Lā ilāha illallāh*," so we say: These deities that are worshipped besides Allāh, are deities, but they are false deities, and not true deities, so they do not have any right to *Ulūhiyyah* at all. And this is proven by His saying, Exalted is He:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَبَدَ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ
الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

﴿That is because Allāh He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bāṭil (falsehood) And verily, Allāh He is the Most High, the Most Great﴾ (Al-Ḥajj 22:62)

It is also proven by His saying, Exalted is He:

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۖ وَمَنْوَةَ الثَّالِثَةَ الْآخِرَىٰ ۖ أَلَكُمُ الذَّكْرُ وَلَهُ
الْأُنثَىٰ ۖ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ۖ إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيَّتُوهَا أَنْتُمْ

وَتَفْسِيرُهَا الَّذِي يُوضِّحُهَا، قَوْلُهُ تَعَالَى:

And its explanation, which makes it clear, is in His statement, Exalted is He:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ۖ إِلَّا الَّذِي

وَعَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى
الْأَنفُسُ ۚ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى﴾

﴿Have you then considered Al-Lāt, and Al-'Uzza. And Manāt, the other third? Is it for you the males and for Him the females? That indeed is a division most unfair! They are but names which you have named, you and your fathers, for which Allāh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!﴾ (An-Najm 53:19-23)

And in His saying regarding Yūsuf, may the Ṣalāh and Salām be upon him:

﴿مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ ۖ مَا أَنْزَلَ
اللَّهُ بِهَا مِنْ سُلْطَانٍ﴾

﴿You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allāh has sent down no authority﴾ (Yūsuf 12:40)

Therefore, the meaning of "Lā Ilāha Illallāh" is; "there is none worthy of worship in truth except Allāh, the Mighty and Sublime." As for those that are worshipped aside from Him, then the *Ulūhiyyah* that their worshippers claim for them is not a reality, rather it is a false *Ulūhiyyah*.

فَطَرَنِي فَإِنَّهُ سَيِّدِي ۝ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ ۖ لَعَلَّهُمْ
يَرْجِعُونَ ﴿١٠١﴾

﴿And (mention) when Ibrāhīm^[100] said to his father and people: "Verily, I am Barā'un (free of) what you worship^[101] – except Him Who created me."^[102] And

[100] Ibrāhīm is Allāh's *Khalīl*, Imām of *Al-Hunafā'* (those who sincerely worship Allāh alone), and the most virtuous Messenger after Muḥammad ﷺ. His father was Āzar.

[101] *Barā'* (to be free from) is a description that resembles *Al-Barā'h* (innocence), and it is more profound than *Bariya'* (not guilty). And His statement:

﴿إِنِّي بَرَاءٌ مِمَّا تَعْبُدُونَ﴾

﴿Verily, I am Barā'un (free of) what you worship﴾ (Az-Zukhruf 43:26)

implies the phrase – "*Lā ilāha.*"

[102] Meaning, He created me, and began my existence upon the *Fiṭrah* (natural inclination to worship Allāh alone). And His saying:

﴿إِلَّا الَّذِي فَطَرَنِي﴾

﴿Except Him Who created me﴾ (Az-Zukhruf 43:27)

implies the phrase – "*illallāh.*" He, Glorious and Exalted is He, has no partners in worship, just as He has no partners in His Sovereignty. The evidence for this, is in His saying, Exalted is He:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۚ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴿Surely, His is the Creation and Commandment. Blessed be Allāh, the Lord of the 'Ālamīn (mankind, jinns and all

verily, He will guide me.^[103] " And he made that^[104] a lasting word among his offspring^[105] – that they may turn back.^[106] ﴿ (Az-Zukhruf 43:26-28).

وَقَوْلُهُ:

And His statement:

﴿قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكَ۟مۡ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ فَإِن تَوَلَّوْا۟ فَعُقُو۟ا۟ أَشْهُدُوا۟ بِآنَا مُسْلِمُونَ﴾

﴿Say:^[107] "O people of the Scripture (Jews and Christians): Come to a word^[108] that is just between us and you, that we

that exists)!﴾ (Al-A'rāf 7:54)

Thus, in this *Āyah*, creating and commanding is restricted to Allāh alone, the Lord of all in existence, so the creation is His, and the command is His, both the universe and legislative type.

^[103] ﴿He will guide me﴾; meaning, He will direct me upon the truth, and make me conform to it.

^[104] ﴿He made that﴾; that is, this statement, and it is to disavow worship of everything besides Allāh.

^[105] ﴿Among his offspring﴾; his descendants.

^[106] ﴿That they may turn back﴾; that is, to it, from *Shirk*.

^[107] The one addressed is the Prophet ﷺ, to debate with the People of the Book, the Jews and Christians.

﴿تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكَ۟مۡ﴾

^[108] ﴿O people of the Scripture (Jews and Christians): "Come to a word that is just between us and you﴾ (Āl 'Imrān 3:64)

worship none but Allāh,^[109] and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh." Then, if they turn away,^[110] say: "Bear witness that we are Muslims."^[111] ﴿ (Āl 'Imrān 3:64)

This "word," is, that we worship none but Allāh, and associate no partners with Him, and that some of us not take others as lords besides Allāh, so; we do not worship except Allāh, is the meaning of *Lā Ilāha Illallāh* and the meaning of:

﴿سَوَاءٌ بَيْنَنَا وَبَيْنَكُمْ﴾

﴿Just between us and you﴾ (Āl 'Imrān 3:64)

is that we and you are the same in that.

^[109] None among us shall designate others as lords besides Allāh, the Mighty and Sublime, by exalting them as he exalts Allāh, the Mighty and Sublime, worshipping them as he worships Allāh, and making the judgment for other than Him.

﴿فَإِنْ تَوَلَّوْا﴾

^[110] ﴿Then, if they turn away﴾ (Āl 'Imrān 3:64)

Meaning if they reject what you invite them to.

^[111] Meaning, announce to them and make them bear witness that you are Muslims, free from their obstinacy and rejection of this marvelous expression, *Lā Ilāha Illallāh*.



وَدَلِيلُ شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَوْلُهُ تَعَالَى :

And the evidence of the testimony that Muḥammad is the Messenger of Allāh, is His statement, Exalted is He:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ [التوبة: ١٢٨]

﴿Verily, there has come unto you a Messenger from among yourselves.^[112] It grieves him that you should receive any injury or difficulty.^[113] He is anxious over you,^[114] for the believers^[115] (he is) full of pity, kind, and merciful﴾ (At-Tawbah 9:128)

﴿مِّنْ أَنْفُسِكُمْ﴾

[112] ﴿From among yourselves﴾ (At-Tawbah 9:128)

This means that, he is of your ethnicity and, moreover, he is from among your own selves as He, Exalted is He, said:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾

﴿He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Āyāt, purifying them, and teaching them the Book and Al-Ḥikmah (As-Sunnah) and verily, they had been before in manifest error﴾ (Al-Jumu'ah 62:2)

[113] That is, he grieves over your difficulties.

[114] For you to benefit, and to prevent harm from you.

[115] That is, he possesses gentleness and mercy regarding the believers. The believers are specified with this, because he ﷺ

has been commanded to strive against the disbelievers and hypocrites and to be stern against them. These characteristics of Allāh's Messenger ﷺ prove that he is truly Allāh's Messenger, as is established in His saying, Exalted is He:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ﴾

﴿Muḥammad is the Messenger of Allāh﴾ (Al-Faṭḥ 48:29)

And His saying, Exalted is He:

﴿قُلْ يَتَايَهَاتُ النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh﴾ (Al-A'rāf 7:158)

The Āyāt with this meaning are numerous, indicating that Muḥammad ﷺ is the Messenger of Allāh in truth.



وَمَعْنَى شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ: طَاعَتُهُ فِيَمَا أَمَرَ،
وَتَصَدِيقُهُ فِيَمَا أَخْبَرَ، وَاجْتِنَابُ مَا عَنْهُ نَهَى وَزَجَرَ، وَأَنْ لَا
يُعْبَدَ اللَّهُ إِلَّا بِمَا شَرَعَ.

And the meaning of the testimony that Muḥammad is Allāh's Messenger is; obeying him in all that he commanded, believing all that he informed of, staying away from all that he prohibited and forbade, and that Allāh is not to be worshipped except with what he has instituted.^[116]

^[116] The meaning of the testimony: "Muḥammad is the Messenger of Allāh" is to profess with the tongue and believe in the heart that Muḥammad, the son of 'Abdullāh Al-Qurashī Al-Hāshimī, is the Messenger of Allāh, the Mighty and Sublime, to all the creation, among mankind and *jinn*, as He, Exalted is He, said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

﴿And I created not the jinns and humans except they should worship Me (Alone)﴾ (Adh-Dhāriyāt 51:56)

And there is no true worship of Allāh, Exalted is He, except based upon the revelation that Muḥammad ﷺ came with as He, Exalted is He, said:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

﴿Blessed be He Who sent down the criterion to His slave that he may be a warner to the 'Ālamīn (mankind, jinns and all that exists)﴾ (Al-Furqān 25:1)

This testimony dictates that you believe all that Allāh's Messenger ﷺ informed of, that you implement whatever he

commanded, that you stay away from whatever he prohibited and forbade, and that you not worship Allāh except with what he instituted. This testimony also dictates that you not believe that Allāh's Messenger ﷺ has any share in *Rubūbiyyah* (Lordship), nor control over the universe, nor a right to be worshipped. Rather, he ﷺ is a servant of Allāh not to be worshipped, and a Messenger of Allāh not to be belied, and possessing no power to benefit or harm himself, or other than himself, except as Allāh has willed, as He, Exalted is He, has stated:

﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ
إِنِّي مَلَائِكَةٌ إِنِ اتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ﴾

﴿Say: "I do not tell you that with me are the treasures of Allāh, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration."﴾ (Al-An'ām 6:50)

So he ﷺ is a servant, given commands, and is to be followed regarding what he is commanded. Allāh, Exalted is He, said:

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ
أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا﴾

﴿Say: "It is not in my power to cause you harm, or to bring you to the Right Path." Say: "None can protect me from Allāh's punishment (if I were to disobey Him), nor should I find refuge except in Him﴾ (Al-Jinn 72:21-22)

He, the Glorious is He, said:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ
الْغَيْبَ لَاسْتَكْرَيْتُ مِنَ الْخَيْرِ وَمَا مَسْنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ
لِّقَوْمٍ يُؤْمِنُونَ﴾

وَدَلِيلُ الصَّلَاةِ، وَالزَّكَاةِ، وَتَفْسِيرُ التَّوْحِيدِ قَوْلُهُ تَعَالَى:

And the evidence for the *Ṣalāh* and *Zakāh*,^[117] and the explanation of *Tawhīd*, is His statement, Exalted is He:

﴿Say: "I possess no power of benefit or hurt to myself except as Allāh wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."﴾ (Al-A'rāf 7:188)

With this, it is known that no one is worthy of worship — not the Messenger of Allāh ﷺ or anyone else in creation — and that worship is not but for Allāh alone, Exalted is He.

﴿قُلْ إِن صَلَائِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ○ لَا شَرِيكَ لِي وَلِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

﴿Say: "Verily, my *Ṣalāh* (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the 'Ālamīn (mankind, jinns and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims"﴾ (Al-An'ām 6:162-163)

And, that (you believe) his ﷺ right is that you give him the status granted to him by Allāh, Exalted is He, and that is, that he is a servant of Allāh and His Messenger, may the *Ṣalāh* of Allāh, and His *Salām* be bestowed upon him.

[117] That is, *Ṣalāh* and *Zakāh* are from the religion. His statement, Exalted is He:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ الْقَيِّمَةِ﴾ [البينة: ٥]

﴿And they were commanded not, but that they should worship Allāh, making religion sincere for Him, as Ḥunafā' (those inclined to worship Him alone), and to establish the Ṣalāh, and to give Zakāh^[118] And that^[119] is the Qayyimah^[120]﴾ (Al-Bayyinah 98:5)

﴿And they were commanded not, but that they should worship Allāh, making religion sincere for Him, as Ḥunafā' (those inclined to worship Him alone), and to establish the Ṣalāh, and to give Zakāh. And that is the right (Qayyimah) religion﴾

This Āyah is general, encompassing all forms of worship; thus, a person must direct them sincerely to Allāh, the Mighty and Sublime, in accordance with His legislation.

^[118] This is from the perspective of intending something general by the mention of something specific, since establishing the Ṣalāh and paying the Zakāh are from worship. However, He, Glorious and Exalted is He, has mentioned both of them here, to indicate their importance. So the Ṣalāh is from the worship of the body while Zakāh is from the worship by the wealth. The two of them are often mentioned together in the Book of Allāh, the Mighty and Sublime.

^[119] That is, to worship Allāh making all religion sincere for him, as Ḥunafā' (those inclined to worship Him alone), establishing the Ṣalāh and paying the Zakāh.

^[120] Meaning, the religion of the creed that is Al-Qayyimah; that which is without any crookedness in it. That is because it is the religion of Allāh, the Mighty and Sublime, and His

وَدَلِيلُ الصَّيَامِ قَوْلُهُ تَعَالَى

And the evidence for fasting, is His statement, Exalted is He:^[121]

religion is straight, as He, Exalted is He, said:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ
عَنْ سَبِيلِهِ﴾

«And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path» (Al-An'ām 6:153)

This noble *Āyah* — just as it includes the mention of worship and *Ṣalāh* — it also incorporates the actualization of *Tawhīd*, which is that all of that be purely for the sake of Allāh, the Mighty and Sublime, without any inclination towards *Shirk*. So whoever has not been sincere for the sake of Allāh, then he is not a *Muwaḥhid* (a person of *Tawhīd*), and whoever directs his worship to other than Allāh, then he is not a *Muwaḥhid* (a person of *Tawhīd*).

^[121] That is, the proof of its obligation is in His saying, Exalted is He:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

«O you who believe! Observing the fasting is prescribed for you as it was prescribed for those before you, that you may attain *Taqwā*.» (Al-Baqarah 2:183)

And in His saying:

﴿كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ﴾

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ
مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ [البقرة: ١٨٣]

﴿O you who believe! Observing the fasting is prescribed for you as it was prescribed for those before you, that you may attain Taqwā﴾ (Al-Baqarah 2:183)^[122]

﴿As it was prescribed for those before you, that you may attain Taqwā﴾ (Al-Baqarah 2:183)

Contains points of benefit:

Firstly: The importance of fasting, since Allāh, the Mighty and Sublime, obligated it on the nations before us, which indicates the love of Allāh, the Mighty and Sublime, for it, to the point that he made it a requirement upon every *Ummah* (nation).

Secondly: A relief for this *Ummah* (nation), since it is not the sole nation to bear this responsibility of fasting, which is an activity that may bring some difficulty upon the soul and the body.

Thirdly: Indicating that Allāh, Exalted is He, perfected the religion for this *Ummah* (nation), since He gave it virtues above the nations that preceded it.

^[122] In this *Āyah*, Allāh, the Mighty and Sublime, clarifies the wisdom of fasting, by His saying:

﴿لَعَلَّكُمْ تَتَّقُونَ﴾

﴿That you may attain Taqwā﴾ (Al-Baqarah 2:183)

That is, gain *Taqwā* of Allāh by your fasting, and attain the traits of *Taqwā* with it. The Prophet ﷺ has indicated this benefit by his statement: "Anyone who does not leave off vain talk and acting upon it, then Allāh is in no need of his leaving his food and drink." [Recorded by Al-Bukhārī, the Book of Fasting; chapter: Whoever Does not Leave Off Vain Speech and

وَدَلِيلُ الْحَجِّ قَوْلُهُ تَعَالَى :

And the evidence for *Hajj*, is His statement, Exalted is He.^[123]

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾ [آل عمران: ٩٧]

﴿And *Hajj* to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves, then Allāh stands not in need of any of the 'Ālamīn (mankind and jinns)﴾ (Āl 'Imrān 3:97)^[124]

Acting on it While Fasting]

^[123] That is, the evidence for its obligation, is His saying, Exalted is He:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ﴾

﴿And *Hajj* to the House (Ka'bah) is a duty that mankind owes to Allāh﴾ (Āl 'Imrān 3:97) to the end of the Āyah.

This Āyah was revealed in the ninth year after *Hijrah*, and with it, the obligation of *Hajj*, but Allāh, the Mighty and Sublime, said:

﴿مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

﴿Those who can afford the expenses (for one's conveyance, provision and residence)﴾ (Āl 'Imrān 3:97)

And in it is evidence that for the one who is not able, then *Hajj* is not obligatory upon him.

^[124] In His saying, Exalted is He:

﴿وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

And whoever disbelieves, then Allāh stands not in need of any of the 'Ālamīn (mankind and jinns) ﴿﴾ (Āl 'Imrān 3:97)

Is evidence that leaving off Ḥajj — in the case of one who is able to perform it — is *Kufr* (disbelief). But it is a *Kufr* (disbelief) that does not remove one from the religion, according to the view of the majority of the scholars. This is based upon the statement of 'Abdullāh bin Shaqīq: "The Companions of the Messenger of Allāh ﷺ did not consider the abandonment of an action to be *Kufr*, except in the case of the *Ṣalāh*." [Recorded by At-Tirmidhī, the Book of Faith; chapter: What Has Come Concerning the Abandonment of *Ṣalāh*.]



الْمَرْتَبَةُ الثَّانِيَّةُ: الْإِيمَانُ وَهُوَ بَضْعٌ وَسَبْعُونَ شُعْبَةً، فَأَعْلَاهَا
 قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ وَأَذْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ،
 وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ، وَأَرْكَانُهُ سِتَّةٌ: أَنْ تُؤْمِنَ بِاللَّهِ
 وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ،

The second level is^[125] *Īmān*^[126] and it has seventy and some odd^[127] branches.^[128] Its highest is saying *Lā Ilāha Illallāh*, and its lowest is removing something harmful from the way^[129] and *Al-Ḥayā*^[130] is a branch of *Īmān*.

And its pillars are six:

[125] That is, from the levels of the religion.

[126] Linguistically *Īmān* is: *At-Taṣdīq* (trust). And in the legislation: A belief in the heart, statement upon the tongue, and action with the limbs, and, it has seventy and some odd branches.

[127] A *Biḍ'* with a *Kasrah* under the letter *Bā'* is any number from three to nine.

[128] A *Shu'bah* (branch), is a portion of a thing.

[129] That is, removing anything harmful to those who pass by, such as stones, thorns, waste, garbage, things that have an offensive odor, and the like.

[130] *Al-Ḥayā'* (modesty) refers to the emotional state of a person that makes him feel ashamed, and it restrains the person from actions that conflict with integrity. To harmonize the saying of the author, may Allāh, Exalted is He, have mercy upon him, that *Īmān* has seventy and some odd branches, and it also has six pillars; we say: *Īmān*, which is the '*Aqīdah* (creed) has six fundamentals as mentioned in the *Ḥadīth* of Jibrīl, may

That you believe in Allāh,^[131]

Ṣalāh and Salām be upon him, when he asked the Prophet ﷺ about Īmān, and he ﷺ replied: "Īmān is that you believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and that you believe in the Qadar; its good and its bad." [Its reference preceded.]

As for the Īmān which includes actions, with its various types and forms, it is seventy and some odd branches. As such Allāh, Exalted is He, referred to Ṣalāh as Īmān, in His saying:

﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾

﴿And Allāh would never make your Īmān to be lost﴾ (Al-Baqarah 2:143)

The scholars of *Tafsīr* say that it means your Ṣalāh facing Bait Al-Maqdis (Jerusalem); because the Companions initially faced Bait Al-Maqdis before they were commanded to face the Ka'bah.

^[131] Faith in Allāh comprises four matters:

First: The belief in the existence of Allāh, Exalted is He:

His existence, Exalted is He, may be proven by the *Fiṭrah* (one's natural inclination), the intellect, the legislation, and the senses.

1. As for the evidence from the *Fiṭrah* (one's natural inclination) for His existence: Every created being is naturally inclined to have faith in his Creator without any prior influence or education, and this *Fiṭrah* (one's natural inclination) does not change except that one's heart is overcome with what will change it. This is due to the statement of the Prophet ﷺ: "There is no child but it is born upon the *Fiṭrah*, but its parents make them a Jew, a Christian, or a Zoroastrian." [Recorded by Al-Bukhārī, the Book of Funerals, chapter; If a Child Embraces Islām and then Dies, is He Prayed Over? And Muslim, in the Book of *Al-Qadar*

(the Divine Decree), chapter; There is No One Who is Born Except that He is Born Upon the *Fiṭrah*.]

2. As for the evidence from the intellect of the existence of Allāh, Exalted is He: That is because these created beings of past and present must have One Who created them and brought them into existence, since it is not possible that they brought themselves into existence, and it is not possible that they came into existence by mere chance.

It is not possible that they brought themselves into existence, because a thing cannot create itself, for it was non-existent before its existence, and as such, how could it create? It is not possible that they came into existence by coincidence, since every occurrence must have one who caused it. They have been brought into existence with amazing organization, there being perfect harmony of symmetry, and a fluid cohesion of causes and effects among the creation. All of this makes it impossible for them to have been brought about by chance. An existence by chance, by its very nature, is disorderly, so how then could it survive as an organized, developing system?!

So if it is not possible for these created beings to bring themselves into existence, nor that they could have been brought into existence by chance, then there must be One Who brought them into existence, and that is Allāh, Lord of all worlds.

Allāh, Exalted is He, has mentioned this intellectual and definitive evidence in *Sūrat Aṭ-Ṭūr*, when He said:

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ﴾

﴿Were they created by nothing, or were they themselves the creators?﴾ (*Aṭ-Ṭūr* 52:35)

That is, they have not been brought into existence without a creator and they did not create themselves. So that

means that their Creator is Allāh, Blessed and Exalted is He. Due to this, when Jubair bin Muṭ'im, may Allāh be pleased with him, heard the Messenger of Allāh ﷺ reciting *Sūrat Aṭ-Ṭūr*, and he reached these *Āyāt*:

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ○ أَمْ خَلَقُوا السَّمَوَاتِ
وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ○ أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصِطْرُونَ﴾

﴿Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?﴾ (*Aṭ-Ṭūr* 52:35-37)

And Jubair was a polytheist at the time, he said: "My heart almost flew away, and that was the first time faith settled in my heart." [Recorded by Al-Bukhārī, the Book of *Tafsīr*, *Sūrat Aṭ-Ṭūr* vol. 4 pg. 1839.]

Let us give an example to clarify that: If someone tells you of a lofty palace, surrounded with gardens through which rivers flow, filled with bedding and couches, adorned with various well maintained, complete adornments: "This palace, with all of its perfection, brought itself into existence," or "just came into existence by chance without a maker," you would quickly reject and deny that. You would consider what he said to be a foolish statement. Then is it possible that this vast creation, with its heavens, earth, stars with their varying states, and it's brilliant, splendid order, brought itself into existence, or came into existence by chance, without a maker?!

3. As for the legislative evidence of the existence of Allāh, Exalted is He: All the Heavenly Revealed Books express this, as well as the judgments in them, containing what is beneficial for creation, as evidence that they have come

from a Lord Who is Wise and Knowledgeable about what is in the best interests of His creation. Furthermore, there is all of the information that they contain concerning our universe, the truthfulness of which has been testified to by reality. All of these are evidences that they are from a Lord Who is able to bring what He informed of into existence.

4. As for the evidence from the senses of the existence of Allāh, this is from two perspectives:

The first: There is what we hear and witness, of the supplications being granted to those who supplicate and seek relief in adversity, which decisively proves His existence, Exalted is He. Allāh, Exalted is He, said:

﴿وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ﴾

﴿And (remember) Nūh, when he cried (to Us) aforetime.
We listened to his invocation﴾ (Al-Anbiyā' 21:76)

He, Exalted is He, said:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ﴾

﴿(Remember) when you sought help of your Lord and He answered you﴾ (Al-Anfāl 8:9)

And in *Ṣaḥīḥ Al-Bukhārī*, on the authority of Anas bin Mālīk, may Allāh be pleased with him: "A Bedouin entered on a Friday, while the Prophet ﷺ was giving the *Khutbah*, and said: 'O Messenger of Allāh, the wealth is destroyed, and the families are hungry. Supplicate to Allāh for us.' So he raised his hands and supplicated. The clouds gathered like mountains, and he had not descended from the *Minbar* until I saw the rain dripping from his beard. On the following Friday, that Bedouin, or someone else, stood up and said: 'O Messenger of Allāh, the houses are falling, and the wealth is

drowning. Supplicate to Allāh for us.' He raised his hands and said: 'O Allāh, around us and not upon us.' He did not point in any direction except that there was relief." [Recorded by Al-Bukhārī the Book of *Jumu'ah*, chapter; Raising the Two Hands in Supplication, and Muslim, in the Book of Requesting Rain, chapter; The Supplication for Requesting Rain.]

Response to the supplicants has not ceased being a matter witnessed until this day of ours, for the one who truly resorts to Allāh, Exalted is He, and fulfils the conditions for which the supplications are answered.

The second perspective: The *Āyāt* given to the Prophets, called *Al-Mu'jizāt* (miracles) which are witnessed or heard of by the people, are definitive proofs of the existence of the One who sent them, and He is Allāh, Exalted is He. This is because they are matters beyond human ability, and Allāh, Exalted is He, causes them to occur as support and assistance for His Messengers.

An example of this is the *Āyah* given to Mūsā, may the *Ṣalāh* and *Salām* be upon him, when Allāh, Exalted is He, commanded him to strike the sea with his staff. He did so, and it parted into twelve dry paths, while the water remained between the paths, like mountains. Allāh, Exalted is He, said:

﴿فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ﴾

﴿Then We inspired Mūsā (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain﴾
(*Ash-Shu'arā'* 26:63)

A second example is the *Āyah* given to 'Isā عليه السلام, when he brought the dead back to life, bringing them out of their graves by the permission of Allāh. Allāh, Exalted is He, said:

﴿وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ﴾

﴿And I bring the dead to life by Allāh's Leave﴾ (Āl 'Imrān 3:49)

And He said:

﴿وَإِذَا تُخْرِجُ الْمَوْتَى بِإِذْنِي﴾

﴿And when you brought forth the dead by My Permission﴾ (Al-Mā'idah 5:110)

A third example, is the Āyah given to Muḥammad ﷺ when the Quraish requested a sign from him, so he pointed to the moon, and it split to two parts while the people were looking it. Regarding that, Allāh, Exalted is He, said:

﴿أَقْرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ ○ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَعْتَبٌ﴾

﴿The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away, and say: "This is continuous magic."﴾ (Al-Qamar 54:1-2)

These perceivable signs that Allāh, Exalted is He, causes to occur as a support and assistance to His Messengers, all clearly prove the existence of Allāh, Exalted is He.

Second: The belief in His Rubūbiyyah (Lordship):

That is, that He, Alone, is the Lord, without any associate or helper.

Ar-Rabb (the Lord) is the One to Whom the creation belongs, and the sovereignty, and the command. As such, there is no Creator but Him, no Owner except Him, and no Command except His. He, Exalted is He, said:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾

﴿His is the Creation and Commandment﴾ (Al-A'rāf 7:54)

And He said:

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا
يَمْلِكُونَ مِن قِطْمِيرٍ﴾

﴿Such is Allāh your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qiṭmīr (the thin membrane over the datestone)﴾ (Fāṭir 35:13)

It is not known that anyone in creation ever rejected the Rubūbiyyah of Allāh, Glorious is He, except that they do so out of arrogance, without actually believing what he says, as occurred with Fir'awn, when he said to his people:

﴿أَنَا رَبُّكُمُ الْأَعْلَى﴾

﴿I am your lord, most high﴾ (An-Nāzi'āt 79:24)

And he said:

﴿يٰٓأَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِي﴾

﴿O chiefs! I know not that you have an ilāh (a god) other than me﴾ (Al-Qaṣaṣ 28:38)

But that was not what he actually believed. Allāh, Exalted is He, said:

﴿وَحٰجِدُوا بِهَا ۖ وَاسْتَفْتِنَهَا ۖ أَنفُسُهُمْ ظَلَمُوا وَعُلُوًّا﴾

﴿And they belied them wrongfully and arrogantly, though their ownelves were convinced of them﴾ (An-Naml 27:14)

Regarding what Mūsā said to Fir'awn, Allāh said:

﴿قَالَ لَقَدْ عَلِمْتَ مَا أَنزَلَ هَٰؤُلَاءِ إِلَّا رَبُّ السَّمٰوٰتِ وَالْأَرْضِ بِصَآئِرٍ﴾

وإِنِّي لَأَظُنُّكَ يَفِرْعَوْنُ مَثْبُورًا ﴿١٠٢﴾

﴿Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth clarifying. And I think you are, indeed, O Fir'awn doomed to destruction!﴾ (Al-Isrā' 17:102)

Therefore, the polytheists acknowledged the *Rubūbiyyah* of Allāh, Exalted is He, in spite of their *Shirk* with Him in *Ulūhiyyah* (divinity). Allāh, Exalted is He, said:

﴿قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا إِن كُنتُمْ تَعْلَمُونَ ۝ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ۝ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ۝ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْفِوُكَ ۝ قُلْ مَنْ مِنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ ۝ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ﴾

﴿Say: "Whose is the earth and whosoever is therein? If you know!" They will say: "It is Allāh's!" Say: "Will you not then remember?" Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" They will say: "Allāh." Say: "Will you not then have Taqwā." Say: "In Whose Hand is the sovereignty of everything? And He protects (all), while against Whom there is no protector,, if you know." They will say: "(All that belongs) to Allāh." Say: "How then are you deceived?"﴾ (Al-Mu'minūn 23:84-89)

He, Exalted is He, said:

﴿وَلَيْن سَأَلْنَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ﴾

﴿And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."﴾ (Az-Zukhruf 43:9)

And He said:

﴿وَلَيْنَ سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ﴾

﴿And if you ask them who created them, they will surely say: "Allāh." How then are they turned away?﴾ (Az-Zukhruf 43:87)

The command of the Lord, Glorious is He, includes His universal and legislated commands. So just as He is the Disposer of affairs in the universe, and the Judge for it, as He wills, based upon His wisdom, He is also the Judge regarding the legislation of worship and the religious verdicts for our daily interaction, based upon His wisdom. Therefore, whoever takes, along with Allāh, Exalted is He, a legislator for worship, or a judge with regards to daily interactions, then he has committed Shirk with Him, and has not actualized faith (Īmān).

Third: The belief in His Ulūhiyyah:

That is; He alone is the true Al-Ilāh (deity), without partners. Al-Ilāh has the meaning of Al-Ma'lūh (the deified) — that is; Al-Ma'būd (that which is worshipped) with love and reverence. Allāh, Exalted is He, said:

﴿وَلِلَّهِ الْإِلَهَ وَحْدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

﴿And your Ilāh (God) is One Ilāh (God - Allāh), Lā ilāha illā Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful﴾ (Al-Baqarah 2:163)

He, Exalted is He, also said:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

﴿Allāh bears witness that Lā ilāha illā Huwa (none has the right to be worshipped but He), and the Angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. Lā ilāha illā Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise﴾ (Āl 'Imrān 3:18)

And everyone who takes a deity along with Allāh, whom they worship, then their *Ulūhiyyah* (divinity) is false. Allāh, Exalted is He, said:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ
الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

﴿That is because Allāh He is the Truth (the only True God), and what they invoke besides Him, it is Bāṭil (falsehood). And verily, Allāh He is the Most High, the Most Great﴾ (Al-Ḥajj 22:62)

And calling them “gods” does not give them the right of *Ulūhiyyah*. Allāh, Exalted is He, said concerning Al-Lāt, Al-'Uzzā, and Manāh:

﴿إِن هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَّا نَزَّلَ اللَّهُ بِهَا مِن سُلْطَانٍ﴾

﴿They are but names which you have named, you and your fathers, for which Allāh has sent down no authority﴾ (An-Najm 53:23)

Regarding what Hūd said to his people, Allāh said:

﴿اتَّجِدَلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَّا نَزَّلَ اللَّهُ بِهَا

﴿مِنْ سُلْطَانٍ﴾

﴿Do you dispute with me over names which you have named – you and your fathers – with no authority, from Allāh?﴾ (Al-A'rāf 7:71)

And about what Yūsuf, said to his two companions in the prison:

﴿ءَأَزْيَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ۝ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ﴾

﴿Are many different lords better or Allāh, the One, the Irresistible? You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allāh has sent down no authority﴾ (Yūsuf 12:40)

As such, the Messengers, may the Ṣalāh and Salām be upon them, would say to their people:

﴿اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ عِندَهُ﴾

﴿Worship Allāh! You have no other Ilāh (God) but Him﴾ (Al-A'rāf 7:59)

But the polytheists rejected that, and they took others aside from Allāh as deities, and they worshipped them along with Allāh, Glorious and Exalted is He, seeking aid from them, and seeking relief.

Allāh, Exalted is He, showed the falsehood of the polytheists taking these deities for worship, with two intellectually-based proofs:

First: These deities that they have taken for worship do not have specific rights over worship. They are created and do not create. They cannot bring any benefit to their worshippers,

protect them from any harm, nor do they control life or death for them, nor do they have control over anything in the heavens, nor do they have any share in any of that. Allāh, Exalted is He, said:

﴿وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَوةً وَلَا نُشُورًا﴾

﴿Yet they have taken besides Him other Ālihā (gods) that created nothing but are themselves created, and possess neither hurt nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead﴾ (Al-Furqān 25:3)

And He, Exalted is He, said:

﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُمْ مِنْهُمْ مِنْ ظَهِيرٍ ۝ وَلَا نَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾

﴿Say: "Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not, except for him whom He permits."﴾ (Saba' 34:22-23)

He said:

﴿أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ۝ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ﴾

﴿Do they attribute as partners to Allāh those who created nothing but they themselves are created? No help can they give them, nor can they help themselves﴾ (Al-A'rāf 7:191-192)

When this is the state of those deities, then certainly taking them as deities is the most foolish folly, and the falsest of falsehoods.

Second: The polytheists acknowledged that Allāh alone, Exalted is He, is the Lord, the Creator, in whose Hand is the sovereignty of all things, who protects all and against whom there is no protection. This necessitates that they single him out in *Ulūhiyyah* just as they single him out with *Rubūbiyyah*, as Allāh, Exalted is He, says:

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

﴿O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may attain *Taqwā*. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh (in worship) while you know﴾ (Al-Baqarah 2:21-22)

And He said:

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ﴾

﴿And if you ask them who created them, they will surely say: "Allāh." How then are they turned away?﴾ (Az-

Zukhruf 43:87)

And He said:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا نُنْقِوْنَ ۚ فَذَلِكُمْ اللَّهُ رَبُّكُمْ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ﴾

﴿Say: "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allāh." Say: "Will you not then be afraid of Allāh's Punishment?" Such is Allāh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?﴾ (Yūnus 10:31-32)

Fourth: The belief in His Names and Attributes:

That is, affirming what Allāh affirms for Himself, in His Book or in the *Sunnah* of His Messenger ﷺ, regarding His Names and Attributes, in a manner that befits Him, without *Tahrīf* (distortion), *Ta'tīl* (denial), *Takyīf* (saying how) or *Tamthīl* (likening). Allāh, Exalted is He, said:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۚ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾

﴿And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave the company of those who belie or deny His Names. They will be requited for what they used to do﴾ (Al-A'rāf 7:180)

And He said:

﴿وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

﴿And His is the highest description in the heavens and in the earth. And He is the All-Mighty, the All-Wise﴾ (Ar-Rūm 30:27)

And He said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿There is nothing like unto Him, and He is the All-Hearer, the All-Seer﴾ (Ash-Shūrā 42:11)

Two groups have gone astray concerning this matter:

One of them: *Al-Mu'atṭilah* (The deniers): Those who reject the Names and Attributes or some of them. They claim that affirming them necessitates making a resemblance, meaning likening Allāh, Exalted is He, to His creation.

This claim is false from several perspectives. Among them:

First: That it necessitates false conclusions, such as contradictions in the Speech of Allāh, Glorious is He. That is because Allāh, Exalted is He, affirmed Names and Attributes for Himself, and He negated that there is anything like Him. So if affirming them necessitates resembling Him (to His creation), then this means there are contradictions in the Speech of Allāh, and some of it belies the rest.

Second: It is not necessary that when two things have the same name or the same description, that they are actually alike. So you may see two individuals, each of them are in accord, in that both of them are human beings who hear, see, and speak. However, this does not necessitate that they are the same in their humanity, hearing, sight, and speech. And you

see that animals have hands, feet, and eyes, and it is not necessary that just because they all possess these, that their hands, feet, and eyes are all the same.

So when the distinction between creatures is apparent, in whatever they agree of names and descriptions, then the distinction between the Creator and the creation is clearer and greater.

The second group: *Al-Mushabbihah* (Those who resemble Allāh to creation) are those who affirm the Names and Attributes while resembling Allāh, Exalted is He, to His creation. They claim that this is what the evidences dictate, because Allāh, Exalted is He, addresses the servants in a manner they understand.

This claim is false from several perspectives. Among them:

- First:** Resembling Allāh, Exalted is He, to His creation is false, and it is proven false by the intellect and the legislation. It is not possible that the Qur'ān and *Sunnah* dictate what is false.
- Second:** Allāh, Exalted is He, addresses mankind in a manner whose basic meaning he understands, but as for the reality of those meanings related to His Essence and His Attributes, then these are among the matters known to Allāh, Exalted is He, alone.

So when Allāh affirms that He is *Samī'un* (Hearing); the basis of the meaning of hearing is known, (and it is the ability to perceive sound), but the reality of that in regard to the hearing of Allāh, Exalted is He, is not known. This is because the reality of hearing is distinct among creatures, and as such, its distinction between the Creator and creation is clearer and greater.

And when Allāh, Exalted is He, informs about himself that He *Istawā'* (ascended) over His Throne; then the basic meaning of

and His Angels,^[132]

Istawā' is known, but the reality of this *Istawā'* is not known in regard to Allāh rising over His Throne. This is because the reality of *Istawā'* (rising over) is distinct among creatures. So *Istawā'* over a chair is not like *Istawā'* over an uncooperative and frightened camel. So when there is a distinction in the case of creatures, then its distinction between the Creator and the created is clearer and greater.

And faith in Allāh, Exalted is He, as we have described, produces noble fruits for the believers, among which are:

The first: Actualizing the *Tawhīd* of Allāh, Exalted is He, such that one is not devoted to other than Him, out of hope, or in fear, nor worshipping other than Him.

The second: Completely loving Allāh, Exalted is He, and revering Him, with what is dictated by His Beautiful Names and Lofty Attributes.

The third: Actualizing His worship, by obeying what He commands and refraining from what He prohibits.

^[132] **The Angels:** An unseen world of creatures, who worship Allāh, Exalted is He, having no share in any of the specific rights of *Rubūbiyyah* and *Ulūhiyyah*. Allāh, Exalted is He, created them from light and endowed them with complete submission to His commands, and the ability to fulfill them. Allāh, Exalted is He, said:

﴿وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ○ يُسَبِّحُونَ
الَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ﴾

﴿And those who are near Him (i.e. the Angels) are not too proud to worship Him, nor are they weary (of His worship). They (i.e. the Angels) glorify His Praises night and day, (and) they never slacken (to do so)﴾ (Al-Anbiyā' 21:19-20)

They are numerous, and none knows their exact number except Allāh, Exalted is He. It is affirmed in the Two *Ṣaḥīḥs*, from the *Ḥadīth* of Anas, may Allāh be pleased with him, in the story of the *Al-Mi'rāj* (the Ascension): "The Prophet ﷺ was raised up to *Bait Al-Ma'mūr* (the Oft-Visited House) in the Heavens; seventy thousand angels perform the *Ṣalāh* there daily, and when they depart, they never return to it." [Recorded by Al-Bukhārī, the Book of the Beginning of Creation, chapter; The Mention of the Angels, and Muslim, the Book of *Īmān*, chapter; The Night Journey of the Messenger of Allāh ﷺ and the Obligation of the Prayers.]

And the Belief in the Angels consists of four matters:

The first: The belief in their existence.

The second: The belief in those among them whose names are known to us like Jibrīl, and in the case of those among them whose names are not known to us, we believe in them generally.

The third: The belief in what we know of their attributes. Such as Jibrīl; the Prophet ﷺ informed that he saw him in his true form which he was created, and he had six hundred wings covering the horizon. [Recorded by Al-Bukhārī, the Book of the Beginning of the Creation 3232-3233.]

And, that an Angel can change, by the permission of Allāh, Exalted is He, into the form of a man, as occurred with Jibrīl when He, Exalted is He, sent him to Maryam in the physical form of a man in all respects, and when he came to the Prophet ﷺ while he was sitting among his Companions; so he came in the form of a man wearing very white garments, with very black hair. No traces of travel were visible on him, and no one among the Companions recognized him. He sat facing the Prophet ﷺ, until his knees touched his knees, and he

placed the palms of his hands on his thighs, and asked the Prophet ﷺ about Islām, *Īmān*, *Īhsān*, the Hour, and its signs. The Prophet ﷺ responded to him, then he left. And then the Prophet ﷺ said: "That was Jibrīl. He came to teach you your religion." Recorded by Muslim. [Its reference preceded.] And like this, the Angels that were sent by Allāh, Exalted is He, to Ibrāhīm and Lūṭ were in the form of men.

The fourth: The belief in what we know of the duties they perform by the permission of Allāh, Exalted is He, such as their making *Tasbīḥ* (saying *Subḥāna Allāh*) and worshipping Him day and night, without becoming bored or lazy. Some of them have specific duties:

For example: Jibrīl, the one entrusted with the revelation of Allāh, Exalted is He. He sends him with it to the Prophets and Messengers.

And, such as Mikā'il, who is in charge of rain and vegetation. And, Isrāfil, who is in charge of blowing into *As-Sūr* (the Horn), at the end of time, and for the Resurrection of creation. And, the Angel of Death, who is in charge of taking the souls upon death.

And, Mālik, who is in charge of the Fire; the gatekeeper of the Fire.

And, the Angels entrusted with coming to the fetus, after the first four months have been completed in the womb of his mother. Allāh sends an Angel to it, commanding him to write its provisions, its lifespan, its deeds, and whether it will be miserable or happy.

And, the Angels entrusted with preserving and recording the deeds of the children of Ādam. There are two Angels for each person; one on the right, and the other on the left.

And, the Angels entrusted with questioning the deceased, when he is placed in the grave; two Angels come to him and

question him, about his Lord, his religion, and his Prophet. And the belief in the Angels produces noble fruits, among which are:

The first: Knowing the magnificence of Allāh, Exalted is He, His power, and sovereignty, since the magnificence of the creation comes from the magnificence of the Creator.

The second: Giving thanks to Allāh, Exalted is He, for His concern for the children of Ādam, since He authorized some of these Angels to be in charge of their protection and recording their deeds, among other benefits.

The third: Loving the Angels for their servitude to Allāh, Exalted is He.

Some of the people among the deviants have denied that the Angels are physical beings. They say that they represent the strength of positive forces hidden in the creation. This is a denial of the Book of Allāh, Exalted is He, the *Sunnah* of His Messenger ﷺ, and the consensus of the Muslims. Allāh, Exalted is He, said:

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَىٰ أَجْنَحَةٍ
مَّثْنَىٰ وَثُلَّةَ وَرُبْعٍ﴾

﴿All the praises and thanks be to Allāh, the (only) Originator [or the (only) Creator] of the heavens and the earth, Who made the angels messengers with wings, - two or three or four﴾ (Fāṭir 35:1)

And He said:

﴿وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ
وَأَذْبَرُهُمْ﴾

﴿And if you could see when the angels take away the souls of those who disbelieve (at death), they smite their faces and their backs﴾ (Al-Anfāl 8:50)

And He said:

﴿وَلَوْ تَرَىٰ إِذِ الْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ أَخْرِجُوا أَنْفُسَكُمُ﴾

﴿And if you could but see when the wrongdoers are in the agonies of death, while the Angels are stretching forth their hands (saying): "Deliver your souls!"﴾ (Al-An'ām 6:93)

And He said:

﴿حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾

﴿Until when fear is banished from their (Angels') hearts, they (Angels) say: "What is it that our Lord has said?" They say: "The truth. And He is High, the Most Great."﴾ (Saba' 34:23)

And regarding the people of Jannah, He said:

﴿وَالْمَلَائِكَةُ يَدْخُلُونَ مِنْ كُلِّ بَابٍ ۖ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعَمَ عُقْبَىٰ الدَّارِ﴾

﴿And Angels shall enter unto them from every gate (saying): "Salāmun 'Alaykum (peace be upon you) for that you persevered in patience! Excellent indeed is the final home!"﴾ (Ar-Ra'd 13:23-24)

And in *Ṣaḥīḥ Al-Bukhārī* on the authority of Abū Hurairah, may Allāh be pleased with him, reported that the Prophet ﷺ said; "When Allāh loves a servant, he calls Jibrīl saying, 'Allāh

and His Books,^[133]

loves so-and-so, so love him.' So Jibrīl loves him, and announces to those in the heavens, 'Allāh loves so-and-so, so love him' and those in the heavens love him, and then he is granted acceptance on the earth.'" [Recorded by Al-Bukhārī, the Book of the Beginning of Creation, chapter; The Mention of the Angels; and Muslim, in the Book of Righteousness and Joining Ties, chapter: When Allāh Loves a Servant, He Causes Him to Become Beloved to His Servants.]

In it as well, from him, he said that the Prophet ﷺ said: "On the day of *Jumu'ah*, there are Angels at each of the entrances of the *Masjid* taking records (of how the people arrived) one after the other. When the *Imām* sits, they roll up the scrolls and come to listen to the *Khuṭbah*." [Recorded by Al-Bukhārī, the Book of *Jumu'ah*, chapter; Listening to the *Khuṭbah*; and Muslim, the Book of *Jumu'ah*, chapter; The Virtue of the Going out Early On the Day of *Jumu'ah*.]

These texts clearly prove that the Angels are physical beings, not merely forces, as claimed by the deviants. The Muslims have unanimously agreed upon the implications of these texts.

^[133] *Al-Kutub* (books) is the plural of *Kitāb* (book), and it means *Maktūb* (that which is written). Here, it means the Books that He, Exalted is He, revealed to His Messengers as a mercy and guide for creation, so that they may achieve success in this world and the Hereafter.

The belief in the Books consists of four matters:

The first: The belief that they were truly sent down from Allāh.

The second: Believing in the names of those that are known to us, such as the Qur'ān revealed to Muḥammad ﷺ, the Tawrah revealed to Mūsā عليه السلام, the Injīl revealed to 'Īsā عليه السلام, and the Zabūr revealed to Dāwūd عليه السلام. As for those whose names are not known to us, we

believe in them generally.

The third: Trusting the information that is authentic from them, like the information in the Qur'ān, and the information that has not been changed or corrupted from the previous Books.

The fourth: Acting upon the rulings that have not been abrogated in them, being pleased with and submitting to them, whether we understand its wisdom or not. All the previous Books have been abrogated by the Magnificent Qur'ān. Allāh, Exalted is He, said:

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ﴾

﴿And We have sent down to you the Book in truth, confirming the Scripture that came before it and Muhayminan over it﴾ (Al-Mā'idah 5:48)

That is, a judge over them, and based upon this, it is not permissible to act upon any of the rulings of the preceding Books except what is authentic from it which the Qur'ān confirms.

The belief in the Books produces noble fruits, among them:

The first: Knowledge of Allāh's concern, Exalted is He, for His servants, since He revealed a Book to every nation for their guidance.

The second: Knowledge of the wisdom of Allāh, Exalted is He, in His legislation, since He legislated for every people, what suits their conditions, as Allāh, Exalted is He, said:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شَرْعَةً وَمِنْهَا جَا﴾

and His Messengers,^[134]

﴿To each among you, We have prescribed a law and a clear way﴾ (Al-Mā'idah 5:48)

[134] *Ar-Rusul* (Messengers) is the plural of *Rasūl* (Messenger) and it means someone sent to convey something. Here, the meaning is a human being, on whom legislation is revealed to, and he is ordered to convey it. The first Messenger was Nūḥ, and the last of them was Muḥammad ﷺ. Allāh, Exalted is He, said:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾

﴿Verily, We have inspired you as We inspired Nūḥ and the Prophets after him﴾ (An-Nisā' 4:163)

And in *Ṣaḥīḥ Al-Bukhārī*, on the authority of Anas bin Mālik, may Allāh be pleased with him, in the *Ḥadīth* of Intercession, the Prophet ﷺ mentioned that mankind shall come to Ādam to intercede for them. He will excuse himself and say to them: "Go to Nūḥ, the first Messenger sent by Allāh" and he then mentioned the remainder of the *Ḥadīth* [Recorded by Al-Bukhārī, the Book of *Tawḥīd*, chapter; The Speech of Allāh with the Prophets on the Day of Resurrection, and Muslim, the Book of *Īmān* (Faith), chapter: The Lowest of the People of Paradise in Level.]

Regarding Muḥammad ﷺ, Allāh, Exalted is He, said:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾

﴿Muḥammad is not the father of any man among you, but he is the Messenger of Allāh and the last (end) of the Prophets﴾ (Al-Aḥzāb 33:40)

There is no nation that is void of a Messenger sent by Allāh, Exalted is He, to his people with an independent legislation,

or a Prophet who receives revelation regarding an earlier legislation so that he revives it. Allāh, Exalted is He, said:

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

﴿And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) Ṭāghūt (all false deities)"﴾ (An-Nahl 16:36)

He, Exalted is He, said:

﴿وَلَا مَن أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾

﴿And there never was a nation but a warner had passed among them﴾ (Fāṭir 35:24)

And He, Exalted is He, said:

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ
أَسْلَمُوا لِلَّذِينَ هَادُوا﴾

﴿Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's Will, judged the Jews﴾ (Al-Mā'idah 5:44)

Messengers are created human beings, and do not share in any of the specific rights of Rubūbiyyah and Ulūhiyyah. Regarding His Prophet Muḥammad ﷺ – the leader of the Messengers, and the greatest of them in rank to Allāh – Allāh, Exalted is He, said:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ
الْغَيْبِ لَاسْتَكْرْتُ مِنَ الْخَيْرِ وَمَا مَسْنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ

لَقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾

﴿Say: "I possess no power of benefit or hurt to myself except as Allāh wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."﴾ (Al-A'rāf 7:188)

And He, Exalted is He, said:

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝ قُلْ إِنِّي لَنْ يُخِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا﴾

﴿Say: "It is not in my power to cause you harm, or to bring you to the Right Path." Say: "None can protect me from Allāh's punishment (if I were to disobey Him), nor should I find refuge except in Him"﴾ (Al-Jinn 72:21-22)

They are also affected by what affects humans like sickness, death, a need for food and drink, and other than that. Concerning Ibrāhīm, may the Ṣalāh and Salām be upon him, and his description of his Lord, Exalted is He, Allāh said:

﴿وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ۝ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۝ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ﴾

﴿And it is He Who feeds me and gives me to drink. And when I am ill, it is He who cures me. And Who will cause me to die, and then will bring me to life (again)﴾ (Ash-Shu'arā' 26:79-81)

And the Prophet ﷺ said: "I am only a man like you; I forget as you forget. So if I forget remind me." [Recorded by Al-Bukhārī, the Book of the Qiblah, chapter; Facing the Qiblah Wherever You

May Be; and Muslim, in the Book of *Masajid*, chapter; Forgetting in the *Ṣalāh* and its Prostration.]

Allāh, Exalted is He, has described them to be in the highest of rank concerning their worship of Him. And while praising them, He, Exalted is He, stated regarding Nūḥ:

﴿إِنَّهُ كَانَتْ عَبْدًا شَكُورًا﴾

﴿Verily, he was a grateful slave﴾ (Al-Isrā' 17:3)

And regarding Muḥammad ﷺ, He said:

﴿بَارَكَ الَّذِي نَزَلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

﴿Blessed be He Who sent down the criterion to His slave that he may be a warner to the 'Ālamīn (mankind and jinns)﴾ (Al-Furqān 25:1)

And regarding Ibrāhīm, Ishāq, and Ya'qūb, may the *Ṣalāh* and *Salām* be upon them all, He said:

﴿وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ○ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ○ وَإِلَيْهِمْ عِنْدَنَا لِمَن الْمُصْطَفَيْنَ الْأَخْيَارِ﴾

﴿And remember Our slaves, Ibrāhīm, Ishāq and Ya'qūb, (all) owners of strength (in worshipping Us) and (also) of religious understanding. Verily, We did choose them by granting them the remembrance of the home (in the Hereafter). And they are with Us, verily, of the chosen and the best!﴾ (Ṣād 38:45-47)

And regarding 'Isā bin Maryam ﷺ, He said:

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ﴾

﴿He was not more than a slave. We granted Our Favor to him, and We made him an example to the Children of Israel﴾ (Az-Zukhruf 43:59)

The belief in the Messengers includes four matters:

The first: The belief that their Message is the truth from Allāh, Exalted is He; so whoever disbelieves in the message of any one of them, then he has disbelieved in all of them, as Allāh, Exalted is He, said:

﴿كَذَّبَ قَوْمُ نُوحٍ الْمُرْسَلِينَ﴾

﴿The people of Nūḥ belied the Messengers﴾ (Ash-Shu'arā' 26:105)

Hence, Allāh referred to them as deniers of all the Messengers, even when no other Messenger had come at the time that they disbelieved in. Likewise, the Christians who reject Muḥammad ﷺ and do not follow him, so they are deniers of the Messiah, the son of Maryam, and they are also not his followers. Especially since he had given them glad tidings about the coming of Muḥammad ﷺ, and there is no meaning to him giving them glad tidings about him, except that he was a Messenger to them, through whom Allāh would liberate them from misguidance and guide them to the straight path.

The second: The belief in the names of those whose names we know. Such as Muḥammad, Ibrāhīm, Mūsā, 'Īsā and Nūḥ, may the Ṣalāh and Salām be upon them. These five are Uluwl-'Azm (the Resolute Messengers), and Allāh, Exalted is He, has mentioned them in two places in the Qur'ān. In Sūrat Al-Aḥzāb in His saying:

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ﴾

﴿And (remember) when We took from the Prophets their covenant, and from you, and from Nūḥ, Ibrāhīm, Mūsā, and 'Īsā son of Maryam﴾ (Al-Aḥzāb 33:7)

And Allāh, Exalted is He, said:

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

﴿He (Allāh) has ordained for you the same religion which He ordained for Nūḥ, and that which We have revealed to you, and that which We ordained for Ibrāhīm, Mūsā and 'Īsā saying you should establish religion and make no divisions in it﴾ (Ash-Shūrā 42:13)

As for those whose names we do not know among them, we believe in them generally. Allāh, Exalted is He, said:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ﴾

﴿And, indeed We have sent Messengers before you; of some of them We have related to you their story and of some We have not related to you their story﴾ (Ghāfir 40:78)

The third: Trusting in the narrations that are authentically reported about them.

The fourth: Acting upon the *Shari'ah* of whomever among them was sent to us; and he is the last of them, Muḥammad ﷺ, who was sent to the whole of mankind. Allāh, Exalted is

He, said:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

﴿But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission﴾ (An-Nisā' 4:65)

The belief in the Messengers produces noble fruits, among them:

The first: Knowledge of the mercy of Allāh, Exalted is He, and His concern for His servants, since He sent Messengers to them to guide them to the straight path of Allāh, Exalted is He, and clarify for them how to worship Allāh, because the human intellect cannot know that of its own accord.

The second: Giving thanks to Him, Exalted is He, for this tremendous blessing.

The third: Loving the Messengers, may the *Ṣalāh* and *Salām* be upon them, revering them, and praising them in a manner that befits them, because they are the Messengers of Allāh, Exalted is He, and because they were steadfast upon His worship, the propagation of His Message, and sincere advice to His slaves.

The obstinate disbelievers had belied their Messengers, claiming that the Messengers of Allāh, Exalted is He, should not be humans. Allāh, Exalted is He, mentioned this claim and falsifies it by His saying:

﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ

بَشَرًا رَسُولًا ۝ قُلْ لَوْ كَانِ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ
لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿١٧﴾

﴿And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as (His) Messenger?" Say: "If there were on the earth, Angels walking about in peace and security, We should certainly have sent down for them from the heaven an Angel as a Messenger."﴾ (Al-Isrā' 17:94-95)

Hence, Allāh, Exalted is He, falsified this claim, stating that the Messenger must be a human being, since he is sent to the people of the earth and they are humans. If the people of the earth were Angels, Allāh would have sent to them an Angel as a Prophet so that he would be like them. Allāh, Exalted is He, mentions that those who belied their Prophets said:

﴿إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَتْ يَعْبُدُ
ءَابَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُبِينٍ ۝ قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا
بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَمَا كَانَتْ
لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ﴾

﴿You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e., a clear proof of what you say). Their Messengers said to them: We are no more than human beings like you, but Allāh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allāh﴾ (Ibrāhīm 14:10-11)

and the Last Day,^[135]

^[135] The Last Day: The Day of Resurrection that mankind would be raised for account and reward. It has been given this name because there is no day after it, since the people of Paradise will reside in their abode, and the people of the Fire will reside in their abode.

The belief in the Last Day includes three matters:

The first: The belief in the Resurrection, which is giving life to the dead upon the second blowing of the *Ṣūr* (Horn) and man rising to the Lord of the worlds, barefoot without shoes, naked without clothes, and uncircumcised. Allāh, Exalted is He, said:

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْهَا إِنَّا كُنَّا فَعَالِينَ﴾

﴿As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it﴾ (Al-Anbiyā' 21:104)

Resurrection is an established truth proven by the Qur'ān, *Sunnah* and the Consensus of the Muslims. Allāh, Exalted is He, said:

﴿ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ۝ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ﴾

﴿After that, surely, you will die. Then (again), surely, you will be resurrected on the Day of Resurrection﴾ (Al-Mu'minūn 23:15-16)

The Prophet ﷺ said: "Mankind shall be raised on the Day of Resurrection, barefoot and uncircumcised." Agreed Upon. [Recorded by Al-Bukhārī, the Book of Slavery, chapter: The Depiction of the Resurrection, and Muslim, the Book of Paradise, chapter: The Life of this World and a Clarification of the Gathering on the Day of Resurrection.]

The Muslims are agreed upon its affirmation, and this is what wisdom dictates, since it dictates that Allāh, Exalted is He, assign a resurrection for creation to reward them for the responsibility He placed upon them upon the tongues of His Messengers. Allāh, Exalted is He, said:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾

﴿Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?﴾ (Al-Mu'minūn 23:115)

And He said to His Prophet ﷺ:

﴿إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَيْنَا مَعَادٍ﴾

﴿Verily, He Who has given you the Qur'ān will surely bring you back to the Ma'ād (place of return)﴾ (Al-Qaṣaṣ 28:85)

The second: The belief in the Account and Recompense. The servant will be called to account for his deeds and be rewarded accordingly; evidence for this is found in the Qur'ān, the *Sunnah*, and the consensus of the Muslims. Allāh, Exalted is He, said:

﴿إِنَّا إِلَيْنَا يَأْتُهُمُ ۝ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ﴾

﴿Verily, to Us will be their return. Then verily, for Us will be their reckoning﴾ (Al-Ghāshiyah 88:25-26)

He said:

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مَثَالٍهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ﴾

﴿Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall

have only the recompense of the like thereof, and they will not be wronged﴾ (Al-An'ām 6:160)

And He said:

﴿وَنُضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ﴾

﴿And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account﴾ (Al-Anbiyā' 21:47)

On the authority of Ibn Umar, may Allāh be pleased with him, the Prophet ﷺ said: "Allāh shall bring the believer close, and cover him with His screen and say, 'Do you recognize this sin? Do you recognize that sin?' He will say, 'Yes, my Lord' until when he is made to acknowledge his sins and thinks he is destroyed; He will say: 'I have concealed it for you on the earth and I have pardoned them for you today.' So he will be given his record of good deeds. As for the disbelievers and the hypocrites, they will be called out in the presence of the creation, 'These are the ones who lied against their Lord!' No doubt! The curse of Allāh is upon the wrongdoers.'" Agreed upon. [Recorded by Al-Bukhārī, the Book of Oppression, chapter: His Statement, Exalted is He: "Certainly, the Curse of Allāh is upon the wrongdoers"; and Muslim, the Book of Repentance; chapter: The Acceptance of the Murderer's Repentance Even If He Murdered Many.]

It is also authentically reported from the Prophet ﷺ that: "One who intends a good deed and does it, Allāh records with Him ten good deeds up to seven hundred fold, to many more times multiplied. And anyone who intends an evil deed and does it,

Allāh records it with Him as a single evil deed.” [Recorded by Al-Bukhārī, the Book of Slavery, chapter; Whoever Intends a Good or Evil Deed; and Muslim, in the Book of Faith, chapter; The Night Journey of the Prophet ﷺ to the Heavens.]

The Muslims have agreed upon the affirmation of the Account and Recompense for deeds, and that is also what wisdom dictates. For Allāh, Exalted is He, revealed the Books, sent the Messengers, and obligated that the servant accepts what they brought and acts upon what they are obligated to act upon from it. He legislated fighting those who oppose Him, and permitted their blood, their offspring, their women and their wealth. Hence, were there no Account and Recompense, all of this would be frivolous, which is something, the doing of which the Lord, the Wise, is free from. Allāh, Exalted is He, refers to that in His saying:

﴿فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ○ فَلَنَقْضَنَّ
عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ﴾

﴿Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We were not absent﴾ (Al-A'rāf 7:6-7)

The third: The belief in Paradise and the Fire, and that they are both permanent abodes for the creation. Paradise is an abode of bliss prepared by Allāh, Exalted is He, for the pious believers, who believed in whatever He made obligatory for them to believe, and obeyed Allāh and His Messenger with sincerity, and in obedience to His Messengers. In it are comforts which no eye has seen, no ear has heard,

and such as have not been conceived in the heart of any man. Allāh, Exalted is He, says:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۖ جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّتٌ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ﴾

﴿Verily, those who believe and do righteous good deeds, they are the best of creatures. Their reward with their Lord is 'Adn Paradise (Gardens of Eternity), underneath which rivers flow, they will abide therein forever, Allāh Well-Pleased with them, and they with Him. That is for him who fears his Lord﴾ (Al-Bayyinah 98:7-8)

And He, Exalted is He, said:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

﴿No person knows what is kept hidden for them of joy as a reward for what they used to do﴾ (As-Sajdah 32:17)

As for the Fire, it is an abode of punishment prepared by Allāh, Exalted is He, for the disbelievers and wrongdoers who disbelieve in Him and disobeyed His Messengers. In it are forms of punishment and torture which no mind has ever imagined. Allāh, Exalted is He, said:

﴿وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ﴾

﴿And fear the Fire, which is prepared for the disbelievers﴾ (Āl 'Imrān 3:131)

And He said:

﴿إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴾

﴿Verily, We have prepared for the wrong-doers, a Fire whose walls will be surrounding them. And if they ask for help they will be granted water like boiling oil that will scald their faces. Terrible is the drink, and an evil Murtafaqā (dwelling, resting place)!﴾ (Al-Kahf 18:29)

And He, Exalted is He, said:

﴿إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ۝ خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ۝ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ﴾

﴿Verily, Allāh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). Wherein they will abide forever, and they will find neither a Walī (a protector) nor a helper. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allāh and obeyed the Messenger."﴾ (Al-Aḥzāb 33:64-66)

Related to the belief in the Last Day; is believing in all that will happen after death:

1. The trial of the grave: And it is the questioning of the dead after his burial regarding His Lord, his religion, and his Prophet. Allāh keeps firm those who believe with a statement that stands firm, so he says: "My Lord is Allāh, Islām is my religion, and my Prophet is Muḥammad ﷺ." Allāh leaves the wrongdoers to stray, so the disbeliever, says: "Oh, oh, I do not know." And the hypocrite, or the one in doubt, will say: "I do not know. I heard the people saying something, so I said it."
2. The punishment of the grave and its comfort. The punishment is for the wrongdoers among the hypocrites and disbelievers. Allāh, Exalted is He, said:

﴿وَلَوْ تَرَكْنَا إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ
أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى
اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ﴾

﴿And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you used to reject His Āyāt with disrespect!﴾ (Al-An'ām 6:93)

And regarding the people of Fir'awn, He, Exalted is He, said:

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ
فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

﴿The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established: "Cause Fir'awn's people to enter the severest torment!"﴾ (Ghāfir 40:46)

And in *Ṣaḥīḥ Muslim*, on the authority of Zaid bin Thābit, from the Prophet ﷺ, that he said: "If not that you would not bury (your dead), I would have supplicated to Allāh to make you hear the punishment of the grave that I hear." Then he turned his face and said, 'Seek refuge in Allāh from the punishment of the Fire.' They said, 'We seek refuge in Allāh from the punishment of the Fire.' Then he said: 'Seek refuge in Allāh from the punishment of the grave.' They said, 'We seek refuge in Allāh from the punishment of the grave.' He said; 'Seek refuge in Allāh from trials and tribulations that are apparent and those that are hidden.' They said: 'We seek refuge in

Allāh from trials and tribulations that are apparent and those that are hidden.' He said: 'Seek refuge in Allāh from the trials of the Dajjāl.' They said; 'We seek refuge in Allāh from the trials of the Dajjāl.'" [Recorded by Muslim, the Book of Paradise, its Description, its Comfort, and its People, chapter; The Deceased will have His Seat in Paradise or Hell Displayed to Him.]

As for the comforts of the grave, it is for the truthful believers. Allāh, Exalted is He, said:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ﴾

﴿Verily, those who say: "Our Lord is Allāh (Alone)," and then they Istaqāmū, on them the Angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"﴾

He, Exalted is He, said:

﴿فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ○ وَأَنْتُمْ حِينِيذٍ تُنظَرُونَ ○ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ ○ وَلَكِنْ لَا تُبْصِرُونَ ○ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ○ رَجَعْنَاهَا إِنْ كُنْتُمْ صَادِقِينَ ○ فَأَمَّا إِنْ كَانَ مِنَ الْمُفْرِيقِينَ ○ فَرُوحٌ وَرِيحَانٌ وَحَنْتٌ نَعِيمٌ﴾

﴿Then why do you not (intervene) when (the soul of a dying person) reaches the throat? And you at the moment are looking on. But We (i.e. Our Angels who take the soul) are nearer to him than you, but you see not. Then why do you not if you are exempt from the reckoning and recompense (punishment, etc.). Bring back the soul (to its

وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٦٤﴾

﴿The disbelievers pretend that they will never be resurrected (for the Account). Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allāh﴾ (At-Taghābun 64:7)

All the divinely revealed Books are agreed upon it.

As for the senses, Allāh has shown His servants the dead being brought back to life in the life of this world. In *Sūrat Al-Baqarah*, there are five examples of that, and they are:

The first example: The people of Mūsā, when they said to him:

لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً ﴿٢٥٥﴾

﴿We shall never believe in you till we see Allāh plainly﴾
(Al-Baqarah 2:55)

So, Allāh, Exalted is He, caused them to die and brought them back to life. Regarding that Allāh, Exalted is He, said to the Children of Israel:

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُّؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ نَنْظُرُونَ ۝ ثُمَّ بَعَثْنَاكُم مِّنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

﴿And (remember) when you said: "O Mūsā! We shall never believe in you till we see Allāh plainly." But you were seized with a thunderbolt (lightning) while you were looking. Then, We raised you up after your death, so that you might be grateful.﴾ (Al-Baqarah 2:55-56)

The second example: In the story of the one who was murdered regarding which the Children of Israel disputed.

Allāh, Exalted is He, commanded them to slaughter a cow and strike him with parts of it, so that it tells them who killed him. Regarding that Allāh, Exalted is He, said:

﴿وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ۝ فَقُلْنَا
أَضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُخَيِّ اللَّهُ الْمَوْتَى وَيُرِيكُمْ ءَايَاتِهِ لَعَلَّكُمْ
تَعْقِلُونَ﴾

﴿And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allāh brought forth that which you were hiding. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allāh brings the dead to life and shows you His Āyāt so that you may understand﴾ (Al-Baqarah 2:72-73)

The third example: In the story of those who left their homes in the thousands, fleeing from death. Allāh, Exalted is He, killed them, and then brought them back to life. Regarding that, Allāh, Exalted is He, said:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ
فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾

﴿Did you not think of those who went forth from their homes in thousands, fearing death? Allāh said to them: "Die." And then He restored them to life. Truly, Allāh is full of Bounty to mankind, but most men thank not﴾ (Al-Baqarah 2:243)

The fourth example: In the story of the one who passed by a town, and its people were all dead, and thus ruled out Allāh, Exalted is He, giving life to them. So Allāh, Exalted is He,

caused him to die for a hundred years, and then restored him to life. Regarding that Allāh, Exalted is He, said:

﴿أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِئُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allāh ever bring it to life after its death?" So Allāh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said: "I know (now) that Allāh is Able to do all things."﴾ (Al-Baqarah 2:259)

The fifth example: In the story of Ibrāhīm, Al-Khalīl, when he asked Allāh, Exalted is He, to show him how He gives life to the dead? Allāh, Exalted is He, commanded him to sacrifice four birds, divide them into portions, placing them on the hills around him, and then call them. The parts of each of them assembled, and they came to Ibrāhīm in haste. Regarding that

Allāh, Exalted is He, said:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰمَ تُؤْمِنُ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

﴿And (remember) when Ibrāhīm said: "My Lord! Show me how You give life to the dead." He (Allāh) said: "Do you not believe?" He Ibrāhīm said: "Yes (I believe), but to be stronger in faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allāh is All-Mighty, All-Wise."﴾ (Al-Baqarah 2:260)

These examples are actual, realistic events, proving the possibility of giving life to the dead. We have previously mentioned the signs Allāh, Exalted is He, gave to 'Isā, the son of Maryam, of giving life to the dead, and bringing them out of their graves by the permission of Allāh, Exalted is He.

As for evidence from the intellect, it is of two perspectives:

Firstly: Allāh, Exalted is He, is certainly the Originator of the heavens and the earth and all that is between them. He is their original Creator, and the One Able to originate creation is not unable to return it (to existence). Allāh, Exalted is He, said:

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him﴾

(Ar-Rūm 30:27)

And He, Exalted is He, said:

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْهَا إِنَّا كُنَّا فَعَالِينَ﴾

﴿As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it﴾ (Al-Anbiyā' 21:104)

In refutation of the one who rejected the fact that life will be given back to our bones after having decayed, He stated:

﴿قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾

﴿Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"﴾ (Yā-Sīn 36:79)

Secondly: Land, at times, is barren without green plants, and when the rain falls on it, it brings up every kind of splendid green plant. Hence, the One Able to bring life back to a barren land is Able to bring the dead back to life. Allāh, Exalted is He, said:

﴿وَمَنْ أَيْدِيهِ أَنْكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُجِي الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things﴾ (Fuṣṣilat 41:39)

He, Exalted is He, also said:

﴿وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ۝ وَالنَّخْلَ

بَاسِقَتِ لَهَا طَلْعُ نَضِيدٍ ۝ رَزَقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ
الْخُرُوجُ

﴿And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. And tall date-palms, with ranged clusters. A provision for (Allāh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead)﴾ (Qāf 50:9-11)

Some of the people from among the people of deviance, have gone astray in their rejection of the punishment of the grave, and its comforts, claiming that this is not possible because it contradicts reality. They say, if the grave of the deceased were opened up, it would be seen just as it was; the grave would not have expanded nor constricted.

This claim is false according to the legislation, the senses, and the intellect.

As for the legislation: The texts that prove the punishment of the grave and its comfort have already preceded, under section two of the belief in the Last Day.

And in *Ṣaḥīḥ Al-Bukhārī* from the *Ḥadīth* of Ibn 'Abbās, may Allāh be pleased with them both: "The Messenger ﷺ passed through one of the gardens of Al-Madīnah, and he heard the voices of two people being punished in their graves." [Recorded by Al-Bukhārī in the Book of *Wuḍū'*, Chapter: From the Major Sins is not Cleansing Oneself from Urine; and Muslim in the Book of Purification, Chapter: The Evidence for the Impurity of Urine and the Obligation of Cleansing Oneself From it.]

He mentioned the *Ḥadīth*, and within it, he said: "One of them did not cleanse himself from urine (in another narration: his urine) and the other was a tale-carrier."

As for the senses: While dreaming, a sleeping person sees that he is in a nice, beautiful, and comfortable place, or that he is in a difficult situation where he feels pain, and sometimes he may wake due to what he sees, and yet he is on his bed in his room as he was (before the dream). And sleep is the brother of death, and for that, Allāh, Exalted is He, called it *Wafāh* (death). Allāh, Exalted is He, said:

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا
فِي مِصْرٍ أَلَّتْ قَصْنَ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ
مُّسَمًّى﴾

﴿It is Allāh Who (Yatawaffā) takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed﴾ (Az-Zumar 39:42)

As for the intellect: A person who is sleeping may see dreams that conform to reality. Perhaps he may see the Prophet ﷺ in his true form, and the one who sees him in this form has actually seen him. Yet the person is on his bed in his room far away from what he sees. If this is possible in the matters of this world, will it then not be possible in the matters of the Hereafter?!

Concerning their reliance on what they claim, that if the grave of the deceased was opened, it would be seen just as it was; the grave would not have expanded or constricted. The response to this is from several perspectives:

First: It is not permissible to contradict the legislation with such ambiguous doubts. If the one who is in opposition contemplates the evidences in the legislation, he would recognize the futility of these

ambiguous doubts. It is said:

How many are there that oppose a truthful statement? And their deficiency is a poor understanding?"

Second: The affairs of the grave are of the matters of the unseen, which the senses do not perceive. Were they perceivable by the senses, there would be no benefit in believing in the unseen, and the believers and disbelievers in the unseen would be equal.

Third: The punishment and comfort of the grave, its expansion and constriction are only perceived by the deceased, and not other than him, just as the sleeping person alone perceives in his dream that he is in a constricted and desolate place, or a place that is spacious and splendid. In the view of others, his sleep has not changed. He is still in his room, on his bed and under his covers. The Prophet ﷺ would receive revelation while he was among the Companions, and he was hearing the revelation, but no one among them would hear it. Sometimes, the Angel would come in the form of a man and speak with him, and the Companions would not see the Angel nor hear what he says.

Fourth: The comprehension of creatures is restricted to the ability of comprehension that Allāh, Exalted is He, grants them. As such, it is not possible that they understand everything in existence; for the seven heavens and the earth, and what they contain, and everything, truly glorifies Allāh, and He causes whomever He wills among His creation to hear this, yet it is concealed from us. Regarding that, Allāh, Exalted is He, said:

﴿تَسْبِيحٌ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ﴾

﴿The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification﴾ (Al-Isrā' 17:44)

Likewise, the devils from among the Jinns; they move about the earth to and fro. Some of them had gone to the Messenger of Allāh ﷺ, listened to his recitation, and returned to their community as warners. Yet, they are screened from us. Concerning that Allāh, Exalted is He, said:

﴿يَنْبَغِي ءَادَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَ تَهُمَا إِنَّهُ يَرَئَكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ﴾

﴿O Children of Ādam! Let not Shayṭān (Satan) deceive you, as he got your parents [Ādam and Ḥawwā' (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabiluhu (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the Shayāṭīn (devils) Awliyā' (protectors and helpers) for those who believe not﴾ (Al-A'rāf 7:27)

Hence, if the creation does not perceive everything in creation, then it is not possible to reject what is proven from the unseen, just because they do not perceive it.



وَتُؤْمِنُ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. وَالِدَّلِيلُ عَلَى هَذِهِ الْأَرْكَانِ السَّنَّةُ
قَوْلُهُ تَعَالَى:

And to believe in the *Qadar* (Divine Decree), its good and its bad.^[136]

And the evidence for these six pillars, is His statement, Exalted is He:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ﴾ [البقرة: ١٧٧]

﴿Righteousness is not that you turn your faces toward east and west. Rather, righteousness is for whoever believes in Allāh, the Last Day, the Angels, the Books, and the Prophets...﴾ (Al-Baqarah 2:177)

وَدَّلِيلُ الْقَدَرِ قَوْلُهُ تَعَالَى:

And the evidence for the *Qadar* (Divine Decree) is His statement, Exalted is He:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ [القمر: ٤٩]

﴿Verily, We have created everything by a (decreed) measure﴾ (Al-Qamar 54:49)

^[136] Al-Qadar with a *Fathah* over the letter *Dāl*: is Allāh's - Exalted is He - measurement for all that will be, according to what preceded in His knowledge, and determined by His wisdom.

The belief in *Qadar* (Allāh's decree) includes four matters:

The first: The belief that Allāh, Exalted is He, has knowledge of all things in general and specific, from beginning to end, whether it has to do with His actions, or the

actions of His slaves.

The second: The belief that Allāh has written all of that in *Al-Lawḥ Al-Mahfūz* (the Preserved Tablet). Regarding these two matters, Allāh, Exalted is He, said:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿Know you not that Allāh knows all that is in the heaven and on earth? Verily it is all in the book (Al-Lawḥ Al-Mahfūz). Verily, that is easy for Allāh﴾ (Al-Ḥajj 22:70).

And in *Saḥīḥ Muslim* on the authority of ‘Abdullāh bin ‘Amr bin Al-‘Āṣ, may Allāh be pleased with them both, he said: “I heard the Messenger of Allāh ﷺ say: ‘Allāh wrote the Decrees of His creatures, fifty thousand years before He created the heavens and the earth.’” [Recorded by Muslim, the Book of *Al-Qadar* (the Divine Decree), chapter; The Debate Between Ādam and Musā, may Salām be upon them both.]

The third: The belief that all of what is, can not exist except by the *Mashīyyah* (will) of Allāh, Exalted is He, whether that relates to His actions, or it relates to the actions of His creatures. As for what relates to His actions, Allāh, Exalted is He, said:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾

﴿And your Lord creates whatsoever He wills and chooses﴾ (Al-Qaṣaṣ 28:68).

And He said:

﴿وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾

﴿And Allāh does what He wills﴾ (Ibrāhīm 14:27).

And He said:

﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ﴾

﴿He it is who shapes you in the wombs as He wills﴾ (Āl 'Imrān 3:6).

And, regarding what relates to the actions of the creatures, He, Exalted is He, said:

﴿وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ﴾

﴿Had Allāh willed indeed He would have given them power over you and they would have fought you﴾ (An-Nisā' 4:90).

And He said:

﴿وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ﴾

﴿If your Lord had so willed, they would not have done it; so leave them alone with their fabrications﴾ (Al-An'ām 6:112)

The fourth: The belief that everything in existence is created by Allāh, Exalted is He, in their essence, attributes, and movements. Allāh, Exalted is He, said:

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ﴾

﴿Allāh is the Creator of all things and He is the Wakīl (Trustee, Disposer of affairs, Guardian) over all things﴾ (Az-Zumar 39:62).

And He said:

﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ مَقْدَرًا نَّقِيرًا﴾

﴿He has created everything and has measured it exactly according to its due measurement﴾ (Al-Furqān 25:2).

He said about Ibrāhīm, may the Ṣalāh and Salām be upon him, that he said to his people:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

﴿Allāh has created you and what you do﴾ (Aṣ-Ṣaffāt 37:96).

And believing in the *Qadar* (Allāh's decree) as we have described above, does not negate the fact that the servant has *Mashiyyah* (will) with his actions he chooses, and the ability to do them, because both the legislation and reality prove the affirmation of that.

As for the legislation: Allāh, Exalted is He, has stated regarding will:

﴿فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا﴾

﴿So whoever wills, let him seek a place with (or a way to) His Lord﴾ (An-Naba'78:39).

And He said:

﴿فَاتُّوا حَرَثَكُمْ أَنَّىٰ شِئْتُمْ﴾

﴿So go to your tilth when and how you will﴾ (Al-Baqarah 2:223)

And regarding ability, He said:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا﴾

﴿So keep your duty to Allāh and fear Him as much as you have the ability﴾ (At-Taghābun 64:16)

And He said:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾

﴿Allāh burdens not a person beyond his ability. He gets reward for that (good) which he has earned and he is punished for that (evil) which he has earned﴾ (Al-Baqarah 2:286).

As for reality: Every person knows that he has will and ability, both of which are employed when he does something, or leaves something off. He differentiates between what occurs by his will, such as walking, and what occurs without his will such as shivering. Yet the will of the slave, and his ability, occur by the will of Allāh, Exalted is He, and His ability, based upon His saying, Exalted is He:

﴿لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۖ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴿To whomsoever among you who wills to be upright, and you will not, unless (it be) that Allāh wills, the Lord of the 'Ālamīn (mankind, jinns and all that exists)﴾ (At-Takwīr 81:28-29)

And because the entire existence is the dominion of Allāh, Exalted is He, so nothing will be, in His dominion, without His knowledge and will.

Believing in the *Qadar* as we have described, does not give the servant an excuse for abandoning obligations or committing acts of disobedience. As such, using it (the *Qadar*) as an excuse, is false from various perspectives:

The first: His statement, Exalted is He:

﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمًا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ﴾

﴿Those who took partners with Allāh will say: "If Allāh had willed, we would not have taken partners (in worship)

with Him, nor would our fathers, and we would not have forbidden anything." Likewise belied those who were before them, till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us?" Verily, you follow nothing but conjecture and you do nothing but lie» (Al-An'ām 6:148)

If there was a proof for them in the Qadar, Allāh would not make them taste His wrath.

The second: His statement, Exalted is He:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

﴿Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the Messengers. And Allāh is Ever All-Powerful, All-Wise﴾ (An-Nisā' 4:165)

If the Qadar was a proof for those who oppose (the Message), they would not have been considered those who rejected the Messengers, because the opposition after they were sent, occurred according to the decree of Allāh, Exalted is He.

The third: What has been recorded by Al-Bukhārī and Muslim - and the wording is that of Al-Bukhārī - on the authority of 'Alī bin Abī Ṭālib, may Allāh be pleased with him, that the Prophet ﷺ said: "There is none among you but his place is written in the Fire or in Paradise." A man among the people said, "Should we not rely on that, O Messenger of Allāh?" He said: "No, you should work, for every one will be facilitated." And then he recited:

﴿فَأَمَّا مَنْ أَعْطَى وَانْفَرَى﴾

﴿As for him who gives (in charity) and is pious﴾ (Al-Lail 92:5)

— to the end of the verse. [Recorded by Al-Bukhārī, the Book of *Tafsīr*.

In the wording of Muslim: "Every one will be facilitated for that which he was created." [Recorded by Muslim, the Book of *Al-Qadar* (the Divine Decree), chapter; How the Human Being is Created.]

Hence the Prophet ﷺ commanded action and forbade reliance on the *Qadar*.

The fourth: Allāh, Exalted is He, gave the servant commands and prohibitions, and did not make him responsible except for what he could bear. Allāh, Exalted is He, said:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

﴿So keep your duty to Allāh and fear Him as much as you can﴾ (At-Taghābun 64:16)

He also said:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

﴿Allāh burdens not a person beyond his ability﴾ (Al-Baqarah 2:286)

Were the servant coerced to act, he would have been burdened beyond his ability, with what was already finished for him, and this is false. Therefore, if an act of disobedience occurs from him, due to ignorance, forgetfulness, or compulsion, then there is no blame on him, because he is excused.

The fifth: Allāh's decree is a sealed secret. It is not known until after whatever was decreed occurs. And the will of the servant for what he does precedes his

action. As such, his willing the action is not based on his knowing the *Qadar* of Allāh. Therefore, using the *Qadar* as an excuse is negated, since there is no proof for a person in what he does not have knowledge of.

The sixth: We see that a person strives for his best interests in worldly matters, until he achieves it, and he does not abandon them for what is of concern to him, and then he does not use the *Qadar* as a proof for not abandoning his concerns. So why does he abandon what benefits him from the matters of his religion for what harms him, and then cite the *Qadar* as a proof?! Are the two matters not the same?!

An example will further clarify this matter: If a man has two roads, one leading to a city filled with anarchy, looting, violations of honor, fear, and hunger, and another leading to a city filled with order, comfortable existence, and respect for life, honor and property, which of the two paths will he tread? He will certainly tread upon the second road, which leads to the land of peace and safety, and it is not possible that any sensible person would take the path to a city of anarchy and fear, and then use the *Qadar* as proof. So why does he take the path leading to the Fire regarding the matters of the Hereafter, leaving the path to Paradise, and then argue using the *Qadar* as proof?!

Another example: We see that when the sick person is ordered to take a remedy, he drinks it, even though he does not crave it, and when he is prevented from any food that would cause harm to him, he avoids it, even though he has an appetite for it, all of that is done in attempt to attain the cure and to become healthy. It is not possible for him to avoid drinking the remedy, or that he eat the food that causes harm to him, and then argue using the *Qadar* as an excuse. So why

does a man abandon what Allāh and His Messenger command, and do what Allāh and His Messenger prohibit, and then argue using the *Qadar* as an excuse?!

The seventh: The one who argues using the *Qadar* as an excuse, for what he abandons of obligations or commits of sin — if a person transgresses against him, taking his wealth, violates his honor, and he uses the *Qadar* as his proof, saying; “Do not blame me, my transgression is from the *Qadar* of Allāh,” he would not accept this from him. So how can he not accept the argument of using the *Qadar* when someone transgresses against him, and yet he uses that argument himself when he transgresses against the rights of Allāh, Exalted is He?!

It has been mentioned that a thief, who deserved that his hand to be cut off, was brought before the Commander of the Believers, ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, and he ordered his hand to be cut off. Then he (the man) said; “Take it easy O Commander of the Believers! I only stole by Allāh’s decree.” He said; “And we are only cutting it by Allāh’s decree.”

The belief in the *Qadar* produces noble fruits, among which are:

The first: Depending upon Allāh, Exalted is He, while utilizing the means, such that one does not depend upon the means itself, since everything is by the decree of Allāh, Exalted is He.

The second: That a person will not become amazed with himself when he achieves what he intended, since his attaining it is a favor from Allāh, Exalted is He, by Him decreeing it among the means of goodness, and success, and being amazed which cause him to forget to be grateful for this favor.

The third: The tranquility and peace of mind that he attains regarding what was decreed by Allāh, Exalted is He; so he is not apprehensive when what he likes misses him, or something displeasing occurs, because that is by the decree of Allāh, to Whom belongs the dominion of the heavens and earth, and it will be, without a doubt. Regarding that Allāh, Exalted is He, says:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝ لِّكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا ءَاتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

﴿No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lawḥ Al-Mahfūz), before We bring it into existence. Verily, that is easy for Allāh. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allāh likes not prideful boasters﴾ (Al-Ḥadīd 57:22-23)

And the Prophet ﷺ said: "The affair of the believer is astonishing; all his affairs are good (for him) and that is not for anyone other than the believer. When good comes to him, he gives thanks, and it is good for him, and if adversity befalls him, he is patient, and it is good for him." [Recorded by Muslim, the Book of Asceticism and Softening the Hearts, chapter; The Affair of the Believer is Excellent in Entirety.]

Two groups of people have gone astray regarding the Qadar:

The first of them: The *Jabariyyah*, those who say that the servant is coerced to do his actions, and he does not have will or ability.

The second: The *Qadariyyah*, those who say that the servant is

independent with his actions, in will and ability, and the Will and Power of Allāh, Exalted is He, has no effect on him.

The refutation for the first group - the *Jabariyyah* - is from the legislation and reality:

As for the legislation: Allāh, Exalted is He, has affirmed will for His servants, and He attaches action to him. He, Exalted is He, said:

﴿مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ﴾

﴿Among you are some that desire this world and some that desire the Hereafter﴾ (Āl 'Imrān 3:152).

And He said:

﴿وَقُلِ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا﴾

﴿And say: "The truth is from your Lord" whosoever wills let him believe; and whosoever wills let him disbelieve. Verily, We have prepared for the wrongdoers a fire whose walls will be surrounding them﴾ (Al-Kahf 18:29).

He also said:

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَمٍ لِلْعَبِيدِ﴾

﴿Whosoever does a righteous deed, it is for (the benefit of) his own self; and who ever does evil, it is against his own self. And your Lord is not at all unjust to (His) slaves﴾ (Fuṣṣilat 41:46).

As for the reality: Every person knows the difference between his voluntary actions that he performs out of his choice, like eating and drinking, buying and selling, and what happens to

him involuntarily, like shivering due to fever and falling down from a roof. In the former, he acts according to his will without coercion, and in the latter, without choice, not intending what happened to him.

The refutation for the second group — the *Qadariyyah* - is from the legislation and the intellect:

As for the legislation: Allāh, Exalted is He, is the Creator of all things and they all exist according to His will. Allāh, Exalted is He, explains in His Book that the actions of the creatures occur by His Will. He, Exalted is He, said:

﴿وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ
الْبَيِّنَاتُ وَلَكِنْ اُخْتَلَفُوا فَمِنْهُمْ مَنْ ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ
مَا أَقْتَلْتُمْ وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

﴿If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed — some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another, but Allāh does what He likes﴾ (Al-Baqarah 2:253).

And He, Exalted is He, said:

﴿وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ
جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾

﴿And if We had willed, surely We would have given every soul its guidance, but the Word from Me took effect (about evildoers) that I will fill Hell with jinn and mankind together﴾ [As-Sajdah 32: 13]

As for the intellect: All that is, it belongs to Allāh, Exalted is He, and mankind is a part of that, and as such, he also belongs

to Allāh, Exalted is He, and it is not possible that the one under authority does what he likes in the domain of the King, except with His permission.



الْمَرْتَبَةُ الثَّالِثَةُ: الْإِحْسَانُ، رُكْنٌ وَاحِدٌ وَهُوَ: «أَنْ تَعْبُدَ اللَّهَ
كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

The third level: *Al-Ihsān*, and it has one pillar: "That you worship Allāh as though you see Him, for even though you cannot see Him, He still sees you." And the evidence is His statement, Exalted is He:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

﴿Verily, Allāh is with those who have *Taqwā* (piety) and those who exercise *Ihsān* (perfection of their deeds)﴾ (An-Nahl 16:128)

وَقَوْلُهُ:

And His statement:

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ۝ الَّذِي يَرِيكَ حِينَ تَقُومُ ۝ وَتَقَلِّبَكَ فِي
السَّجْدِينَ ۝ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿Put your trust in the Almighty, the Most Merciful, Who sees you when you stand up (for the night prayers), and (sees) your movements among those who fall prostrate (to Allāh)﴾ (Ash-Shu'arā' 26:217-220)

وَقَوْلُهُ:

And His statement:

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا
كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ﴾

﴿Neither are you occupied with any affair, nor do you recite any portion of the Qur'ān, nor do you (people)

perform any act, but We are Witness of you while you are engaged in it ^[137] (Yūnus 10:61)

^[137] *Al-Iḥsān* (beneficence) is the opposite of causing harm; and it is that a person strives to do good and strives to prevent harm. So a person extends favors to the servants of Allāh from his wealth, status, knowledge, and body.

As for wealth: It is by spending, and giving charity, and *Zakāh*. The best form of *Iḥsān* with wealth is the *Zakāh*, because *Zakāh* is one of the pillars and major foundations of Islām, and a person's Islām is not complete except with it, and it is the most beloved of spending to Allāh, the Mighty and Sublime. And following that; whatever is required on a man of spending upon his wife, his mother, his father, his offspring, his brothers, his nephews, his nieces, his uncles, his aunts, and so on, then; charity for the poor, and others who deserve charity, such as the students of knowledge, for example.

As for doing good with status: It is that people are of different ranks (in society); among them are those who have a position with those in authority, so he assists a person by his position; a man comes to him seeking some intercession from him with the one in authority, so he intercedes for him with him, either by helping to avert a harm from him, or bringing something good for him.

As for his knowledge: He helps the servants of Allāh with his knowledge, teaching in circles and gatherings, both general and specific, even if in a sitting for coffee. For it is from goodness and *Iḥsān* to teach the people. If you are in a general gathering, then it is from goodness to teach the people, however wisdom must be used in this matter; so do not burden the people and begin to admonish and speak to them in every sitting, because the Prophet ﷺ was committed to giving admonitions, yet, not too often, because the souls get bored and tired, and when a person becomes exhausted and weak, perhaps he dislikes good due to the increase in number

of those who give admonitions.

As for doing *Ihsān* to people with the body: The Prophet ﷺ said: "To help a man with his riding beast, assisting him get upon it, or to lift his belongings upon it, is charity." [Recorded by Al-Bukhārī, the Book of *Jihād*, chapter; The Virtue of the One Who Carries His Companion's Belongings; and Muslim, the Book of *Zakāh*, chapter: Clarifying that the Term *Ṣiḍq* Includes Every Type of Good.]

So by helping this man, carrying his belongings for him, or giving him directions on the road, or what is similar to that, then all of that is from *Ihsān*. This (all of it) is in relation to *Ihsān* towards the servants of Allāh.

Ihsān in the case of worshipping Allāh: Is that you worship Allāh as though you see Him, as the Messenger ﷺ said. And this worship - meaning a servant's worship of his Lord as though he sees Him - is one involving seeking and yearning, where one finds himself exhorted to act, since he seeks what he loves. So he worships Him as though he sees Him. Thus, he focuses upon Him, turns repentantly to Him, and strives to draw near to Him, Glorious and Exalted is He. "For even though you cannot see Him, He still sees you" This is the worship of flight and fear. As such, it is the second level of *Ihsān*. When you can not worship Allāh, the Mighty and Sublime, as though you see Him, seeking Him, exhorting yourself to the means to draw nearer to Him, then worship Him being sure that He sees you. Thus, you worship Him being fearful of Him, fleeing His punishment and wrath. This level is considered lower than the first by those who are knowledgeable of good conduct.

The worship of Allāh, Glorious and Exalted is He, is, as described by Ibn Qayyim, may Allāh have mercy upon him: "The worship of the Most Merciful is to love Him the utmost; Together with the servant's humility; the two of them are two pillars."

Therefore, worship is based on these two foundations: Having the utmost love, and the utmost humility. In love is seeking, and in humility is fear and fleeing. This is *Ihsān* in the worship of Allāh, the Mighty and Sublime.

If a person worships Allāh in this manner, he will soon become sincere to Allāh, the Mighty and Sublime, not intending to be seen or heard, or praised by people with his worship. Whether the people are watching him or they are not, both are the same to him, and he is a *Muhsin* (person of *Ihsān*) in all states. In fact it is part of complete sincerity that a person strive that no one among the people sees him during his worship, and that his worship with his Lord be a secret, except when there is benefit for the Muslims or Islām in performing it openly. For example, when an emulated man, followed by the people likes to let them see his worship so that they take an example from him to follow, or he likes to perform worship openly so that his piers, colleagues, and companions can emulate him. There is good in this, and this benefit could be better and more superior than doing it in secret.

Hence, Allāh, the Mighty and Sublime, praised those who spend their wealth secretly and openly. So when spending in secret is more beneficial to the heart, brings more humility, and leads to having greater recourse to Allāh, and when, in doing so openly, there is a benefit for Islām making its legislative symbols prevalent, and that the Muslims follow the one who does this and what he does, then, they should do so openly.

The believer considers what is more beneficial, and each time a form of worship is better and more beneficial, then it is more perfect and more virtuous.



وَالدَّلِيلُ مِنَ السُّنَّةِ: حَدِيثُ جِبْرَائِيلَ الْمَشْهُورِ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ:

And the evidence from the *Sunnah*, is the famous *Ḥadīth* of Jibr'il on the authority of 'Umar, may Allāh be pleased with him, who said: "While we were sitting with the Messenger of Allāh ﷺ one day, a man appeared before us with very white clothing, and very black hair. No trace of travel was visible upon him, and none of us recognized him. He sat by the Prophet ﷺ so that his knees touched his knees, and he placed the palms of his hands on his thighs. He said, 'O Muḥammad, inform me about Islām.' Allāh's Messenger ﷺ replied:

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

'Islām is that you testify that there is no (true) god but Allāh and that Muḥammad is Allāh's Messenger, establish the *Ṣalāh*, give the *Zakāh*, fast Ramaḍān, and perform *Hajj* to the House if you find a way to it.'

قَالَ: صَدَقْتَ، فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ، قَالَ:

He said, 'You have spoken the truth.' We were astonished to see him asking him, and then declaring his truthfulness. He then said, 'Then inform me about *Īmān*.' He replied:

«أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَبِالْقَدَرِ خَيْرُهُ وَشَرُّهُ»

'To believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and the *Qadar* (Allāh's decree); its good and its bad.'

قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ:

He said, 'You have spoken the truth.' Then he said, 'Then inform me about *Ihsān*.' He replied:

«أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ. فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

'That you worship Allāh as though you see Him, for even though you cannot see Him, He still sees you.'

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ:

He said, "Then, inform me about the Hour." He replied:

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

'The one being asked about it is not more knowledgeable than the one questioner.'

قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا، قَالَ:

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

«أَنْ تَلِدَ الْأُمُّ رَبَّتَهَا، وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوُلُونَ فِي الْبُيَّانِ».

'That the slave girl will give birth to her mistress, and that you will see the barefoot, naked, and poor shepherds erecting tall buildings.'"

قَالَ: فَمَضَى، فَلَبِثْنَا مَلِيًّا فَقَالَ:

He said: "He then left. We were waiting for a long while afterwards, and then the Prophet ﷺ said:

«يَا عُمَرُ، أَتَدْرِي مَنْ السَّائِلُ؟»

'O 'Umar, do you know who the questioner was?'

قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ:

I said: 'Allāh and His Messenger know best.' He said:

«هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ.»

'That was Jibrīl. He came to teach you the matters of your religion.'"^[138]



^[138] Recorded by Muslim, the Book of *Īmān* (Faith), chapter; *Īmān* and *Islām*. And most of this *Ḥadīth* has been explained. We have also made a commentary on it in *Majmū' Al-Fatāwā war-Rasā'il* (3:143).

THIRD FUNDAMENTAL: KNOWING THE PROPHET

الْأَصْلُ الثَّالِثُ: مَعْرِفَةُ نَبِيِّكُمْ مُحَمَّدٍ ﷺ. وَهُوَ: مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ وَهَاشِمٌ مِنْ قُرَيْشٍ، وَقُرَيْشٌ مِنَ الْعَرَبِ، وَالْعَرَبُ مِنْ ذُرِّيَةِ إِسْمَاعِيلَ، ابْنِ إِبْرَاهِيمَ الْخَلِيلِ، عَلَيْهِ وَعَلَى نَبِيِّنَا أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ. وَلَهُ مِنَ الْعُمَرِ: ثَلَاثٌ وَسِتُّونَ سَنَةً، مِنْهَا أَرْبَعُونَ قَبْلَ النُّبُوَّةِ، وَثَلَاثٌ وَعِشْرُونَ نَبِيًّا وَرُسُلًا، نَبِيٌّ يَأْفَرُّ، وَأُرْسِلَ بِالْمَدَنِّ، وَبَلَدُهُ مَكَّةُ، وَهَاجَرَ إِلَى الْمَدِينَةِ.

The Third Fundamental:^[139] Knowing your Prophet Muhammad ﷺ.

^[139] That is, from the three fundamentals that are obligatory for every person to know, and they are the servant knowing his Lord, his religion, and his Prophet.

The discussion about the servant knowing his Lord and religion preceded.

As for knowing the Prophet ﷺ, it involves four matters:

The first: Knowing his lineage. He is of the most honorable of people in lineage. He is Hāshimī, from the Quraish, and an 'Arab. So he is Muḥammad, son of 'Abdullāh, son of 'Abdul-Muṭṭalib, son of Hāshim, to the end of what the Shaikh mentioned, may Allāh have mercy upon him.

The second: Knowing his age, the place of his birth and his

And He is Muḥammad, son of ‘Abdullāh, son of ‘Abdul-Muṭṭalib, son of Hāshim. Hāshim is from Quraish, and Quraish is from the ‘Arabs, and the ‘Arabs, and the ‘Arabs are from the lineage of Ismā’il, son of Ibrāhīm Al-Khalīl, may the best Ṣalāh and Salām be upon him, and upon our Prophet. He lived sixty-three years: Forty before Prophethood, and twenty-three as a Prophet and Messenger. He became a Prophet with:

﴿أَفْرَأُ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ [العلق: ١]

emigration. The Shaikh, may Allāh have mercy upon him, explained that in his saying: “He lived sixty three years, was from Makkah, and emigrated to Al-Madīnah.” He was born in Makkah, and remained there for fifty three years, then he emigrated to Al-Madīnah, and was there for ten years, then he died there in Rabi’ Al-Awwal in the eleventh year after Hijrah.

The third: Knowing his life as a Prophet, and it was for twenty-three years. He received revelation when he was forty years old, as one of the poets said:

“And when he became forty;

The sun of Prophethood rose from him in Ramaḍān.”

The fourth: With what did he become a Prophet and a Messenger? He became a Prophet when the statement of Allāh, Exalted is He, was revealed to him:

﴿أَفْرَأُ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ ○ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ○ أَفْرَأُ وَرَبُّكَ الْأَكْرَمُ ○
الَّذِي عَلَّمَ بِالْقَلَمِ ○ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ○

﴿Read! In the Name of your Lord, Who has created (all that exists), He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most

﴿“Read! in the Name of your Lord.”﴾.

And he became a Messenger with *Al-Muddaththir*. His homeland was Makkah, and he emigrated to Al-Madīnah.

Generous, who has taught (the writing) by the pen. Has taught man that which he knew not﴾ (Al-‘Alaq 96:1-5).

And he became a Messenger when Allāh’s statement was revealed to him:

﴿يَا أَيُّهَا الْمَدَّثِرُ ○ قُمْ فَأَنذِر ○ وَرَبَّكَ فَكَبِّر ○ وَثِيَابَكَ فَطَهِّر ○ وَالرُّجْزَ
فَاهْجُر ○ وَلَا تَمْنُن تَسْتَكْبِر ○ وَلِرَبِّكَ فَاصْبِر﴾

﴿O you enveloped (in garments)! Arise and warn! And your Lord (Allāh) magnify! And your garments purify! And keep away from Ar-Rujz (the idols)! And give not a thing in order to have more (or consider not your deeds of Allāh’s obedience as a favor to Allāh). And be patient for the sake of your Lord (i.e. perform your duty to Allāh)!﴾
(*Al-Muddaththir* 74:1-7).

So he ﷺ rose to warn, and fulfilled the commands of Allāh, the Mighty and Sublime.

The difference between a Messenger and a Prophet — as said by the people of knowledge — is that a Prophet is one to whom a legislation was revealed, but he was not commanded to convey it, while the Messenger is one to whom a legislation was revealed, he was commanded to convey it, and implement it. Thus, every Messenger is a Prophet but not every Prophet is a Messenger.

The fifth: With what was he sent and why? He was sent with *Tawhīd* of Allāh, Exalted is He, and His legislation, which includes acting upon the commands and abstaining from the prohibitions. And he was sent

بَعَثَهُ اللَّهُ بِالنَّذَارَةِ عَنِ الشُّرْكِ، وَيَدْعُو إِلَى التَّوْحِيدِ، وَالدَّلِيلُ
قَوْلُهُ تَعَالَى:

Allāh sent him warning against *Shirk*, and calling to *Tawhīd*.^[140] And the evidence is His statement, Exalted is He:

﴿يَا أَيُّهَا الْمُدَّثِّرُ ○ قُمْ فَأَنْذِرْ ○ وَرَبِّكَ فَكْبِّرْ ○ وَثِيَابَكَ فَطَهِّرْ ○ وَالرُّجْزَ
فَاهْجُرْ ○ وَلَا تَمْنُنْ تَسْتَكْثِرُ ○ وَلِرَبِّكَ فَاصْبِرْ﴾

﴿O you, Al-Muddaththir (who are wrapped up),^[141] arise and warn (the people)^[142], declare the greatness of your Lord, purify your garments, abandon Ar-Rujz, do not boast (about your good deeds) seeking favors (from Allāh) by that, and persevere for the sake of your Lord﴾ (Al-Muddaththir 74:1-7)

وَمَعْنَى ﴿قُمْ فَأَنْذِرْ﴾: يُنذِرُ عَنِ الشُّرْكِ وَيَدْعُو إِلَى التَّوْحِيدِ.

as a mercy to the worlds, to remove them from the darkness of *Shirk*, *Kufr*, and ignorance, bringing them to the light of knowledge, *Īmān*, and *Tawhīd*, so that by that, they attain Allāh's forgiveness and His pleasure, and are saved from His punishment and His wrath.

[140] That is, he warned them from *Shirk* and called them to *Tawhīd* of Allāh, the Mighty and Sublime; in His *Rubūbiyyah* (Lordship), *Uluhiyyah* (Divinity), and Names and Attributes.

[141] The call is to the Messenger of Allāh ﷺ.

[142] Allāh, the Mighty and Sublime, commanded His Prophet ﷺ to rise earnestly, and announce a warning to the people against *Shirk*. And the *Shaikh* had explained these *Āyāt*.

﴿وَرَبَّكَ فَكَبِّرْ﴾ أَيَّ عَظَمَهُ بِالتَّوْحِيدِ، ﴿وَبِأَبْنِكَ فَطَهِّرْ﴾ أَيَّ: طَهَّرَ
أَعْمَالَكَ عَنِ الشِّرْكِ. ﴿وَالرُّجْزَ فَاهْجُرْ﴾ الرُّجْزُ: الْأَصْنَامُ
وَهَجَرُهَا تَرْكُهَا، وَالْبَرَاءَةُ مِنْهَا وَأَهْلِهَا.

And the meaning of ﴿Arise and warn﴾ is to warn from Shirk, and call to Tawhīd. ﴿Declare the greatness of your Lord﴾, that is; exalt him with Tawhīd. ﴿Purify your garments﴾, that is; purify your actions from Shirk. ﴿Abandon Ar-Rujz﴾, Ar-Rujz is the idols; and abandoning them means to stay away from them, and declaring to be free of them and their people.

أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ وَبَعْدَ الْعَشْرِ عُرِجَ
بِهِ إِلَى السَّمَاءِ وَفُرِضَتْ عَلَيْهِ الصَّلَوَاتُ الْخَمْسُ، وَصَلَّى فِي
مَكَّةَ ثَلَاثَ سِنِينَ وَبَعْدَهَا أُمِرَ بِالْهَجْرَةِ إِلَى الْمَدِينَةِ وَالْهَجْرَةِ:
الْإِنْتِقَالُ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الْإِسْلَامِ

He spent ten years calling to Tawhīd.^[143] And after the tenth, he was taken ('*Urija bih*) to the heavens,^[144] and the five *Ṣalāhs* were made obligatory upon him.

[143] That is, that the Prophet ﷺ remained for ten years calling to the Tawhīd of Allāh, the Mighty and Sublime, and singling Him out alone in worship, Glorious and Exalted is He.

[144] ﴿Al-'Urūj﴾ is ascension, and of this (meaning) is Allāh's saying:

﴿نَعْرُجُ الْمَلَائِكَةَ وَالرُّوحَ إِلَيْهِ﴾

﴿Ta'ruj (ascend) the Angels and the Rūḥ (Jibrīl) to Him﴾
(Al-Ma'ārij 70:4)

And it is one of the magnificent special traits unique to the Prophet ﷺ, with which Allāh favored him before he

emigrated from Makkah. So while he was sleeping in the *Hijr* at the *Ka'bah*, someone came to him, split his chest, from between the cavity below his throat, to the lower part of his stomach. Then removed his heart, filling it with wisdom, and *Īmān*, in preparation for the task he was to undergo. Then a white beast was brought, it was smaller than a mule, but larger than a donkey, called *Al-Burāq*. It could step as far as the range of its vision. He ﷺ mounted it, and in his company was the Trustworthy Jibrīl, until they reached Bait Al-Maqdis. So he dismounted, and performed *Ṣalāh* with the Prophets, as *Imām*, with all the Prophets and Messengers performing *Ṣalāh* behind him, by that, clarifying the virtue and honor of Allāh's Messenger ﷺ, and that he is the *Imām* to be followed. Then he was taken up with Jibrīl to the lowest heaven, where its opening was sought, and it was said, "Who is this?" He said, "Jibrīl," and it was said, "Who is with you?" He said, "Muḥammad." It was said, "Was he sent for?" He said, "Yes." And it was said, "Welcome to him, what a blessed visitor this is." It was opened for him, and he saw Ādam. Jibrīl said, "This is your father Ādam, give *Salām* to him." He gave the *Salām* to him, and he returned the *Salām*, and said, "Welcome to the righteous son, and righteous Prophet." On the right of Ādam were the souls of the happy ones, and on his left were the souls of the wretched among his descendants. When he looked to the right, he was happy and smiled, but when he looked toward his left, he cried.

Then he was taken to the second heaven by Jibrīl, and its opening was sought and so on. There he found Yaḥyā and 'Īsā, may the *Ṣalāh* and *Salām* be upon them both, and they are cousins of one another, each one of them was the son of the other's aunt. Jibrīl said, "This is Yaḥyā and 'Īsā, give *Salām* to them." He gave *Salām* to them, and they both returned the *Salām*, and said, "Welcome to the righteous brother, and

righteous Prophet." Then he was taken to the third heaven by Jibrīl, and its opening was sought and so on. There he found Yūsuf, may the *Ṣalāh* and *Salām* be upon him. Jibrīl said, "This is Yūsuf, give *Salām* to him." He gave *Salām* to him and he returned the *Salām*, and said, "Welcome to the righteous brother and righteous Prophet." Then he was taken to the fourth heaven by Jibrīl, and its opening was sought and so on. Here he found Idrīs عليه السلام, and Jibrīl said, "This is Idrīs, give *Salām* to him." He gave the *Salām* to him, and he returned the *Salām*, and said, "Welcome to the righteous brother and righteous Prophet." Then he was taken to the fifth heaven by Jibrīl, and its opening was sought and so on. There, he found Hārūn the son of 'Imrān, and brother of Mūsā عليه السلام. Jibrīl said, "This is Hārūn, give *Salām* to him." He gave the *Salām* to him, and he returned the *Salām*, and said, "Welcome to the righteous brother and righteous Prophet."

Then he was taken to the sixth heaven by Jibrīl, and its opening was sought and so on. There he found Mūsā عليه السلام, and Jibrīl said, "This is Mūsā, give *Salām* to him." He gave the *Salām* to him and he returned the *Salām*, and said, "Welcome to the righteous brother and righteous Prophet." So when he passed him, Mūsā wept, and it was said to him, "What causes you to weep?" He said, "I weep because a young person was sent after me, and more people from his nation will enter Paradise than mine." Mūsā's weeping was in sorrow for what his nation had missed of virtue, not out of envy for the nation of Muḥammad ﷺ.

Then he was taken by Jibrīl to the seventh heaven, and its opening was sought and so on. He found Ibrāhīm, *Khalīl* Ar-Raḥmān, and Jibrīl said, "This is your father, Ibrāhīm give *Salām* to him." He gave the *Salām* to him and he returned the *Salām*, and said, "Welcome to the righteous brother and righteous Prophet." Jibrīl only took the Messenger of Allāh ﷺ

He performed *Ṣalāh* in Makkah for three years,^[145]

around to the Prophets out of honoring him, and to show his virtue and excellence. Ibrāhīm, *Al-Khalīl*, was resting his back on *Al-Bait Al-Ma'mūr* in the seventh heaven, wherein seventy thousand Angels enter every day, worshipping, performing *Ṣalāh*, then they leave, and never return. On the next day, others among the Angels come, and none knows their (total) number except Allāh.

Then the Prophet ﷺ was taken up to *Sidrat Al-Muntahā* (the Final Lote-Tree) and it was covered by beauty and splendor, by Allāh's command, such that no one is appropriately able to describe its beauty. Then Allāh obligated fifty obligatory *Ṣalāhs* in a day and a night. He was pleased with that, accepted it, then descended. When he passed by Mūsā, he said: "What has Allāh obligated upon your nation?" he said, "Fifty daily obligatory *Ṣalāhs*." He said, "Your nation will not be able to do that. I have experienced the people before you, I have endured Banu Isrā'īl with the most severe effort. Return to your Lord to ask Him for a reduction for your people." The Prophet ﷺ said: "I went back, and ten were removed for me." He continued to go back to his Lord until the obligatory prayers were fixed at five, and a caller called out: "I have laid down my obligations, and lessened it for my servant."

On this night, the Messenger ﷺ entered the Paradise, and in it are domes of pearl, and its sand is musk. Then the Messenger of Allāh ﷺ descended and returned to Makkah during the darkness of the night, and performed the *Ṣubḥ* (*Fajr*) prayer there. [Recorded by Al-Bukhārī, the Book of the Beginning of Creation, chapter; The Mention of the Angels; and Muslim, the Book of *Imān* (faith), chapter; The Night Journey of the Messenger of Allāh ﷺ and the Obligation of the Prayers.]

^[145] He used to perform those that are four *Rak'ahs* as two *Rak'ahs*, until he emigrated to Al-Madīnah. So the prayer of

and after that, he was commanded to perform *Hijrah* to Al-Madīnah.^[146] And *Al-Hijrah* means: To change

the traveler was retained (in the same number of *Rak'ahs*) and that of the resident was increased.

^[146] Allāh, the Mighty and Sublime, commanded His Prophet, Muḥammad ﷺ to make *Hijrah* to Al-Madīnah because the people of Makkah prevented him from establishing his call. In the month of Rabī' Al-Awwal, in the thirteenth year after the mission, the Prophet ﷺ arrived at Al-Madīnah from Makkah, the first city where he received revelation, and the most beloved city to Allāh and His Messenger. He left Makkah as an emigrant by the permission of his Lord, after staying in Makkah for thirteen years conveying the Message of his Lord, calling to Him with *Baṣīrah* (insight, knowledge and wisdom). He did not find anything with the Quraish and its elders, except repudiation and rejection for his call, and the severe harm that they caused to the Messenger ﷺ, and those who believed in him. They even plotted to kill the Prophet ﷺ when their elders converged at the Dār An-Nadwā (the House of Council) and consulted about what to do with Allāh's Messenger ﷺ, because they saw his Companions emigrating to Al-Madīnah. They thought that he will soon join them, and he would no doubt find support and assistance from the *Anṣār* (the helpers from Al-Madīnah), who had pledged to defend him as they would defend their wives and children, and by that he would have established a state which could confront Quraish.

The enemy of Allāh, Abū Jahl, said: "The decision is that we take a young man from each tribe, and give each of them a sharp sword, and they go and kill Muḥammad. They will strike him all at once and kill him so that we are at rest from him, and his blood will be upon all the tribes, and as such, Banū 'Abd Manāf, meaning from the tribe of the Messenger ﷺ

- will not be able to fight all their people at once, and will therefore take the blood money." Allāh informed His Prophet ﷺ of what the polytheists planned, and permitted him to make *Hijrah*. The Prophet ﷺ said to Abū Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, who had prepared to make *Hijrah* to Al-Madīnah: "Hold on. I hope that I will be permitted," thus, Abū Bakr delayed in order to accompany the Prophet ﷺ.

‘Āishah, may Allāh be pleased with her, said: "While we were in the house of Abū Bakr at high noon, the Prophet ﷺ knocked on the door, and Abū Bakr said: 'May my father and mother be ransomed for him, nothing has brought him at this hour except a serious matter.' The Prophet ﷺ entered and said to Abū Bakr: 'Send out those with you' and he (Abū Bakr) said, 'They are only members of your home, may my father and mother be ransomed for you.' So the Prophet ﷺ said, 'I have been permitted to leave' and Abū Bakr said: 'Companionship, O Messenger of Allāh?' and he replied, 'Yes.' He said: 'O Messenger of Allāh, take one of these two mounts of mine.' The Prophet ﷺ said; 'For a price.'

Then the Prophet ﷺ set out together with Abū Bakr and they both stayed the night in a cave on mount Thawr for three days, and ‘Abdullāh bin Abū Bakr, at the time a young intelligent man, stayed near them and he would leave for Makkah during the latter part of the night and reach the Quraish by dawn. He would not hear anything regarding the Prophet ﷺ and Abū Bakr but he kept it in mind and brought it to them by the evening. The Quraish started to search for the Prophet ﷺ everywhere, and with every means, such that they promised to give one hundred camels to any one who bring both of them, or one of them. But Allāh was with them. He protected them with His concern, guarded them with His care, such that when the Quraish reached the entrance of the cave they could not see them. Abū Bakr, may Allāh be pleased

with him, said: 'I said to the Prophet ﷺ while we were in the cave; "If any one looks at his feet he would see us." He said; "Do not be afraid, Allāh is with us. What do you think, O Abū Bakr about two of whom Allāh is the third?" [Recorded by Al-Bukhārī, the Book of the Virtues of the Companions, chapter; The Virtues and Excellence of the *Muhājirīn*; and Muslim, in the Book of the Virtues of the Companions, chapter; The Excellence of Abū Bakr, may Allāh be pleased with him.]

When the searching for them settled down, they left the cave after three days, on their way to Al-Madīnah, along the seashore.

When the people of Al-Madīnah, among them the *Muhājirūn* and *Anṣār*, heard about the Prophet's journey to them, every morning they would go to Al-Ḥarraḥ (an area of volcanic rock) awaiting the arrival of the Messenger of Allāh ﷺ and his Companion, until they were forced back home by the heat of the sun at noon. On the day of arrival of the Messenger of Allāh ﷺ, the heat was intense so they returned home, but a Jew who was atop one of the tall buildings of Al-Madīnah, on his own endeavor, sighted the Messenger of Allāh ﷺ and his Companion coming from afar. He could not help but call out to the people at the top of his voice: 'O Arabs, this is your progenitor' - implying, your goodness and prestige - that you had waited for.' The Muslims turned out to welcome the Messenger of Allāh ﷺ with their weaponry, in respect and honor for the Messenger of Allāh ﷺ, and an indication that they were ready for *Jihād* and to defend him, may Allāh be pleased with them.

So they met him ﷺ in the heat of the sun, and he headed in a southern direction with them and camped at Quba' with the tribe of 'Amr bin Awf. He stayed with them for some days, and established a *Masjid*, and then he rode to Al-Madīnah. The people were with him, and others met him on the

residence from the land of *Shirk* to the land of Islām.^[147]

وَالْهِجْرَةُ فَرِيضَةٌ عَلَى هَذِهِ الْأُمَّةِ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ
الْإِسْلَامِ، وَهِيَ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ. وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And *Al-Hijrah* is obligatory upon this *Ummah* from the land of *Shirk* to the land of Islām,^[148] and it remains until the Last Hour. And the evidence for this, is His, Exalted is

roadways. Abū Bakr, may Allāh be pleased with him, said: 'The people came out when we arrived to Al-Madīnah on the roadways, and on the houses, including the children and the servants, all saying: 'Allāh is Great, the Messenger of Allāh has arrived, Allāh is Great, Muḥammad has arrived.'''

^[147] *Al-Hijrah* is taken from *Hajr* which means to abandon.

As for the *Shari'ah* meaning, it is as stated by the *Shaiikh*: "To change residence from the land of *Shirk* to the land of Islām" and the land of *Shirk* is the one where the symbols of *Kufr* (disbelief) are established, and the symbols of Islām - like the *Adhān* (call to prayer), congregational *Ṣalāh*, the 'Eid and the Friday Prayers - are not established in a general (nationwide) encompassing way. We only said: "in a general encompassing way" to exempt the places where these symbols (of Islām) are observed in a restricted manner, like the land of disbelievers where there is a Muslim minority; for that is not considered a land of Islām merely because of the symbols of Islām that the minorities establish. But the land of Islām is where these symbols are established in a general encompassing way.

^[148] It is obligatory upon every believer who is not able to manifest his religion in the land of *Kufr*. Hence, his Islām is not complete when he is not able to openly practice it except by making *Hijrah*, and that without which, an obligation is not complete, then it is obligatory.

He, saying:

﴿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 ○ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ○ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا﴾

﴿Verily, as for those whom the Angels take (in death) while they are wronging themselves, they say to them: "In what condition were you?" They reply: "We were weak and oppressed on the earth." They say: "Was the land of Allāh spacious enough for you to migrate over it?" Such people will find their abode in Hell - what an evil destination - except the weak ones of men, women, and children who cannot devise a plan, nor are they able to direct their way. These are they whom Allāh is likely to forgive - Allāh is Pardoning and Forgiving﴾ (An-Nisā' 4:97-99) ^[149]

وَقَوْلُهُ تَعَالَى :

And His statement, Exalted is He:

﴿يَعْبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَسِعَةٌ فَإِنِّي فَاعْبُدُونِ﴾

^[149] In this Āyah is evidence that those who do not emigrate, despite having the ability to do so, the Angels take (their souls) and rebuke them, saying to them; "Was the earth of Allāh not spacious enough for you to emigrate in it?" But for those who are unable to emigrate among the weak, Allāh forgives them due to their inability to emigrate; and Allāh does not burden a soul beyond its ability.

﴿O My servants who believe! Certainly, My earth is spacious, so worship Me (properly)﴾ (Al-'Ankabūt 29:56)

قَالَ الْبَغَوِيُّ - رَحِمَهُ اللَّهُ تَعَالَى - : سَبَبُ نَزُولِ هَذِهِ الْآيَةِ فِي الْمُسْلِمِينَ الَّذِينَ بِمَكَّةَ لَمْ يَهَاجِرُوا؛ نَادَاهُمُ اللَّهُ بِاسْمِ الْإِيمَانِ

Al-Baghawī, may Allāh have mercy upon him, said: "The cause for the revelation of this *Āyah* is that there were still some Muslims in Makkah who did not emigrate. So Allāh addressed them with the name (believers) of faith."^[150]

وَالدَّلِيلُ عَلَى الْهَجْرَةِ مِنَ السُّنَّةِ قَوْلُهُ ﷺ:

And the evidence for *Al-Hijrah* in the *Sunnah*, is his ﷺ statement:

«لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ وَلَا تَنْقَطِعَ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا»

"*Al-Hijrah* will not end until repentance ends. And repentance will not end until the sun rises from the west."^[151] [Recorded by Abū Dāwūd, the Book of *Jihād*, chapter;

^[150] Apparently, the *Shaikh*, may Allāh have mercy upon him, quoted the meaning of Al-Baghawī's saying - that is, if the quotation is from his *Tafsīr* - because what was mentioned in his *Tafsīr* regarding this *Āyah* is not with this wording.

^[151] That is at the time when righteous deeds are no longer accepted. Allāh, Exalted is He, said:

﴿يَوْمَ يَأْتِي بَعْضُ ءَايَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَوَ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا﴾

Concerning *Al-Hijrah*, Has it Ended?, and Aḥmad, volume 1 page 192, and Ad-Dārimī, the Book of Travel, chapter; Verily *Al-Hijrah* does not End, and Al-Haithamī in *Majma' Az-Zawā'id* volume 5 page 250, and he said: Abū Dāwūd and An-Nasā'ī have recorded some of the *Ḥadīth* of Mu'āwiyah. Also recorded by Aḥmad and Aṭ-Ṭabarānī in *Al-Awsat* and *Aṣ-Ṣaghīr*, from the *Ḥadīth* of Ibn As-Sa'dī, and the narrators with Aḥmad are trustworthy.]

﴿The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his faith﴾ (Al-An'ām 6:158).

Some of the Signs" in this *Āyah* refers to the rising of the sun from the west.

(Completion) Here, we will mention the ruling regarding traveling to the land of *Kufr* (disbelief).

We say; travel to the land of the disbelievers is not permissible except with three conditions:

The first condition: The person has knowledge that will defend him from doubts.

The second condition: That he will practice the religion in such a way that it will defend him from desires.

The third condition: That he has a need to go there.

If these conditions are not fulfilled, then it is not permissible to travel to the land of the disbelievers due to the *Fitnah* (trials), or fear of *Fitnah*. It also involves a waste of wealth, because the person spends a great deal of wealth on these journeys.

But when the need calls for that, such as seeking medical treatment, or attaining knowledge not available in his land, and he has knowledge and is religious, as we have explained, then there is no harm in this.

But to travel for tourism in the land of the disbelievers, this is

not a need, especially when it is possible that he goes to the lands of Islām where its people adhere to the symbols of Islām. And our land now, and all praise is due to Allāh, has places for tourism in some regions; so he could go there and spend his vacations.

But as for staying in the land of the disbelievers, it poses great dangers for the religion of the Muslim, his character, conduct, and morals. We and others, have witnessed many deviations from those who stay there, then they return with other than what they went with. They returned with licentious behavior, and some returned having apostatized from his religion, disbelieving in it and in any other religion – and refuge is sought from Allāh. They even become absolute rejecters of the religion and make mockery of it and its people, past and present. Therefore, it is necessary, or rather incumbent, to be wary of that, and to place conditions that will prevent falling prey to desires in those dangerous places.

So staying in the land of *Kufr* (disbelief) inevitably has two fundamental preconditions:

The first condition: That the one staying have safety with his religion, such that he has knowledge and strong resolve that will assure him being steadfastness upon his religion, and protection against deviations and perversion. And he must have enmity for the disbelievers and hatred for them, being far removed from having allegiance towards them and loving them. For allegiance and love for them is among that which negates *Īmān* (faith) in Allāh. Allāh, Exalted is He, said:

﴿لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ﴾

﴿You will not find a people who believe in Allāh and the Last Day, having love for those who oppose Allāh and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred (people)﴾ (Al-Mujādilah 58:22). To the end of the Āyah

And He, Exalted is He, said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
وَمَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ○ فَتَرَى
الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَن تُصِيبَنَا دَآئِرَةٌ
فَعَسَىٰ اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي
أَنفُسِهِمْ نَادِمِينَ﴾

﴿O you who believe! Take not the Jews and the Christians as Awliyā', they are but Awliyā' to one another. And if any amongst you takes them as Awliyā', then surely he is one of them. Verily, Allāh guides not those people who are the wrong-doers. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: 'We fear lest some misfortune of a disaster may befall us.' Perhaps Allāh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves﴾ (Al-Mā'idah 5:51-52)

And it is affirmed that the Prophet ﷺ said: "Whoever loves a people, then he is among them, and a man is with whom he loves."

And loving the enemies of Allāh is of the greatest dangers for the Muslim, because loving them necessitates conforming to them and following them, or at least the absence of rejection

towards them. As such, the Prophet ﷺ said: "Whoever loves a people, then he is among them." [Recorded by Al-Bukhārī, the Book of Manners, chapter; The Sign of Having the Love of Allāh, the Mighty and Sublime; and Muslim, the Book of Righteousness, chapter; A Person is with the One Whom He Loves.]

The second condition: That he is able to manifest his religion, such that he can establish the symbols of Islām without being prevented. So he is not prevented from performing the *Ṣalāh*, the Friday Prayer, and attending congregational *Ṣalāh*, if there are people who perform the congregational *Ṣalāh* and Friday Prayers with him. And he is not prevented from *Zakāh*, fasting and performing *Hajj*, and other than that among the symbols of the religion. If he is not able to do this, then it is not permissible to stay there due to the obligation of making *Hijrah* in that case. Under the discussion of the categories of people with regards to *Hijrah*, it is stated in *Al-Mughnī* (vol. 8 pg 457): "One of them, is when it is obligatory on him; and he is a person who is able to do so, and is not able to manifest his religion, and not able to establish the obligations in his religion, while residing among the disbelievers. In this case, *Hijrah* is obligatory upon him, based on His saying, Exalted is He:

﴿إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا﴾

﴿Verily! As for those whom the Angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (Angels) say (to them): 'In what (condition) were you?' They reply: 'We were weak and oppressed on the earth.' They (Angels) say: 'Was not the earth of Allāh

spacious enough for you to emigrate therein?’ Such men will find their abode in Hell - What an evil destination!﴿
(An-Nisā’ 4:97)

And this is a severe threat, indicating its obligation, and that the establishment of what is obligatory in his religion is an obligation upon whoever is able, and that *Al-Hijrah* is of the necessities for the obligation, and its perfection, and whatever is such that an obligation is not complete except with it, then it is obligatory.” End quote.

After completing these two conditions:

Residing in the land of *Kufr* (disbelief) is divided into six categories:

The first category: Residing there for *Da’wah* (invitation) to Islām, and to encourage it. This is a type of *Jihād*, so it *Fard Kifāyah* (a collective obligation) for whoever is able to do it, with the condition that the call is actualized, and that he does not find those who prevent it, or prevent from responding to it. This is because *Da’wah* to Islām is among the obligations of the religion, and it is the path of the Messengers. The Prophet ﷺ commanded conveying from him in every time and every place. He ﷺ said: “Transmit (the message) from me even if an *Āyah*.” [Recorded by Al-Bukhārī, the Book of the Prophets, chapter; What has Been Mentioned About the Children of Israel.]

The second category: Those residing there to study the conditions of the disbelievers and to become acquainted with their false beliefs, baseless forms of worship, loose behavior, and lack of proper conduct, so as to caution people from being deceived by them, and make their true situation clear to those who are amazed by them. This is also a form of *Jihād* due to what results from it – warning against *Kufr* (disbelief) and its people – including encouraging the desire for Islām and its guidance. Because the corruption of *Kufr* (disbelief) indicates

the goodness of Islām, as it is said: "Things become clear by their opposites." However, there is no doubt that this is only with the condition that the realization of his aim does not result in a greater evil. For if his aims cannot be realized, such that he is prevented from spreading their true condition and warning against it, then there is no benefit in his stay there. If he achieves his aims, but it results in a greater evil, such as meeting his actions with insults to Islām, the Messenger of Islām, and the leaders of Islām, then refraining from this is obligatory. Allāh, Exalted is He, said:

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ
عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَلَيْهِمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ
بِمَا كَانُوا يَعْمَلُونَ﴾

And insult not those whom they (disbelievers) worship besides Allāh lest they insult Allāh wrongfully without knowledge. Thus, We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do (Al-An'ām 6:108).

Similar to this is to stay in the land of *Kufr* (disbelief) as a spy for the Muslims, to know their plots against the Muslims, so that the Muslims may take necessary precautions, just as the Prophet ﷺ sent Ḥudhaifah bin Al-Yamān to secretly collect information from the polytheists during the battle of Khandaq. [*Ṣaḥīḥ Muslim*, the Book of *Jihād*, chapter; The Battle of *Al-Aḥzāb* (the Confederates).]

The third category: To reside there for needs of the Muslim state, and working in relations with the states of *Kufr* (disbelief), such as the embassy workers. The ruling is same for those who reside there for that. The cultural attache, for example, resides there to oversee the affairs of students, and to

encourage them to adhere to the religion of Islām, its character, and morals. Thus his stay brings about great benefits and wards off grave evils.

The fourth category: To reside there for a specific permissible need, such as trade or medical treatment. As such, residence there is permissible according to the extent of the need. The people of knowledge, may Allāh bestow mercy upon them, have stated the permissibility of entry to the land of *Kufr* (disbelief) for trade, and have reported that from some of the Companions, may Allāh be pleased with them.

The fifth category: To reside there for studies, and this is similar of the same type as the preceding categories — staying there due to a need, but it is more perilous and actually more dangerous for the religion and character of a person. This is because a student recognizes his lower status relative to that of the teacher and admires him, and this results in reverence and emulation of his views, thoughts, and behavior, so that they imitate them, except those for whom Allāh has willed to protect, and these are few. Then, the student finds that he has a need for the teacher, which encourages intimation for him, flattering him in his deviation and misguidance. At the places where students learn, they also have colleagues, some of whom they take as their friends, loving them, taking them as companions, and benefiting from them.

Due to the dangers of this category, it is necessary to be more cautious with it than the previous cases, and as such additional conditions are attached to the two fundamental conditions:

The first condition: The student should have high intellectual maturity, with which he can differentiate between benefit and harm, and consider such matters far into the future. But to send young people, and those lacking intellectual maturity to such places poses great dangers to their religion, character, and conduct. Moreover, it also poses dangers to their

community to which they will return, and spread the poisonous ideas they had taken in from those disbelievers, as is proven, and affirmed by reality. For many of those who were sent, return with other than what they went with, they return having deviations in their religion, character, and conduct and they bring harm to themselves and their community regarding these matters, as is well known and well witnessed. Sending these people to those places is like presenting a female sheep to savage dogs.

The second condition: The student should have knowledge of the *Shari'ah* that makes it possible for him to distinguish between the truth and falsehood, and to combat the falsehood with the truth, so that he is not deceived by their falsehood, thinking of it as good, or being deluded about it, or unable to defend against it, such that he remains confused or follows the falsehood.

In an established supplication, it is said: "O Allāh, make me see the truth as true, and grant me to follow it. And make me see the falsehood as false, and grant me to stay away from it, and do not allow me to be deceived by it so that I go astray."

The third condition: The student's religion should be such that it protects and guards him from *Kufr* (disbelief) and *Fisq* (rebelliousness). For the one whose religion is weak will not be safe residing there, except if Allāh wills. This is due to the strength of the assault and the weakness of the resistance. For the means to *Kufr* and *Fisq* there are strong, and many different categories, so when it comes to face with weak resistance it is destructive.

The fourth condition: That the need for the knowledge that he resides there for, be a knowledge that is beneficial for the Muslims, and its like is not taught in their land. If it is a kind of needless knowledge in which there is no benefit for the Muslims, or its like is taught in Islamic lands, it is not permissible to stay in in the land of *Kufr* (disbelief) for this

reason, due to the dangers of such residence on the religion and character, and the waste of a great deal of wealth without any benefit.

The sixth category: That he stays there for residence, and this is more dangerous and grave than the one before it, due to the evils that come from absolute free mixing with the people of disbelief, and his sense that he is a citizen required with the dictates of patriotism, allegiance, and its increase to the strength of the disbelievers, and his raising his family among the people of disbelief. So he adopts some of their manners and customs, and perhaps he follows them in their creed and worship. Similarly, it comes in the *Ḥadīth* of the Prophet ﷺ: "Whoever gathers with the idolaters, and resides with them, then he is like them." [Recorded by Abū Dāwūd, the Book of *Jihād*, chapter; Residing in the Lands of the Idolators.]

Even though this *Ḥadīth* has a weak chain, there is an understanding that residing among a people brings about a resemblance to them.

And from Qais bin Ḥāzim, from Jarīr bin 'Abdullāh, may Allāh be pleased with him, that the Prophet ﷺ said: "I am innocent of every Muslim, who resides in the midst of the idolaters." They said: "O Messenger of Allāh, how is that?" He said: "They should not see one another's fires." [Recorded by Abū Dāwūd, the Book of *Jihād*, chapter; The Prohibition of Killing the One Who Adheres to Prostration, and At-Tirmidhī, the Book of Travel, chapter; What has Come Concerning the Dislike of Residing Among the Idolators.]

It has been recorded by Abū Dāwūd and At-Tirmidhī. Most of the narrators reported it in *Mursal* form from Qais bin Ḥāzim, from the Prophet ﷺ, and At-Tirmidhī said: "I heard Muḥammad — meaning Al-Bukhārī — saying: 'What is correct is that the *Ḥadīth* of Qais from the Prophet ﷺ is *Mursal*.'" End quote.

How can the Muslim be comfortable residing in the land of the disbelievers where the symbols of disbelief are publicized, and legislation in it is by other than Allāh and His Messenger? He witnesses all that with his eyes and hears it with his ears, and is content with it. Rather he ascribes himself to that land, residing there with his wives and children feeling comfortable with it, in the same way he is comfortable with the land of the Muslims, despite the tremendous dangers it poses to himself, his wives, and his children in their religion and manners. This is what we have concluded regarding the ruling on residing in the land of *Kufr* (disbelief). We ask Allāh that it is in conformity with the truth and that which is correct.



فَلَمَّا اسْتَقَرَّ بِالْمَدِينَةِ أَمَرَ بِبَقِيَّةِ شَرَائِعِ الْإِسْلَامِ مِثْلُ: الزَّكَاةِ،
وَالصَّوْمِ، وَالْحَجِّ، وَالْجِهَادِ، وَالْأَذَانِ، وَالْأَمْرِ بِالْمَعْرُوفِ
وَالنَّهْيِ عَنِ الْمُنْكَرِ وَغَيْرِ ذَلِكَ مِنْ شَرَائِعِ الْإِسْلَامِ

After settling in Al-Madīnah, he commanded the remaining symbols of Islām, such as *Zakāh*, fasting, *Hajj*, *Jihād*, the *Adhān*, commanding the good, and forbidding the evil, and other than that among the symbols of Islām.^[152]

^[152] The author, may Allāh have mercy upon him, said: "After settling — that is the Prophet ﷺ — in Al-Madīnah An-Nabawiyyah, he commanded the remaining symbols of Islām." That was because in Makkah he invited to *Tawhīd* for approximately ten years, then after that the five *Ṣalāhs* were made obligatory upon him in Makkah. Then he made *Hijrah* to Al-Madīnah. At this time, *Zakāh* had not been made obligatory upon him, nor fasting nor *Hajj*, nor other symbols of Islām.

The apparent statement of the author, may Allāh have mercy upon him, shows that *Zakāh* was obligated, initially and with its specifications, in Al-Madīnah. Some of the people of knowledge held the view that *Zakāh* was made obligatory first in Makkah, but the items and quantity to give were not yet specified, while they were specified in Al-Madīnah.

These people cite as evidence, that the *Āyāt* obligating *Zakāh* were revealed in a Makkan *Sūrah*, such as His saying, Exalted is He, in *Sūrat Al-An'ām*:

﴿وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ﴾

﴿But pay the due thereof (its *Zakāh*) on the day of its harvest﴾ (Al-An'ām 6:141)

أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ، وَبَعْدَهَا تُوفِّي صَلَوَاتُ اللَّهِ وَسَلَامُهُ
عَلَيْهِ وَدِينُهُ بَاقٍ.

He continued upon this for ten years. After this he died, may the *Ṣalāh* and *Salām* of Allāh be upon him.^[153] And his religion remains.

And like His saying, Exalted is He:

﴿وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ۖ لِّلسَّائِلِ وَالْمَحْرُومِ﴾

﴿And those in whose wealth there is a recognized right for the beggar who asks and for the unfortunate one who has lost his property and wealth﴾ (Al-Ma'ārij 70:24-25).

In any case, the establishment of *Zakāh* and explanations on the items and quantity due, and those who deserve it, was in Al-Madīnah. Similarly, the *Adhān*, and the Friday Prayer. And what is obvious, is that the congregational prayers were like that; not made obligatory except in Al-Madīnah. Because the *Adhān*, which is the call to congregational prayer, was made obligatory in the second year. As for the *Zakāh* and fasting, they were made obligatory in the second year after the *Hijrah*. But as for *Hajj*, it was not made obligatory until the ninth year, according to the preferred view among the sayings of the people of knowledge. And that was when Makkah had become a land of Islām, after its conquest in the eighth year after *Hijrah*. And similarly, commanding the good, and forbidding the evil, and other than that of the symbols of Islām, what is apparent, is that all of them were made obligatory Al-Madīnah, after the Prophet's settlement in it and the establishment of the Islāmic state there.

^[153] "He continued" that is, the Prophet ﷺ continued doing that for ten years after his emigration. When Allāh perfected the religion through him, and completed His favors on the

believers, He chose him for proximity to Himself, and companionship with the exalted companions, among the Prophets, the *Ṣiddiqīn* (truthful), the *Shuhadā'* (those who bear witness, the martyrs) and the righteous. He began becoming ill, may the *Ṣalāh* and *Salām* of Allāh be upon him, towards the end of Ṣafar, and the beginning of Rabī' Al-Awwal.

So he came out to the people with his head bandaged, ascended the *Minbar*, said the *Tashahhud*, and the first thing he spoke of after, that was seeking forgiveness for those martyred at Uḥud, and then he said: "One of the servants of Allāh was given the choice by Allāh, between the world and what is with Allāh, and he chose what is with Allāh." Abū Bakr, may Allāh be pleased with him, cried. And he said, "May my father and mother, our fathers, our mothers, our sons, and ourselves, and our wealth be ransomed for you." The Prophet ﷺ said: "Relax, O Abū Bakr." And then he said, "The person who has favored me the most with his companionship and wealth is Abū Bakr. If I were to take a *Khalīl* besides my Lord, I would have chosen Abū Bakr, but there is the *Khullah* of Islām and its love." [Recorded by Al-Bukhārī, the Book of *Masājid*, chapter; Passing Through the *Masjid*.]

He commanded Abū Bakr to lead the people in *Ṣalāh*. On Monday, the twelfth or thirteenth of Rabī' Al-Awwal, in the eleventh year after *Hijrah*, Allāh chose him for His proximity. At that time, he would put his hands in some water that was near him, and wipe his face, saying: "There is no deity worthy of worship but Allāh. Verily, with death there comes agony." Then he raised his sight towards the heavens, said, "O Allāh, with the exalted companionship." [Recorded by Al-Bukhārī, the Book of Battles, chapter; The Illness of the Prophet ﷺ and His Death.]

So he died that day, and the people were in disarray, and rightfully so, until Abū Bakr, may Allāh be pleased with him,

وَهَذَا دِينُهُ، لَا خَيْرَ إِلَّا دَلَّ الْأُمَّةَ عَلَيْهِ، وَلَا شَرَّ إِلَّا حَذَّرَهَا مِنْهُ، وَالْخَيْرُ الَّذِي دَلَّ عَلَيْهِ: التَّوْحِيدُ، وَجَمِيعُ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ. وَالشَّرُّ الَّذِي حَذَّرَ مِنْهُ: الشِّرْكُ وَجَمِيعُ مَا يَكْرَهُهُ اللَّهُ وَيَأْبَاهُ. بَعَثَهُ اللَّهُ إِلَى النَّاسِ كَافَّةً، وَافْتَرَضَ اللَّهُ طَاعَتَهُ عَلَى جَمِيعِ الثَّقَلَيْنِ: الْجِنِّ وَالْإِنْسِ، وَالِدَلِيلُ قَوْلُهُ تَعَالَى:

And this is his religion, there is no good except that he directed the Muslim *Ummah* to it, and no evil except that he warned them from it. The good that he directed towards is *At-Tawhīd*, and all that Allāh loves and is

came and ascended the *Minbar*, praised Allāh and Glorified Him, and then said, "To proceed: Whoever was worshipping Muḥammad, certainly Muḥammad is dead, but whoever was worshipping Allāh, surely, Allāh is Ever-Living and will never die." And then he recited:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإَيْنَ مَاتَ أَوْ قُتِلَ
أَنقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ﴾

﴿Muḥammad is no more than a Messenger and indeed many Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)?﴾ (Āl 'Imrān 3:144).

And;

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَمَيِّتُونَ﴾
﴿Verily, you will die﴾ (Az-Zumar 39:30).

They began crying severely, and they realized that he had actually died.

He was washed, may the *Ṣalāh* and *Salām* of Allāh be upon

pleased with, and the evil that he warned from is Ash-Shirk and all that Allāh dislikes and is displeased with. Allāh sent him to mankind, in entirety.^[154] And Allāh obligated all included inside Ath-Thaqalain (the two species) to obey him: the Jinn and mankind. And the evidence is His statement, Exalted is He:

﴿قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ ٱللّٰهِ إِلَيْكُمْ جَمِيعًا﴾

﴿Say: "O people! Verily, I am Allāh's Messenger to you all"﴾ (Al-A'raf 7:158)^[155]

him, in his own garments as a mark of honor for him, and then he was shrouded in three sheets — smooth white sheets without any shirt or head-covering. The people performed the funeral prayer for him individually, without any *Imām*, and on Wednesday night, after allegiance was pledged to the *Khalifah* after him, he was buried, may the most virtuous *Ṣalāh* and most complete *Salām* be upon him.

^[154] "Allāh sent him," meaning He dispatched him, "to mankind in entirety" means everyone.

^[155] In this *Āyah* is evidence that Muḥammad ﷺ is Messenger of Allāh to all of mankind, and that the One who sent him is the King of the heavens and the earth, the One in whose Hand is life and death. He, Glorious is He and Exalted is He, is singled out in *Ulūhiyyah* (Divinity) just as he is singled out in *Rubūbiyyah* (Lordship). At the end of the *Āyah*, He, Glorious and Exalted is He, commanded that we believe in and follow this Messenger, the unlettered Prophet, and that it is the cause for *Al-Hidāyah* (guidance) in knowledge and practice; *Hidāyat Al-Irshād* (guidance of direction) and *Hidāyat At-Tawfīq* (guidance to do what is right). So he, may the *Ṣalāh* and *Salām* be upon him, is the Messenger to all, included in Ath-Thaqalain (the two species); mankind and the Jinn. They have

وَأَكْمَلَ اللَّهُ بِهِ الدِّينَ، وَالِدَّلِيلُ قَوْلُهُ تَعَالَى :

And Allāh perfected the religion with him. And the evidence is His statement, Exalted is He:

﴿أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

﴿This day, I have perfected your religion for you, and completed My favors upon you, and have chosen for you Islām as your religion﴾ (Al-Mā'idah 5:3).^[156]

been called this (*Ath-Thaqalain*; literally, the two burdens, or two heavy ones) due to the abundance of their numbers.

^[156] That is, his religion, may the *Ṣalāh* and *Salām* be upon him, will remain until the Day of Resurrection. The Messenger of Allāh ﷺ did not die except that he had explained to the *Ummah* (Muslim nation) all it needed in all its affairs, such that Abū Dharr, may Allāh be pleased with him, said: "The Prophet ﷺ did not leave a bird flapping its wings in the sky except that he mentioned to us some knowledge concerning it." [Recorded by Aḥmad 5:163.]

A man from the idolators said to Salmān Al-Fārisī, may Allāh be pleased with him: "Your Prophet even taught you how to defecate?" He said: "Yes, he forbade us turning towards the *Qiblah* while defecating or urinating, or cleansing ourselves with less than three stones, or using the right hand, or using animal excrement or bone." [Recorded by Muslim, the Book of Purification, chapter; Cleaning Oneself after Relieving Oneself.]

The Prophet ﷺ explained all of the religion, either by his statements, his actions, or his approvals, either initiating that, or in response to a question, and the greatest of what he explained, may the *Ṣalāh* and *Salām* be upon him, is *At-Tawḥīd*. All that he commanded is good for the *Ummah* in this world

وَالدَّلِيلُ عَلَى مَوْتِهِ ﷺ قَوْلُهُ تَعَالَى :

And the evidence of his ﷺ death, is His statement, Exalted is He:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَمَيِّتُونَ ۝ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخَصِّمُونَ﴾

and the Hereafter, and all that he prohibited it from is bad for it in this world and the Hereafter. As for what some people are ignorant of, claiming that the commands and prohibitions are too restrictive, this is only due to their lack of insight, patience, and weak religion. Rather, the general principle is that Allāh has not laid any difficulty upon us in the religion, and that all of it is ease and simplicity. Allāh, Exalted is He, said:

﴿يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ﴾

﴿Allāh intends for you ease and He does not want to make things difficult for you﴾ (Al-Baqarah 2:185).

And He, Exalted is He, said:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

﴿And has not laid upon you in religion any hardship﴾ (Al-Hajj 22:78).

He, Exalted is He, said:

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ﴾

﴿Allāh does not want to place you in difficulty﴾ (Al-Mā'idah 5:6).

So all praise is due to Allāh, for the completion of His favor, and perfection of His religion.

﴿Verily, you will die, and verily, they too will die. Then, on the Day of Resurrection, you will dispute before your Lord﴾ (Az-Zumar 39:30-31.)^[157]

وَالنَّاسُ إِذَا مَاتُوا يُبْعَثُونَ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى:

After death, they will be resurrected,^[158] and the evidence is His statement, Exalted is He:

﴿مِنْهَا خَلَقْنَكُمْ فِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾

^[157] It is in this *Āyah* that the Prophet ﷺ and those to whom he was sent will die, and that they will dispute before their Lord on the Day of Resurrection, who will judge between them with the truth, and Allāh will never grant the disbelievers triumph over the believers.

^[158] In this sentence, he clarified — may Allāh, Exalted is He, have mercy upon him — that after people die, they will be resurrected. After having been deceased, Allāh, the Mighty and Sublime, will resurrect them, bringing them back to life so that they may be recompensed. This is the outcome of the Messengers being sent; for man to prepare deeds for this day, the Day of Resurrection and Coming Forth. This is the day that Allāh, Glorious and Exalted is He, has mentioned circumstances and its horrors, that will cause the heart to turn repentantly to Allāh, the Mighty and Sublime, fearing this day. Allāh, Exalted is He, said:

﴿فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ۝ السَّمَاءُ مَنفُطَةٌ ۚ
كَانَ وَعْدُهُ مَفْعُولًا﴾

﴿Then how can you avoid the punishment, if you disbelieve, on a Day that will make children grey-headed? Whereon the heaven will be cleft asunder? His Promise is

﴿From it (the earth) We have created^[159] you, into it We will return you﴾^[160] ^[161] (Tā Hā 20:55.)

وَقَوْلُهُ تَعَالَى :

And His statement, Exalted is He:

﴿وَاللَّهُ أَنبَأَكُمْ مِنَ الْأَرْضِ نَبَأًا ۖ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا﴾

﴿Allāh has brought you forth from the earth. Afterward, He will return you into it, and then bring you forth.﴾ (Nūḥ 71:17-18.)^[162]

وَبَعْدَ الْبَعْثِ مُحَاسِبُونَ وَمَجْزِيُّونَ بِأَعْمَالِهِمْ، وَالِدَلِيلُ قَوْلُهُ تَعَالَى :

After the resurrection, they will be judged and compensated according to their deeds, and the evidence is His statement, Exalted is He:

﴿لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾

certainly to be accomplished﴾ (Al-Muzzammil 73:17,18)

In this sentence, there is an indication of faith in the Resurrection, and the Shaikh used two Āyahs as evidence.

^[159] That is, from the earth, We created you, when He created Ādam, may the Ṣalāh and Salām be upon him, from dust.

^[160] That is, by burial after death.

^[161] That is, by resurrection on the Day of Resurrection.

^[162] This Āyah is in perfect accord with His saying, Exalted is He:

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾

﴿Thereof (the earth) We created you, and into it We shall return you and from it We shall bring you out once again﴾ (Tā Hā 20:55).

﴿To Allāh belongs all that is in the heavens, and all that is in the earth – that He may requite those who do evil with that which they have done, and reward those who do good with what is best﴾ (An-Najm 53:31)^[163]

The *Āyāt* with this meaning are very many, and Allāh, the Mighty and Sublime, has stated, and reiterated, the affirmation of the Resurrection, so that the people will believe in that, and that they may increase in *Īmān* (faith), and work in expectation of this tremendous Day, for which we ask Allāh, Glorious and Exalted is He, to make us among those who work for this Day, and among the happy ones on this Day.

^[163] Meaning, that after the resurrection, the people will be recompensed and taken to account for their actions. If they did good, then they will receive good, and if they did evil, they will receive evil. Allāh, Blessed and Exalted is He, said:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

﴿So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it﴾ (Az-Zalzalah 99:7-8).

And He, Exalted is He, said:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۖ وَكَفَى بِنَا حَاسِبِينَ﴾

﴿And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed,

We will bring it. And Sufficient are We to take account
(Al-Anbiyā' 21:47).

And He, Majestic and Exalted is He, said:

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا
مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ﴾

﴿Whoever brings a *Hasanah* (good merit) shall have ten times the like thereof to his credit and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged﴾ (Al-An'ām 6:160).

So the *Hasanah* earns ten times its like, up to seven hundred times, to many more times, as a favor from Allāh, the Mighty and Sublime, and in gratitude from Him, Glorious and Exalted is He. For He, Majestic and Exalted is He, favored him with this righteous action, and then favored him again by compensating him with this liberal reward. But as for the evil deeds, they are recompensed with their equivalent. A person is not recompensed with more than what he did. He, Exalted is He, said:

﴿وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ﴾

﴿And whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged﴾ (Al-An'ām 6:160).

This is from the perfect favor of Allāh and His beneficence. Then, as evidence for that, the Shaikh, may Allāh have mercy upon him, cited His statement, Exalted is He:

﴿لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا﴾

﴿that He may requite those who do evil with that which they have done﴾ (An-Najm 53:31).

وَمَنْ كَذَّبَ بِالْبُعْثِ كَفَرَ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى :

And whoever denies the Resurrection, he has disbelieved, and the evidence is His statement, Exalted is He:

﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثَ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ
وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿“The disbelievers claim that they will never be resurrected. Say: ‘Yes, by my Lord! You will certainly be resurrected, then you will be informed of what you did; and that is easy for Allāh’”﴾^[164] (At-Taghābun 64:7.)

And He did not say they would be compensated with worse, as in the case of His saying:

﴿وَجَزَىٰ الَّذِينَ أَحْسَنُوا بِالْحُسْنَىٰ﴾

﴿and reward those who do good with what is best﴾ (An-Najm 53:31).

^[164] Whoever denies the Resurrection, then he is a disbeliever, due to His saying, Exalted is He:

﴿وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ۝ وَلَوْ تَرَىٰ إِذْ
وُفُّوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَٰذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾

﴿And they said: ‘There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection).’ If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: ‘Is not this (Resurrection and the taking of the accounts) the truth?’ They will say: ‘Yes, by our

Lord!' He will then say: 'So taste you the torment because you used not to believe' (Al-An'ām 6:29-30).

Allāh, Exalted is He, said:

﴿وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ○ الَّذِينَ يُكَذِّبُونَ يَوْمَ الدِّينِ ○ وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ○ إِذَا نُتِلَّى عَلَيْهِ ءِثْنًا قَالَ أَسْطِيطُ الْأَوَّلِينَ ○ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ○ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُورُونَ ○ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ○ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ﴾

Woe, that Day, to those who deny [(Allāh, His Angels, His Books, His Messengers, the Day of Resurrection, and Al-Qadar (Divine Preordainments)]. Those who deny the Day of Recompense. And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience of Allāh, the sinner!) When Our Āyāt are recited to him he says: 'Tales of the ancients!' Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn. Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day. Then, verily they will indeed enter and taste the burning flame of Hell. Then, it will be said to them: 'This is what you used to deny!'" (Al-Muṭaffifin 83:10-17).

And He, Exalted is He, said:

﴿بَلْ كَذَّبُوا بِالسَّاعَةِ ○ وَأَعْتَدْنَا لِمَنْ كَذَبَ بِالسَّاعَةِ سَعِيرًا﴾

Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming fire (i.e. Hell) (Al-Furqān 25:11).

And He, Exalted is He, said:

﴿وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ ○ أُولَٰئِكَ يَكُونُ مِنْ رَحْمَتِي﴾

﴿وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿And those who disbelieve in the Āyāt of Allāh and the meeting with Him, it is they who have no hope of My Mercy: and it is they who will have a painful torment﴾ (Al-'Ankabūt 29:23).

And the Shaikh, may Allāh have mercy upon him, cited as evidence, His saying, Exalted is He:

﴿زَعَمَ الَّذِينَ كَفَرُوا﴾

﴿The disbelievers pretend﴾ (At-Taghābun 64:7) to the end of the Āyah.

We present the following to persuade these deniers:

Firstly: This matter of the Resurrection is reported in *Tawātur* reports from the Prophets and Messengers in the Divinely Revealed Books and the Heavenly Revealed Legislations, and is accepted by their nations, so how can you deny it while you believe in what is reported to you from the philosophers, the originators of a thought or an idea, even when it does not reach the level reached by reports regarding the Resurrection in its mode of transmission, and its conformity to reality?!

Secondly: This matter of the Resurrection is testified to by the intellect, and this is from different perspectives:

1. There is no one who rejects being created after having been nothing, and that he exists after being nonexistent. So the One Who first created him and originated his existence, after him not existing, is certainly more able to bring him back to existence as Allāh, Exalted is He, said:

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him﴾ [Ar-Rūm 30: 27).

And He, Exalted is He, said:

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾

﴿As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it﴾ (Al-Anbiyā' 21:104).

2. No one rejects the magnificence of the creation of the heavens and the earth, due to their immense sizes and their superb structure. So the One Who created them is certainly more likely to be able to create man and resurrect him. Allāh, Exalted is He, said:

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

﴿The creation of the heavens and the earth is indeed greater than the creation of mankind﴾ (Ghāfir 40:57).

He, Exalted is He, said:

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَئْيَ خَلْقُهُنَّ بِقَدْرِ عَلَى أَنْ يُحْيِيَ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Do they not see that Allāh Who created the heavens and the earth and was not wearied by their creation is Able to give life to the dead? Yes, He surely is able to do all things﴾ (Al-Ahqāf 46:33).

And He, Exalted is He, said:

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدْرِ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ﴾

بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ۝ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨١﴾

﴿Is not He who created the heavens, Able to create the like of them? Yes indeed! He is the All-Knowing supreme Creator. Verily His command, when He intends a thing, is only that He says to it, "Be" - and it is!﴾ (Yā Sīn 36: 81-82).

3. Every one who sees, witnesses the barren earth, and that when the rains fall on it, it becomes fertile and its plants come to life after being dead. And the One able to bring the land back to life after its death, is able to bring life to the dead and resurrect them. Allāh, Exalted is He, said:

﴿وَمَنْ أَيْدِيهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتِ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾﴾

﴿And among His signs (in this), that you see the earth barren; but when We send down water (rain) to it it is stirred to life and growth (of vegetations). Verily, He who gives it life, surely, is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things﴾ (Fuṣṣilat 41:39).

Thirdly: This possibility of the matter of Resurrection is witnessed by the senses and reality, as Allāh, Exalted is He, has informed us regarding the occurrences of giving life to the dead. Allāh, Exalted is He, has mentioned five of these occurrences in *Sūrat Al-Baqarah* and among them is His statement:

﴿أَوْ كَالَّذِي مَرَّ عَلَى قَرْبَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيَى هَٰذَا اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Or like the one who passed by a town and it had tumbled over its roofs. He said: 'O! How will Allāh ever bring it to life after its death?' So Allāh caused him to die for a hundred years, then raised him up (again). He said: 'How long did you remain (dead)?' He (the man) said: '(Perhaps) I remained (dead) a day or part of a day'. He said: 'Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh'. When this was clearly shown to him, he said, 'I know (now) that Allāh is Able to do all things.'﴾ (Al-Baqarah 2:259).

Fourthly: Wisdom dictates a Resurrection after death, in order to recompense everyone for what he has earned. If this were not so, then the creation of man would be meaningless, of no value, lacking wisdom, and there would be no difference in this life between mankind and beasts. Allāh, Exalted is He, said:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ۝ فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ﴾

﴿Did you think that We had created you in play (without any purpose) and that you would not be brought back to Us? So Exalted is Allāh, the True King: none has the right to be worshipped but He, the Lord of the Supreme Throne!﴾ (Al-Mu'minūn 23:115-116)

And Allāh, Exalted is He, said:

﴿إِنَّ السَّاعَةَ ءَاتِيَةٌ أَكَادُ أَخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا سَعَىٰ﴾

﴿Verily, the Hour is coming – and I am almost hiding it from myself – that every person may be rewarded for that which he strives﴾ (Tā Hā 20:15).

And He, Exalted is He, said:

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ○ لِيَبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ○ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُنْ فَيَكُونُ﴾

﴿And they swear by Allāh their strongest oaths, which Allāh will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved may know that they were liars. Verily! Our Word unto a thing when We intend it, is only that We say unto it: 'Be!' and it is﴾ (An-Nahl 16:38-40)

And He, Exalted is He, said:

﴿زَعَمَ الَّذِينَ كَفَرُوا أَن لَّنْ يُبْعَثَ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ○ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

وَأَرْسَلَ اللَّهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنْذِرِينَ، وَالذَّلِيلُ قَوْلُهُ
تَعَالَى:

And Allāh sent all of the Messengers as bearers of good news, and as warners, and the evidence is His statement, Exalted is He:

﴿رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ
الرُّسُلِ﴾

﴿“(We sent) the Messengers as bearers of good news as well as of warning – in order that the people should not have a plea against Allāh after the (coming of the) Messengers”^[165] (An-Nisā’ 4:165)

﴿The disbelievers pretend that they will never be resurrected (for the Account). Say: Yes! By my Lord, you will certainly be resurrected then you will be informed of (and recompensed for) what you used to do; and that is easy for Allāh.”﴾ (At-Taghābun 64:7).

When these evidences become clear to those who reject the Resurrection, and they persist in their rejection, then they are arrogant and obstinate. And those who do wrong will soon come to know their destinations.

^[165] The author, may Allāh, Exalted is He, have mercy upon him, explained that Allāh sent all the Messengers as bearers of good news and warners. As Allāh, Exalted is He, said:

﴿رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ﴾

﴿Messengers as bearers of good news as well as of warning﴾ (An-Nisā’ 4:165).

They bring good news of Paradise to those who obey them, and warn of the Fire for those who reject them.

There is tremendous wisdom in sending the Messengers, among the most important — and in fact the most important wisdom — is to establish evidence against mankind in order that they have no plea before Allāh after sending the Messengers, as He, Exalted is He, said:

﴿لَئِنْ يَكُونِ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

﴿in order that mankind should have no plea against Allāh after the (coming of) Messengers﴾ (An-Nisā' 4:165).

And from them, is that it is from the completion of Allāh's favor upon His servants, since the human intellect, regardless of its level, can not independently perceive the rights of Allāh, Exalted is He, that are specific to Him, and it is not able to independently determine what should be among the perfect Attributes of Allāh, Exalted is He, nor is it able to determine what should be among His Most Beautiful Names. Thus, Allāh sent the Messengers, may the Ṣalāh and Salām be upon them, as bearers of good news and warners, and He revealed Books to them containing the truth, in order that they judge among men regarding that about which they differ.

The greatest matter that the Messengers called to — from the first of them Nūḥ, may the Ṣalāh and Salām be upon him, to the last of them Muḥammad ﷺ — is At-Tawḥīd as He, Exalted is He, said:

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

﴿And verily, We have sent among every Ummah (nation, community) a Messenger (proclaiming): 'worship Allāh (alone) and avoid (or keep away from) Ṭāghūt.'﴾ (An-Naḥl 16:36).

And He, the Mighty and Sublime, said:

وَأَوَّلُهُمْ نُوحٌ عَلَيْهِ السَّلَامُ، وَآخِرُهُمْ مُحَمَّدٌ ﷺ؛ وَالذَّلِيلُ عَلَى
أَنْ أَوَّلُهُمْ نُوحٌ عَلَيْهِ السَّلَامُ قَوْلُهُ تَعَالَى:

The first of them was Nūḥ, may peace be upon him, and the last of them was Muḥammad ﷺ. And the evidence that Nūḥ is the first of them, peace be upon him, is His statement, Exalted is He:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾

﴿Verily, We have sent the revelation to you, as We sent the revelation to Nūḥ and the Prophets after him﴾ (An-Nisā' 4:163)^[166]

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا
أَنَا فَاعْبُدُونِ﴾

﴿And We did not send any Messenger before you but We revealed to him (saying): none has the right to be worshipped but I (Allāh), so worship Me (alone and none else)﴾ (Al-Anbiyā' 21:25).

^[166] *Shaikh* Al-Islām Muḥammad bin 'Abdul-Wahhāb, may Allāh have mercy upon him, clarified that the first Messenger is Nūḥ, may the Ṣalāh and Salām be upon him, and as evidence, he cited Allāh's saying, Exalted is He:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾

﴿Verily, We have sent the revelation to you as We sent revelation to Nūḥ and the Prophets after him﴾ (An-Nisā' 4:163).

It the *Ḥadīth* of the Intercession affirmed in the *Ṣaḥīḥ*: "The people shall come to Nūḥ and say to him: 'You are the first

وَكُلُّ أُمَّةٍ بَعَثَ اللَّهُ إِلَيْهَا رَسُولًا مِنْ نُوحٍ إِلَى مُحَمَّدٍ؛ يَأْمُرُهُمْ
بِعِبَادَةِ اللَّهِ وَحْدَهُ، وَيَنْهَاهُمْ عَنْ عِبَادَةِ الطَّاغُوتِ، وَالدَّلِيلُ
قَوْلُهُ تَعَالَى:

And to every nation, Allāh has sent a Messenger, from Nūḥ to Muḥammad,^[167] commanding them to worship

Messenger sent by Allāh to the people of the earth.” [Recorded by Al-Bukhārī, the Book of *Tawḥīd*, chapter; The Speech of Allāh with the Prophets on the Day of Resurrection, and Muslim, the Book of *Īmān* (faith), chapter; The Lowest Level of Inhabitants in Paradise.]

So no Messenger came before Nūḥ, and with this we know the error of the historians who say that Idrīs, may the *Ṣalāh* and *Salām* be upon him, came before Nūḥ. Rather, Idrīs is apparently one of the Prophets sent to Banu Isrā’īl.

The last of the Prophets, and their seal, is Muḥammad ﷺ, due to His statement, Exalted is He:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ
النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾

﴿Muḥammad is not the father of any of your men, but He is the Messenger of Allāh and the last (end) of the Prophets. And Allāh is Ever All-Aware of everything﴾ (Āl ‘Imrān3:40).

So there is no Prophet after him, and whoever who claims Prophethood after him, then he is a liar, a disbeliever, and an apostate from Islām.

^[167] That is, Allāh sent a Messenger to every nation to invite them to the worship of Allāh alone, and to prohibit them from Shirk. And the evidence for that, is His statement, Exalted is He:

Allāh alone, and forbidding them from worshiping *Aṭ-Ṭaghūt* (false deities) and the evidence is His statement, Exalted is He:

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

﴿Verily, We have sent to every nation a Messenger (proclaiming): "Worship Allāh and abstain from the Ṭaghūt (false deities).﴾ (An-Nahl 16:36).^[168]

وَأَفْتَرَضَ اللَّهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ وَالْإِيمَانَ
بِاللَّهِ. قَالَ ابْنُ الْقَيِّمِ - رَحِمَهُ اللَّهُ تَعَالَى - الطَّاغُوتُ: مَا
تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ مِنْ مَعْبُودٍ أَوْ مَتَّبُوعٍ - أَوْ مُطَاعٍ؛

Allāh has obligated upon all of the servants disbelieving in the Ṭaghūt and having faith in Allāh. Ibn

﴿وَأِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾

﴿And there never was a nation but a warner had passed among them﴾ (Fāṭir 5:24).

And He said:

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

﴿And verily, We have sent among every Ummah (nation, community) a Messenger (proclaiming): 'worship Allāh (alone) and avoid (or keep away from) Ṭaghūt.'﴾ (An-Nahl 16:36).

^[168] And this is the meaning of *Lā ilāha illallāh*.

Al-Qayyim, may Allāh, Exalted is He, bestow mercy upon him, said:

“The *Ṭāghūt* is anything in which the servant transgresses the set limits in worship, following, or obedience.”^[169]

^[169] By this, *Shaikh Al-Islām*, may Allāh have mercy upon him, intends that *At-Tawhūd* is not complete except by worshipping Allāh alone without partners for Him, and staying away from *At-Ṭāghūt*. Allāh has obligated this upon His servants. And *At-Ṭāghūt* is derived from (the word) *At-Ṭughyān*, which means exceeding limit, and from that, is Allāh’s saying, Exalted is He:

﴿إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكِ فِي الْجَارِيَةِ﴾

﴿Verily, when the water *Ṭaghā* (rose beyond its limits), We carried you (mankind) in the *Jāriyah* (the ship that was constructed by Nūh)﴾ (Al-Ḥāqqah 69:11)

Meaning, when the water exceeded its normal limits, We carried you in the *Jāriyah*, meaning the ark. In the terminology of the religion, the best of what has been said regarding its meaning is what was mentioned by Ibn Al-Qayyim, may Allāh have mercy upon him: “Anything by which the servant transgresses the limits; in what is worshiped, followed, or obeyed.” His intent by worshipped, followed, or obeyed refers to other than the righteous people, since the righteous people are not *At-Ṭāghūts* even if they are worshipped, followed, or obeyed. But the idols that are worshipped besides Allāh are *Ṭāghūts*, and the evil scholars who invite to misguidance and disbelief, or call to innovations, or they make lawful what Allāh made unlawful, and they make unlawful what Allāh made lawful, these are *Ṭāghūts*.

So are those who encourage those in authority to abandon ruling by the legislation of Islām, and instead rule with

systems that they present in opposition to that of Islām. They are *Ṭāghūts*. This is because these people exceed their limits, for the limits of a scholar is to follow what was brought by the Prophet ﷺ, as the scholars are the inheritors of the Prophets — they are their heirs in their *Ummah*, in knowledge, action, character, in calling, and teaching. So when they exceed that limit and begin to encourage leaders to abandon the legislation of Islām with the likes of these systems, then they are *Ṭāghūts*, because they exceeded the limits of following the legislation that what was obligatory upon them.

As for his saying, may Allāh bestow mercy upon him: “or obeyed,” it implies the leaders who are obeyed legislatively or by decree. Leaders are obeyed legislatively when they command what does not contradict the instructions of Allāh and His Messenger. In this case, it is not correct that they are *Ṭāghūts*, and the people are obligated to hear and obey them, and their obedience to those in authority, in this case, with these stipulations, is obedience to Allāh, the Mighty and Sublime. Hence, it is necessary that we note, that when we obey what the person in authority commands — among the matters concerning which he must be obeyed — then by so doing, we are worshiping Allāh, Exalted is He, and drawing nearer to Him by obeying him. We must act this way so that our implementation of this command can be nearness to Allāh, Exalted is He. It is only appropriate that we note that, because Allāh, Exalted is He, said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ﴾

﴿O you who believe! Obey Allāh and obey the Messenger and those in authority among you﴾ (An-Nisā’ 4:59).

Concerning obeying the leaders by decree, if the leaders are firm in power, the people will obey them due to their firm power, even if they do not do so out of *Īmān* (faith) — since

وَالطَّوَاعِيَتْ كَثِيرَةٌ وَرُؤُسُهُمْ خَمْسَةٌ: إِبْلِيسُ لَعَنَهُ اللَّهُ، وَمَنْ عَدِ
وَهُوَ رَاضٍ، وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَةِ نَفْسِهِ، وَمَنْ ادَّعَى شَيْئًا
مِنْ عِلْمِ الْغَيْبِ؛ وَمَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ

obedience to the leader should be motivated by *Īmān* (faith); this is obedience that is beneficial, beneficial for the leaders and beneficial for the people as well. While obedience may occur merely due to the authority being strong, and people fear him, and they are in awe of him due to his reprimanding those who oppose his command. As such, we say that in this matter, people, in regard to their rulers, will have different situations:

The first situation: That the restraint of *Īmān* and the checks in place by the authority are strong, and these are the most complete and loftiest of cases.

The second situation: That the restraint of *Īmān* and the checks in place by the authority are weak, and this is the worst and most dangerous case for a society — for both the ruler and the one ruled over, because when the restraint of *Īmān* and the checks in place by the authority are weak, it results in anarchy in thought, behavior, and actions.

The third situation: That the restraint of *Īmān* is weak, and the checks in place by the authority are strong. This is the moderate case, because when the checks in place by the authority are strong, the community will be overall rectified, and when the strength of the authority weakens, then the case of the community and its evil in behavior will not be questioned.

The fourth situation: That the restraint of *Īmān* is strong, and the checks in place by the authority are weak. Overall, this case will be worse than the third, but the matters between the servant and his Lord will be more complete and better.

The *Ṭawāgīt* ^[170] are numerous and their heads ^[171] are five: Iblis, ^[172] may Allāh's curse be upon him, whoever is worshipped and is pleased with that, ^[173]

^[170] It is the plural of *Ṭāghūt*, and its explanation has preceded.

^[171] That is, the leaders and those whom they blindly follow are five.

^[172] Iblis is *Shaitān*, the outcast, the accursed, the one to whom Allāh said:

﴿وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ﴾

﴿And verily My curse is upon you till the Day of Recompense﴾ (Āl 'Imrān8:78).

Iblis was in the company of the Angels, and doing their work. When they were commanded to prostrate to Ādam, his filth, haughtiness and insolence became manifest, so he refused, was arrogant, and was one of the disbelievers, so he was expelled from Allāh's mercy, the Mighty and Sublime. Allāh, Exalted is He, said:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ

وَكَانَ مِنَ الْكَافِرِينَ﴾

﴿And (remember) when We said to the Angels: 'Prostrate yourselves before Ādam.' And they prostrated except Iblīs (*Shaitān*) he refused and was proud and was one of the disbelievers (disobedient to Allāh)﴾ (Al-Baqarah 2:34).

^[173] Meaning, he is worshipped along with Allāh, and he is pleased with being worshipped along with Allāh. Such a person is among the heads of *Ṭāghūts* — and refuge is sought from Allāh — whether he is worshipped during his life time or after his death, if he was pleased with that before death.

whoever calls the people to the worship of himself,^[174] whoever claims knowledge of *Al-Ghaib*,^[175] and whoever judges by other than what Allāh has

^[174] That is, whoever calls the people to the worship of himself, even if they do not worship him. He is from the heads of *Ṭāghūts* whether his call was accepted to or not.

^[175] *Al-Ghaib* is what is hidden from a person, and it is of two categories: The present, and the future.

The present unseen is relative; it may be known to one person while it is unknown to others. And the future unseen is a reality that is not known to anyone except Allāh alone, or those He informed among His Messengers. As such, anyone who claims knowledge of it is a disbeliever, because he belies Allāh, the Mighty and Sublime, and His Messenger. Allāh, Exalted is He, said:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُعْثَرُونَ﴾

﴿Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allāh, nor can they perceive when they shall be resurrected."﴾ (Al-Naml 27:65).

Hence, when Allāh, the Mighty and Sublime, commands His Messenger Muḥammad ﷺ to announce to the people that no one knows what is in the heavens and the earth except Allāh, anyone who claims knowledge of the unseen has belied Allāh, the Mighty and Sublime, and his Messenger.

To such people, we say: How is it possible that you know the unseen, and the Prophet ﷺ does not know the unseen?! Are you more honorable or the Messenger ﷺ?! If they say: "We are more honorable than the Prophet," they have disbelieved by that statement. And if they say that he is more honorable, then we say: "Why is the unseen screened from him, yet you

revealed.^[176]

have knowledge of it?!" Allāh, the Mighty and Sublime, has said concerning Himself:

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۝ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا﴾

﴿(He alone is) the All-Knower of the unseen and He reveals to none, His unseen. Except to a Messenger (from mankind) whom He has chosen and then He makes a band of watching guards (Angels) to march before him and behind.﴾ (Al-Jinn 27:26-27)

This is the second *Āyah* that establishes the disbelief of anyone who claims knowledge of the unseen. Allāh, Exalted is He, commanded His Prophet to openly convey this to the people, with His statement:

﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِن أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ﴾

﴿Say: "I don't tell you that with me are the treasures of Allāh, nor that I know the unseen nor I tell you that I am an Angel. I but follow what is revealed to me."﴾ (Al-An'ām 6:50).

^[176] Judging by what Allāh, Exalted is He, revealed is from *Tawhīd Ar-Rubūbiyyah*; because it is the implementation of Allāh's judgment, which is dictated by His *Rubūbiyyah*, and perfect Sovereignty, and management of all affairs. That is why, Allāh, Exalted is He, referred to those who are followed in other than what Allāh, Exalted is He, revealed as lords over their followers. He, Glorious is He, said:

﴿اتَّخَذُوا أَجْنَابَهُمْ وَرُءُسَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ

أَبْنِ مَرْيَمَ وَمَا أُمْرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

﴿They took their rabbis and their monks to be their lords besides Allāh and the Messiah, son of Maryam, while they were commanded to worship none but One Ilāh – none has the right to be worshipped but He. Praise and glory is to Him (far above is He) from having the partners they associate (with Him)﴾ (At-Tawbah 9:31).

Allāh, Exalted is He, called those who are followed “lords,” since they laid down legislation along with Allāh, Exalted is He. And He called their followers worshippers, since they submitted themselves to them and obeyed them in opposing the judgment of Allāh, Glorious and Exalted is He.

‘Adiyy bin Hātim said to Allāh’s Messenger ﷺ: “They do not worship them?” So the Prophet ﷺ said: “Rather, they made the lawful unlawful for them, and they made the unlawful lawful for them, then they followed them, so that was their worship of them.” [Recorded by At-Tirmidhī - and he graded it *Hasan* - in the Book of *Tafsīr*, *Sūrat At-Tawbah* (5:262)]

When you understand this, you should know that whoever does not judge by what Allāh revealed, and he wants judgment to be rendered to other than Allāh and His Messenger, then *Āyāt* have been mentioned about him, negating *Īmān* (faith) from him, and, *Āyāt* mentioning his disbelief, wrongdoing, and rebelliousness.

The first category:

Such as in His saying, Exalted is He:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا

يَهُ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ○ وَإِذَا قِيلَ لَهُمْ
تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتُ الْمُنَافِقِينَ يَصُدُّونَ
عَنْكَ صُدُودًا ○ فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ
أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَنًا وَتَوْفِيقًا ○
أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ
وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ○ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ
إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ
فَأَسْتَغْفَرُوا اللَّهَ وَأَسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ○
فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا
يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا سَلِيمًا ﴿

﴿Have you seen those who claim that they believe in that which has been sent down to you and that which has been sent down before you and they wish to go for judgment (in their disputes) to the Ṭāghūt while they had been ordered to reject them. But Shaiṭān wishes to lead them far astray. And when it is said to them, 'Come to what Allāh has sent down and to the Messenger' you see the hypocrites turn away from you with aversion. How then when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allāh, 'We meant no more than goodwill and reconciliation.' They are those of whom Allāh knows what is in their hearts; so aside from them (do not punish them) but admonish them an effective word to reach their inner selves. We sent no Messenger but to be obeyed by Allāh's leave. If they (the hypocrites) when they had been unjust to themselves had

come to you and begged Allāh's forgiveness and the Messenger had begged forgiveness for them: indeed they would have found Allāh All-Forgiving, Most Merciful. But no, by your Lord they can have no faith until they make you judge in all disputes between them and find in themselves no resistance against your decisions and accept them with full submission.' ﴿An-Nisā' 4: 60-65).

Hence, Allāh, Exalted is He, describes those who claim *Īmān* (faith) — but are hypocrites — with the following attributes:

The first: They want judgment to be rendered to the *Ṭāghūts*, and that refers to all who oppose the judgment of Allāh and His Messenger ﷺ. Because whatever opposes the judgment of Allāh, Exalted is He, and His Messenger ﷺ then it is a case of *Ṭughyān* (going beyond the limits) and enmity against the judgment of the One who has the right to judge and the right that all matters be referred to Him, and that is Allāh. Allāh, Exalted is He, said:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ بَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴿Certainly to Him belong the creation and the Commandment. Blessed is He Lord of all in existence﴾
(Al-A'rāf 7:54)

The second: When they are invited to what Allāh revealed, and to the Messenger, they dissuade others and turn away.

The third: When they suffer an affliction from what their hands sent forth, and it may be that what they have done becomes uncovered, they come swearing that they only intended what is best, and cooperation, like the case of those who today abandon the judgments of Islām, and instead judge by the man-

made laws that are in opposition to it, claiming that it is what is best, conforming to modern situations. Then, He, Glorious is He, warned these people who claim to have faith, that are described with that description, that He, Glorious is He, knows what is in their hearts, and the matters that they conceal which contradict what they are saying, and He commanded His Prophet to admonish them, and say effective words to them that would reach their inner-selves. Then He explained that the wisdom of sending the Messengers is that they should be obeyed and followed, not others among the people, regardless of their strength in thought and perception.

Then Allāh, Exalted is He, swore by His *Rubūbiyyah* (Lordship) over His Messenger — which is the most specific type of *Rubūbiyyah* (Lordship), and it includes an indication of the validity of his Message — that their *Īmān* (faith) is not correct except with three things:

The first: That the judgment in every dispute be sought from the Messenger ﷺ.

The second: That the hearts openly accept what He judged regarding it, without any resistance or aversion in the souls for it.

The third: That it results in complete submission, accepting what he judged, and implementing it without delaying or deviation.

The second group: Such as in His saying;

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the disbelievers﴾ (Al-Mā'idah 5:44)

And His saying:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the wrongdoers﴾ (Al-Mā'idah 5:45)

And His saying:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the Fāsiqūn (the disobedient – rebellious)﴾ (Al-Mā'idah 5:47)

Do these three attributes refer to a single person? That is, that whosoever does not judge by what Allāh has revealed is a Kāfir (disbeliever), Zālim (wrongdoer) and Fāsiq (rebellious person)? Because Allāh, Exalted is He, has described the disbelievers with Zūlm (wrongdoing) and Fisq (rebelliousness)? And He, Exalted is He, said:

﴿وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

﴿And it is the disbelievers who are wrongdoers﴾ (Al-Baqarah 2:254).

And He, Exalted is He, said:

﴿إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ﴾

﴿Certainly they disbelieved in Allāh and His Messenger, and died while they were Fāsiqūn (rebellious – disobedient)﴾ (At-Tawbah 9:84)

So that every Kāfir is a Zālim and a Fāsiq. Or, are these attributes ascribed to people according to the extent that they have not judged by what Allāh has revealed? And this (the latter) is what is more appropriate in my view, and Allāh knows best.

So we say: Whoever does not judge by what Allāh revealed

out of belittlement, disdain or the belief that other than it is better than it, or more beneficial for the creatures, or believing that it is like it, then he is a *Kāfir* (disbeliever) whose disbelief has taken him out of the religion of Islām. Among these people, are those who make legislation for the people that oppose the Islāmic legislation, so that it becomes the way that the people follow. So they did not make those legislations that oppose the Islāmic legislation except that they believed that they are better and more beneficial for creation. Since it is well known by necessity, intellectually, and inherently, that a person does not turn away from a methodology to another methodology that opposes it, except that he believes in the superiority of what he turned towards, and the defect of what he turned away from.

And whoever did not judge by what Allāh revealed, but does not belittle it, or disdain it, or believe that other than it is better for himself or that is like that, then he is a *Zālim* (wrongdoer), but not a *Kāfir* (disbeliever), and the level of his *Zālm* will differ based upon the extent of what he judged for, and what it leads to.

And whoever did not judge by what Allāh revealed, not belittling it, or disdaining it, or believing that other than it is better, or more beneficial for the creatures, or similar to it, and he only judged by other than out of bias for the one he passed the judgment, or due to bribery, or other than that among the matters of the world, then he is a *Fāsiq* (rebellious person) and not a *Kāfir* (disbeliever), and the extent of his *Fisq* is according to what he judged for, and what it leads to.

About those who take their rabbis and monks as lords besides Allāh, *Shaikh Al-Islām* Ibn Taymiyyah, may Allāh have mercy upon him, said that they are of two types:

The first of them: That they (the followers) realize that they (the rabbis and monks) have changed Allāh's

religion, and yet they follow them in such alteration, believing that what is unlawful is lawful, and what Allāh made lawful is unlawful, following their leaders, while know that they are opposing the religion of the Messengers. This is *Kufr*, and Allāh and His Messenger ranked it as *Shirk*.

The second: That their creed and their belief is that the lawfulness of the unlawful, and the unlawfulness of the lawful — and this is the expression cited from him — is affirmed, but they obey them in disobedience to Allāh, just as the Muslim does when he commits an act of disobedience which he believes is disobedience. Then these people, for them is the judgment of their like among the people of sins.

Here, there is a difference between issues that are considered general legislation, and the specific issue which is judged by a judge based upon other than what Allāh revealed, because the issues which are considered general legislation do not come under the preceding category, it is only from the first category. Because this one who makes legislation that opposes Islām, he only legislates with that because he believes that it is better than Islām and more beneficial for the servants, as was indicated earlier.

And this issue — meaning the issue of the judgment by other than what Allāh revealed — is among the major issues that the rulers of this time are tried with. So it is necessary that a person not rush to pass judgment upon them in a manner they do not deserve, until the truth becomes clear to him, because the issue is very dangerous — and we ask Allāh, Exalted is He, to rectify the affairs of the leaders of the Muslims, and their advisors. Just as it is necessary for the person that Allāh has granted knowledge, to clarify matters to those rulers, to establish the proof against them, and make the path clear, so

وَالدَّلِيلُ قَوْلُهُ تَعَالَى :

And the evidence is His statement, Exalted is He.^[177]

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى﴾ [البقرة: ٢٥٦]

﴿There is no compulsion in the religion.^[178] Verily, the right path has become distinct from the wrong path. Whoever disbelieves in the Ṭāghūt and believes in Allāh^[179] has indeed grasped the most trustworthy

that the one who is to be destroyed is destroyed after having clear evidence, and those who were to live might live upon clear evidence. He should not consider himself unworthy of explaining it, nor should he be afraid of anyone, for indeed valor belongs to Allāh, His Messenger, and the believers.

^[177] That is, regarding the obligation of judging by what Allāh revealed, and the disbelief in Aṭ-Ṭāghūt.

^[178] There is no compulsion in judging, due to the manifestation of its evidences, their clarity, and apparentness. Similarly He said after that:

﴿قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾

﴿Verily, the right path has become distinct from the wrong path﴾ (Al-Baqarah 2:256).

So when the right path becomes distinct from the wrong path, every sane person certainly chooses the right path, leaving the wrong path.

^[179] Allāh, the Mighty and Sublime, began with disbelief in the Ṭāghūt before faith in Allāh; because part of the perfection of a thing is to remove its preventatives before its affirmations, and thus it is said: "Eradication before beautification."

handhold^[180] that will never break. And Allāh is the All-Hearer and All-Knower» (Al-Baqarah 2:256)

And this is the meaning of *Lā ilāha ill Allāh*.

وَفِي الْحَدِيثِ :

And in the *Ḥadīth*:^[181]

«رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذُرْوَةُ سَنَامِهِ الْجِهَادُ
فِي سَبِيلِ اللَّهِ»

“The head of the affair^[182] is Islām, its central support is the *Ṣalāh*,^[183] and its peak is *Jihād* in the cause of Allāh.”^[184]

^[180] That is, when he clings to it completely, and the “trustworthy handhold” is Islām. Consider how He, the Mighty and Sublime, stated: ﴿Has indeed grasped﴾, and he did not say “held” since firmly grasping is stronger than just holding, because a person may hold a thing without firmly grasping it.

^[181] [Recorded by Aḥmad 5:231, At-Tirmidhī 5:13 number 2616, and Ibn Mājah 2:1394 number 3973.]

^[182] The author, may Allāh have mercy upon him, intends to cite this *Ḥadīth* as evidence that every matter has its head, and the head of the matter that Muḥammad ﷺ came with is Islām.

^[183] Because it cannot be established except with it, and as such, the preferred view is that the one who leaves the *Ṣalāh* has disbelieved, and that he has no Islām.

^[184] That is, its highpoint and perfection is *Jihād* in the cause of Allāh, and that is because if a person rectifies himself, he makes efforts to rectify others with *Jihād* in the cause of Allāh, to establish Islām, and so that Allāh’s word be uppermost, for

وَاللَّهُ أَعْلَمُ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.

And Allāh knows best. May the *Ṣalāh* of Allāh and the *Salām* be upon Muḥammad, his family, and his Companions.^[185]



whoever fights so that Allāh's word be uppermost, then he is the one in Allāh's cause. Thus, it becomes the highest peak, because by it Islām is exalted over other than it.

^[185] *Shaikh Al-Islām* Muḥammad bin 'Abdul-Wahhāb, may Allāh, Exalted is He, have mercy upon him, ended this treatise of his, by referring knowledge to Allāh, the Mighty and Sublime, and sending *Ṣalāh* and *Salām* upon His Prophet Muḥammad ﷺ.

With this the Three Fundamental Principles, and what is related to it have come to a completion. We ask Allāh, Exalted is He, to reward the author with the best of rewards, and to grant us a portion from its reward, and that He unite him and us in His honored abode, for He is Generous and Plentiful. All praise is due to Allāh, the Lord of the worlds, and may the *Ṣalāh* and *Salām* of Allāh be upon our Prophet Muḥammad.



