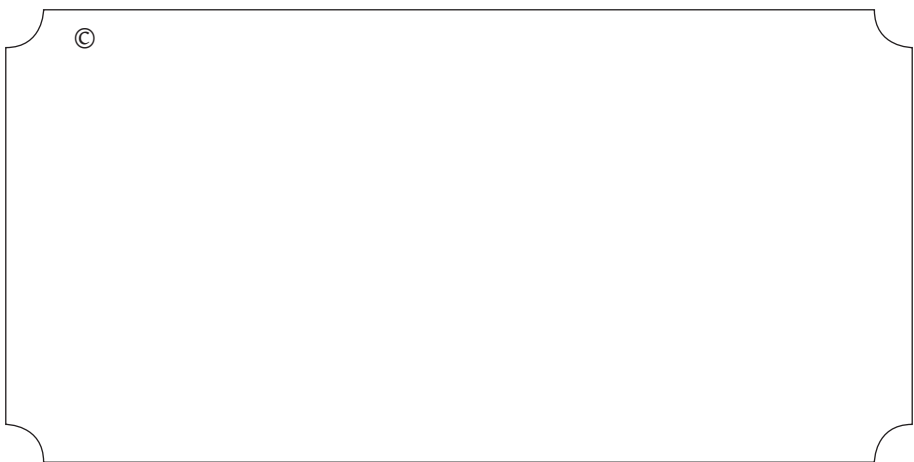


Taysīrul Wuṣūl Explanation of Thalāthatul Uṣūl

By

Dr. Abdul Muhsin bin Muhammad Al-Qaasim
The Prophet's Noble Mosque (Al-Masjid An-Nabawi Al-Sharif)
Imam and Deliverer of Sermons and the Head of Department
at the Court of Appeals in Medina.

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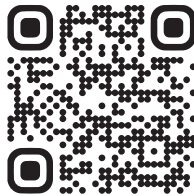
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**The Prophet's Noble Mosque (Al-Masjid An-Nabawi Al-Sharif)
Imam and Deliverer of Sermons and the Head of Department at the
Court of Appeals in Medina.**

If the Imām of the Masjid wishes to read this book to the congregation of the Masjid, or the head of the family wishes to read it to his family, or others, then this book is divided into sessions and each session will end with this sign: *

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Introduction

All praise is due to Allah, the Lord of the worlds, and may the peace and blessings of Allah be upon our Prophet Muhammad, his family and the entire companions.

Ammā ba`d:¹

Indeed, “Thalathata Al-Usole” (The Three Fundamental Principles) by the renovator Imām, Shaykh Muhammad Ibn Abdel-Wahhab (may Allah have mercy upon him), are among the most beneficial authored texts in the fundamentals of the religion of Islam. Students of knowledge and the general public gave it the attention of studying and memorizing, as it is a useful foundation in Al- ‘Aqidah “the Islamic Doctrine”, Allah endowed al-allamah al-Imam Muhammad Ibn Abdel-Wahhab with excellent composition, meticulous arrangement, powerful argumentation, eloquence and clarity of expression. The Three Fundamental Principles cover all aspects of this, as stated by the grandson of the author, Shaykh `Abdul Rahmān Ibn Hasan (may Allah have mercy upon him): “How great is its benefit in its concise presentation for the seeker of guidance”.²

In these principles are the foundational concepts that a person must know, including the knowledge of the worshipper about his Lord, some of the worship types commanded by Allah, the knowledge of the worshipper about his religion, the ranks of the religion, the pillars of each rank, the knowledge of the worshipper about the Prophet (peace and blessings of Allah be upon him) through a brief account of his life, and the wisdom behind his

Topic “The
Three
Fundamental
Principles”

¹ Translator’s note: “Ammā ba`d” is a phrase used to separate between the introduction that mostly precedes the real topic to be written on. It can be translated as: “To proceed” or “To continue”.

² Ad-durar Assaniyyah (4/338)

mission, the faith of resurrection and accountability, and the two pillars of “Al-Tawheed” monotheism - which are: rejecting falsehood and believing in Allah -.

Shaykh
Muhammad
bin `Abdul
Wahhād
used to teach
students and
the general
public
“The Three
Fundamental
Principles”

Due to its beneficial nature in the principle of Al- ‘Aqidah “the Islamic Doctrine”, Imām Shaykh Muhammad Ibn Abdel-Wahhab (may Allah have mercy on him) used to teach these principles to students and the general public. Shaykh `Abdul Azīz Ibn Bāz (may Allah have mercy upon him) said: “Imām Muhammad Ibn Abdel-Wahhab (may Allah have mercy on him) used to teach these principles to students and the general public for them to study and memorize, establishing them firmly in their hearts as a foundation of Al- ‘Aqidah “the Islamic Doctrine”.¹ Shaykh Muhammad Ibn Ibrāhīm Āl al-Shaykh (may Allah have mercy on him) used to have it read whiles he explains it every day.²

Trieties
presented by
“The Three
Fundamental
Principles”

The “Thalāthatul Uṣūl” was presented in three valuable treatises by Imām Shaykh Muhammad Ibn Abdel-Wahhab (may Allah have mercy on him) serving as foundational principles in religion. His disciples compiled them as an introduction to the “Thalathatel-Usoul”:

The first treatise emphasizes the obligation of knowledge, acting upon it, inviting others to it, and patiently enduring harm for its sake.

The second focuses on the Tawhīd (oneness) of the lordship of Allah, belief in the Prophet (peace and blessings of Allah be upon him) and obedience to him, the Tawhīd (oneness) of the divinity of Allah, allegiance and disavowal.

The third elucidates the concept of monotheism and its opposite.

Thus, the “Thalāthatul Uṣūl” with the three treatises form a comprehensive and enlightening foundation for monotheistic

¹ Explanation of “Thalāthatul Uṣūl” by Shaykh ibn Bāz (p 21)

² Islamic verdicts and messages by his Shaykh Muhammad bin Ibrāhīm Āl ash-Shaykh (1/12)

worshippers in the principles of the religion. Shaykh `Abdul Azīz Ibn Bāz (may Allah have mercy on him) said, “This is an important treatise in Al- ‘Aqidah “the Islamic Doctrine”.¹

Due to its significance, abundant benefits, and the Muslim’s need for it, scholars urged leaders to mandate people to learn and understand it. Shaykh `Abdul Rahmān Ibn Hasan (may Allah have mercy on him) said: “The ruler should command all teachers and Masjid Imāms to attend the sessions of those who teach them their religion. They should read what our Shaykh (may Allah have mercy on him) compiled in the ‘Book of Tawhīd’ regarding the evidence from the Quran and Sunnah, which distinguishes between truth and falsehood. Indeed, he has put together in his concise book enormous good. It encompasses sufficient evidence of Tawhīd which suffices who Allah has granted success. And clarifies the evidence in exposing the unforgivable shirk “polytheism” by Allah, and compels them to ask the public about the Three Principles with their evidence and the Four Rules”.²

Governors used to command the public to learn and understand “The Three Fundamental Principles”

Shaykh Muhammad Ibn Ibrāhīm Āl al-Shaykh (may Allah have mercy upon him) wrote to Masjid Imāms instructing them to teach the congregation “Thalāthatul Usūl” and hold daily sessions to question them about it. He (may Allah have mercy on him) said, “So therefore, it is upon you - thus: Imāms - to teach the congregation the matters of the religion and inquire about it, as stated in “Mukhtasru Thalāthatul Usūl”. Each Masjid’s Imām must inform his congregation of this, hold daily sessions questioning them in it about their religious matters, and teach them what they may not be aware of in it”.³

The obligation of Imāms of Masjids to teach the congregation “The Three Fundamental Principles»

Recognizing the importance of this treatise and its great benefit, I have provided an explanation entitled “Taysīrul Wusūl: An Explanation of the Thalāthatul Usūl” elucidating its meanings,

The reason for authoring this explanation

¹ Explanation of “Thalāthatul Usūl” by Shaykh ibn Bāz (p 21)

² Ad-durar Assaniyyah (4/338-339)

³ Islamic verdicts and messages by his Eminence Shaykh Muhammad bin Ibrāhīm Āl ash-Shaykh (2/277)

outlining its structure, and supporting it with the statements of the companions, successors, and the early generations of this Ummah, citing the views of prominent scholars like Shaykh al-Islam Ibn Taymiyyah and his student Ibn al-Qayyim (may Allah have mercy on them).

I ask Allah, the Almighty, to make it beneficial and a source of reward for us in the Hereafter. May Allah's peace and blessings be upon our Prophet Muhammad and his family and companions.

Dr. `Abdul Muhsin Muhammad al-Qāsim

Imām and Preacher

in the Prophet's Revered Masjid



I`lam - Rahimaka Allah

Know - may Allah have mercy on you

The author (may Allah have mercy on him) commences the first epistle of the three that were issued under the title “Thalāthatul Usūl” seeking assistance from Allah and invoking His name, the Exalted. He states, I begin my composition with (Bismillāh) (In the name of Allah), following the example set by the Book of Allah “Al-Quráan”, and inspired by the Prophet (peace and blessings of Allah be upon him) in his correspondences and letters.

Explanation of
Basmalah

The Majestic appellation (Allah) is a signifier for the Creator, the Almighty, and it is the name from which all other names stem.

And (Ar-Rahmān) is a name exclusive to Allah and is not attributed to any other; it signifies the One characterized by vast mercy.

And (Ar-Rahim) is a name of Allah, the Exalted, applicable to Him as well as others, signifying the Possessor of continuous and encompassing mercy. Ibn al-Qayyim (may Allah have mercy on him) said, “Ar-Rahmān denotes the quality inherent in Him, and Ar-Rahim indicates its connection with the one receiving mercy”.¹

The author (may Allah have mercy on him) says: (I`lam) (Know) do not remain ignorant of the matters of the religion. I will mention important issues in the fundamentals of the religion for you, as they deserve the utmost attention, and you to listen carefully to it. I pray upon you with mercy, saying: (Rahimaka Allah) (May Allah have mercy on you) meaning, I ask Allah to bestow His mercy upon you, enabling you to attain your goals, and safeguarding you from harm. This is the habit of a sincere advisor, who invites you

The First
Principle:
Four matters
necessary to
learn it

¹ Badā-i`u Fawā-id (1/24)

annahū yajibu `alaynā ta`allumi arba`i masā-il: Al-ūlā: Al-`ilmu,.....

that it is obligatory upon us to learn four matters: The first is: The Knowledge,.....

to guidance, prays for your well-being, so, he combines teaching with supplication. This reflects the benevolent care that the author (may Allah have mercy on him) has for the believing worshippers of Allah and his sincere advice and goodwill for the Muslims.

Know (**Annahū yajibu**) (that it is obligatory) a clear and definite duty (**`Alaynā**) (upon us) we those who are assigned, both males and females, young and old, (**Ta`allumi**) (to learn) and know (**Arba`i masā-il**) (four matters) essential in religion, inclusive with it.

The first
matter: The
Knowledge

(**Al-ūlā**) (The first) of these matters is: (**Al-`ilmu**) (the Knowledge) which involves understanding guidance with its evidence. It encompasses: knowing Allah, knowing his Prophet, and knowing the religion of Islam.

The author (may Allah have mercy on him) specifically emphasizes these issues, as they are the foundations upon which Islam stands. And these are the questions that a person will be asked about in his grave, and once a worshipper recognizes his Lord, knows his Prophet (peace and blessings of Allah be upon him), and understands the religion of Islam with evidence, then, his religion is complete.

The
compulsory
Knowledge

What is obligatory for a person, - such as the principles of faith, the laws of Islam, the prohibitions to be avoided, and what is needed in dealings, and other essential matters, which religious duty cannot be fulfilled without it -. then it is obligatory to learn it; that a worshipper may worship his Lord with insight, and draw near to Him with evidence, and it is incumbent upon him to ask scholars about what he is ignorant of about these matters. Imām Ahmad (may Allah have mercy on him) said: "It is obligatory for a person to seek knowledge that upholds their religion. When asked,

like what? he replied: Things that a person is not supposed to be ignorant about: his prayer, fasting, and similar obligations”.¹

As for knowledge beyond what is needed for essential obligations, - such as learning about laws of inheritance, and the proper way to wash the deceased -; if someone competent fulfills these obligations, the sin is lifted from the rest. *

¹ Al-Furū` by Ibn Muflih (1/525)

Wa huwa: Ma`rifatu Allah,.....

That is: to know Allah,

Knowing Allah

(**Wa**) (And) the knowledge that is obligatory for us to learn (**Huwa: ma`rifatu Allah**) (is knowing Allah). And that is for the worshipper to know his Lord through what He has described Himself in His Book “Quráan”, and what His Messenger (peace and blessings of Allah be upon him) has described Him with, in terms of His names, attributes, and actions.

And knowing Allah is one of the crucial aspects of the religion, and ignorance of Him, glorified is He, constitutes a deficiency in matters of the religion. Ibn al-Qayyim (may Allah have mercy on him) said, “Allah, the Most High, has censured those who do not honor Him the way He deserves, and do not recognize Him the way He deserves, nor describe Him as He deserves”.¹

A person cannot truly adhere to the correct religion except by knowing his Lord. This is why the foundation of the call of the Messengers (may peace and blessings of Allah be upon them) was to acquaint people of Allah, with His names, attributes, and actions. Ibn al-Qayyim (may Allah have mercy on him) said, “The key to divine calling is knowing the Most High Lord”.²

The reward of knowing Allah

Whoever treads the path leading to Allah, the Most High, walks the path of knowing Him. The more the one knows Allah, the more he glorifies Him in his heart. Those who know Allah inevitably love Him. Ibn al-Qayyim (may Allah have mercy on him) stated, “Whoever knows Allah through His names, attributes, and actions will undoubtedly love Him”.³

And knowing Allah and singling Him out for worship is the source of happiness in the two worlds. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said, “The pleasure, joy,

¹ Madārij Assālikīn (2/495)

² Sowā`iqul Mursalah (1/151)

³ Madārij Assālikīn (3/17)

wa ma`rifatu Nabiyyih, wa ma`rifatu dīnil Islām bil-adillah.
and to know His Prophet, and to know the religion of
Islam with proofs.

delight, good times, and the indescribable bliss, are all found in the
knowing Allah, - the Most High and Glorified is He -, worship Him
alone, and belief on Him”.¹

(Wa) (And) among the obligatory knowledge for the individual
to seek is: (ma`rifatu Nabiyyihi) (knowing His Prophet) Muhammad
(peace and blessings of Allah be upon him). For He serves as the
intermediary between us and Allah in conveying the message of
Allah, and knowing him necessitates accepting and complying
with what He brought from Allah, including guidance and the true
religion.

Knowing the
prophet (peace
and blessings
of Allah be
upon him

(Wa) (And) among the obligatory knowledge for the individual
to seek is: (ma`rifatu dīnil Islām bil-adillah) (knowing the religion
of Islam with its evidence) from the Quran and the Sunnah. This is
because Islam is the religion by which Allah is worshipped, knowing
and practicing it is a means to enter paradise. Ignorance of it and
neglecting it are causes for entering the Hellfire. Ibn al-Qayyim
(may Allah have mercy on him) said: “The perfection of a person
revolves around two principles: knowing the truth from falsehood,
and hanging on the truth over falsehood. Likewise, the variations
in the ranks of people with Allah in this world and the Hereafter,
are only based on their differences in these two matters”.²

Knowing the
religion of
Islam

Knowing Allah, knowing His Prophet (peace and blessings of
Allah be upon him), and knowing the religion of Islam, are the first
things a person will be asked about in the grave, as mentioned in
the hadith narrated by Al-Barā-a Ibn `Azib (may Allah be pleased
with him), hadith traced directly to the Prophet, where it is stated:
“Two angels will come to him, - thus the believer - make him sit
up, and ask him, Who is your Lord? He will reply: My Lord is Allah.

The first thing
a worshipper
will be asked
about in the
grave

¹ Majmū-`ul Fatāwā (28/31)

² Al-Jawābul Kāfi (p 99)

.....

They will then ask him: What is your religion? He will reply: My religion is Islam. They will further ask him: Who is this man who was sent among you? He will reply: He is the Messenger of Allah (peace and blessings of Allah be upon him) Narrated by Ahmad.¹

And whoever knows well these principles with their evidence, it is likely that he will be steadfast when questioned by the two angels in his grave. It is confirmed in an authentic hadīth that some people might respond with uncertainty, saying, “**Haah, haah, I don’t know**”. Narrated by Ahmad.²

Ruling of
oneness of
Allah without
knowing the
evidence

And if a layperson believes in the Oneness of Allah, rejects what is worshipped but Allah, he is considered a Muslim, even if he does not know the detailed evidence, Shaykh `Abdullāh Ibn `Abdul Rahmān Abū Batyīn (may Allah have mercy on him) stated: “Every individual is obliged to have knowledge of Tawhīd (monotheism), and the pillars of Islām with evidence, and imitation (blind following) in this matter is not permissible. However, if a layperson who does not know the evidence believes firmly in the Oneness of the Lord, Glorified is He, believes in the message of Muhammad (peace and blessings of Allah be upon him) and believes in resurrection after death, paradise and hellfire, and considers these polytheistic acts performed during these situations as invalid and misleading, then if he holds this belief with certainty with no doubts, so, he is a Muslim, even if he cannot express it with evidence; because most Muslims, even if taught the evidence, often, they do not understand the meaning”.³

Reward of
seeking
knowledge

The pursuit of seeking knowledge; for the sake of knowing Allah, knowing His Prophet, and knowing the religion, are among the greatest of acts of worships, and it is superior to voluntary acts of worship. Az-Zuhriy (may Allah have mercy on him) said,

¹ No. (18832)

² Check in the previous foot note

³ Ad-durar As-saniyyah (4/339)

“Allah is not worshipped with anything more superior than with knowledge”¹. Imām Ahmad (may Allah have mercy on him) stated, “Seeking knowledge - for those who have sincere intention - is the best of deeds”.² Knowledge is the prophetic legacy, the light of hearts, and its possessors are the people of Allah and His party. They are the most deserving and closest to Him, the most fearful of Him, and the ones with the highest status.

Knowledge is among the most excellent deeds. Imām Ahmad (may Allah have mercy on him) said, “Nothing equals knowledge”.³ Ibn Al-Qayyim (may Allah have mercy on him) stated, “It (referring to Islamic knowledge) is the life of the hearts, the light of the insights, the healing of the chests, the gardens of the intellects, the delight of the souls, the companions for those who feel lonely, the guide for those in confusion, it is the scale by which words, deeds and circumstances are measured, the means by which Allah is known and worshipped, stated and worshipped alone, praised and glorified. Through it, the seekers find their way to Allah, the travelers reach their destination to Allah, through its door, those seeking Allah entered, through it the laws and rulings are known, the lawful is distinguished from the unlawful, family ties are maintained, and it serves as an Imām while action is the led, it is the leader while action follow it. It is a companion in isolation, a conversationalist in solitude, a comforter in loneliness, a resolver of doubts, and the richness that leaves no poverty for those who obtain its treasure”.⁴

People’s need for knowledge is more critical than their need for food and drink. Imām Ahmad (may Allah have mercy on him) said, “People are more in need of knowledge than they are of food and drink, because a person needs food and drink once or twice a day,

People’s need
for knowledge

¹ Hilliyatul awliyaa-i by Na`īm (3/365)

² Explanation of “Muntahal Iradat by Al-Būhūti (1/236)

³ Al-Ādābush-Sharī`ah by Ibn Muflih

⁴ Madārijus Sālikīn (2/46)

but his need for knowledge is count of his breath”.¹

Seeking
knowledge is
better than
Jihad

The pursuit of knowledge is preferred over jihad for the sake of Allah, Ibn Abbas (may Allah be pleased with them both) said: “Early morning and evening spent in learning knowledge are better with Allah than jihad for the sake of Allah, the Exalted and Majestic”.² Imām Ahmad (may Allah have mercy on him) said: “Learning and teaching knowledge are better than jihad and other acts”.³

Imām Abū Hanīfa and Imām Mālik (may Allah have mercy on them) said: “The best of what you can voluntarily do, is to seek knowledge and teach it”.⁴ Ibn Al-Qayyim (may Allah have mercy on him) stated, “The pens of scholars do not equal anything except with the blood of martyrs”.⁵

Best voluntary
deeds

Knowledge is the best use of time, the most valuable investment of breaths, and the devotion of effort. Al-Nawawiy (may Allah have mercy on him) stated: “The consensus of the early generation scholars agreed that preoccupying oneself with knowledge is superior to engaging in voluntary acts of worship, likewise, prayers, fasting, glorification of Allah and other voluntary physical acts”.⁶ Ali Ibn Abi Talib (may Allah be pleased with him) said:

“Live with knowledge and do not seek an alternative

For people are dead, but the people of knowledge are alive”.⁷

What is the
advice of the
scholars?

The advice of the scholars is to equip oneself with knowledge. Ibn Al-Jawziy (may Allah have mercy on him) said: “I continuously urge people to seek knowledge, that knowledge is the light to be

¹ Madārijus Sālikīn (2/470)

² Al-Firdaus bima'thūrīl khitōb (3/109), No. (4303)

³ Al-Insōf by Al-Murdāwiy (2/162)

⁴ Minhājus Sunnah (6/75)

⁵ Al-Furūsiyyah by Ibn Al-Qayyim (p 157)

⁶ Al-Majmū` (4/6)

⁷ Al-Faqīhhu wal Mutafaqqahu by Al-Hkatīb al-Bagdādiy (2/151)

followed as a guide in the darkness of life”.¹ And happiness is in knowledge. Ibn al-Qayyim (may Allah have mercy on him) stated: “All happiness is in knowledge and what it entails. Allah guides whom He wills, and there is no preventer for what He gives, nor is there a giver for what He withholds. Most people shy away from acquiring this happiness due to the difficulty of its path, the bitterness of its beginnings, and the effort required to attain it. It is not attained except with a pass-way of fatigue. It can only be obtained through sheer diligence”.²

Allah commanded His Prophet (peace and blessings of Allah be upon him) to seek an increase of knowledge, as He, the most Exalted and Majestic, said:

﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

{And say, My Lord, increase me in knowledge}. And whoever Allah intends good for, He grants him understanding of the religion. The Prophet Muhammad (may peace and blessings of Allah be upon him) said, “When Allah intends good for someone, He bestows upon him understanding of the religion” (Agreed upon).³

Whoever understands that life is a race and an opportunity to accumulate virtues, and the more he elevates in knowledge and deeds, the more his status increases in the home of recompense, so, one should seize every moment, not wasting any time. And he should strive to attain every virtue available to them. If blessed with success in this pursuit, one should innovate their time with knowledge, endure patiently through every trial and poverty until they achieve their goals. Ease is not attained through idleness. Al-Fudayl Ibn`Iyād (may Allah have mercy on him) said:

¹ Ahkāmū Annisā-i by Ibn al-Jawziy (p 8)

² Miftāhu Dār Assa`ādah (1/111)

³ Al-Bukhari, Book of Knowledge, chapter: When Allah wishes good for a person, He bestows upon him the understanding of the religion, No. (71). And Muslim, Book of Zakat, chapter: Prohibition of requesting, No. (1037), from Hadith of Mu`āwiyah bin Abu Sufyān (may Allah be pleased with them).

“Work for yourself before death, earnestly striving
For indeed profit and loss are found in one’s actions”.¹

And he should be sincere in his quest for knowledge, acting upon it. Whoever misses out sincerity (in his quest for knowledge), for that is wasting of time, and fails to earn reward. And whoever fails to act upon it; surely, that strengthens evidence against him and punishment for him.

Shariah
knowledge
is the praise
worthy in
literature

The term “knowledge” here refers to religious knowledge that informs one of their religious obligations, where there is no life for him except with it, as it is the means to fear Allah. Allah, glorified is He, said:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ﴾

The Guidance
to Allah and
Paradise

{It is only those who have knowledge among His servants who fear Allah}. Ibn Al-Qayyim (may Allah have mercy on him) said: “Allah is not worshipped, praised, and glorified except through knowledge. The superiority of Islam over other religions is known only through knowledge. The distinction between the lawful and the unlawful is known only through knowledge. Islam is not considered superior over other religions except through knowledge”.² The guidance to Allah and Paradise is none other than through the Book “Al-Quráan” and the Sunnah. The righteousness of the servants in their worldly and afterlife affairs is only through knowledge of Allah.

Harmfulness of
ignorance

In ignorance and neglect of knowledge, blessings are lost, and calamities ensue. Ibn Al-Qayyim (may Allah have mercy on him) said: “The ruin of the world is only through ignorance, and its construction is only through knowledge. When knowledge appears in a city or a place, evil diminishes among its people. When knowledge is concealed, evil and corruption emerge”.³

¹ History of the City of Dimishq by Ibn `Asākir (48/451)

² Miftāhu Dār Assa`ādah (1/314)

³ I`lāmul Muwaqqā`in (2/257)

.....

Therefore, it is incumbent upon the intelligent individual not to waste the moments of his life, except in the pursuit of beneficial knowledge. *

Ath-thānīyah: Al-`amalu bihī.

The Second: to act upon it (the knowledge).

The second
matter:
acting with
knowledge

(Ath-thānīyah) (The second) matter that is obligatory for us to learn is: (Al-`amalu bihī) (to act upon it) thus: upon the knowledge. This means that action is the fruit of knowledge, and it is one of the means to firmly establish it. Some of the early predecessors said, “We used to seek assistance in memorizing Hadīth by acting upon it”.¹

Whoever acts upon the knowledge he possesses, Allah preserves his knowledge and rewards him with additional knowledge that he did not know. Also acting upon knowledge increases faith, Allah, glorified is He said:

﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَيْنَاهُمْ تَقْوَاهُمْ﴾

{And those who are [rightly] guided - He increases them in guidance and gives them their righteousness}. Ash-Shawkāniy (may Allah have mercy on him) explained, “He, the Exalted, increases them in faith, knowledge, and insight in the religion”.² Success is achieved by combining knowledge and action. An-Nawawiy (may Allah have mercy on him) said: “Wisdom: is the knowledge that encompasses knowing Allah, with penetrating insight, self-discipline, implementing the truth for action, avoiding its opposite, and the wise person is the one who achieves this”.³

A scholar is he
who act on his
knowledge

When a person acts upon their knowledge; by maintaining Allah’s obligations, observing voluntary acts such as Sunnah prayers and Witr, reciting the Quran, and seeking forgiveness during the last part of the night, and designate a time seated in the Masjid for remembrance (of Allah) - and the best time for that is after Fajr prayers to sun rise. He should avoid gatherings of frivolity and heedlessness, staying away from those who engage in backbiting and idle talk, and guarding his tongue from unnecessary speech,

¹ Iqtidā-ul Ilmil `Amal by al-Khatīb al-Bagdādiy (p 90)

² Fathul Qadīr (5/35)

³ Al-Minhāj, explanation of Sohīh Muslim bin Al-Hajjāj (2/33)

then, he has truly worked with his knowledge. Whoever does not act upon his knowledge, the joy of knowledge and fear are prohibited from him, and Allah is close to depriving him of what he gained of knowledge. They are almost on the verge of becoming like the ignorant. Fudayl Ibn`Iyyād (may Allah have mercy on him) said, “The scholar remains ignorant until he acts upon his knowledge. Once he acts upon it, he becomes a scholar”.¹

For those who do not act upon their knowledge, their knowledge becomes a regret for them on the Day of Judgment. The Prophet (peace and blessings of Allah be upon him) said, “**The feet of the servant will not move even a step, on the Day of Resurrection until he is asked about his life, how he spent it, his knowledge, how he acted upon it, his wealth, where he earned it, and how he spent it, and his body, in what way he utilized it**”. Narrated by Tirmidhiy.²

He who do not
act upon their
knowledge

One who possesses knowledge but does not act upon it, is worse than an ignorant person, and is among the three who will be nailed with the fire on the Day of Resurrection.³ Ibn Raslan (may Allah have mercy on him) expressed this in poetry:

“He who possesses knowledge but does not act upon it
Will be tormented before the worshipers of idols”⁴

Whoever knows a certain matter, it becomes a point on him (he will be judged up-on it), even if he is not among the scholars.

¹ History of the City of Dimishq by Ibn `Asākir (48/427)

² Chapters of the features of the Day of resurrection, chapter of the Day of resurrection, No. (2417). From the Hadīth of Abū Barzah al-Aslamiy (may Allah be pleased with him), and he said: “This Hadīth is good and sound”.

³ And they are: The warrior, seeker of knowledge, the one who spends his money, those whose intention was not for Allah’s sake, but for the sake of praises from people. Referenced by Muslim: The Book of Leadership, Chapter: the one who fights for the sake of eyes and ears of people, he deserves Hellfire, No. (1905), from the Hadīth of Abū Hurayrah (may Allah be pleased with him).

⁴ Az-Zubadu by Ibn Raslān (p 1)

The Prophet (peace and blessings of Allah be upon him) said, “The Quran is a proof for or against you”. Narrated by Muslim.¹

Acting without
knowledge

One who acts without knowledge resembles the Christians, and one who knows but does not act resembles the Jews. The true scholar is the one who acts upon his knowledge, even if his knowledge is limited. The goal of Islamic law in acquiring knowledge is to act upon it, leading to fear of Allah and drawing closer to the Creator. *

¹ The Book of Purity, Chapter: the Virtue of Ablution, No. (223), from the Hadīth of Abū Mālik al-Ash-`ariy (may Allah be pleased with him)

Ath-thālithatu: Ad-Da`watu ilayhi.

The Third: the invite to Him, the Exalted and Majestic.

(Ath-thālithatu) (The third) matter that is obligatory for us to learn it and to act upon it is: (Ad-Da`watu ilayhi) (the invite to Him) the Most High, and to teach people, guide them and advise them.

The third matter is inviting to Allah

Inviting to Allah, the Exalted, is among the greatest deeds, and it is the path of the prophets. Allah, the Most High, said,

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

{Say, this is my way I invite to Allah, with insight I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him}. Ibn Kathīr (may Allah have mercy on him) said, “Allah commands His Messenger for Mankind and Jinn, to inform people that this is his way, meaning his path, method and tradition. It is the invitation to testify that there is no deity except Allah, alone, without partner. He invites to Allah with insight, certainty, and proof, as He and all who follow him invite to what the Messenger of Allah, peace be upon him, invited to, with insight, certainty, and rational and legislative proof”.¹

The words of the caller are the best and purest in the sight of Allah. Allah, the Exalted, said:

The best words

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾

{And who is better in speech than one who invites to Allah and does righteousness and says, Indeed, I am of the Muslims}. When a Muslim knows his Lord, his prophet (peace and blessings of Allah be upon him), and his religion, and Allah grants him success in that; then it is upon him to strive to save others by inviting them to Allah, the Most High. Shaikhu Al-Islam Ibn Taymiyyah (may Allah have mercy on him) said, “The purpose of prophetic calling, indeed, the purpose of the creation of beings, the revelation of scriptures, and

¹ Tafsīrul Qur’ān al-`Azīm (2/766)

the sending of Messengers; is that the religion should be entirely for Allah, and it is to invite the creation to their Creator”.¹

The highest
ranks of
inviting to
Allah

The highest ranks of inviting [to Allah] are: calling to Tawhīd (monotheism) and rejecting polytheism. For indeed, there is no prophet sent to his people except that he invited them to obey Allah, and to single Him out in worship, and he forbade them from polytheism and its means and things that might lead to it. Then, the preacher begins after that with what is most important, then more important among the obligations of Islam, bringing wisdom along with him in every word and action, in accordance with the saying of Allah:

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

{Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best}.

True followers
of the prophets

Whoever engages in inviting to Allah - sincerely for Allah, following the guidance of the Prophet (peace and blessings of Allah be upon him) - truly belongs to the followers of the prophets. Shaiku Al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “The inheritors of the prophets and successors of the messengers, are those who uphold the religion in knowledge, action, and calling to Allah and His Messenger. These are truly the followers of the Messenger, and they are like the good sect on earth, which purifies itself and people purify through it”.²

The reward of
the preacher to
Allah

The rewards of the preacher to Allah continue through the ages. The Prophet (peace and blessings of Allah be upon him) said: “Whoever invites to guidance, will have a reward similar to that of those who follow him, without reducing from their rewards in any way. And whoever invites to misguidance, will have a burden of sin similar to that of those who follow him, without reducing from

¹ Majmū-`ul Fatāwa (2/464)

² Majmū-`ul Fatāwa (4/92)

their burdens in any way”. (Narrated by Muslim)¹

Striving for the guidance of creation is better than adorning life. The Prophet (peace and blessings of Allah be upon him) said to Ali Ibn Abi Tālib (may Allah be pleased with him): “That if Allah guides only one person through you, is better for you than having the most valuable of worldly possessions.” (Agreed upon)²

The purpose of the prophets is to guide people to know Allah, the Almighty and His worship, which leads to ultimate happiness in the Hereafter. Shaikhu Al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “The scholars are the heirs of the prophets, it is their responsibility to explain what the Messenger (peace and blessings of Allah be upon him) brought, and refute anything that contradicts it.”³

The need of
people for
Da'wah

The need of the creation for preaching and insight in religion, is greater than their need for food and drink. Shaikhu Al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “Souls are more in need of knowing what the Messenger (peace and blessings of Allah be upon him) brought and following it, than they are of food and drink. For if this being neglected, death occurs while still alive, and this will lead to the punishment to occur”.⁴

Inviting to Allah has wide-ranging aspects: likewise, teaching, guiding the disobedient, alerting the heedless, advising, directing, and guiding towards goodness - all of these are aspects of inviting

Aspects of
inviting to
Allah

¹ The Book of Knowledge, Chapter: whoever sets a good or bad tradition and whoever calls to guidance or misguidance, No. (2674) from the Hadīth of Abū Hurayrah (may Allah be pleased with him).

² Al-Bukhari, Book of the Virtues of the Companions, Chapter: Ma'qib Ali inn Abū Tālib al-Qirsil Hāshimiy Abū Hasan (3710). Muslim, Book of the Virtues of the Companions, Chapter: Virtues of Ali ibn Abū Tālib (may Allah be pleased with him), No. (2406) from the Hadīth of Sahl ibn Sa-ad (may Allah be pleased with them).

³ Majmū-`ul Fatāwa (27/316)

⁴ Majmū-`ul Fatāwa (1/5)

to Allah. The Prophet (peace and blessings of Allah be upon him) said: “Whoever guides someone to goodness, will have a reward like the one who does it.” (Narrated by Muslim)¹

Punishment
of the one
who abandons
inviting to
Allah

And whoever turns away from teaching others and guiding them, and neglects teaching them, has exposed himself to punishment. Allah, the AlMighty said:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ
أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعُنُونَ * إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا
فَأُولَٰئِكَ أَثُوبٌ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ﴾

{Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture (Al-Qurāan) - those are cursed by Allah and cursed by those who curse. Except for those who repent and correct themselves and make evident (for others) [what they concealed]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful}. Ibn al-Mubārak (may Allah have mercy on him) said: “Whoever is stingy with knowledge will be tested with three things: either he will die and his knowledge will disappear, or he will forget it, or he will follow the ruler - meaning, if the ruler invites to falsehood”.²

Therefore, it is obligatory upon every Muslim to call to Allah, to advise the negligent, and to strive for the reform of society, each according to his ability. *

¹ Book of Leadership, Chapter: Virtue of aiding the invader to the path of Allah, No. (1893), from the Hadīth Abū Mas-`ūd al-Ansōriy (may Allah be pleased with him).

² Al-Madkhal ilā Sunanil Kubrā by Bayhaqiy, No. (586)

Arrābi`atu: Assobru `alal adhā fīhi.

The Fourth: patience with the harm received due to its course.

(Arrābi`atu) (The fourth) matter among the issues that we must know and act upon is (Assobru `alal adhā fīhi) (patience with the harm received due to its course), meaning: in the sight of Allah, the Most High and Majestic.

The fourth matter: patience with the harm of people in inviting to Allah

Indeed, the field of the preacher is the hearts of men people, which are diverse and varied, just as their appearances and forms differ. Whoever takes up the call of Islam and invites people to it has undertaken a great mission, and has assumed the position of the Messengers in inviting to Allah. The preacher stands between people and their desires, inclinations, and false beliefs. They may harm him, so, he should endure and seek reward for that. Imām Mālik (may Allah have mercy on him) said: “Do not praise anyone, whom has not been tested and harmed due to this matter (inviting to Allah)”.¹

Patience is the steadfastness of the heart in times of disturbance, and the entire religion is in need of patience.

Definition and reality of patience

The origin of this word is: restraint and confinement. So, patience is restraining oneself from despair, the tongue from complaining, and the limbs from striking the cheeks and tearing garments, and the like.

As for its reality, it is a virtuous trait, which prevents one from doing what is ugly and unpleasant. It is a strength among the strengths of the soul, by which its affairs are rectified. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “Guidance is not attained except through knowledge, and righteousness is not attained except through patience”.²

With patience and certainty, leadership in religion is attained.

How to attain leadership in religion

¹ Majmū-`ul Fatāwa (4/50)

² Majmū-`ul Fatāwa (10/40)

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “Whoever is given patience and certainty, Allah will make him a leader in the religion”.¹

Harming those who invite to goodness is part of Allah’s laws on them

So be steadfast in inviting to the religion of Allah with wisdom, even if you are harmed. For the harms endured to the caller to goodness, are from the universal laws of Allah. Allah said to His Prophet:

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا﴾

{And certainly messengers were denied before you, but they were patient over the denial and harm affected them, until Our victory came to them}.

The messengers were harmed by speech and action. Allah, the Most High and Majestic, said:

﴿وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ﴾

{And certainly, messengers were denied before you, but those who mocked them were enveloped by that which they used to ridicule}. Indeed, among them those who were killed. Allah, “who is Perfect in every way” said:

﴿أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ﴾

{So whenever there came to you a messenger with what your souls did not desire, you were arrogant, and a party [of messengers] you denied and another party you killed}.

Whoever does same as the messengers did, will receive what they received. Allah “who is Perfect in every way”, said:

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ

يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا﴾

{And thus We have made for every prophet an enemy - devils from mankind and jinn -, inspiring to one another decorative speech in delusion}. With patience and Allah-consciousness, the

¹ Majmū-`ul Fatāwa (6/215)

plots of the enemy do not harm. Allah, the Most High, said:

﴿وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ﴾

{And if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do}.

There is no escape from the trials faced by the caller to Allah. A man asked Imām Ash-Shāfi'i (may Allah have mercy on him) saying: "O Aba `Abdellah! Which is better for a man: to be given power or to be tested?" Ash-Shāfi'i said: He is not given power, until he is tested. Indeed, Allah tested Nūh, Ibrāhīm, Mūsa, `Īsah, and Muhammad - may Allah's blessings and peace be upon them all -. When they showed patience, He granted them power. So let no one think that they can escape from pain altogether".¹

Whoever is accustomed to patience, his enemy fears him, and whoever is weak in patience, his enemy has a hand upon him. Therefore, let the Muslim be steadfast in patience, and trust in the reward from Allah, for whoever trusts in the reward will not be harmed by adversity.

The believer's ambition is to perform what he is commanded, to avoid what is forbidden, and to endure what is decreed.

If one does not endure, he falls into what Allah has forbidden him, or abandons what Allah has obligated him. *

¹ Al-Fawā'id by Ibn al-Qayyim (p 407).

The reward of
patience

Patience is among the most important tasks, for one who has knowledge, acts upon it, and invites to Allah. If one does not have patience, they are trivialized by those who lack certainty. Allah, who is perfect in every way, said:

﴿فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَكَ الَّذِينَ لَا يُوقِنُونَ﴾

{So be patient. Indeed, the promise of Allah is true and don't let those who are not certain in faith disquiet you}. Allah commanded the Messengers to adorn themselves with patience. He, the Most High and Majestic, said:

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ﴾

{So be patient, as were those of determination among the messengers, and do not be impatient for them}.

Among patience is: enduring harm, suppressing anger, and pardoning people. Among the reasons for success is: patience in teaching others, and exerting effort sincerely for their benefit. When adversities intensify, victory is near. The Prophet (peace and blessings of Allah be upon him) said: "And indeed, victory comes with patience". Narrated by Ahmad.¹ Ali Ibn Abi Tālib (may Allah be pleased with him) said: "Patience is a mount that does not falter, and contentment is a sword that does not dull".²

Victory is not exclusive to a person prevailing in their life, and witnessing the fulfillment of their call. Rather, victory can occur even after one's death, by Allah instilling acceptance of what he invited to in the hearts of His creation, and by them embracing and adhering to it.

Allah's
presence with
those who are
patient

The patient one is successful a winner in both this world and the Hereafter, because he has obtained Allah's support. Allah, the Most High, says:

¹ No. (2849) from the hadith of ibn `Abbās (may Allah be pleased with them)

² Muhādarātul Adabiyya by Abū al-Qāsim al-Asfahāniy (2/524)

﴿إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

{Indeed, Allah is with the patient}. Ibn Al-Qayyim (may Allah have mercy on him) said: “The scale is carried by following the truth, being patient upon it, spending it when asked, and taking it when exerted”.¹

Success is dependent on patience and Allah-consciousness. Allah, who is Perfect in every way, says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

{O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful}.

Allah has promised the patient ones with three things, each of which is better than what the people of this world vie for. He, who is Perfect in every way, says:

Allah's glad tidings to those who are patient

﴿الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ * أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

{Who, when disaster strikes them, say, ‘Indeed we belong to Allah, and indeed to Him we will return.’ Those are the ones upon whom are blessings from their Lord and mercy. And those are the [rightly] guided}. Attaining paradise is only for the patient ones. Allah, the Most High and Majestic, says:

﴿إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ﴾

{Indeed, I have rewarded them this Day for their patient endurance, that they are the attainers [of success]}.

Achieving these four matters - knowledge, acting upon it, inviting to it, and patience - is among the greatest struggles of the soul for its own rectification, and the rectification of others. Ibn Al-Qayyim (may Allah have mercy on him) said: “The struggle of the soul is of four ranks:

Ranks of the struggle of the soul

¹ Ijtima`ul Juyūsh al-Islam (p 78)

The first: is struggling against it to learn guidance and the true religion, for there is no success or happiness in its life and its afterlife except through it. If it misses this knowledge, it will be wretched in both abodes.

The second: is struggling against it to act upon the knowledge after acquiring it, for mere knowledge without action, not only it does not benefit the soul, but also it could harm it.

The third: is struggling against it to invite to it, and to teach it to those who do not know it, for otherwise one would be among those who conceal what Allah has revealed of guidance and clear evidence, and their knowledge does not benefit them, nor does it save them from the punishment of Allah.

The fourth: is struggling against it to endure the hardships of inviting to Allah, and enduring the harm from creation, and bearing all of that for the sake of Allah. When one completes these four levels, they become among the true ascetics (people who are so near to Allah)".¹ *

¹ Zādul Ma-ād fī Hadyi Khayrul `Ibād (3/10)

Wad-dalīlu qawluhū Ta-`ālā: Bismillāhir Rahmānir Rahīm
 {Wal `asr * Innal insāna lafī khusr * Illal ladhīna āmanū.....

And the evidence is His saying, the Exalted: In the Name of Allah, the Entirely Merciful, the Especially Merciful. {By the time, indeed mankind is in utter loss, except those who have believed.....

(Wad-dalīlu) (And the evidence) that we must learn the four matters: - which are: knowledge, acting upon it, inviting to it, and patience in adversity - is:

Evidence of the fourth matters

(His saying, the Exalted: In the name of Allah, the Entirely Merciful, the Especially Merciful) which comes as an opening invocation for the surah.

({Wal `asr}) (By the time) where He, the Exalted, swears by time, which is the period during which profits and righteous deeds for the believers are acquired, and it is a time of misery for those who turn away. Indeed, time is where individuals deposit their deeds, and it contains lessons and wonders. Allah, Glorified and Exalted is He, has his own absolute will to swear by whatever He wills of His creation, for He, Glorified is He, is the Truthful even without swearing, but He swears to emphasize the importance of the subject matter.

({Innal insāna}) (Indeed, mankind) meaning: the human kind in this life, ({lafī khusr}) (is in utter loss) meaning: in loss, ruin, and deficiency. And the loser is the opposite of the gainer, and there are various levels of loss. It could be absolute loss, such as the case of one who loses both this world and the Hereafter, missing out on bliss and deserving punishment. It could also be partial loss in certain aspects but not in others, and thus Allah has generalized loss for every human.

({Illā}) (Except) for those who Allah exempts from this chapter among those describe with four qualities. Which are:

Faith in Allah, as He, who is Perfect in every way, says: ({Alladhīna āmanū}) ({Those who have believed}) emphasizing their faith in

Significance of faith over knowledge

wa `amilus sōlihāti wa ta wāsow bil haqqi wa tawāsow bissobr}.

and done righteous deeds, and exhort one another to the truth and exhort one another to patience}.

their hearts, for faith cannot exist without knowledge, as it is a branch that cannot be complete without it.

{{(wa `amilus sōlihāt)} (and done righteous deeds) with their limbs, abundantly and sincerely, following the guidance of the Prophet (peace and blessings of Allah be upon him). This encompasses all apparent and hidden acts of goodness related to the rights of Allah, and the duties and recommended acts towards His worshippers.

{{(wa ta wāsow)} (and exhort) meaning: commanded, advised and exhorted each other {(bil haqq)} (to truth) which is faith and righteous deeds. This means advising one another, urging and encouraging each other towards it.

{{(wa ta wāsow)} (and exhort) meaning: reminded each other {(bissobr)} (to patience) in the face of afflictions, fate, and harm from those they enjoin to good and forbid from evil. So, they endure the harm inflicted upon them, endure in obedience to Allah, and persevere in abstaining from disobedience to Allah.

Whoever possesses these qualities has avoided loss, and being among the successful worshippers of Allah. Thus, by adhering to the first two matters - which are: faith and performing righteous deeds - the worshipper perfects himself, and with the last two matters - which are: advising to truth and patience - perfects other than him. By completing the four matters, the worshipper is saved from loss and attains great reward.

Religion
is faith,
knowledge,
performing
deeds, and
patience

The entire religion consists of faith, performing righteous deeds, inviting to truth, and patience. Ibn Al-Qayyim (may Allah have mercy on him) said: “The predecessors unanimously agreed that one is not worthy of being called as a scholar, until he knows the truth, acts upon it, and teaches it. That whoever knows, acts upon, and teaches, he is considered great, up there on heavens”.¹ *

¹ Zādil ma-`ād fī hadyī khayril `ibād (3/10)

Qāla Ash-Shāfi`iy - Rahimahū Allāhu Ta`ālā - : “Law mā anzala Allāhu hujjatan `alā khalqihī illā hādhihī assūrata, lakafat-hum”.

Ash-Shāfi`iy said - may Allah, the Exalted, have mercy upon him -: “If Allah had not sent any evidence upon His creation except this chapter, it would have been sufficient for them”.

So, Surah Al-`Asr serves as a note that mankind is in loss, except for those whom Allah has exempted. These are the ones who have perfected their intellectual strength with faith in Allah, and their practical strength with acts of obedience. This is perfection within himself, and then he completes others by advising and commanding them to do the same, along with embodying patience, and this is the ultimate perfection. Ibn Al-Qayyim (may Allah have mercy on him) said: “The wise unanimously say: bliss is not attained through pleasure, and comfort is not achieved through comfort. Whoever prioritizes pleasures misses out on pleasure”.¹

The Status of
Sūrah Al-`Asr

The insightful intellect, upon hearing or reciting this surah, must strive to save himself from loss by embodying these four qualities. It is a great surah that encapsulates four principles that a Muslim should follow in his life.

({Qāla}) (said) Imām Abū `Abdullāh Muhammad Ibn Idrīs {(Ash-Shāfi`iy - Rahimahū Allāhu Ta`ālā -)} Al-Shāfi-`iy² - may Allah, the Exalted, have mercy upon him) said about this surah: (Law mā anzala Allāhu) (If Allah had not revealed) from the Qur`ān (hujjatan) (evidence) excuse, warning and proof (`alā khalqihī) (upon His creation) the assigned ones, (illā hādhihī assūrata) (except this chapter) great and encompassing; (lakafat-hum) (it would have been sufficient for them)³ in obliging them to adhere

Ranks of
human
perfection

¹ Shifā-ul `Alīl (p 250)

² Died: year two-hundred and four (204 H)

³ Ibn Kathīr mentioned in his Tafsīr (1/63) on the authority of ash-Shāfi-iy similarly, verbally: “If mankind had pondered on this Sūrah; it would have been sufficient for them”, Ibn Qayyim also mentioned in Tibyān in Aqsāmūl =

Wa qāla al-Bukhāriyyu - rahimahu Allāhu ta-`ālā -:
 “Bābun: Al-`ilmu qablal qawli Wal `amal;

Al-Bukhāri - may Allah, the Exalted, have mercy upon him - said: “Chapter: Knowledge before speech and deeds;

to the religion, righteous deeds, inviting to Allah and patience on that; thus, it encompasses all ranks of human perfection. Ibn Al-Qayyim (may Allah have mercy upon him) said: “Perfection: is for an individual to be perfect himself, and perfect others other than him”. This sūrah, despite its brevity, is one of the most plenary Sūrahs of the Qur’ān for goodness in its entirety.¹

This surah is one of the glad tidings and warnings for the worshipper, so, let the worshipper pause and weigh themselves against it. Ibnu Rajab (may Allah have mercy upon him) said: “This sūrah is a scale for deeds, by which the believer weighs himself, discerning his profit from his loss”.² It is indeed a significant sūrah, as the scholars have described it for its greatness.

The rank of
knowledge
before speech
and deeds

(Wa) (And) for the importance of seeking knowledge before action; lest mankind worship their Lord in ignorance. (qāla) (said) Imām Abū `Abdullāh Muhammad Ibn Ismā-īl (al-Bukhāriyyu³ - rahimahu Allāhu ta-`ālā -) (al-Bukhari - may Allah, the Exalted have mercy upon him -) in his Sahīh⁴: (“Bābun: Al-`ilmu) (“Chapter: Knowledge) meaning Shariah knowledge and seeking it, (qabla Al-qawli) (before speech) inviting to it, (wa) (and) before (amal) (acting) with it.

= Qur’ān (p 53), and in Miftāh Dār Assa-`ādah (1/58), and in Istiqāmah (2/259), and in `Iddatus Sōbirīn (p 60) on the authority of ash Shāfi-`iy – again – verbally: “If the entire humanity had thought in this Sūrah, it would have been sufficient for them”.

¹ Miftāhu Dār Assa-`ādah (1/58)

² Latwāiful Ma-`ārif (p 313)

³ Died: year two-hundred and fifty-six (256 H)

⁴ Checked: Sohīhu al-Bukhāri, Book of knowledge, Chapter: Knowledge before speech and action (1/24)

waddalīlu qawluhū ta-`ālā: {Fa`lam annahū Lā ilāha illā Allāhu was-tagfir lidhambika}, fabada-a bil `ilmi” qablal qawli Wal `amali.

The proof is the saying of Allah, the Exalted:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ﴾

{Then know [O Prophet] that none has the right to be worshiped except Allah, and seek forgiveness for your sins}, He began with knowledge” before speech and deeds.

(waddalīlu) (And the evidence) for the necessity of knowledge before anything else; (qawluhū ta-`ālā: {Fa`lam}) (His, the Exalted, saying: {So know}) O Prophet, ({annahū Lā ilāha}) ({that there is no deity}) worshipped with truth ({illā Allāhu}) ({except Allah}) alone without a partner to him, {(was-tagfir lidhambika)} ({and seek forgiveness for your sins}) with the request of forgiveness and acting on its means.

Al-Bukhari (may Allah have mercy upon him) said: (Fa) (So) in this verse (bada-a) (began) Allah (bil `ilmi) (with knowledge). The author (may Allah have mercy upon him) said: And that is (qablal qawli Wal `amali) (before speech and deeds), so when one knows, he acts upon it with insight and guidance. And any action not based on knowledge is detrimental to its doer. Ibn Al-Qayyim (may Allah have mercy upon him) said: “Knowledge is the Imam and leader of deeds, deeds are subordinate to it and entrusted to it. And any deed not led by knowledge, then it is not beneficial for its performer, rather, it is harmful to him. As stated by some of the past predecessors: Whoever worships Allah without knowledge, then the harm is more than the good in it”.¹

Therefore, the rank of knowledge is superior to that of action, as knowledge is a prerequisite for valid speech and action, and they are not considered unless with knowledge. Therefore, it precedes them, as it rectifies the intention behind the action. *

¹ Miftāh Dār Assa-`ādah (1/85)

İ`lam - rahimaka Allahu - annahu yajibu `alaa kulli muslimin wa muslimatin, ta-`allumu thalaathi haadhihi al-masaa-il, wal `amalu bihinna:

Know - may Allah have mercy upon you - that it is obligatory upon every male Muslim and female Muslim, to learn these three issues and act upon them:

The author (may Allah have mercy upon him) mentioned in the second treatise of the three issues addressed in “The Three Fundamentals”; three matters all of us must learn and act upon it, so he said:

The second
treaty:
Obligation of
learning the
three matters
and acting
upon them

(İ`lam - rahimaka Allahu -) (Know -may Allah have mercy upon you-) meaning: I prayed for you that Allah have mercy on you, and descend on you from His bounty, and I request from you to know certainly:

(annahu yajibu) (that it is obligatory) a compulsory obligation (alaa kulli muslimin) (upon every male Muslim) assigned (wa) (and) upon every (muslimatin) (female Muslim) assigned (ta-`allumi) (to learn) and believe (thalaathi haadhihi al-masaa-il) (to learn these three matters):

Firstly: in the Oneness of Lordship, belief in the Prophet (peace and blessings of Allah be upon him) and obedience to him.

Secondly: in the Oneness of Divinity.

Thirdly: in loyalty and disavowal. The author (may Allah have mercy upon him) said about it: “And this is the essence of the religion of Islam, but pause at these words, and seek what they contain of knowledge and action. One cannot know except by understanding each aspect from it”.¹

(wal `amalu bihinna) (and act upon them) and what they imply; as they are the principles of the religion and basis of the creed (Aqida).

¹ Ad-duraru As-sanniyyah (1/117)

Al-ūlā: Anna Allāha khalaqanā, wa razaqanā, wa lam yatrunknā hamalan;.....

First: Allah created us and provided Rizq for us, He did not leave us neglected;.....

(Al-ūlā) (The first) matter in monotheism of Lordship, belief in the Prophet (peace and blessings of Allah be upon him), and obedience to him. It is one of the three matters that we must learn. And they are: (Anna Allāha) (That Allah) the Exalted and Majestic (khalaqanā) (created us) from nothing, as He, the Most High, said:

The first matter: in Oneness of the Lordship

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا﴾

{Has there not come upon man a period of time when he was not a thing [even] mentioned?}. Then He fashioned us in the best form, as He, the Exalted and Majestic, said:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

{We have certainly created man in the best of stature}.

(wa razaqanā) (and provided us with Rizq) favors, so, He who is Perfect in every way didn't leave us destitute or hungry, but provided sustenance for every creature, He, the Exalted and Majestic, said:

﴿وَمَا مِن دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾

{And there is no creature on earth but that upon Allah is its provision}. So, He, who is Perfect in every way, created us from nothing and provided us with blessings to worship Him alone. He, the Exalted and Majestic, said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ * مَا أُرِيدُ مِنْهُمْ مِنْ رِّزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ * إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

{And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength}.

(wa lam yatrunknā hamalan) (and He did not leave us neglected)

bal arsala ilaynā rasūlā, faman atwā-`ahū dakhala
jannata,

instead, He sent us a Messenger to us, then whoever obeys
him enters Paradise,

in vain neglected, neither commanded nor forbidden, He, the Most
High, said:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾

{Did you think that We created you with no purpose, and that
you would not be brought back to Us?}

﴿أَيَحْسَبُ الْإِنْسَانُ أَن يُتْرَكَ سُدًى﴾

And said: {Does man think that he will be left neglected?}

He, who is Perfect in everyway, did not leave us confused; not
knowing what the truth is, or where it is, or how to reach it, or
how to obtain it. Rather, (bal arsala ilaynā rasūlā) (He sent to us a
Messenger) along with the truth, easy and accessible, guiding us to
it, so that we may adhere to the guidance therein, and act upon the
commands therein.

The reward of
the one who
obeys the
messenger
(peace and
blessing of
Allah be upon
him)

(faman atā-`ahū dakhala jannata) {So whoever obeys Him will
enter Paradise} because obeying the Messenger is obedience to
Allah, He, the Most High, said:

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ﴾

{And whoever obeys Allah and His Messenger, He will admit him
to gardens under which rivers flow, abiding therein forever. That is
the supreme triumph}

And the best of creation, the highest and closest to Allah, are
those who are most perfect in their servitude to Allah. Shaykh
Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said:
“Perfection lies in the perfection of obedience to Allah and His
Messenger (peace and blessings of Allah be upon him) both inwardly

wa man `asōhu dakhalan nār.

and whoever disobeys him enters Hellfire.

and outwardly”.¹ The ultimate goal of sending the messengers, is obedience to them and following them in what they brought from Allah, the Most High.

(Wa) (And) the wretchedness of creatures lies in disobeying the Messenger (peace and blessings of Allah be upon him); because (man `asōhu dakhalan nār) (whoever disobeys him will enter the Hellfire) He, the Most High, said:

The punishment of the one who disobeys the messenger (peace and blessing of Allah be upon him)

﴿وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا﴾

{And whoever disobeys Allah and His Messenger will certainly be in the Fire of Hell, abiding therein forever}. And He, (peace and blessings of Allah be upon him) said: “All of my Ummah will enter Paradise, except those who refuse. They said: O Messenger of Allah! who would refuse? He said: Whoever obeys me will enter Paradise, and whoever disobeys me has refused”. Narrated by Al-Bukhari.²

¹ Majmū-`ul Fatāwā (10/546)

² Book: al-i`tisōmu bil kitābi was-sunnati, chapter: al-iqtidā-u bi sunani rasūlil-Lāhi (peace and blessings of Allah be upon him) No. (7280), from hadith of Abū Hurayrah (may Allah be pleased with him)

Waddalīlu qawluhū ta-`ālā: {Innā arsalnā ilaykum rasūlan shāhidan `alayum kamā arsalnā ilā fir-awna rasūlā. Fa `asa fir-awnu arrasūla fa-akhadhnāhu akhdhan wabīlā}

And the proof is the saying of Allah, the Exalted:

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

{Indeed, We have sent to you a messenger to be a witness over you, just as We sent to pharaoh a messenger. But pharaoh disobeyed the messenger, so We seized him with a severe punishment}.

Evidence of the message of our prophet (peace and blessings of Allah be upon him) to us

(Waddalīlu) (And the evidence) for sending the Messenger and the obligation of obeying him and the warning against disobeying him; is (qawluhū ta-`ālā: {Innā arsalnā ilaykum}) (His, the Most High, saying: {Indeed, We have sent to you}) O the nation of Muhammad, ({rasūlan}) ({a Messenger}) and he is the seal of messengers, Muhammad (peace and blessings of Allah be upon him) ({shāhidan `alayum}) ({as a witness upon you}) with your deeds ({kamā arsalnā}) ({just as We sent}) Mūsa (peace of Allah be upon him) - the spoken of the Entirely Merciful - ({ilā}) ({to}) the tyrant ({fir-awna rasūlā}) ({Pharaoh a messenger}) among the best of messengers. ({Fa `asō fir-awnu arrasūla}) ({But Pharaoh disobeyed the Messenger}) who was sent to him and his people, and he is Mūsa (peace of Allah be upon him) ({fa-akhadh-nāhu}) ({so “We seized him”}) thus Fir`awn ({akh-dhan wabīlā}) ({with a severe punishment}) meaning: severe, and this refers to drowning him and his army in the sea, from which no one escaped, then the punishment of the grave until the Day of Resurrection, then the punishment of the Fire, He, what Most High is He, said:

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا﴾

{The Fire, they are exposed to} thus: in the grave, they are punished with it

﴿عُدْوًا﴾

{morning} thus: beginning of the day

﴿وَعَشِيًّا﴾

{and evening} thus: end of it

﴿وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

{And the Day the Hour appears [it will be said], Make the people of Fir`awn enter the severest punishment}. So, this is the punishment of those who disobey messengers, and the punishment for those who violate their orders.

So let the Ummah of Muhammad (peace and blessings of Allah be upon him) beware of rejecting its Messenger, lest it be afflicted as Fir`awn was afflicted, as Allah seized him with a seizure of an all-powerful and Mighty one. Ibn Kathīr (may Allah have mercy upon him) said: “So, you are more deserving of destruction and ruin if you reject your Messenger; because your Messenger is more noble and greater than Mūsa son of Imrān”.¹

Caution
against belying
the messenger
(peace and
blessings of
Allah be upon
him)

So, goodness lies in obeying the Messenger (peace and blessings of Allah be upon him) and misery lies in disobeying him, He, the who is Perfect and High in every way, said:

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

{Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do}. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “Faith in Allah and His

¹ Tafsīr al-Qur’ān al-‘Azīm (4/395)

.....

Messenger is the culmination of happiness, and its essence is [found] in the assembly of bliss”.¹ *

¹ Majmū-`ul Fatāwā (20/193)

Ath-thāniyatu: Anna Allāha lā yardwā an yushraka ma-
‘ahū ahadun fi `ibādatihī, lā malakun muqarrabun, wa lā
nabiyyun mursulun;.....

The Second: Allah does not accept anyone to be
associated with Him in worship, neither a closer angel
nor a sent prophet;

Since the first matter is in the Oneness of the Lordship and
obedience to the Prophet (peace and blessings of Allah be upon him),
and because the Oneness of the Lordship indicates the Oneness of
the Divinity and is essential to it, he (the author) mentioned the
realization of that in his statement: (Ath-thāniyatu) (The second)
which is about the Oneness of the Divinity, and it is one of the
three matters that we must learn, know, and believe in. Just as He
is the Creator, the Provider, who created you and bestowed upon
you blessings, so know: (Anna Allāha lā yardwā) (Allah does not
accept) but rather detests the severest detestation, (an yushraka)
(associating partners) and equating (ma-ahū ahadun) (anyone with
Him) with Him (fi `ibādatih) (in His worship) and obedience.

The second
matter: in the
Oneness of
Divinity

(lā malakun) (Neither an angel) among the angels (muqarrabun)
(closer) to Allah, (wa lā nabiyyun mursulun) (nor a sent prophet)
whom Allah sent, let alone others among all creatures; because they
are not deserving of worship. The Prophet (peace and blessings of
Allah be upon him) said: “Verily, Allah accepts three things for you,
and dislikes three things for you: He accepts that you worship Him
alone and not to associate anything with Him, and that you hold
fast to the rope of Allah collectively and do not be divided, and
dislikes for you it is said and he said (i.e. being talkative), excessive,
demanding from other people, and the wasting of wealth (for
useless matters)”. Narrated by Muslim.¹

Worship is a
right for Allah
alone

And the Most High, has informed that He does not accept
disbelief from His worshippers, He, who is Perfect in everyway and

¹ Book: Al-Aqdwiyya, chapter: forbiddance on excessive questioning without a
need, No. (1715) from the hadith of Abu Hurayrah (may Allah be pleased with
him)

waddalīlu qawluhū ta-ālā: {Wa annal masājida lillāhi fa lā tad-`ū ma`a Allāhi ahadā}

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

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

{The Masjids are for Allah alone, so do not supplicate anyone along with Allah.}

the Most High, said:

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

{If you disbelieve, then indeed, Allah is free from need of you. And He does not approve for His worshippers disbelief. And if you are grateful, He approves it for you} And He informed that He approves Islam for His worshippers, and this is worshiping Allah sincerely, He, the Most High, said:

﴿وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

{And I have chosen for you Islam as a religion}.

So, if He, Who is Perfect in everyway, does not approve of worship from one close to Him - like the angels or the prophets and messengers; who are the best of creation -, then others are even more so. Because worship is only valid for Allah alone, just as He is solo in creation, provision, and controlling, He is deserving of worship alone, apart from anyone else.

So, the Muslim combines two matters; he believes that Allah is the Creator, Provider, and Controller, and he believes that He, Who is Perfect in everyway, alone is deserving of worship; likewise sacrifice, prayer, vows, oath, and others, and that the worship of anyone other than Allah is invalid.

Evidence of the
compulsion
of Oneness
of Allah and
forbiddance on
polytheism

(waddalīlu) (And the evidence) that Allah does not accept anyone to be associated with Him in His worship, whoever they may be; (qawluhū ta-ālā: {Wa annal masājida}) (His, what Most High is He, saying: {And that the Masjids}) meaning: places of prayer, or the parts of prostration ({lillāhi}) ({are for Allah}) not for anyone else.

({fa lā tad-`ū ma`a Allāhi}) ({So do not invoke with Allah}) do not prostrate therein or thereby to anyone else, ({ahadā}) ({anyone})

not an angel from the angels, nor a prophet, nor a saint, nor any others, neither a worship invocation nor a request invocation; for their invocation other than Allah is the greatest shirk, and the sin that is never forgiven except by repentance from it. He, what Most High is He, said:

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

{Indeed, Allah does not forgive associating [partners] with Him, but He forgives what is less than that for whom He wills}. For He, the Who is Perfect in everyway, is the solo in Oneness, and He is the dominant over His worshippers, and the strong. He does not approve that worship be directed to anyone else, or that the weak creature being made as a partner to Him in worship. *

Ath-thālithatu: Anna man atā-arrasūla wa wakhada Allāha, lā yajūzu lahū muwālātu man hāda Allāha wa rasūlahu, wa law kāna aqraba qarībin.

The Third: that the one who obeys the Messenger and believes in the oneness of Allah, then it is not permissible for him to be an ally of those who oppose Allah and His Messenger, even if they are the closest relatives.

The third matter: in loyalty and disavowal

(Ath-thālithatu) (The third) matter is in loyalty and disavowal, which is one of the matters that the accountable person must know it, believe in it, and act upon it, and that is (Anna man atwā-arrasūla) (whoever obeys the Messenger) in what He commanded, and avoids what He forbade, (wa wakhada Allāha) (and worships Allah alone) in His worship; does not ally with those who oppose Allah; and this is a stimulation of determination to act upon this matter in accordance with the texts of Sharia. It's as if he is saying to you: You have singled out your Lord, worshipped Him alone, and obeyed His Messenger (peace and blessings of Allah be upon him); so, act upon this great matter, which is that (lā yajūzu lahū) (it is not permissible for him) meaning: for the monotheist, the obedient to the Messenger (peace and blessings of Allah be upon him) (muwālātu) (to ally) and love (man hāda) (those who oppose) and taken enmity with (Allāha wa rasūlahu) (Allah and His Messenger), lest it is obligatory for him to cut off from them and oppose them, (wa law kāna) (even if) those who oppose Allah and His Messenger (aqrabu qarībin) (are the closest relatives), whether he is your father, son, or brother. For indeed, Allah has cut off communication and affection; and closeness in reality: is the closeness of religion, not the closeness of lineage. So, the Muslim, even if his home is far, he is your brother in Allah, and the disbeliever, even if he is your brother in lineage, he is your enemy in religion.

Waddalīlu qawluhū ta`ālā: {Lā tajidu qawman yu`minūna bi Allāhi Wal yawmil ākhiri yuwād -dūna man hādda Allāha wa rasūlahu wa law kānū ābā-ahum aw abnā-ahum aw ikhwānahum aw ashīratahum ulā-ika

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

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ﴾

{You will not find the people who believe in Allah and the Last Day, taking as allies those who oppose Allah and His Messenger, even if they were their parents, their children, their brothers, or their kindred. It is they

(Waddalīlu) (And the evidence) that it is not permissible to ally with those who oppose Allah and His Messenger; (qawluhū ta`ālā: {Lā tajidu}) (His, what Most High is He, saying: {You will not find}) O believers ({qawman}) ({a people}) meaning: a group, and the ruling also applies to individuals ({yu`minūna bi Allāhi}) ({who believe in Allah}) with true faith (Wal yawmil ākhiri) ({and the Last Day}) and with what Allah has prepared for it from reward and punishment.

Evidence of
loyalty and
disavowal

({yuwād-dūna}) ({taking as allies}) supporting and loving ({man hādda}) ({those who oppose}) meaning: taken enmity ({Allāha wa rasūlah}) ({of Allah and His Messenger}), by disbelief and disobedience: meaning, these two cannot coexist; so, the worshipper is not truly a believer in Allah and the Last Day unless he acts according to his faith and its implications, among that is the love of those who uphold faith and their allegiance, and the enmity of those who do not uphold it and its opposition.

({wa law kānū}) ({even if they were}) meaning: those who oppose Allah and His Messenger ({ābā-ahum}) ({their fathers}) whom Allah brought forth from their loins, ({aw abnā-ahum}) ({or their sons}) whom they are a gift from Allah to their fathers, ({aw ikhwānahum}) ({or their brothers}) in lineage, ({aw ashīratahum}) ({or their kindred}) those closest to them.

({ulā-ika}) ({It is they}) those who achieved loyalty and disavowal.

kataba fī qulūbihimul īmāna wa ayyadahum bi rūhin minhu wa yudkhiluhum janātin tajrī min tahtihā al-anhāru khālīdīna fihā, radwiya Allāhu `anhum wa radwū `anhu, ulā-ika hizbu Allāh,

in their hearts Allah has writes faith and strengthened them with a spirit from Him and He will admit them into gardens under which rivers flow, abiding therein. Allah is pleased with them and they are pleased with Allah. Those are the party of Allah.

({kataba fī qulūbihimul īmāna}) ({in whose hearts Allah has written faith}) meaning: Instill faith in their hearts and strengthen it: so, it never shakes, and doubts and suspicions do not affect it, for it (their hearts) is assured and sincere.

({wa ayyadahum}) ({and strengthened them}) Allah supported them with strength ({bi rūhin minhu}) ({with a spirit from Him}) thus: by His inspiration, divine assistance and Lordship goodness, and He wrote for them happiness, and adorned faith in their hearts; and Allah named His victory for them a spirit because it is mandatory for their life.

({wa yudkhiluhum janātin}) ({and He will admit them into paradise}) into the home of the hereafter, where there are things that no eye has seen, no ear has heard, and no human heart has conceived, ({tajrī min tahtihā al-anhāru}) ({under which rivers flow}) adding to their blessings ({khālīdīna fihā}) ({they will abide therein}) enjoying bliss forever.

And add them for ({radwiya Allāhu `anhum}) ({Allah is pleased upon them}) and made lawful for them His pleasure ({wa radwū `anhu}) ({and they are pleased with Him}) and they loved Him, thanked Him for His blessings and favors. That when they displeased their relatives and clans in Allah's cause, Allah compensated them with His pleasure upon them, and He made them pleased with Him for what He gave them of permanent bliss and great success.

({ulā-ika hizbu Allāh}) ({Those are the party of Allah}) thus: the

alā inna hizba Allāhi humul muflihūn}.

No doubt! The party of Allah, they are the successful}.

worshippers of Allah, the people of His dignity, and His close allies, and His supporters on His earth.

{(alā inna hizba Allāhi humul muflihūn)} ({No doubt! The party of Allah, they are the successful}) the winners of triumph and happiness in this world and the Hereafter.

So, whoever achieves loyalty and disavowal, Allah has informed that He will reward him with matters:

The Reward
for the one
who deployed
loyalty and
disavowal

1 - accumulation of faith in his heart and its stability in it

﴿أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ﴾

{They are those who Allah has written faith in their hearts}.

2 - Allah's support for him with light and guidance

﴿وَأَيَّدَهُم بِرُوحٍ مِّنْهُ﴾

{And He supported them with a spirit from Him}. and He called it spirit; because it is means to the good life - and this issue is added to what precedes it, are among the reward in this life -.

3 - entry into paradise

﴿وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا﴾

{And they will be admitted into gardens beneath which rivers flow, abiding eternally therein}.

4 - the pleasure of the Lord, a Perfect in everyway is He, with him

﴿رَضِيَ اللَّهُ عَنْهُمْ﴾

{Allah is pleased with them} which is an increase in blessings as Allah, the what aMost High is He, said:

﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾

{And a greater pleaser from Allah}.

5 - the satisfaction of the worshipper in the Hereafter by entering paradise and its honour

﴿وَرَضُوا عَنْهُ﴾

{and they are pleased with Him}.

6 - Allah's honour for them, by making them among His special ones and His successful party.

﴿أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾

{They are indeed the party of Allah. No doubt! The party of Allah, they are the successful}.

He said in “Taysīr al-Karīm al-Rahmān”: “As for those who claim to believe in Allah and the Last Day, while being affectionate towards the enemies of Allah, loving those who have abandoned faith behind their backs, then this belief is merely nominal, without any reality in it. Indeed, every matter requires evidence to substantiate it, for mere, just a claim is useless, and the one who claims it never being believed”.¹ *

¹ Taysīr al-Karīm al-Rahmān fī Tafsīr Kalām al-Mannān, by as-Si`diy (p 787)

Loyalty and disavowal are great fundamental principles of religion, Shaykh Muhammad Ibnu Abdel-Wahhab (may Allah have mercy upon him) said: “A person’s Islam cannot be upright, even if they profess the oneness of Allah and abandon polytheism, except through enmity towards the polytheists, and openly declaring enmity and animosity towards them”.¹

Loyalty and disavowal is among the fundamental principles of the religion

And this is the essence of the concept of Tawhīd (monotheism), which is from Islam, meaning submission to Allah through monotheism, obedience to Him, and dissociation from polytheism and its people. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “Disavowal is the opposite of loyalty, and the essence of disavowal is hatred, while the essence of loyalty is love. This is because the essence of monotheism is to love only Allah, to love what Allah loves and love it for the sake of Allah, so, not to love or hate except for the sake of Allah”.²

Muslim loves those whom Allah loves, and opposes those whom Allah opposes; Allah dislikes the disbelievers. He, what Most High is He, said:

The disbeliever is an enemy to Allah and the believers

﴿إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ﴾

{Indeed, Allah does not like the disbelievers}. The disbeliever is an enemy to Allah and to the believers. He, Who is Perfect in every way, said:

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

{O you who have believed, do not take My enemy and your enemy as allies, extending to them affection}. Loyalty and disavowal are integral to complete love for Allah. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “From the complete love of Allah and His messenger; hatred for those who oppose Allah and

¹ Ad-durar Assuniyyah (8/331)

² Majmū-`ul Fatāwā (10/465)

His messenger and striving (Jihad) on the course of Allah”.¹

As long as the faith is getting stronger in the heart, loyalty to the believers and disavowal of the disbelievers become stronger. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “When what is in the heart of belief, recognition, and love for Allah and His Messenger becomes strong, it necessitates hatred for the enemies of Allah”.² If the worshipper compromises loyalty and disavowal, they deserve punishment. He, Who is Perfect in every way, says:

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ﴾

{The believers do not take the disbelievers as allies} thus: friends and loved ones

﴿مَنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ﴾

{instead of the believers, and whoever does that does not belong to Allah anyway}, Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “Loyalty is among the matters of the heart, indeed faith in Allah necessitates being loyal to Allah and His messenger. Of course, that contradicts being loyal to those who oppose Allah and His messenger. So, whatever contradicts faith, then defamation and punishment become necessary on him, for the absence of faith”.³

Conduct of
believers with
disbelievers

Turning away from the polytheists physically is not enough for disavowal; it must be accompanied with hatred in the heart. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “The disavowal of Ibrāhīm (Al-Khalil) from his people, the polytheists, and their idols, was not mere abandonment but stemmed from hatred and enmity”.⁴

¹ Majmū-`ul Fatāwā (8/361)

² Majmū-`ul Fatāwā (7/522)

³ Majmū-`ul Fatāwā (10/753)

⁴ Majmū-`ul Fatāwā (14/224)

Despite hatred, enmity and disavowal about them and their deities, Islam still prohibits the killing of certain types of disbelievers -, those are: dhimmis (non-Muslims living under Muslim rule), the covenanters, and the protected -, ¹ and it prohibits seizing their property, wronging them, or attacking them. The Prophet (peace and blessings of Allah be upon him) said: “Whoever kills a person under a treaty will not smell the fragrance of Paradise, though its fragrance can be smelled from a distance of forty years’ journey”. Narrated by al-Bukhari²

Moreover, despite hatred for them, there should be inviting them to Allah with wisdom and insight, as the Prophet (peace and blessings of Allah be upon him) did with the polytheists.

Islam strikes a balance in the concept of loyalty and disavowal, neither excessively killing innocent disbelievers nor indulging in prohibited alliances or affiliations that takes one out of the religion.

The obligation of justice in loyalty and disavowal

A Muslim must be just in fulfilling this great worship, balancing between excess and neglect, and their actions upon it should be based on knowledge of the rulings of the Shariah. *

And know that loyalty and disavowal towards the polytheists are divided into two categories:

The love for polytheists is two types: loyalty and affiliation

At-Tawalli (loyalty): which means loving polytheism and

¹ The Dhimmi is: the non-Muslim who is permitted to reside in the land of Islam while maintaining his disbelief by fulfilling the obligations of tribute and submitting to the authority of Islamic laws upon him.

The Covenanters are: the non-Muslims residing in their own country, and there exists a covenant between us and them that neither they will fight us nor we will fight them.

The Protected is: the non-Muslim who enters the lands of Muslims with a safety permission.

References: Majma` al-Anhār (1/655), Radd al-Muhtār (1/166), Nayl al-Awtār (7/18), Ghadhā-u al-Albāb fī Sharh Manzūma al-Ādāb (1/238).

² Book of Jizyah, Chapter: The Sin of Killing a Covenantor Without a Crime, Hadith Number (3166), from the narration of `Abdullah bin Umar, may Allah be pleased with them both

its people, or supporting the disbelievers against the believers, or being happy with that, or demonstrating and assisting them against Muslims. This constitutes major disbelief (Kufr). He, what Most High is He, says:

﴿وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ﴾

{And whoever is an ally to them among you - then indeed, he is one of them}. Al-Baghawi (may Allah have mercy on him) said: “The faith of the believer is corrupted by befriending disbelievers”.¹

Shaykh Muhammad Ibnu Abdel-Wahhab (may Allah have mercy upon him) mentioned this as one of the nullifiers of Islam, saying: “The eighth - thus: among the nullifiers of Islam - is showing support for the polytheists and aiding them against the Muslims”. The evidence for this is the saying of Allah:

﴿وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

{And whoever is an ally to them among you - then indeed, he is one of them. Indeed, Allah does not guide the wrongdoing people}.²

Al-Muwālāt (affiliation): which is friendship and support, as opposed to enmity and opposition. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “Affiliation is the opposite of enmity. Affiliation includes love and agreement, while enmity includes hatred and opposition”.³ Its rule is that one loves the people of polytheism only for worldly reasons, without supporting them, and this constitutes a major sin. He, the Most High, says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ﴾

{O you who have believed, do not take My enemies and your enemies as allies, extending to them affection}. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “A person may be affectionate towards them due to kinship or need, which would

¹ Tafsīr Al-Bagawī (4/312)

² Mutūn Twālib al-ilm, The nullifiers of Islām (p 21)

³ Majmū-`u al-Fatāwā (5/510)

be a sin diminishing their faith, but not making them disbelievers, as happened with Hātib Ibn Abū Balta`ah (may Allah be pleased with him).¹

The difference between loyalty and affiliation is that loyalty constitutes major disbelief, which takes one out of the fold of Islam, while affiliation is considered one of the major sins. Shaykh `Abdullāh Ibn `Abdul Latīf (may Allah have mercy upon him) was asked about the difference between loyalty and affiliation to which he responded: “loyalty is major disbelief that takes one out of the fold of Islam, such as assisting them with money, body, or opinion. affiliation is one of the major sins, such as filling up their inkwell with ink,² sharpening their pen, or smile in their faces, or lifting the whip for them”.³ *

The difference
between
loyalty and
affiliation

¹ Mufti of the city in his erra, and he is the uncle of his eminence Shaykh Muhammad bin Ibrāhīm Āl Shaykh

² Addawāt is: inkwell

³ Addurar Assaniyya (8/33)

Manifestations
of loyalty and
affiliation with
the polytheists

Loyalty and affiliation have various forms as have been mentioned by Shaykh Sulaimān Ibn `Abdullāh Ibn Muhammad Ibn Abdel-Wahhab (may Allah have mercy upon him), who said: “Allah has prohibited the alliance with disbelievers, and emphasized it. He informed us that whoever allies with them is one of them. Likewise, Hadith has been narrated about the Prophet (peace and blessings of Allah be upon him), the Prophet (peace and blessings of Allah be upon him) said that: “whoever loves a group of people, will be gathered with them (in the Hereafter)”. Narrated by Hākim

It is understood from what we have mentioned from the Qur’ān, Sunnah, and the teachings of the early scholars,¹ issues that whoever engages in acting it, he falls under the ruling of theses verses, and falls under the warning of being cast into the fire of Hell - we seek refuge in Allah from what provokes His anger and invites His severe punishment -:

First of it is: the General alliance.

The second is: Specific affection and love.

The third is: Showing slight inclination towards them, He, the Most High, said:

﴿وَلَوْلَا أَن تَبَتَّنَا لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا *
إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا﴾

{Had We not made you stand firm, you would nearly have inclined to them a little. In that case, We would have made you taste double punishment, both in this life and after death. Thereupon you would have found no helper against Us}. If this message was for the most honorable creature - may the peace and blessings of Allah be upon him - what about other than him?!

The fourth: Flattering and being accommodating to them, He, what Most High is He, said:

¹ This is mentioned clearly in the first message of this book

﴿وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾

{They wish that you would compromise, so they would too compromise}

The fifth: Obeying them in what they dictate or imply, as He, what Most High is He, said:

﴿وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا﴾

{And do not obey one whose heart We have made heedless of Our remembrance, who follows his desires and whose affairs [deeds] are at loss}

and He, what Most High is He, said:

﴿وَلَا تُطِيعْ كُلَّ حَلَّافٍ مِّمَّيْنٍ﴾

{And do not obey every disgraceful swearer}

The sixth: enabling them in getting closer, and entering upon the leaders of Islam.

The seventh: Consulting them in matters.

The eighth: Employing them in Muslim affairs, regardless of what form of employment it is - leadership, laboring, writing or other than that -.

The ninth: Choosing them over believers.

The tenth: Seating, socializing and mingling with them.

The eleventh: Smiling and being friendly towards them.

The twelfth: Generosity towards them in general.

The thirteenth: Consider them honest people, despite Allah considered them betrayers.

The fourteenth: Assisting them in their affairs, even with minor assistance, such as sharpening the pen and approximation of the inkwell in order for them to write their injustice.

The fifteenth: Seeking advice from them.¹

The sixteenth: Following their desires.

The seventeenth: taking them as friends and socializing with them.

The eighteenth: Being content with their actions, imitating them, and emulating their appearance.

The nineteenth: Mentioning them in a respectful manner, such as calling them lords or wisemen, similar to how tyrants are addressed as lords: lord such, or those who claim knowledge in medicine are called “wise” and so on.

The twentieth: Dwelling with them in their homes, as the Prophet (peace and blessings of Allah be upon him) said: “Whoever lives with a disbeliever; then he is like him”. (Narrated by Abū Dāwūd).

Therefore, there is no difference in these matters whether one does them with their relatives or others, as stated in the verse of Al-Mujādila.²

The similarity
in appearance

By outwardly imitating them, one breeds affection and love for them inwardly. As Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “Outward resemblance breeds a kind of love and loyalty inwardly, just as inward love breeds outward resemblance. This is something witnessed by experience and perception”.³

The disbeliever is treated outwardly without affection or love in the heart, or apparent resemblance. That the obligatory faith requires enmity towards those who oppose Allah and His Messenger, as well as necessitates love for those who love Allah,

¹ Thus: seeking advice from them unjustly.

² Ad-durar Assaniyya (8/154-155)

³ Iqtidwā-u asswirātwal mustaqīm (p 221)

His Messenger, and His allies. Therefore, so, whoever allies with disbelievers has neglected a duty among the duties of faith. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: "In faith, there must be love for Allah and His Messenger in the heart, and enmity towards those who oppose Allah and His Messenger".¹

Just as disbelievers are to be hated, likewise, the sinner is hated for his sin. However, one's alliance to him is based on their level of faith. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: "It is obligatory to ally with the righteous allies of Allah of all kinds, and to hate the disbelievers and hypocrites of all kinds. So, the sinner Muslim is being given a portion of loyalty according to his level of faith, and being opposed according to his level of sin".²

Loyalty and
disavowal with
the sinners

Thus, it is a duty of a believer to oppose those who oppose Allah and His Messenger, and to hate them, but this does not prevent advising them and inviting them to the truth. A believer loves Allah's allies, cooperates with them in goodness, detests the enemies of Allah and hate them, and opposes them for the sake of Allah even while inviting them to Him.

Whoever opposes those whom Allah hates, Allah compensates him with great affection with others than them. For instance, when Ibrāhīm (peace be upon him) abandoned his father and his people due to their disbelief, Allah replaced his loss with the birth of Ismā-īl and then Is-hāq, And no prophet came after Ibrāhīm (peace be upon him) except from his lineage. He, the Most High, says:

﴿فَلَمَّا أَغْتَرَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا﴾

{So, when he turned away from them and what they worshiped other than Allah, we gave him Is-hāq and Ya'qoub, and we made them both as prophets.}*

¹ Majmū-`u al-Fatāwā (7/147)

² Majmū-`u al-Fatāwā (28/578)

İ`lam - arshadaka Allāhu litwā-`atihī -: Anna al-Hanīfiyyata.....

Know - may Allah guide you to His obedience -: that sincere devotion -

The third
treaty:
Explanation
of sincere
devotion

The author (may Allah have mercy upon him) said in the third treaty of the three treaties in which “The Three Fundamental Principles” were elucidated regarding the Hanafiyyah: (İ`lam - arshadaka Allāhu) (Know - may Allah guide you) and lead you to guidance and grant you success (litwā-`atihī) (to His obedience), and supplicating for guidance to obedience is among the best of supplications and the most comprehensive of them. The Prophet (peace and blessings of Allah be upon him) said to `Ali Ibn Abī Tālib (may Allah be pleased with him): “O `Ali! Say: O Allah, guide me and make me steadfast, and mention guidance: your guidance to the path, and steadfastness: the straightness of the arrow”. Narrated by Muslim,¹ and when a worshipper attains obedience to Allah, he has indeed attained all goodness.

Definition
of sincere
devotion
and sincere
devotee

And in order to achieve goodness: Know (Anna al-Hanīfiyyata) (that sincere devotion) is: dedicating worship to Allah alone - by worshiping Allah alone with sincere devotion to Him, so do not direct any type of worship except to Allah alone - so whoever does that is the devotee Muslim following the footsteps of the messengers.

Hanīf: (devotee) derived from Hanaf, which means inclining. So, the Hanif is one inclined away from polytheism towards monotheism, steadfast and stern firm upon Islam, turning towards Allah, turning away from everything else. And whoever follows the religion of Ibrāhīm (peace be upon him) he is Hanīf. Shaikh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “The Hanif religion is: turning towards Allah alone, and turning away

¹ Book of remembrance and supplication, chapter: Seeking refuge from the evil what he did and from the evil of did not do, No. (2725) from Hadīth of `Ali Ibn Abī Tālib (may Allah be pleased with him)

millata Ibrāhīm -: An ta`buda Allāha wahdahū mukhlison lahū ad-dīn,
 the religion of Ibrāhīm-: is to worship Allah alone with sincere devotion,.....

from everything else”.¹

(millata) (religion) of the leader of the devotees (Ibrāhīm) (peace be upon him) as He, the Most High, said:

The religion of all messengers

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

{Indeed, Ibrāhīm was a nation, devoted to Allah, a Hanif, and he was not of the polytheists}. It is also the religion and way of all messengers, Allah, Who is Perfect in everyway, said:

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

{Then We revealed to you, [O Muhammad], to follow the religion of Ibrāhīm, a Hanif; and he was not of the polytheists}. And no prophet came after Ibrāhīm (peace be upon him) except from his descendants, Allah said:

﴿مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ﴾

{The religion of your father, Ibrāhīm}. So, he is the father of the prophets (peace be upon them) and the religion of all prophets is Islam. Allah the Most Exalted and Majestic said:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

{Indeed, the religion in the sight of Allah is Islam}. And any religion other than Islam is falsehood, as Allah, the Most High, said:

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

{And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers}.

And Hanīfiyyah, the religion of Ibrāhīm (peace be upon him) is: (An ta`buda Allāha) (That you worship Allah) to single Him (wahdahū) (alone) without anything else (mukhlisan lahū ad-dīn) (and sincerely devote the religion to Him) meaning: worshipping

The reality of the religion of the sincere devotees

¹ Majmū`u al-Fatāwā (9/319)

wa bi dhālika amara Allāhu jamī-`a annās wa khalaqahum lahā;

and with that is the command of Allah to the entire humanity and He created them for that;

Him alone, and disassociating from worship of anyone besides Him, and believing in its invalidity. And with that, Allah commanded the prophets, Allah said to our Prophet Muhammad (peace and blessings of Allah be upon him):

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾

{Say, Indeed I have been commanded to worship Allah, being sincere to Him in religion}. And He commanded all people with it, Allah, the Exalted and Manjestic, said:

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

{And they were not commanded except to worship Allah, [being] sincere to Him in religion, devotees, and to establish prayer and to give zakah. And that is the correct religion}.

Rectification
of the self
with the
monotheism

There is no rectification for the self in its worldly life and its hereafter except through monotheism and sincerity. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “There is nothing more beneficial for the heart than monotheism and sincere devotion of religion to Allah, and nothing more harmful to it than polytheism”.¹

(wa bi dhālika) (And with that), thus: with sincere devotion to Allah (amara Allāhu jamī-`a annāse) (Allah commanded all people) males and females (wa khalaqahum lahā) (and created them for it) meaning, for the Hanīfiyye, the religion of Ibrāhīm, which is commanding sincerity in worship to Allah alone.

¹ Majmū-`u al-Fatāwā (10/652)

kamā qāla ta-`ālā: {wa mā khalaqtu aljinna wal insa illā liya`budūn}, wa ma`nā “ya`budūn”: yuwahhidūn.

as Allah, the Most High says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

{I have not created the jinn and mankind except to worship Me.} and the meaning of “worship” is to single Him out in worship.

(kamā qāla ta-`ālā: {wa mā khalaqtu aljinna wal insa illā liya`budūn}) (As Allah, the Most High, said: {And I did not create the jinn and mankind except to worship Me}) meaning, I created them for the command of worshiping Me, not because I am in need of them. (wa ma`nā “ya`budūn”) (And the meaning of “worship Me”) meaning: (yuwahhidūn) (to worship me alone), by singling out Allah in all acts of worship, and in turning the heart towards it.

And the heart cannot be rectified, successful, pleased, or tranquil except through sincerity in the worship of Allah. Even if it were to attain all the pleasures enjoyed by creatures. And the more the sincerity of the worshipper’s religion to Allah becomes strong, the more his servitude is perfected, and he becomes independent of creation. His worship the Most perfect in every way, occurs by obedience to Him, and obedience to His Messenger (peace and blessings of Allah be upon him). Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “Whoever contemplates the state of the world, will find that every goodness on earth is due to the monotheism of Allah, His worship, and obedience to His Messenger (peace and blessings of Allah be upon him), and every evil in the world, whether it be tribulations, trials, droughts, or the dominance of enemies, is due to opposing the Messenger (peace and blessings of Allah be upon him), and inviting to other than Allah. Whoever contemplates on this with certainty, will realize that: it is a reality in himself, and in others, generally and individually”.¹

Rectification of the heart is with sincerity to Allah

¹ Majmū-`u al-Fatāwā (15/25)

.....

The heart will not be independent of creation except by making Allah His guardian, worshiping none but Him, seeking help only from Him, and relying solely upon Him. *

Wa a`zwamu mā Amara Allāhu bihī: Attawhīd,

And the greatest thing that Allah commanded with is:
Tawhīd,

(Wa a`zwamu mā Amara Allāhu bihī) (The greatest thing that Allah commanded with) in His book, and the greatest thing the messengers commanded their nations with is (Attawhīd) (monotheism) by singling out Allah alone in worship with sincere devotion to Him, and it is the greatest obligation that Allah has imposed upon His servants, from the side of knowledge and action. For its sake, messengers were sent, scriptures were revealed, sins are forgiven, Paradise was created, and salvation from the Hellfire is achieved. And whoever does not adhere to this great command, none of his deeds will be accepted by Allah. Allah, the Who is Perfect in every way, said:

monotheism of Allah is the greatest obligation from the side of knowledge and deeds

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا﴾

{And We came to what they have done of deeds and made it as dust dispersed}.

Due to the importance of monotheism, the entire Quran encompasses it. Ibn Al-Qayyim (may Allah have mercy upon him) said: “Most of the chapters of the Quran, indeed every chapter in the Quran, contains within it the two kinds of monotheism. In fact, we can say outright, that every verse in the Quran contains within it monotheism, acting as an evidence for it, inviting to it.

The Importance of monotheism

The Quran either informs about Allah, His names, attributes, and actions, which is the scientific, informative monotheism.

The entire Qur’ān in about monotheism

Or it invites to worship Him alone, without partners, and to abandon all that is worshiped besides Him, which is the willful, soliciting monotheism.

Or it commands and prohibits, obligating obedience to Him in His prohibitions and commands, which are the rights of monotheism and its completions.

Or it informs about Allah’s honor for the people of monotheism

and obedience to Him, and what He has done for them in this world, and what He will honor them with in the Hereafter, which is the reward of monotheism.

Or it informs about the people of polytheism, and what has been done to them in this world, from punishment, and what is permitted for them in the Hereafter from torment, which is the news about those who deviated from monotheism.

Therefore, the entire Quran revolves around monotheism, its rights, its rewards, and regarding polytheism and its people and their punishment. So

﴿الْحَمْدُ لِلَّهِ﴾

{All praise is [due] to Allah}, is monotheism.

﴿رَبِّ الْعَالَمِينَ﴾

{Lord of the worlds} is monotheism.

﴿الرَّحْمَنِ الرَّحِيمِ﴾

{The Entirely Merciful, the Especially Merciful} is monotheism.

﴿مَلِكِ يَوْمِ الدِّينِ﴾

{Sovereign of the Day of Recompense} is monotheism.

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

{It is You we worship and You we ask for help} is monotheism”.¹

Monotheism is the foundation upon which the entire religion is built, and it is the greatest cause of expanding the chest with relief. It is the refuge of seekers, the rescuer of the fleeings, the salvation of the distressed, and the aid of the needy. Ibn Al-Qayyim (may Allah have mercy upon him) said: “Hardships of the world are not repelled by anything as it by monotheism. Therefore, the supplication for relief from distress is made through monotheism.

¹ Madārij Assālikīn (3/449)

wa huwa ifrādu Allāhi bil-`ibāda.

and this is: singling Allah out in worship.

The invocation of Yūnus, which no distressed person invokes Allah with, except that Allah relieves his distress through monotheism. Nothing throws a person in great distress except polytheism, and there is no way to survive from it except through monotheism. It is the rescuer, refuge, fortress, and salvation of creation”.¹

The monotheism in which disputes occur between the messengers and their people is: the monotheism of divinity. (wa) (and) Its definition: (huwa ifrādu Allāhi bil-`ibāda) (is to single out Allah in worship), such as supplication, sacrifice, and vow, it is not permissible to direct any type of them to anyone other than Allah.

The disputes in monotheism of divinity

Monotheism is divided into three categories:

Types of monotheism

1. Monotheism of lordship, which is singling out Allah in His actions.

2. Monotheism of divinity, which is singling out Allah in the actions of His worshippers.

3. Monotheism of names and attributes, which is to attribute to Allah what He has attributed to Himself in His book and what His Messenger (peace and blessings of Allah be upon him) attributed to Him, without distortion, negation, assimilation, or comparison.

Whoever deployed monotheism in its three categories is the truly monotheist. *

¹ Al Fawā-id (p 95)

Wa a`zwamu mā nahā anhu: Ash-shirk,.....

And the gravest sin that Allah has forbidden is:
Polytheism,

The greatest
sin on earth

(Wa) (And) it is incumbent upon the worshipper to know the most severe prohibitions of Allah. The author (may Allah have mercy upon him) reminded of that by saying: (Wa a`zwamu mā nahā) (The greatest thing prohibited by) Allah (anhu) (on it) in His book, and the greatest thing the messengers prohibited is (Ash-shirk) (polytheism) which is performing or directing any type of worship to other than Allah.

Polytheism with Allah is greater than killing a soul, blocking pathways, or theft. It is the greatest corruption on earth, and there is no salvation for the inhabitants except by worshiping Allah alone and devoting worship to Him alone. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “In summary, polytheism and inviting to other than Allah, establishing another deity besides Him, or obeying and following other than the Messenger (peace and blessings of Allah be upon him) is the greatest corruption on earth, and there is no rectification for it and its people except that Allah alone is worshiped, called upon and not any other, obedience and following the Messenger (peace and blessings of Allah be upon him)”.¹

The greatest sin that disobeys Allah is polytheism. Allah, Who is Perfect in every way, said:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

{Indeed, polytheism is a great injustice}. The Prophet (peace and blessings of Allah be upon him) was asked: “Which sin is the greatest? He said: To set up a rival unto Allah though He alone created you.” (Agreed upon).² The Prophet (peace and blessings of

¹ Majmū`u al-Fatāwā (15/24)

² Al-Bukhari: Book of etiquettes, chapter: killing a son with the fear of sharing food with him, number (6001). And Muslim: Book of faith, chapter: the nature of polytheism been the filthiest sin, the explanation of its greatness, number (86), from hadith of `Abdullah ibn Mas`ud (may Allah be pleased with him).

wa huwa da`watu ghayrihī ma-`ah.

and this is: inviting upon others along with Him.

Allah be upon him) said: “Should I inform you of the greatest of the greatest sins, we said: yes O the Messenger of Allah! He said: Associating partners with Allah, and disobedience to the parents”. Agreed Upon.¹

And polytheism diminishes the lordship and belittles the divinity of Allah, and it is the worst assumption about the Lord of the worlds. It is the ugliest sin; because it is the comparism between the incomplete creature to the Most complete Creator in His features, the Most Exalted and Majestic. The ugliness of polytheism

So, whoever commits polytheism in the oneness of divinity, then he is polytheist, even if he believes in the oneness of the lordship. If a person confirms firmly and completely on oneness of the lordship of Allah but goes to the grave and invokes its inhabitant other than Allah, or takes a vow of seeking intermediary with him, then this person has committed the big polytheism.

(Wa) (And) Polytheism is defined as: (huwa da`watu ghayrihī ma-`ah) (Invoking others along with Him), meaning: invoking others besides Allah, by seeking others rather than Allah, Who is Perfect in everyway, asking another besides Allah, or making an intermediary between oneself and Allah - whether it be a grave or a saint - through supplication, seeking assistance, or turning to him. If you wish, you can say: Polytheism is equating others with Allah in what is among the characteristics of Allah. Definition of polytheism

Whoever dies in a state of polytheism deserves entry into the Hellfire and is prohibited from entering Paradise. Allah, the Most Exalted and Majestic, said: Consequences of polytheism

¹ Bukhari: Book of virtue, chapter: disobedience to parents among the greatest sin, number (5976). Muslim: Book of faith, chapter: explanation of the greatest sin and the greatest of it, number (87), from hadith of Abū Bakr (may Allah be pleased with him)

Wad-dalīlu qawluhū ta-`ālā: {Wa`budū Allāha wa lā tushrikū bihī shay-ā}

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

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

{Worship Allah and do not associate any partners with Him}.

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

{Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers}. And the Prophet (peace and blessings be upon him) said: “Whoever dies while invoking others besides Allah as rivals will enter the Fire”. (Narrated by al-Bukhari)¹

(Wad-dalīlu) (And the evidence) that the greatest thing Allah has commanded is monotheism, and that the greatest thing He has prohibited is polytheism, is (qawluhū ta-`ālā: {Wa`budū Allāha} (His, the Most High is He, saying: {And worship Allah}) this means: Single Him out, the Exalted and Majestic, in worship, ({wa lā tushrikū bihī shay-ā}) ({and do not associate anything with Him}) as equals, peers, or likenesses, whether in minor or major forms of polytheism. Beware of polytheism and its pitfalls and causes.

The most
obligatory
duties and
the greatest
prohibitions

It is incumbent upon the worshipper to have true faith in Allah, Who is Perfect in every way, and to disbelieve in anything that opposes Him, whether they be rivals or partners. The first command Allah gave to His worshippers is to worship Him and to single Him out in worship, and the first prohibition is to forbid the opposite. Then Allah, the Most High, followed that with the rest of the obligations, as He said:

﴿وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ﴾

¹ Book of exegesis of the Quran, chapter: {And among people there are some who take others as equals to Allah: they love them as they should love Allah}, number (4497), from hadith of `Abdullah ibn Mas-`ud (may Allah be pleased with him).

وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ﴿١٠﴾

{And with the parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your hands possess}.

The organization of the verse with monotheism and the prohibition of polytheism indicates the greatness of monotheism and the ugliness of polytheism. *

Fa-idhā qīla lake: Mā al-usūl ath-thalāthatu allatī yajibu `alā al-insāni ma`rifatuhā?

Faql: Ma`rifatu al-`abdi rabbuhū, wa dīnahū, wa

Then if you are asked: What are the three fundamental principles obligatory upon mankind to know?

Then say: One must know his Lord, his religion, and

The three fundamental principles compulsory on us to learn, and to work with it

Every responsible person, whether male or female, must know three great fundamental principles. They are the first things the worshipper will be asked about in his grave. If they answer correctly, they will survive, and if they fail to answer about these principles, they will be doomed.

(Fa-idhā) (So, when)¹ asked on it (qīla lake: Mā) (and it's said to you: What) are they (al-usūl ath-thalāthatu allatī yajibu `alā al-insāni) (the three principles that are obligatory on mankind) responsible person (ma`rifatuhā) (to know it) and act upon it?

Importance of the knowledge of Allah

(Faql) (Then say) to him: The first principle is (Ma`rifatu al-`abdi rabbuhū) (knowing one's Lord). This is the fundamental of all fundamentals, to worship Him with insight and certainty, recognizing Him, Who is Perfect in everyway, by what He described Himself with in His Book and through the tongue of His Messenger (peace and blessings of Allah be upon him) regarding His oneness, actions, names, and attributes.

Importance of knowing the religion

(Wa) (And) say to him: The second principle is knowing (dīnahū) (one's religion) by which we worship. It is what Allah has commanded us and what He has forbidden.

Importance of knowing of the prophet (peace and blessings of Allah be upon him)

(Wa) (And) say to him: The third principle we must know is

¹ Here is the beginning of the message "The Three Fundamental Principles", what preceded it is a separate message from Shaykh Muhammad Ibn Abdel-Wahhab (may Allah have mercy on him), it was kept here as a introduction to "The Three Fundamental Principles" by some of his students; as I am informed by my father and Shaykh Swālih ibn Gusūn (may Allah have mercy on them)

nabiyyahū sallā Allāhu `alayhi wa sallam.

his Prophet - Muhammad (may the peace and blessings of Allah be upon him).

(nabiyyahū sallā Allāhu `alayhi wa sallam) (knowing one's Prophet, Muhammad - peace and blessings of Allah be upon him -). He is the intermediary between us and Allah in delivering the message (of Islam). There is no way for us to worship Allah Who is Perfect in everyway, except through what the Prophet, (peace and blessings of Allah be upon him) has brought.

The author (may Allah have mercy upon him) mentioned these three principles concisely, then he detailed them further, one by one, to enhance understanding and to encourage the reader. For if one knows them concisely, knows their expressions and masters them, he will be eager to figure out their meanings.

The benefit of integrating the three fundamental principles

These three principles encompass the entire religion: Who is your Lord? What is your religion? Who is your Prophet? These are the questions the worshipper will be asked in regard in his grave. Only knowing them, without believing in them and acting upon what they imply, will not save the worshipper from torment. Rather, the worshipper is saved by knowing and believing in them, and acting upon what they indicate. One will be steadfast in their grave questioning through that only.

These three principles were mentioned together in the hadīth of Al-`Abbās Ibn `Abdul-Muttalib (may Allah be pleased with him) who reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) said: "The taste of faith is known to the one who is pleased with Allah as his Lord, with Islam as his religion, and with Muhammad as his Messenger". narrated by Muslim.¹

the importance of the three fundamental principles

Whoever accepts these three principles and says them with certainty after the caller to prayer (Adhān), "ash-hadu anna

¹ Book of faith. Chapter: taste of faith is known to one who is pleased with Allah as his Lord, No. (34)

Muḥammadan rasūlu Allāh” “I bear witness that Muhammad is the Messenger of Allah”, his previous sins will be forgiven. The Prophet (peace and blessings of Allah be upon him) said: “Whoever, upon hearing the caller to prayer (Adhān), says: I bear witness that there is no god but Allah, alone without partner, and that Muhammad is His servant and Messenger, and I am pleased with Allah as my Lord, with Muhammad as my Messenger, and with Islam as my religion, their sins will be forgiven”. narrated by Muslim.¹

Shaykh `Abdul Latif Ibn `Abdul Rahmān Ibn Hassan² (may Allah have mercy upon him) said: “Being content with these three principles is the axis of the religion, and upon it rotates the realities of knowledge and certainty”.³ *

¹ Book of Prayers, chapter: saying like the caller to prayer for one who hears his call, then make salutation upon the prophet (peace and blessings of Allah be upon him), and then seek for him Al-Wasilah (a unique place in Paradise), number (386), from hadith Sa-`ad Ibn Abī Waqās (may Allah be pleased with him)

² Grandfather of his eminence Shaykh Muhammad bin Ibrāhīm Āl al-Shaykh

³ Ad-durar Assaniyya (8/355)

[Al-aslul Awwal]

Fa-idhā qīla laka: Man rabbuka?

Fa-qul: Rabbī Allāhu alladhī rabbānī wa rabbā jamī'a al-`ālamīn bi ni-`amihī

[The First Principle]

If you are asked: Who is your Lord?

Then say: My Lord is Allah Who nourished me and nourished the entire world with His bounties.....

Then the author (may Allah have mercy upon him) proceeded to elaborate on these three fundamental principles extensively, the first principle: knowing one's Lord. He said to you:

The first principle: knowing one's Lord

(Fa-idhā) (So, when) asked (qīla laka: Man rabbuka?) (and it's said to you: Who is your Lord?), meaning: who is your worshiped, your creator, and your provider, whom you have no deity besides?

(Faqul) (Then say) to him: (Rabbī) (My Lord) and my worshiped is (Allāhu) (Allah), whom I worship alone, and for whom I direct all forms of worship. I do not bow, slaughter, vow, or circumambulate except for Allah.

How could I deny Him and worship others aside Him? And He (alladhī) (is the one who) created me from nothing, (rabbānī) (nurtured me) with apparent and hidden blessings, alleviated my sorrows, bestowed abundant favors upon me, and poured out blessings upon me. He, Who is Perfect in every way, said:

﴿وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا﴾

{And if you want to count the favors of Allah, you could not enumerate them}.

Furthermore, (wa rabbā jamī'a al-`ālamīn bi ni-`amihī) (and He nourished the entire world with His bounties), showering them with His abundant bounties. Allah, Who is Perfect in every way, said:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾

wa huwa ma`būdī laysa lī ma`būdun siwāhu;

He is my Lord and I worship none but Him;

Wad-dalīlu qawluhū ta-`ālā: {Alhamdu

And the evidence is the saying of Allah, the Most High:

﴿الْحَمْدُ...﴾

{All praise.....}

{And there is no life-being on earth but that upon Allah is its provision}

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “The Lord is the nurturer, creator, provider, helper, and guide. This name is the most deserving of seeking aid and supplication”.¹

There were long ages and periods of time, where humanity did not exist at all. Allah, the Most High, says:

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا﴾

{Has there [not] come upon man a period of time when he was not a thing [even] mentioned?} meaning: not existing, rather being non-existent. Then Allah brought him into being from nonentity, and provided him with blessings so that he would worship Him alone.

(wa huwa ma`būdī) (And He is my worshiped) to whom I direct all forms of worship, and (laysa lī ma`būdun siwāhu) (I have no deity besides Him), I neither humble myself nor direct any acts of worship to others. Suffice it that my Lord is worthy of worship, for He alone deserves it.

Evidence of the first principle

(Wad-dalīlu) (And the evidence) that Allah alone is the provider Lord (qawluhū ta-`ālā) (is His, the Most High, saying) in the first verse of His great Book (Quraan): ({Alhamdu}) ({All praise}). It is praise for

¹ Majmū-`u al-Fatāwā (14/13)

lillāhi rabi al-`ālamīn}

Wa kullu mā siwā Allāhi `ālam, wa ana wāhidun min dhālika al-`ālam.

لِلّٰهِ رَبِّ الْعَالَمِينَ

is due to Allah, Lord of the worlds}.

And everything other than Allah is a creation, and I am one of that creation.

the praiseworthy, with love, reverence, and glorification, and the addition of the definite article “Al” to {the praise} is for inclusiveness, meaning all praise is ({lillāhi}) ({for Allah}), the truly worshiped. All praises are for Him and Him alone, not for anyone else. ({rabi}) ({Lord}) and the creator, provider, owner, and administrator of all ({al-`ālamīn}) ({the entire creators}), whether human, jinn, angels, or others.

(Wa kullu mā siwā Allāhi) (And everything except Allah) in the universe - whether it be jinn, humans, mountains, or trees - is (`ālam) (creation), and Allah is the Creator. It is called creation because it is a sign pointing to its Creator, Owner and Originator.

(wa ana) (And I) and you and all creatures are (wāhidun min) (one of) part of (dhālika al-`ālam) (that world), those magnificent creations, and we all depend on Allah for fulfilling our needs and relieving our distresses. He is unique in creation, sustenance, and management, and He is the only one deserving of worship. This is the implication of the word sincerity. *

Fa-idhā qīla laka: Bima `arafta rabbaka?

Faql: Bi āyātihī wa makhlūqātih.

So, if you are asked: How did you come to know your Lord?

Then say: Through His signs and His creatures

The Evidences
of knowing
Allah: are
the signs and
creatures

(Fa-idhā) (So, when) asked (qīla laka: Bima) (and it's said to you: By what), by what means (`arafta) (did you recognize) with it (rabbaka) (your Lord) and your creator whom you worship?

(Faql) (Then say) to him: I recognized Him (Bi āyātihī) (by His signs), meaning His indications and evidences that testify to His oneness and uniqueness in lordship and divinity.

Indications of
the signs and
creatures on
the Oneness
of Allah, the
Exalted

(wa) (And) I recognized Him by (His creatures) (by His creations), the apparent creations that He brought into existence from nonentity and made them indicative of Him. For everything in the universe, even if it is subtle, is indicative of His oneness:

Ponder the lines of the creatures

From the Most High King, they are messages to you

And He has inscribed in them, if you ponder their inscriptions

Verily, everything comparing to Allah is vain.¹

Contemplating about the universe, increases faith and connects the heart to Allah. Ibn al-Qayyim (may Allah have mercy upon him) said: "The best thing to spend one's breath on is meditating on the signs of Allah and the marvels of His creation, and moving from there to attaching the heart and striving for Him alone, without anything from His creatures".²

¹ Madārij Assālikīn (3/256)

² Miftāh Dār Assa-`āda (1/221)

Wa min āyātihi: allaylu, wa annahāru, wa ash-shamsu, wa alqamar.

And among His signs: are the night and the day, the sun and the moon.

(Wa min) (And among) His greatest (āyātihi) (signs) seen by the eyes, that indicate His oneness is (allaylu) (the night) when it approaches, (wa annahāru) (and the day) when it retreats, and the fact that they do not coincide in time; rather, each seeks the other quickly, with nothing separating them. This one comes forward, and that one retreats, alternating upon us in submission for us.

One of the greatest Allahs' signs of the universe is what is seen by the eyes

(Wa) (And) among the magnificent signs indicating Allah's oneness and management are: (ash-shamsu) (the sun) rising, which works as the cosmic lamp for the world, (wa alqamar) (and the moon) shining in the darkness. Two signs moving on precise paths that creation has never seen the likes of. This one rises, and that one sets, and they stand before them in amazement, with an organized flow and precise movement, neither advancing nor delaying, neither reaching nor surpassing each other. Allah, the Most High and Perfect in every way, said:

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

{The sun is not allowed to overtake the moon, nor does the night outstrip the day, and they all float, each in an orbit}. And the path of neither one changes from what Allah has decreed.

﴿ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

{That is the ordaining of the Mighty, the Knowing}.

And this sun, although its vastness, when sets, it prostrates beneath the Throne. Abū Dharr (may Allah be pleased with him) said: "I was with the Prophet (peace and blessings of Allah be upon him) in the Masjid at the time of sunset, and he said: O Abū Dharr! Do you know where the sun goes when it sets?" I said: Allah and His Messenger know best. He said: It goes and prostrates beneath the Throne. This is what Allah, the Most High, said:

Wa min makhḷūqātiḥi: Assamāwātu assab-`u wa man fī hinna,

And among His creatures: are the seven heavens and whatever exists in it,

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

{And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing}”. Narrated by al-Bukhari.¹ And it seeks permission from its Lord for another rising. Abū Dharr (may Allah be pleased with him) said: “I entered the Masjid, and the Messenger of Allah (peace and blessings of Allah be upon him) was sitting there. When the sun set, he said: O Abū Dharr! Do you know where it goes?” I said: Allah and His Messenger know best. He said: It goes to seek permission to prostrate, and permission is granted to it. It is as if it is said to it: Return from where you came. So, it rises from its setting place”. Narrated by Al-Bukhari.²

In the Hereafter, it will be balled and gathered. Ibn Jarīr Al-Tabari (may Allah have mercy upon him) said: - regarding the interpretation of Allah, the Most High, saying:

﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾

{When the sun is wrapped up} Meaning: its parts are gathered unto others, then it is wrapped up and cast away, and when that is done, its light is gone.

Among the
greatest
creatures of
Allah, the
Exalted

(Wa min makhḷūqātiḥi) (And among His creations) the magnificent are (Assamāwātu assab-`u) (the seven heavens), vast and lofty, and (wa man fī hinna) (whoever is therein) of the shining planets and the dazzling signs.

¹ Kitāb Tafsīr al Qur’ān, chapter: {And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing}

² Kitāb Attawhīd, chapter: {and His Throne was upon the water} {and He is the Lord of the Mighty Throne}

wa al aradwūna assab-`u wa man fī hinna, wa mā baynahumā.

and the seven earths whatever exists in it and whatever exist between them.

(wa al-aradwūna assab-`u) (And the seven heavens) and their expanse, and the vastness of their horizons, and the estimation of their forces supplying fo their foods.

(wa man fī hinna) (And those therein) of mountains and seas, and the varieties of creatures from animals and plants, and all other existences

(wa mā baynahumā) (And what is between them) meaning: what is between the heavens and the earth, likewise: the air and other things, and what has appeared to them of their travelling from one place to another in the atmosphere, and what has appeared to them of benefits, like telecommunicating what they speak while they are in one country and others in another country, so Perfect in everyway is Allah, the Lord of the Great Throne.

So, it is imperative for every Muslim to contemplate the signs of Allah and His creations. Ibn Juzayy al-Māliki (may Allah have mercy upon him) said: “Contemplation is the source of every state and station. So, whoever contemplates the greatness of Allah has gained reverence, and whoever contemplates His power has gained trust, and whoever contemplates His punishment has gained fear, and whoever contemplates His mercy has gained hope, and whoever contemplates death and what comes after has gained the limitation of hope, and whoever contemplates his sins, his fear intensifies and his self diminishes in his sight”.¹ *

¹ Al-Qawānīn al-Fiqhiyya (p 284)

Wad-dalīlu qawluhū ta-`ālā: {Wa min āyātihi allaylu wa annahāru wa ash-shamsu wa al qamar, lā tasjudū li ash-shamsi wa lā lil qamari wasnudū li Allāhi alladhī khalaqahunna in kuntum iyyāhu ta`budūn}.

And the evidence is the saying of Allah, the Most High is He:

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

{And of His signs are the night and the day, the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to Allah Who created them, if you truly worship Him.}

Evidence of some of the signs of Allah, the Most High

(Wad-dalīlu) (And the evidence) that the night and the day and the sun and the moon are among the signs of Allah; (qawluhū ta-`ālā: {Wa min āyātihi}) (His, the Most High, saying: {And of His signs}) indicating the perfection of His power, His oneness, the penetration of His will, the breadth of His authority, and His mercy to His worshippers: ({allaylu}) ({The night}) with the benefit of its darkness, and the stillness of creation therein, ({wa annahāru}) ({and the day}) with the benefit of its light, and the activity of creatures therein, ({wa ash-shamsu wa al qamar}) ({and the sun and the moon}) which the lives of creatures cannot be sustained without.

({lā tasjudū li ash-shamsi wa lā lil qamar}) ({Do not prostrate to the sun or to the moon}) for they are created and managed beings, not deserving of prostration.

({wasnudū li Allāhi}) ({But prostrate to Allah}) not to others, and worship Him alone, for He is ({alladhī khalaqahunna}) ({the one who created them}), for even though their size may be great, it is not from themselves, but rather from their Creator.

({in kuntum iyyāhu}) ({If you truly}) Him alone, the Most Exalted and Majestic ({ta`budūn}) ({worship}), devote yourselves with worship and religious sincerity for Him alone.

Wa qawluhū ta-ālā: {Inna rabbakum Allāhu alladhī khalaqa assamāwāti wa al ardwa fī sittati ayyāmin thumma istawā `alā al-`Arshi yugshi allayla annahāra yatlubuhū hathīthan

And the saying of Allah, the Most High:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا ...﴾

{Your Lord is Allah, Who created the heavens and earth in six days, and then rose over [istawa] the Throne. He makes the night and day overlap in rapid succession.

(Wa) (And) the evidence that the seven heavens and the seven earths are among the creations of Allah, indicating His majesty and glory: (qawluhū ta-ālā: {Inna rabbakumu Allāhu alladhī khalaqa assamāwāti wa al ardwa}) (His saying, Most High is He: {Indeed, your Lord is Allah, who created the heavens and the earth}) and whoever is therein, and perfected their creation, and well established their structure ({fī sittati ayyāmin}) ({in six days}) the first of which was Sunday, and the last of which was Friday, ({thumma}) ({then}) when He completed them and entrusted His affair therein, He ({istawā}) ({rose}) the Most Exalted and Majestic ({alā al-`Arshi}) ({over the Throne}), the Great, which encompasses the heavens and the earth and whatever is therein and between them, He rose in a manner befitting His majesty and greatness”.

Evidence of the creatures

And He, who is Perfect in every way, ({yugshi allayla}) ({covers the night}), meaning He makes the dark night envelops ({annahāra}) ({the day}), which is bright, so darkness spreads over the earth and everyone on it remains in darkness, and human beings settle down, and creatures return to their dwellings.

({yatlubuhū hathīthan}) ({it seeks it promptly}) swiftly, meaning whenever the night comes, the day disappears, and whenever the day comes, the night disappears, seeking with no delay or procrastination, until Allah folds up this world, and His worshippers

wa ash-shamsa wa al qamara wa annujūma musakh-kharātin bi amrih, alā lahū al-khalqu wa al-amr, tabāraka Allāhu rabbu al-`ālamīn}.

وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِ^ط ٱلَّهِ ٱلَّذِى ٱلْخَلْقُ وَٱلْأَمْرُ^ط
تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَالَمِينَ ﴿٢٠﴾

He made the sun, the moon, and the stars - all subservient to His command. Behold, His is the creation and the command. Blessed is Allah, the Lord of the worlds}.

move to final permanence or final destination.

(({wa ash-shamsa wa al qamara wa annujūma})) ({And the sun, the moon, and the stars}), the stationary and the moving, ({musakh-kharātin bi amrih}) ({are subjected by His command and design}), and His control, knowledge and wisdom.

Uniqueness
of Allah in
creation and
command

(({alā lahū al-khalqu})) ({Isn't He the Creator})? Yes, indeed, He is the Creator from whom all creatures emerged, and His rulings encompass the cosmic and predestined decrees.

(({wa})) ({And}) behold, ({amr}) ({the Command})? Yes, indeed, He is the one who holds the authority that encompasses the laws and the prophethoods, and this includes all His religious and legislative rulings.

(({tabāraka Allāhu})) ({what a Most Blesant is Allah}), meaning: He has reached the utmost in blessings, and this phrase is permitted for Allah alone, for He who is Perfect in everyway, is glorified and exalted and abundant in His goodness. So, Most Blesant is He in Himself; due to the greatness of His attributes and their perfection, and He blesses others by bringing abundant good and much benevolence, and He, Who is Perfect in everyway, ({rabbu al-`ālamīn}) ({is the Lord of the worlds}), bestowing His blessings upon them and showering His grace. *

Wa arrabbu huwa alma`būd; wad-dalīlu qawluhū ta-`āla: {Yā ayyuha annāsu i`budū rabbakumu alladhī khalaqakum wa alladhīna min qablikum la-`allakum tattaqūn.

And the Lord is the worshipped; and the evidence is the saying of Allah the Most High:

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

{O mankind, worship your Lord, Who created you and those before you, so that you may become righteous}.

(**Wa arrabbu**) (**And the Lord**), the Creator of those great creations - from the seven heavens, and all that is therein and between them - He is the Owner, the Controller, Characterized by the attributes of perfection, and (**huwa alma`būd**) (**He is the one to be worshiped**), deserving of worship alone without any besides Him, for all under Him, is a weak created being, unable to benefit or harm itself.

The Lord is the worshipped

(**wad-dalīlu**) (**And the evidence**) that the Lord is the only one to be worshiped; (**qawluhū ta-`āla: {Yā ayyuha annāsu}**) (**His saying, the Most High is He: {O mankind}**), addressing both male and female, (**{i`budū}**) (**{worship}**) and worship alone (**{rabbakumu}**) (**{your Lord}**), for He is the one who bestows upon you the apparent and hidden blessings, and He is (**{alladhī khalaqakum}**) (**{the one who created you}**), and brought you into existence from non-existence, (**{wa alladhīna min qablikum}**) (**{and those before you}**), similarly, Allah created them after they were nothing, and Allah reminded you of this great gift (**{la-`allakum tattaqūn}**) (**{so that, you may fear}**) your Creator, complying with His commands, and avoiding His prohibitions.

Alladhī ja-`ala lakum al-ardwa firāshan wa assamā-a binā-an wa anzala mina assamā-i mā-an fa akhraja bihī mina ath-thamarāti rizqan lakum falā taj-`alū lillāhi andādan wa antum ta`lamūn}.

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

{He, Who made the earth a resting-place and the sky a canopy; and sends down rain from the sky, and brings forth fruits thereby as a provision for you. So, do not set up rivals to Allah while you know.}

Among the
doings of
the Lord, the
Exalted Most
High

So, He is ({Alladhī ja-`ala lakum al-ardwa firāshan}) ({the one who made the earth a resting place}), a paved road for you, upon which you settle and live your lives. ({wa assamā-a}) ({And the sky}) He made it ({binā-an}) ({a canopy}) for you, a domed roof suspended over you, and a protected ceiling adorned with lamps and signs by which you navigate in the darkness of land and sea. A land that carries you, and a sky that shelters you, you cannot do without either of them.

(({wa anzala mina}) ({And He sent down}) from the clouds that are in ({assamā-i mā-an}) ({the sky, water}) pure, and blessed ({fa akhraja bihī mina ath-thamarāti}) ({and brought forth with it fruits}) in diverse likewise palm trees, fruits, crops, and others ({rizqan}) ({as provision}) good ({lakum}) ({for you}) to enjoy the good things, and to seek help from it in obeying Allah.

And whoever these blessings belong to, He is the one deserving to be worshipped alone. So be grateful for His blessings, and part of showing gratitude is: ({falā taj-`alū lillāhi andādan}) ({So do not make [as equal] partners with Allah}) and associates or equals with Him in worship.

(({wa antum ta`lamūn}) ({And you know}) the futility of that, and that they do not deserve worship, so how do you worship other

.....

gods with Allah when you know the futility of that?! And this is the clearest intellectual evidence for the oneness of Allah, and the futility of associating partners with Him.

Establishing
divinity with
lordship, and
proving what
they affirmed
against what
they denied

And this verse combines the command to worship Allah alone and the prohibition of worshipping anything besides Him. Allah has argued against them in this verse with what they affirmed and acknowledged of monotheism in lordship, compared to what they denied and rejected of monotheism in divinity. Indeed, Allah often affirms in His book the oneness of His divinity with the oneness of His lordship, for indeed the oneness of lordship is the clearest evidence and the greatest proof of the oneness of divinity.

Whoever
worship others
with Allah,
then he is not
a worshipper
of Allah

Performing worship without monotheism is not considered worship. So, whoever worships Allah sometimes, and associates partners with Him at other times is not a true worshipper of Allah. This is indicated by the fact that Allah calls those who sincerely worship Him in times of distress, and when sailing the seas and facing turbulent waves, they panic and resort to Him alone, realizing that these other gods are nothing and cannot help them in times of distress. Yet, despite all of this, Allah calls them polytheists, and indeed He denies this worship altogether upon them. He, Who is Perfect in everyway, said:

﴿فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّيْنَاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾

{Then when they board a ship, they supplicate Allah, sincere to Him in religion; but when He delivers them to the land, at once they associate others with Him}.

So, monotheism is not called monotheism except by singling out Allah with all types of worship. So, whoever obeys Him in all that He has commanded, and does not divert any of it to others, has truly worshipped Him. Otherwise, he did not.

Qāla Ibnu Kathīr - rahimahū Allāhu ta-`ālā -: “Al-Khāliq liḥāthihī al-ash-yā-i, huwa al-mustahiqqu lil-`ibādati”.

Ibn Kathīr - may Allah, the Most High, have mercy upon him - said: “The Creator of all these things, is the One Who alone deserves to be worshiped”.

(Qāla) (Said) the Imām Abū al-Fidā, Ismā-īl Ibn `Umar (Ibnu Kathīr) (Ibn Kathīr) - the author of Quraan interpretation book - (rahimahū Allāhu ta-`ālā) (may Allah, the Most High, have mercy upon him) and grant him paradise: (“Al-Khāliq”) (“The Creator”) the Originator (liḥāthihī al-ash-yā-i) (of these things) from nihilism, including the creation of humans, earth, sky, and all the goodness and fruits therein, (huwa al-mustahiqqu lil-`ibādati) (He is deserving of worship): and others under Him are weak creatures who do not deserve it. He Who is Perfect in every way, said:

Meaning of uniqueness of Allah in creation

﴿يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ﴾

{And those you call upon besides Him do not possess [even] the membrane of a date seed}. Ibn Al-Qayyim (may Allah have mercy upon him) said: “Whoever has control over harm and benefit, he is truly the one to be worshipped, and the one worshipped must indeed be the owner of harm and benefit. Therefore, Allah Almighty disapproves of anyone who worships besides Him what does not control harm or benefit”.¹ *

¹ Badā-u al-Fawā'id (1/3)

Virtue of
diversity of
acts of worship

And from the grace of Allah upon His worshippers is that He legislated for them various types of worship acts by which they draw closer to Him, and one does not know by which of these he enters Paradise. Ibn Al-Qayyim (may Allah have mercy upon him) said: “Whoever’s righteous and beloved deeds are diversified to him in this world, the categories of enjoyment in the Hereafter will also be diversified for him, and they will increase for him according to the abundance of his deeds here. His reward will be increased by the diversity, joy, and indulgence therein, according to his increase in deeds and their diversity in this world. Allah, Who is Perfect in everyway, has assigned to each deed among the beloved and detested deeds its own unique consequence, reward, pleasure, and pain that is specific to it, unlike the consequence and reward of others. Thus, the pleasures of the people of Paradise and the pains of the people of Hellfire are diversified, as are the blessings and punishments in them. Therefore, the delight of one who strikes every pleasure ordained by Allah with a single arrow and takes from it his share, is not the same like the delight of one who nurtures his arrow and share in a single type of pleasure. Nor is the pain of the one who incurs every detested act against Allah with its share and punishment, the same like the pain of one who strikes with a single arrow in his disobediences”.¹

And a worshipper’s rank rises with his Lord when his servitude to Him increases. Shaykhu Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “The perfection of a creature lies in deploying his servitude to Allah. And the more the worshipper deploys his servitude, the more perfect he becomes, and his rank rises”.²

¹ Ijtimā-u al-Juyūshu al-Islāmiyyah (p 77)

² Majmū-u al-Fatāwā (10/176)

Wa anwā-`u al-`ibādati allatī amara Allāhu bihā: -
mithlu: Al-Islam, al-Īmān, wa al-Ihsan;

And the types of worship that Allah has commanded: -
likewise: Islam, faith, Ihsān;

When the author (may Allah have mercy upon him) clarified that it is obligatory to worship Allah alone, he mentioned some types of worship. He said: (Wa anwā-`u) (And the types) and varieties (al-`ibādati allatī amara Allāhu bihā) (of worship that Allah has commanded) His worshippers are numerous. The author (may Allah have mercy upon him) mentioned seventeen examples of these types, by saying:

(mithlu: Al-Islam, wa al-Īmān, wa al-Ihsan) (Such as: Islam, faith, and Ihsān). These three are the highest levels of religion, and the most important types of worship. Therefore, the author began with them. Infact Islam, with its pillars - such as prayer and fasting -, constitutes worship. Similarly, faith with its inward acts - such as belief in Allah, His angels, His books, His messengers, the Day of Judgment, predestination of fate good and evil of it, as well as fear, love, and hope, among others -, and all matters of the heart, falls under worship. In fact, it is the highest and greatest types of worship.

Greatest types
of worships

The level of Islam encompasses the widest circles of religion, then comes the level of faith, which is narrower than the circle of Islam. Finally comes the circle of Ihsān, which is narrowest of those circles. And those who are within the circle of Ihsān are fewer among the worshippers of Allah, and it is a noble and high rank that only those chosen by Allah attain. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “The states of the hearts and their actions, likewise: love for Allah and His Messenger (peace and blessings of Allah be upon him), fearing Allah, relying on Him, patience with His wisdoms, gratitude to Him, turning to Him in repentance, and sincerity in deeds for Him - these are things in which people differ in degree, and their true measure is known

wa minhā: Ad-du-`ā-u, wa al-khawfu, wa arrajā-u, wa attawakkulu, wa arragbatu, wa arrahbatu, wa al-khushū-`u, wa al-khash-ya, wa al-inābtu, Wa al-isti-`ānatu, wa al-isti-`ādhatu, wa al-istigāthatu, wa adh-dhabhu, wa annadhru, wa gayru dhālika min anwā-`i al-`ibādati allatī amara Allāhu bihā -

And among them are: Supplication, fear of Allah, hope in Allah, reliance upon Allah, aspiring to earn Allah's pleasure, awe of Allah, submission and humility, apprehension, turning to Allah in repentance, seeking Allah's help, seeking refuge in Allah, seeking relief from Allah, offering sacrifice, making vows, and other acts of worship that Allah has commanded -

only to Allah, the Most Exalted and Majestic".¹

Among the
types of
worship

(wa minhā) (And among them) thus: the types of worship that Allah has commanded again are: (Ad-du-`ā-u) (supplication) and sending our needs to Him, Who is Perfect in everyway, (wa al-khawfu) (and fear) of Him, the Most Exalted and Majestic, (wa arrajā-u) (hope) and wishing for what is from Allah, (wa attawakkulu) (reliance) and referral of matters to Him, (wa arragbatu) (desire) for what is from Allah, (wa arrahbatu) (reverence) of Him, the Most Exalted and Majestic, (wa al-khushū-`u) (awe) of Him, (wa al-khash-yatu) (submission and humility) of Him (wa al-inābtu) (turning in repentance) to Allah and returning to Him, (Wa al-isti-`ānatu) (seeking assistance) of Him, Who is Perfect in everyway, (wa al-isti-`ādhatu) (seeking refuge) in Allah from every evil, (wa al-istigāthatu) (seeking help) of Him, the Most High and Exalted, in times of distress, (wa adh-dhabhu) (sacrificing) solely for Him, (wa) (and) also (wa annadhru) (making vows) exclusively to Him.

(wa gayru dhālika min anwā-`i al-`ibādati) (And other than that, among the types of worship) in varieties (allatī amara Allāhu bihā) (that Allah has commanded of it) likewise: honouring parents,

¹ Majmū-u al-Fatāwā (7/409)

maintaining family ties, hospitality to guests, good character, and everything else that Allah loves and approves of in terms of both outward and inward speech and actions. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “Worship: is a comprehensive term for everything that Allah loves and approves of in terms of both outward and inward speech and actions”.¹ So worship includes all kinds of obedience, and encompasses perfect love, glorification, hope, and fear. Ibn Al-Qayyim (may Allah have mercy upon him) said: “Worship combines the perfection of love, with the perfection of humility, and complete submission to the desires and commands of the beloved. It is the ultimate goal that has no higher goal above it”.² *

¹ Majmū-u al-Fatāwā (10/149)

² Madārij Assālikīn (3/441)

kulluhā lillāhi ta-`ālā; wad-dalīlu qawluhū ta-`ālā: {wa anna al-masājida lillāhi falā tad-`ū ma-`a Allāhi ahadā}.

they should all be offered to Allah, the Exalted; The evidence is the saying of Allah, the Exalted:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

{The Masjids are for Allah alone, so do not supplicate anyone along with Allah}.

Faman sarafa minhā shay-an ligayri Allāh; fa huwa mushrikun kāfir.

So, whoever diverts any of such acts of worship to other than Allah; then he is a polytheist and a disbeliever.

Worship is a
right of Allah
alone

Then he mentioned that all types of worship (kulluhā lillāhi ta-`ālā) (are all for Allah, the Most High, alone) and nothing from it is acceptable for other than Allah.

(wad-dalīlu) (And the evidence) for this is; (qawluhū ta-`ālā: {wa anna al-masājida lillāhi}) (His, the Most High, saying: {And that the masjids are for Allah, so do not invoke anyone with Allah}). Thus, All places of prayers or parts of the prostration are solely owned ({lillāhi falā tad-`ū}) ({by Allah, so do not invoke}) or prostrate to anyone else in them, nor associate on the earth ({ma-`a Allāhi ahadā}) ({with Allah any partners}), no matter who it is. For indeed, all of the earth belongs to Allah alone, so single Him out in worship therein.

Ruling on
the one
who directs
worship to
other than
Allah

(Faman sarafa minhā) (So, whoever directs from it) thus: any of the types of worship mentioned by the author, or anyothers, even (shay-an) (a thing) small (ligayri Allāh) (to other than Allah) likewise: calling other than Allah from those present upon things that Allah alone is capable to do, - or among the dead, absent, idols, or trees -, or hoping in them, fearing them, asking them to fulfill needs or relieve distress, or anything similar, (fa huwa mushrikun kāfir) (then he is a polytheist and disbeliever) thus: committing

Wad-dalilu.....

The evidence is.....

major polytheism that exists in the fold of Islam.

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “The Muslims are unanimous in what they have learned by necessity from the religion of Islam, that it is not permissible for a worshipper to worship, invoke, seek assistance from, or rely upon anyone other than Allah. And whoever worships an angel close to Allah, or a sent prophet, or makes prayers to them, or seeks their help, then he is a polytheist”.¹

The difference between polytheism and disbelief is that disbelief is more general, so every polytheist is a disbeliever, but not vice versa. So, whoever circumambulates a grave or makes prayers to it instead of Allah, then he is a polytheist and is called a disbeliever. And whoever mocks something from the religion is a disbeliever, but he is not called a polytheist. Rather, his mockery is disbelief. As for in the Hereafter, the fate of the disbeliever and the polytheist is the same; both of them will abide eternally in the Hellfire, - may Allah protect us -. Allah, the Most High, said regarding the disbelievers:

The difference between disbelief and polytheism

﴿إِنَّ اللَّهَ لَعَنَ الْكُفْرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا﴾

{Indeed, Allah has cursed the disbelievers and prepared for them a Blaze}. And He said regarding the polytheists:

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

{Indeed, whoever associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers}.

The evidence indicating that whoever directs any form of worship acts to other than Allah is a disbeliever

(Wad-dalīlu) (And the evidence) indicating that whoever directs any form of worship acts to other than Allah is a polytheist

¹ Majmū-u al-Fatāwā (3/272)

qawluhū ta-`ālā: {Wa man yad-`u ma-`a Allāh ilāhan ākhara lā burhāna lahū bihī fa innamā hisābuhū `inda rabbih, innahū lā yuflihu al-kāfirūn}.

His, the Most High, saying:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾

{Whoever supplicates another god besides Allah, for which he has no proof, his reckoning will be with his Lord. Indeed, the disbelievers will never succeed}.

disbeliever is, (qawluhū ta-`ālā: {Wa man yad-`u}) (His saying, the Most High, {And whoever invokes}) and whoever directs any form of worship acts to other than Allah, likewise: invoking ({ma-`a Allāh ilāhan ākhara}) ({with Allah another deity}) from the dead, deities, stones, or others ({lā burhāna lahū}) ({for which he has no proof}) thus: neither justification nor evidence ({bihī}) ({of}) thus: in such worship that he performed alongside Allah. This condition does not imply that there is no valid justification with anyone who worships other than Allah. Rather, it serves to clarify that there is no valid argument for associating partners with Allah. Their worship is based on misguidance and desires, not on guidance and revelation. Therefore, whoever engages in such practices is warned of punishment by Allah in His saying: ({fa innamā hisābuhū}) ({then his account}) and reckoning ({`inda rabbih}) ({is only with his Lord}) with his eternal residence being in the Hellfire.

({innahū}) ({Indeed}) whoever associates partners with Allah ({lā yuflihu}) ({will not succeed}) neither in this world nor in the Hereafter, and those are ({al-kāfirūn}) ({the disbelievers}) who have exited from the religion of Islam. This verse provides a clear proof of the disbelief of anyone who calls upon others alongside Allah, whether the one being called upon is an angel, a prophet, a grave, or anything else. *

Wa fī al-hadith: “Ad-du-`ā-u mukh-khu al-`ibādah”.....

And in Hadīth: “Supplication is the soul of worship”....

When the author (may Allah have mercy upon him) mentioned forms of worship collected together, he began to elaborate on their evidences. As for Islam, faith, and Ihsān, he will mention their detailed evidences in the second fundamental principle.

He started with supplication, which is the essence and origin of worship. He said: (Wa fī al-hadith) (And in the Hadīth) that indicates that supplication is a form of worship, what has been narrated by Al-Tirmidhi,¹ that the Prophet (peace and blessings of Allah be upon him) said: (Ad-du-`ā-u) (Supplication) and asking Allah of needs (mukh-khu) (is the essence) thus: the core and pure (al-`ibādah) (of worship) which is obligated by Allah on creatures. As another Hadith explains it, that the Prophet (peace and blessings of Allah be upon him) said: “Indeed, Supplication is the worship” as narrated by Abū Dāwūd.² Thus, He asserted that supplication is considered the essence of worship, infact the invocation of the messengers came to direct hearts towards asking Allah alone.

Supplication: is
a worship

Indeed, Supplicating and seeking aid from other than Allah in matters that Allah alone has the ability to do and no one else, constitutes major shirk (associating partners with Allah) that invalidates all deeds.

It is stated at ‘Ad-durar Assaniyya’: “It is agreed upon by all scholars, that whoever places intermediaries between themselves and Allah, calling upon them, relying on them, or asking them, commits disbelief”.³

Infact, Supplication (from others than Allah) is one of the greatest forms of shirk prevalent among people today, It is stated

¹ Chapters of Supplication: chapter in the benefits of supplication, No. (3371), from Hadith of Anas Ibn Malik (may Allah be pleased with him)

² Bāb Tadrī-u abwāb al-with, bāb ad-du-`ā-u, No. (1479) from Hadith of Al-Nu`mān Ibn Bashīr (may Allah be pleased with them both)

³ Ad-durar Assaniyya (1/196)

Wad-dalīlu qawluhū ta-`ālā: {Wa qāla rabbukum ud-`ūnī astajib lakum, inna alladhīna yastakbirūna `an `ibādatī sayadkhulūna jahannama dākhirīn}.

The evidence is the saying of Allah, the Exalted:

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

{Your Lord says, “Call upon Me; I will respond to you. Those who are too proud to worship Me will enter Hell, utterly debased}.

at Ad-durar Assaniyya’: “Among the greatest forms of it - thus: polytheism - prevalent among people today: is seeking help from the deceased, seeking refuge in them, and directing intentions towards them, this is the basis of polytheism in the world. It is agreed that this is unanimously considered major polytheism”.¹

An evidence
from the
Qur’ān
indicating that
supplication is
a worship

(And the evidence) that supplication is worship, and directing it to other than Allah is shirk is, (His, the Most High, saying, {And your Lord says}) and your Creator ({Call upon Me}) and send to me your needs ({I will respond to you}) and I will grant your request ({Indeed, those who disdain}) and turning away ({from My worship}) and My request ({will enter}) fire of ({Hell}) may Allah rescue us ({utterly debased}) weak and humiliated, they will gather them in the hell fire and humiliation as punishment to them for the worship they left, of which were compulsory on them. And the sound minded knows that no one removes stress except Allah, that He is the only One capable to do so. Allah, Who is Perfect in every way, said:

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

{Whenever He wills something to be, He only says to it, “Be”, and it is}.

It is not fitting for a creature to be invoked or sought help from

¹ Ad-durar Assaniyya (1/199)

besides Allah, because he is a weak servant, who falls ill and dies, having no power to repel harm or bring benefit to themselves, how can they bring it to others?! Allah, Who is Perfect in everyway, said:

﴿وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ﴾

{And those you call upon besides Him do not possess [even] the membrane of a date seed}. So, turn to Allah alone, lower your needs before Him, ask Him, and He will grant you. Seek His forgiveness, and He will forgive you. Supplicate to Him with a humble and submissive heart, and He will respond to you. Whoever lowers their needs before Allah, seeks refuge in Him, and his heart is always directed towards his Lord, and believes in none but Him is a monotheist. *

The fear of
Allah is a
worship

Fear of Allah is one the greatest worship acts of the heart, and it is an obligation upon everyone, and it is the greatest pillar of worship, and the sincerity of religion to Allah cannot be achieved except through it.

Fear: “Is the pain of the heart and its movement; due to expecting harm in the future”.¹

The praiseworthy fear: is what prevents you from the prohibitions of Allah.

There is a difference between it and awe, reverence, and apprehension. Ibn Al-Qayyim (may Allah have mercy upon him) said: “Awe, fear, reverence, and apprehension are similar words but not synonymous”.² meaning their meanings are different.

The difference
between fear
and awe

The difference between fear and awe:

Fear is the pain of the heart over something feared in the future, likewise a man fearing hunger expected to befall him after a month.

As for awe, it is the trembling of the heart and its movement over something frightening happening to him now, likewise a man seeing a lion and his heart trembles from seeing it, so the trembling of the heart at the sight is called awe.

The pain of the heart over a feared matter expected in the future is called fear, and its pain over a matter happening to him now is called awe. Ibn al-Qayyim (may Allah have mercy on him) said: “As for awe: it is the trembling of the heart and its submission to the remembrance of the one who he fears his authority and punishment, or upon seeing him”.³

¹ Madārij Assālikīn (1/513), and with ‘Lughatu Assālik li aqrab al-masālik liswāwī (4/437) (1)

² Madārij Assālikīn (1/512)

³ Madārij Assālikīn (1/513), and the difference between reverence and awe will come with its proofs when discussing it.

Wadalīlu al-khawf qawluhū ta-`ālā: {Falā takhāfūhum wa khāfūni in kuntum mu'minīn}.

And the evidence of fear is His saying, the Most High:

﴿فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُّؤْمِنِينَ﴾

{Do not fear them, but fear Me, if you are [true] believers}.

(Wadalīlu al-khawfi) (And the evidence of fear) that it is a worship among the acts of worship that is not directed except to Allah; (qawluhū ta-`ālā: {Falā takhāfūhum}) (His saying, the Most High: {So do not fear them}) meaning the polytheists, as I control their forelocks, ({wa khāfūni}) ({but fear Me}) for I am your Lord who supports His allies who fear Him ({in kuntum mu'minīn}) ({if you are true believers}) in me.

The Evidence indicating that fear is a worship

Fear of Him, what Perfect in everway is He, is one of the causes of the righteousness of the heart. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “There is nothing that safeguards the rullings of Allah, His prohibitions, and maintains connections with Him, like the fear, hope, and love for Him, that when the heart is devoid of these three, its corruption is such that its rectification is never hoped for, and whenever there is a deficiency in any of these, his faith diminishes accordingly”.¹

The prophets were the most fearful of Allah's creation. Nūh (peace be upon him) said to his people:

Fear of Allah, the Exalted, by the prophets

﴿إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾

{Indeed, I fear for you the punishment of a tremendous Day}. And Shu'ayb (peace be upon him) said to his people:

﴿وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ﴾

{And indeed, I fear for you the punishment of an encompassing day}. And Allah said to our Prophet Muhammad (peace and blessings of Allah be upon him):

¹ Majmū-u al-Fatāwā (15/21)

﴿قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ﴾

{Say, indeed, I fear if I disobey my Lord, the punishment of a tremendous Day}. And indeed, the Prophet (peace and blessings of Allah be upon him) used to pray while his chest would make sounds like the sounds of a boiling pot¹; from weeping”. It was narrated by Ahmad.²

The more knowledgeable a worshipper is of Allah, the more fearful he is of Him, and the decrease in fear of Allah is only due to the decrease in the worshipper’s knowledge of his Lord. The most knowledgeable of people are the most fearful of Allah, and whoever knows Allah intensifies his shyness, fear, and love for Him. And the more one’s knowledge increases, the more his shyness, fear, and love increase.

Fear and reverence are according to one’s knowledge and awareness. The Prophet (peace and blessings of Allah be upon him) said: “I am the most knowledgeable of them about Allah, and the most fearful of them of Him”. Agreed upon³, and he [also] said: “If you knew what I know, you would laugh little and weep much, and you would not enjoy women in beds, and you would go out to the hills supplicating fervently to Allah”. Narrated by Ahmad.⁴

Virtue of the
fear of Allah,
the Exalted

Fear of Allah, the Most Exalted and Majestic, is the path to His obedience, Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “Fear of Allah necessitates knowledge of Him,

¹ Thus: sound like the sound of boiling water in bowl.

² Number (21926), from Hadith of Abū Matwarraf, `Abdullāh Ibn Ash-shikayr (may Allah be pleased with him)

³ Al-Bukhari: Kitāb al-adab, bāb man lam yuwājih annās bil-`itāb, number (6101) and Muslim: kitāb al-fadwā-il, bāb `ilmuhū billāh, washiddati khash-yatih, number (2356), from Hadith of `Ā-isha (may Allah be pleased with her), and the version of Muslim: “Indeed, I am the most knowledgeable of them about Allah, and the most fearful of them of Him”.

⁴ Number (21916), from Hadith of Abū Dharr al-Gifāriyy (may Allah be pleased with him)

and knowledge of Him necessitates awe of Him, and awe of Him necessitates obedience to Him”.¹ There is no rectitude for the heart except through fear of Allah. Abū Sulaymān Ad-Dārāniy (may Allah have mercy upon him) said: “Fear never departs from a heart except that it becomes desolate”.² It is what prevents following desires. Ibrāhīm Ibn Sufyān (may Allah have mercy upon him) said: “When fear settles in the hearts, it burns away the places of desires within them, and drives loving the world away from them”.³ And when fear departs from the heart, it deviates from uprightness. Dhū An-Nūn (Yūnus) (may Allah have mercy upon him) said: “People remain on the path as long as fear has not left them. When fear leaves them, they deviate from the path”.⁴

And the one who fears his Lord, He will grant him insight into His signs and warnings,

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ﴾

{Verily, in that is a sign for whoever fears the punishment of the Hereafter}. In the Hereafter, the gardens will be opened for him.

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ﴾

And Glorified be He, said:

{For those who fear of standing before their Lord will be two Gardens}.

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ * فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ﴾

{But as for him who feared the position of his Lord and prevented the soul from [unlawful] inclination * then indeed, Paradise will be [his] refuge}. And whoever magnifies the sanctity of Allah in his heart, Allah magnifies his sanctity in the hearts of people, preventing them from humiliating him.

¹ Majmū-u al-Fatāwā (7/24)

² Madārij Assālikīn (1/513)

³ Madārij Assālikīn (1/513)

⁴ Madārij Assālikīn (1/513)

Pillars of
worship

The pillars of worship are: fear, hope, and love, and the worshipper must fulfill all of these pillars. Ibn Al-Qayyim (may Allah have mercy upon him) said: “Some of the predecessors said: Whoever worships Allah Almighty with love alone is a heretic, and whoever worships Him with fear alone is a zealot, and whoever worships Him with hope alone is a wishful thinker, and whoever worships Him with love, fear, and hope is a believer. Allah the Most High, has combined these three stations by saying:

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا﴾

{Those who call upon Him, seeking means to their Lord. As to which of them is nearest, and they hope for His mercy and fear His punishment}. Seeking the means is His love calling for proximity to Him, then hope and fear are mentioned after that. This is the way of His worshippers and His allies”.¹

Love brings about fear and hope, Ibn Al-Qayyim (may Allah have mercy upon him) said: “Every love is accompanied by fear and hope, and to the extent of its establishment in the heart of the lover, his fear and hope intensify”.² *

¹ Badā-i`u al-Fawā'id (3/11)

² Madārij Assālikīn (2/43)

Fear, in its essence, is divided into three types:

Types of fear

The first type: Secret fear, which is when one fears other than Allah secretly, - such as idols or tyrants or any other -, fearing that they may harm him with what he dislikes. This is major polytheism. Likewise, fearing harm from the inhabitant of the grave if one does not resort to him, or fearing harm from the inhabitant of the grave if one does not honour the deceased. This is akin to what Allah described regarding the people of Hūd when they said to their prophet:

The fear which is considered major polytheism

﴿إِنْ نَقُولُ إِلَّا أَعْتَرْنَاكَ بِبَعْضِ آلِهَتِنَا بِسُوءٍ﴾

{Indeed, we only say that some of our gods have possessed you with evil}. Likewise, when Allah, the Most High, says:

﴿وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ﴾

{They frighten you with those [they worship] other than Him}. This reality, among the worshipers of graves and the like from idols, fearing them and instilling fear in the monotheists who deny worshipping it and invite to direct sincere worship to Allah alone. Indeed, this contradicts monotheism. Just as when one supplicates to other than Allah or asks from other than Allah, it nullifies faith, likewise when one fears other than Allah. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “Whoever make equal between the creator and the creature in love for him, or fear of him and hope for him; then he is a polytheist”.¹

The second type: When a person leaves what he is obligated to fear out of some people. It is said in Fat-h Al-Majīd: “And this is forbidden, and it is a form of associating partners with Allah, which contradicts perfect monotheism, as Allah, the Most High, says:

The fear which is considered minor polytheism

﴿إِنَّمَا ذَلِكَ الشَّيْطَانُ يَخَوْفُ أَوْلِيَآءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

{Indeed, that is Satan who frightens his allies. So do not fear

¹ Majmū-u al-Fatāwā (27/339)

.....

them, but fear Me, if you are [indeed] believers}.¹ Ibn Al-Qayyim (may Allah have mercy upon him) said: “And from the deception of the enemy of Allah is to frighten the believers with his soldiers and his allies, so that they do not strive against them, enjoin what is good, and forbid what is evil. Allah, the Most High, has informed us that this is from the deception of Satan and his intimidation, and He has forbidden us to fear him”.²

Natural fear

The third type: Natural fear, like the fear a person has of lion, fire, or drowning. This is not blamed upon the worshipper, as Allah, the what Most High, said in the story of Mūsa (peace be upon him):

﴿فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ﴾

{So, he left it fearful and anticipating}.

As for the fear of Allah’s warning, that the sinners are threatened with, it is what Allah said about it:

﴿ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ﴾

{That is for those who fear My position and fear My threat} and so on. This is among the highest levels of faith.

How to remove
your fear from
people?

Submitting to Allah and entrusting matters to Him removes fear from people. Ibn Al-Qayyim (may Allah have mercy upon him) said: “The thing that eradicates fear is submission to Allah. For whoever submits to Allah, and surrenders to Him, and knows that what has befallen him was not meant to miss him, and what has missed him was not meant to befall him, and knows that nothing will befall him except what Allah has written for him, there will be no place for fear of creation in his heart”.³

Whoever fears his Lord in this world, will be safe from terror on the Day of Resurrection, and whoever feels secure in this world, will be terrified in the Hereafter.

¹ Fat-h al Majīd Sharh Kitāb Attawhīd (p 396)

² Igāthatu allahfān (1/130)

³ Madārij Assālikīn (2/31)

Allah does not combine for His worshippers two fears: either fear in this world of Allah or fear in the Hereafter for those who did not fear Him in this world. Whoever fears his Lord, no one will terrify him. Rather, his heart will be reassured, his limbs will be calm, and whoever truly fears Allah will seek refuge with Him, and enjoy a soul that finds solace only with Allah!

One is not considered fearful if they are not abandoning sins, and every disobedient to Allah is ignorant, and every fearful of Him is knowledgeable and obedient to Allah.

So, watch over your Lord in your circumstances, and fear His punishment, with that you will be successful in both your worldly and hereafter affairs. When you fear creation, you will distance yourself from it and flee, but when you fear the Lord Almighty, you will find comfort and closeness to Him. *

Hope is a worship	Hope is a spiritual worship, it is the desire and aspiration to obtain something desired, and it involves humility and submission.
The difference between hope and wishful thinking	<p>The difference between hope and wishful thinking: is that hope comes with exerting effort and good reliance.</p> <p>While wishful thinking comes with laziness.</p> <p>Hope drives actions. Ibn Al-Qayyim (may Allah have mercy upon him) said: “If it were not for the spirit of hope, the worship of the heart and limbs would be disrupted, and minarets, markets, prayers, and masjids where the name of Allah is mentioned frequently would be destroyed”.¹</p>
The reality of hope	The reality of hope is: Fear and hope together. Ibn Al-Qayyim (may Allah have mercy upon him) said: “The reality of hope is fear and hope together, so one does what they are commanded to do based on the light of faith, hoping for reward, and they abandon what they are forbidden based on the light of faith, fearing punishment”. ²
Types of hope	<p>Hope is of three types: Ibn Al-Qayyim (may Allah have mercy upon him) said: “Hope is of three types: two are praiseworthy, and one is blameworthy arrogance.”</p> <p>The first two types are: the hope of a person who has performed obedience to Allah, upon the light from Allah, so he hopes for His reward; and the hope of a person who has committed sins, then repented from them, so he hopes for the forgiveness, pardon, generosity, grace, forbearance, and honour of Allah.</p> <p>The third type is: the hope of a person who persists in negligence and sins, hoping for the mercy of Allah without any deeds. This is indeed arrogance, wishful thinking, and false hope”.³</p>

¹ Madārij Assālikīn (2/42)

² Madārij Assālikīn (1/502)

³ Madārij Assālikīn (2/36)

Whoever strengthens their hope, their good deeds increase. Ibn Al-Qayyim (may Allah have mercy upon him) said: “The more hope strengthens, the more diligence in deeds increases, just as a farmer, the stronger his hope for a bountiful harvest,¹ the more he sows² his land with seeds. And when his hope weakens, he reduces his sowing”.³

Benefits of hope

Hope fastens the worshipper in their way to Allah, making the path smoother and urging them onward. Ibn Al-Qayyim (may Allah have mercy upon him) said: “If it were not for hope, no one would strive. Indeed, Fear alone does not move the worshipper; rather, it is love that moves them, while fear unsettles⁴ them and hope fasten them”.⁵

The worshipper combines love, hope, and fear, infact true servitude to Allah cannot be achieved without these three. Ibn Taymiyyah (may Allah have mercy upon him) said: “Know that the motives of hearts towards Allah, the Most Exalted and Majestic, are three: love, fear, and hope, with the strongest being love, which is sought for its own sake, because it is desired in this world and the Hereafter, unlike fear, which fades away in the Hereafter. Allah, the Most High, said:

Heart motivations

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

{No doubt, the allies of Allah will have no fear, nor will they grieve}. Infact, the aim of fear is admonition and deterrence from deviating away the path. Love pushes the worshipper towards their beloved, and depending on its strength, their journey to Him varies. Fear prevents them from straying from the path of the beloved, while hope guides them.

¹ Meaning: Product of the Earth

² Meaning: Fill

³ Al-Fawā'id (p 129)

⁴ Meaning: rebukes him

⁵ Madārij Assālikīn (2/50)

.....

This is a great principle that every worshipper must be aware of, for true worshipment cannot be attained without it, and everyone must be a worshipper of Allah, not of anyone else.

If it is said: Sometimes a worshipper may not have love that drives them to seek their beloved, what then moves the hearts?

We said: Two things move them:

First of it: frequent invocation of the beloved, for abundant invocation attaches the hearts to Him. Therefore, Allah, the Most Exalted and Majestic, commanded abundant invocation, saying:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا * وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾

{O you who have believed, invoke Allah with much invocation * and exalt Him morning and afternoon}.

Secondly: contemplating His favours and blessings. Allah, the Most High, said:

﴿فَاذْكُرُوا ءَالَآءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ﴾

{So, invoke the favours of Allah that you might succeed}. He, the Most High, also said:

﴿وَمَا بِكُمْ مِّن نِّعْمَةٍ فَمِنَ اللَّهِ﴾

{Whatever favour you have - it is from Allah}. And He, the Most High, said:

﴿وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً﴾

{and has abundantly bestowed upon you His favours, both apparent and hidden}. And He, the Most High, said:

﴿وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا﴾

{And if you should count the favours of Allah, you could not enumerate them}. When the worshipper invokes the blessings bestowed upon them by Allah, such as His control over the heavens

and the earth and everything therein, the trees, the animals, and the inner blessings like faith and others, it must evoke a response from them. Likewise, fear is triggered by contemplating the verses of warning, admonition, presentation, reckoning, and the like, while hope is triggered by contemplating His generosity, forbearance, and forgiveness”.¹

Hope strengthens in accordance with one’s knowledge of Allah, Ibn Al-Qayyim (may Allah have mercy upon him) said: “Hope strengthens in accordance with one’s knowledge of Allah, His names, and His attributes”.²

When
does hope
strengthens

Hope is one of the means by which the worshipper attains what they hope for from their Lord. So, the worshipper hopes for Allah’s reward, and surrenders to Him by submitting themselves before Him, being content with His wisdom in their affairs, hoping that He will have mercy on them, ease their burdens, forgive them, accept their good deeds despite their imperfections, and overlook their sins. The strength of their hope necessitates this surrender, submission, and humble acceptance, and this cannot be achieved without sincere hope. Hope is the essence of seeking, and He, Who is Perfect in everyway, loves His worshippers to hope, ask, and seek from His bounty, because He is the Most Generous King, the Most generous Who has been asked, the Most Giver Who gave. The most lovely thing to the Generous is to be asked, and the stronger the worshipper’s hope and desire for Allah’s favour, mercy, and facilitation of their affairs, the stronger their servitude to Allah, which is a great worship. *

¹ Majmū-u al-Fatāwā (1/95)

² Madārij Assālikīn (2/42)

Wadalīlu arrajā-i qawlūhū ta-`ālā: {Faman kāna yarjū liqā-a rabbiḥī falya`mal `amalan swālihan wa lā yushrik bi-ibādati rabbiḥī ahadā}

The evidence of hope, His, the Most High, 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 do righteous deeds and associate none in the worship of his Lord}.

Evidence
indicating
that hope is a
worship

(Wadalīlu arrajā-i) (And the evidence of hope) that it is a worship that should not be directed to anyone but Allah; (qawlūhū ta-`ālā: {Faman kāna yarjū}) (His, the Most High, saying: {So whoever hopes}) and anticipates ({liqā-a rabbiḥī}) ({the meeting with his Lord}) and His promise and reward ({falya`mal `amalan swālihan}) ({let him do righteous work}) which is in accordance with the Sharia of Allah, ({wa lā yushrik bi-ibādati rabbiḥī ahadā}) ({and not associate in worship with his Lord anyone}) with no showing off or seeking reputation, and not diverting worship to other than his Creator; rather, he makes all his deeds sincere for the sake of Allah. So, whoever combines sincerity and consistency will attain what he hopes and seeks, and whoever lacks that, he is indeed a loser, missing the closeness to his Lord and achieving His satisfaction.

Allah has commanded to attach hope to Him, for He said:

﴿مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا﴾

{What is [the matter] with you that you do not attribute to Allah [due] grandeur}, and the Muslim attaches his hopes, desires, and expectations to Allah. Allah, Who is Perfect in every way, says:

﴿إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ
وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

{If you should feel pain, then indeed, they [too] are feeling pain

just as you are, and you expect from Allah what they do not expect. And Allah is ever Knowing and Wise}.

The one who hopes in Allah is led to emulate His Prophet (peace and blessings of Allah be upon him), for Allah, the Most High, says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ
لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

{There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] invokes Allah often}. And whoever does not hope for the grace of Allah, exposes himself to warning, for Allah, the Most Exalted and Majestic, says:

﴿إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأْنَنُوا بِهَا
وَالَّذِينَ هُمْ عَنْ ءَايَاتِنَا غَافِلُونَ * أُولَٰئِكَ مَأْوَهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ﴾

{Indeed, those who do not hope for Our meeting in the Hereafter but are satisfied with the life of this world and feel secure therein, and those who are heedless of Our signs * For those their refuge will be the Fire because of what they used to earn}.

And whoever hopes in other than Allah, for something that only Allah can do - such as the forgiveness of his sins, or the healing of his sickness - he has directed that worship to other than Allah, and has fallen into major polytheism, because this is longing for something that only Allah possesses, and diverting the worship of hope to other than Allah. Ibn Taymiyyah (may Allah have mercy upon him) said: "Hope should be attached to Allah, not to a creature, nor to the power of the worshipper, nor to his action, for attaching hope to other than Allah is considered polytheism, even if Allah has made means for it, for the means do not operate independently, but they must have support, and the obstructing factor must be prevented, and it does not occur and remain except

Hope in other than Allah for something that only Allah can do

by the will of Allah, the Most High,”¹

Hope in other
than Allah is
Humiliation

And whoever attaches his hope to a creature or depends on it, his heart turns away from worshipping Allah, and he becomes a slave to others to the extent of his heart’s attachment and hope. Then he becomes submitted and humiliated to other than Allah. Ibn Taymiyyah (may Allah have mercy upon him) said: “No one has attached his hope and reliance to other than Allah, except that he failed from that direction, and no one seeks victory from other than Allah except that he is disappointed. Indeed, Allah, the Most High, said:

﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَّيَكُونُوا لَهُمْ عِزًّا *
كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾

{And they have taken besides Allah [false] deities that they would be for them [a source of] honour * No! Those [gods] will deny their worship of them and will be against them opponents}.

And whoever attaches his hope to humans will be disappointed. Ibn Al-Qayyim (may Allah have mercy upon him) said: “And whoever fears something other than Allah, it will dominate him, just as whoever loves with Allah someone else will be tortured by it, and whoever associates hope in someone else with Allah will be disappointed by it. These are matters whose experience are sufficient more than it’s evidences”.²

So, the worshipper must attach his hope to Allah alone, for creation is compelled by weakness, unable to bring benefit to themselves or repel harm from themselves, and they are most powerless over others. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “And no one has hoped in a creature or relied on it, except that his hope in it was in vain”.³ And he will gain

¹ Majmū-u al-Fatāwā (10/256)

² Miftāh Dār Assa-ādah (2/256)

³ Majmū-u al-Fatāwā (10/257)

nothing from them but humiliation and disgrace. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “When one attaches himself to creatures, and hopes in them, and desires them to bring benefit or ward off harm, then he will be disappointed by them, and he will not achieve his goal, but he may expend service and wealth for them, hoping that they will help him at the time of his need, but they will not help him, either due to their incapability, or because their hearts turn away from him. But if he turns to Allah with sincere need and seeks His assistance, supplicating to Him with sincerity in religion, He answers his supplication, removes his harm, and opens the doors of mercy for him”.¹

So do not attach your aspirations and hopes to other than Allah, for if you do so, you will gain nothing but nothingness, humiliation of asking, and neglect of a noble worship. But, hope in the generosity and giving of Allah, and seek from Him the fulfilment of needs and distresses removal, for that elevates one’s status, honours the self, achieves the desired outcome, performs a great worship, which is hope. ✽

¹ Majmū-u al-Fatāwā (10/650)

Reliance on
Allah is a
worship

Tawakkul: is the sincere entrusting of affairs to Allah, relying on Him in all matters, and demonstrating one's incapacity and surrender to Him.

It is a form of worship among the acts of worship, indeed, it is among the most noble types of worship, and the highest stations of monotheism. Shaykh Sulayman Ibn` Abdullāh Ibn Muhammad Ibn Abdel-Wahhab (may Allah have mercy upon him) said: "Tawakkul is an obligatory duty, that must be devoted solely to Allah, the Most High, because it is one of the best acts of worship, and the highest stations of monotheism. Indeed, only the elite of the believers perform it perfectly, as in the description of the seventy thousand who will enter Paradise without reckoning or punishment. That's why Allah commanded it in more than a verse of Qur'aan in a manner greater than commanding ablution and purification from major impurity; rather, He made it a condition for faith and Islam. The meaning of this is that faith and Islam are void in its absence".¹ Ibn Al-Qayyim (may Allah have mercy upon him) said: "Tawakkul is half of the reletion (Islam), and the other half is repentance. Indeed, the relegion is reliance and worship, so tawakkul is reliance, and repentance is worship, and its status is the widest and most comprehensive of all".²

The status of
reliance on
Allah

The status of tawakkul precedes that of repentance. Ibn Al-Qayyim (may Allah have mercy upon him) said: "The status of tawakkul precedes that of repentance, because one relies on it to achieve repentance. Tawakkul is a means, and repentance is the goal".³ Allah has made tawakkul a means to attain His love, He, the Most high, said:

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

{Indeed, Allah loves those who rely [upon Him]}. It is also an

¹ Taysīr al-Azīz al-Hamid Sharh Kitāb Attawhīd (p 417)

² Madārij Assālikīn (2/113)

³ Madārij Assālikīn (1/134)

evidence of the validity of the Islam of the one who relies on Allah. He, Who is Perfect in every way, says:

﴿وَقَالَ مُوسَىٰ يَقَوْمِ إِن كُنتُمْ ءَامَنْتُمْ بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُّسْلِمِينَ﴾

{And Mūsa said, O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims}.

The reality of tawakkul: is the attachment of the heart to Allah while using means without relying on them.

The reality of
reliance on
Allah

Ibn Al-Qayyim (may Allah have mercy upon him) said: “The secret of tawakkul and its reality is: relying on Allah alone. Thus, the direct use of means does not harm the one whose heart is devoid of reliance on them. saying “I rely on Allah” does not benefit the one who relies on others and trusts in them. Infact, the tawakkul of the tongue is one thing, and the tawakkul of the heart is another”.¹

Tawakkul has its place in means, and its perfection is in relying on Allah. Ibn Al-Qayyim (may Allah have mercy upon him) said: “Tawakkul has its place in means, and its perfection is in relying on Allah. This is like the reliance of a farmer who plows the land and sows seeds. He relies on Allah for its cultivation and growth. Thus, this farmer has given tawakkul its due right”.²

Perfection of
reliance on
Allah

It is necessary to take means while relying on Allah, but without depending on them. Ibn Al-Qayyim (may Allah have mercy upon him) said: “One who denies the means has not performed tawakkul, but true tawakkul lies in not depending on the means and severing the heart’s attachment to them. Thus, the heart’s condition is reliance on Allah, rather than reliance on them, while the body’s condition is the use of means”.³ *

¹ Alfawā-id (p 164)

² Zād al-Ma`ād fī hadyī khayr al-`ibād (3/364)

³ Madārij Assālikīn (2/120)

Types of reliance	Tawakkul is divided into two types:
Against will reliance	Against-will reliance - which will not come out with relieving distress by the permission of Allah - and voluntary reliance. Ibn Al-Qayyim (may Allah have mercy upon him) said: "Sometimes tawakkul is against-will, as there is no refuge or other choice ¹ for the worshipper except in tawakkul. Likewise, when the means are restricted, and one's soul is constricted, and he believed that there is no refuge from Allah except to Him. In such a case, relief and ease will certainly not be withheld.
Voluntary reliance	Sometimes tawakkul is voluntary, and that is tawakkul with the presence of a means leading to the desired outcome. If the means are commanded, one is blamed for neglecting them, and if one adheres to the means and neglects tawakkul, one is also blamed. It is obligatory, according to the consensus of the nation and the text of the Qur'ān, to combine both: to adhere to the means and to rely on Allah. If the means are prohibited, it is forbidden for him to pursue them directly, and reliance on the means is solely for Allah. Thus, there is no other means besides Him. Indeed, Tawakkul is among the strongest means to achieve the desired outcome, and repel harm. In fact, it is the strongest means overall. If the means are permissible, one should consider whether relying on them weakens one's reliance on Allah or not. If it weakens it and disperses one's heart, then abstaining from it is preferable. However, if it does not weaken it, then pursuing it is preferable, because the wisdom of the Wisest of rulers (Allah) dictates that the means be linked to Him. Therefore, it should not obstruct His wisdom". ²

¹ Alwazaru: Refuge, and the origin of Alwazaru: The impregnable* mountain, and every stronghold is a burden. And in the revelation: ﴿وَلَا تَرْوُا زُرَّةً وَزُرَّ أُخْرَى﴾, and everything support and fortress is sought is Alwazaru. And Alwizru: a heavy load, and Alwizr: a sin; for its weight. Reference: Lisānul `Arab

² Alfawā-id (p 163)

Tawakkul can be divided into: Tawakkul on worldly matters, and tawakkul on religious matters. Ibn Al-Qayyim (may Allah have mercy upon him) said: “Reliance on Allah falls into two sections: Sections of reliance

First of it: is reliance on Him, in obtaining the needs and worldly provisions of the worshipper, or in warding off his worldly hardships and calamities.

Second of it: is reliance on Him, in obtaining what He loves and is pleased with, such as faith, certainty, Jihad, and inviting to Him.

The virtue between the two types is beyond calculation except by Allah alone.

When a worshipper relies on Him in the second type, the truth of his reliance is enough for the complete fulfillment of the first type, and if he relies on Him in the first type only his reliance will be sufficient also. However, in this case he does not gain what the one who relies, on what He loves and is pleased with.

Thus, the greatest tawakkul on Him is in guidance, the essence of monotheism, following the Prophet (peace and blessings of Allah be upon him), and striving against falsehood. This is the tawakkul of the prophets (peace and blessings of Allah be upon them) and their especial followers”.¹

The more a worshipper’s monotheism is strong, the more his reliance becomes strong. Ibn Al-Qayyim (may Allah have mercy upon him) said: “The reliance of the worshipper is not established until his monotheism is sound. Indeed, the essence of tawakkul is the monotheism of the heart. As long as there are remnants of polytheism in his heart, one’s reliance on Allah is flawed. Strength of tawakkul depends on the purity of the monotheism. Thus, thus, if the worshipper directs himself towards other than Allah, then, this will branch off a part of his heart. Therefore, his tawakkul on Allah decreases in proportion to the disappearance of that branch. This When does reliance strengthen?

¹ Alfawā-id (p 163)

caused some to imargin that tawakkul is valid only by rejecting the means. This is correct; However, with a condition that the rejection being from the heart, not from the body. Tawakkul is not perfected except by rejecting the means from the heart and attaching the limbs to them. So, it is cut off from them (with his heart), while still connected to them (with his body)”¹

Reliance is a
heart-centered
worship

Thus, tawakkul is a heart-centered worship. If one depends on other than Allah in matters that only Allah can control, it constitutes major polytheism.

If one depends on the living beings present - such as rulers, and their like - in matters that Allah has empowered them with - such as sustenance or repelling harm, and their like. - it is a lesser form of polytheism. *

¹ Madārij Assālikīn (2/120)

Wadalīlu attawakkul; qawluhū ta-`ālā: {Wa `alā Allāh fatawakkalū in kuntum mu'minīn}, wa qawluhū: {Wa man yatawakkal `alā Allāh fahuwa hasbuhū}.

And the evidence of reliance upon Allah; is the saying of Allah, the Most High:

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾

{And put your trust in Allah if you are believers}.

(Wadalīlu attawakkul) (And the evidence of reliance) which indicates that it is an act of worship, solely directed towards Allah is: (qawluhū ta-`ālā: {Wa `alā Allāh}) (His saying, the Most High: {And upon Allah}) not upon anyone else ({fatawakkalū}) ({so rely}) and entrust your affairs to Him ({in kuntum mu'minīn}) ({if you should be believers}) in Him. Ibn Al-Qayyim (may Allah have mercy upon him) said: "The conditional clause is invalidated when its condition is not met, and this indicates that faith disappears when trust disappears. Therefore, whoever does not have trust, there is no faith for him. Allah, the Most High, said:

Evidence of
reliance on
Allah

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾

{And put your trust in Allah if you are believers} and He, the what Most High, said:

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

{And upon Allah let the believers rely}. and He, the Most High, said:

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

زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

{The true believers are those whose hearts are filled with awe when Allah is mentioned, and their faith increases when His verses are recited to them, and they put their trust only in their Lord}. This indicates that believers are confined only to those with this attribute".¹

¹ Madārij Assālikīn (2/129)

And His saying:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

{Whoever puts his trust in Allah, He is sufficient for him}.

Reward of
those who rely
on Allah

(Wa) (And) whoever relies on Allah in his matters, He suffices him. Among the evidences for that is; (qawluhū: {Wa man yatawakkal `alā Allāh}) (His saying: {And whoever relies upon Allah}) and relies on Him in his religious and worldly matters ({fahuwa hasbuhū}) ({then He is sufficient for him}) and enough for him. Ibn Al-Qayyim (may Allah have mercy upon him) said: “Whoever Allah suffices and protects, there is no desire for an enemy against him, and he is not harmed except by necessary harm, such as heat, cold, hunger, and thirst. But never be harmed with the means that would fulfill his desires. A distinction between apparent harm, which is in reality goodness to him, and harm which he seeks refuge from, is clear”.¹

If Allah suffices someone, his matters are facilitated, and no one else would covet him. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “Seeking assistance from Allah, relying on Him, resorting to Him, and supplicating Him; are what strengthen the worshipper and make matters easy for him. Therefore, some of the predecessors said: Whoever desires to be the strongest among people, let him rely on Allah”.²

A precious
reward that
has not come
in any act of
worship except
with reliance
on Allah

Allah, the Most High, does not mention any reward for trust other than the sufficiency of the worshipper. It never been mentioned regarding any other act of worship that Allah said:

﴿فَهُوَ حَسْبُهُ﴾

{then He is sufficient for him} except in the context of trust, indicating the greatness of trust and its virtue, and that it is the greatest form of worship. It is the greatest means of achieving benefits and repelling harm. Then He, the Most High, said:

¹ Badā-i` al-Fawā'id (2/465)

² Majmū-u al-Fatāwā (10/32)

﴿إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ﴾

{Indeed, Allah accomplishes His purpose}. Nothing can thwart His will. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “The greatest gain is trusting in Allah, having confidence in His sufficiency, and having good expectations of Him. It is appropriate for one concerned with sustenance to turn to Allah and supplicate Him”.¹

Finding peace of mind by entrusting one’s affairs to their Creator, increases one’s attachment to Him, as one remembers that the Lord is aware of their situation, merciful toward their affairs, capable of alleviating their harm, generous in rewarding them for their calamities, and replacing them with something better than what has passed. When trust in Allah is sincere, desires are fulfilled by the command of Allah. Ibn Al-Qayyim (may Allah have mercy upon him) said: “Whoever sincerely trusts in Allah he will attain what he seeks, if it is beloved and pleasing to him, he will have a praiseworthy outcome, and if it is disliked and detested, his trust will bring harm upon him, if it is permissible, he will have the benefit of trusting on Allah without the benefit of what he has put his trust in, if he does not seek help from it in his obedience”.²

Therefore, anchor your heart in Allah when seeking protection from evils, seeking well-being from trials, seeking sustenance, seeking entry into Paradise, and seeking salvation from Hellfire, while adhering to lawful means. Beware of relying on the creation, as they are powerless to alleviate harm, miserly in giving, and even if they possess some ability, they should not be relied upon. Instead, rely solely on Allah. For whoever relies on his own status will be humiliated, whoever relies on his intellect will go astray, whoever relies on his wealth will be lacking, and whoever relies on people will be disappointed.

¹ Majmū-u al-Fatāwā (10/662)

² Madārij Assālikīn (2/114)

.....

So, rely solely on Allah, for He is sufficient for all your affairs. He will take care of them if you cast your needs upon Him, surrender your matters to Him, have good expectations of Him, the Most High, and rely on Him in all your affairs, thus performing one of the greatest acts-of-worship. There is no humiliation or deficiency for one who relies on Allah. *

Desire it is: the pursuit of attaining the beloved thing.

Meaning of
desire

And the difference between desire and hope are:

Difference
between desire
and hope

Hope is lusting but desire is request. If someone lusts for entry into Paradise, for example, that lust is called hope.

But if one seeks it through righteous deeds, then his request and pursuit of it is called desire. For, every desire is a form of hope.

Ibn Al-Qayyim (may Allah have mercy upon him) said: "The difference between desire and hope is that hope is lusting, while desire is pursuit. So, desire is the result of hope, for when someone hopes for something, he seeks it. Indeed, desire comparing hope, is like fleeing from fear".¹

Allah commanded His Prophet Muhammad (peace and blessings of Allah be upon him) to desire only in Him, the Most Exalted and Majestic, saying:

﴿وَالِى رَّبِّكَ فَارْغَبْ﴾

{And upon your Lord rely}.

Apprehension: It is fear and the productive fear that drives one to flee from fear. It is fear accompanied with action. Ibn Al-Qayyim (may Allah have mercy upon him) said: "As for apprehension, it is submission in fleeing from what is detestable, and it is the opposite of desire which is the eagerness of the heart in pursuit of the desired".²

Meaning of
apprehension

Desire and apprehension are only upheld by the legs of patience. His apprehension carries him to bear patience, and his desire leads him to gratitude. The worship acts of desire and apprehension diminish in the worshipper according to his sins, and increase with the increase of his faith. The worshipper achieves success - by the permission of Allah - in proportion to this worship. Ibn Al-Qayyim

¹ Madārij Assālikīn (2/55)

² Madārij Assālikīn (1/512)

(may Allah have mercy upon him) said: “If Allah wills good for His worshipper, He enables him to unload his burdens and exert himself in desire and apprehension toward Him. For, desire and apprehension provide the means for success. The extent of desire and apprehension in the heart determines the extent of success”.¹

Meaning of
humility

And humility is: submission to the greatness of Allah, and it is in both the heart and limbs, and it is close to submission, except that submission is in the body only, Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “Humility is submission to Allah, the Most High, tranquility, and peace to Him with heart and limbs”², and Ibn Al-Qayyim (may Allah have mercy upon him) said: “Humility is located in the heart, and its result is on the limbs, as they manifest it”.³

The more the heart humbles itself to Allah, it becomes more complete in servitude. Ibn Al-Qayyim (may Allah have mercy upon him) said: “The most perfect of creation in servitude, are those who are most humble to Allah, submissive, and obedient”.⁴

¹ Shifā-u al-`alīl (p 226)

² Majmū-u al-Fatāwā (31/28)

³ Madārij Assālikīn (1/521)

⁴ Miftāh Dār Assa-`ādah (2/300)

Wadalīlu arragbati, wa arrahbati, wa alkhushū-`i; qawluhū ta-`ālā: {Innahum kānū yusāri-`ūna fī alkhayrāti wa yad-`ūnanā ragaban wa rahabā, wa kānū lanā khāshi-`īn}.

The evidence of desire, apprehension and humility; is the saying of Allah, the Most High:

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

{They used to hasten in doing good deeds and used to call upon Us with hope and fear, and they were humble before Us}.

From the bounty of Allah upon His worshippers is that whoever desires and lusts for what is owned by Allah, Allah will reward him, and whoever apprehend the torment of Allah, Allah will keep him safe. Whoever humbles his heart and limbs to Allah lives with dignity in life and does not submit to anyone from among the creation.

(Wa dalīlu arragbati) (And evidence of desire) in what is owned by Allah, (wa) (and) evidence of (arrahbati) (apprehension) of His torment, (wa) (and) evidence of (alkhushū-`i) (humility) and submission to Him alone, are forms of worship, what mentioned by Allah, the Most High, about the prophets and the righteous praising them, likewise: (qawluhū ta-`ālā: {Innahum kānū yusāri-`ūna}) (His, the Most High, saying: {Indeed, they used to hasten}) and compete ({fī alkhayrāti}) ({to perform good deeds}) and in acts of obedience and closeness to Allah, ({wa yad-`ūnanā}) ({and they supplicate Us}) alone, seeking what is desired from us ({ragaban}) ({with desire}) of what is with us we own from reward, ({wa rahabā}) ({and with apprehension}) from Us and from Our punishment, ({wa kānū lanā khāshi-`īn}) ({and they were humble before Us}), submissive, humbling and supplicating, and that is due to their perfect knowledge of their Lord.

Evidence that desire, apprehension and humility are kinds of worship

Thus, the verse indicates that these three types - desire in what

.....

is owned by Allah, apprehension of Allah, and humility to Allah - are worship of the highest degree. Therefore, whoever directs any of them to other than Allah is considered polytheist. *

Wadalīlu alkhāsh-yatī; qawluhū ta-`ālā: {fall takhsawhum wakhshawni}.

The proof of apprehension; is the saying of Allah, the Exalted what Most High is He:

﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي﴾

{So do not fear them but fear Me.}

And awe: means fear, however, awe is more specific than fear because awe is associated with knowing Allah. Allah, what Most High is He, says:

Meaning of
awe

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

{Only the people of knowledge among His worshippers fear Allah}. Ibn Al-Qayyim (may Allah have mercy upon him) said: “Awe of Him is associated with knowing Him, and the extent of awe is according to the extent of knowledge”.¹

Awe encompasses hope. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “Awe always encompasses hope, for without it, there would be despair, just as hope implies fear, for without it, there would be security. Therefore, those who fear Allah and hope in Him, are the people of knowledge whom Allah has praised”.²

Awe is a great form of worship that should only be directed to Allah alone. (Wadalīlu alkhāsh-yatī) (And evidence for awe) being a form of worship is (qawluhū ta-`ālā: {fall takhsawhum}) (His, the Most High, saying: {So, do not fear them}) for they are not in a status to be feared ({wakhshawni}) ({but fear Me}) alone, for I am your Lord.

Evidence
that awe is a
worship

Allah has commanded His fear (awe) because awe of Him leads to all goodness. Whoever does not fear (awe) Allah does not refrain from disobedience to Him or obey His commandments.

¹ Attibyān fī aqsām al-Qur’ān (p 88)

² Majmū-u al-Fatāwā (7/21)

.....

Ibn Al-Qayyim (may Allah have mercy upon him) said: “And no one can ever reach what Allah has commanded except through fear (awe) of Him, and when awe departs from the heart, this connection is severed”.¹

Benefits of awe

Whoever fears (awe) his Lord, Allah will grant him a life of tranquility, and he will benefit from admonitions and lessons. Allah, what Perfect in everway is He, said:

﴿سَيَذَكَّرُ مَنْ يَخْشَى﴾

{He who fears (awe) Allah will take heed}, and He, what Perfect in everway is He, said:

﴿إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَنْ يَخْشَى﴾

{Indeed, there is a lesson in this for those who fear (awe) Allah}, and the signs of humility towards Allah is realized in submission (awe) to Him, He, the Most High, said:

﴿تَقَشَّعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ﴾

{causing the skins of those who fear (awe) their Lord to shiver, then their skins and their hearts soften at the remembrance of Allah}. Indeed, guidance is a means of awe. Allah, the Most Exalted and Majestic, said:

﴿وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَى﴾

{and I will guide you to your Lord so that you may fear (awe) Him}, and it is what necessitate forgiveness of Allah and its'great essence, He, what Perfect in everway is He, said:

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾

{Indeed, those who fear (awe) their Lord unseen (although they don't see Him) will have forgiveness and a great reward}. It is what necessitate to the bountiful gardens, He, the Most Exalted and Majestic, said:

¹ `Uddat Asswābirīn (p 48)

﴿جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُۥ﴾^ط

{Their reward with their Lord is Gardens of Eternity under which rivers flow, abiding therein forever. Allah is pleased with them and they are pleased with Him. This is for those who fear their Lord}.

The most fearful of Allah among people is the most knowledgeable about Him, and the real scholar is the one who fears (awe) Allah. He, Who is Perfect in everway is He, said:

The real scholar

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

{Only the scholars among His worshippers fear Allah}, Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “Whoever fears (awe) Allah is knowledgeable”¹ and fear suffices as knowledge. Ibn Mas`ud (may Allah be pleased with him) said: “Awe Allah suffices as knowledge, and arrogance towards Him suffices as ignorance”.² And whoever fears (awe) Him and obeys Him by performing His commandments and refraining from His prohibitions, is knowledgeable, as Allah, the Most High, said:

﴿أَمَّنْ هُوَ قَنِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِۦ
قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾

{Rather, the one who is devoutly obedient during periods of the night, prostrating and standing in prayer, fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, ‘Are those who know equal to those who do not know?’ Only they will remember [who are] those who have hearts}.

Whoever fears (awe) his Lord lives among people with dignity, and happy in his life. So, keep your Lord before your eyes, and do

Dignity is in awe

¹ Majmū-u al-Fatāwā (7/17)

² Reported by Ibn Abū Shaybah in his classification, Book of asceticism, the asceticism of the companions (may Allah be pleased with them), saying of Ibn Mas`ud (may Allah be pleased with him), Number (35674)

not feel secure against his cunning and punishment; but fear of them, and increase in acts of obedience to attain His awe, what Most High is He, for He, what Perfect in every way is He, is the One worthy of being feared (awe), and He commanded to fear (awe) Him alone, and forbade fearing (awe) anyone besides Him. Allah, Who is Perfect in every way is He, said:

﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمْنَعُوا نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ﴾

{So, do not fear (awe) them, but fear (awe) Me. And [because of what] I complete My favor upon you and that you may be guided}.

The fear (awe) of the creature from the creature is humiliation and submission to one who does not deserve submission. Therefore, fear (awe) only your Lord, for awe is a great worship among the acts of worship, and directing it to other than Allah is a shape of polytheism. *

The heart's turning to Allah in repentance and returning to Him is a noble act of worship, for which the worshipper is rewarded.

Inābah: is a worship

Inābah: is the act of turning back to Allah, stemming from the love of the heart, its submission, and humility before the Beloved (Allah). Ibn Al-Qayyim (may Allah have mercy upon him) said: "Repentance (Inabah) is the heart's persistent attaching to Allah, the Most Exalted and Majestic, akin to a person's constant presence in the masjid, never leaving it. Its essence lies in the heart's devotion to the love of Allah, His remembrance with veneration and greatness, and the limbs' obedience to Him with sincerity and following His Messenger (peace and blessings of Allah be upon him)".¹

Inābah means repentance, but it is superior to repentance; because repentance is merely quitting and resolving not to return, accompanied by regret for past deeds. So, If one persists in their worshipful acts after repentance then he is a repentant. Then when engage to acts of obedience after his repentance - such as reading the Qur'ān and giving charity - this constitutes Inābah to Allah. Likewise: If someone repents from theft, for example, they are considered repentant, but if they engage in acts of obedience afterward - such as seeking forgiveness and remembrance of Allah and the like - they are deemed penitent. Thus, Inābah indicates repentance and the turning towards Allah in worshipful acts.

Difference between Inābah and repentance

The author focused on mentioning Inābah and did not mention repentance among the types of worship; because the form of worship in relation to Inābah is clearer than in relation to repentance, due to the increase in engagement in worship, and because Inābah encompasses more than repentance.

Indeed, the one who turns back to Allah is the one who hastens to gain His pleasure, returning to Allah at all times, eager to attain what He loves. Ibn Al-Qayyim (may Allah have mercy upon

¹ Alfawā'id (p 341)

him) said: “The Inābah of His devotees is a devotion and love-driven turning to His Divinity. It comprises four aspects: love for Him, submission to Him, turning to Him, and turning away from everything besides Him. Thus, the one who turns back to Allah is the one who hastens to attain His pleasure, constantly returning back to Him, and eagerly seeking His love; because the term Inābah implies speed, return, and progression”.¹

Inābah is the
habit of the
prophets

Inābah to Allah was the consistent practice of the prophets and messengers (peace and blessings of Allah be upon them), Allah, Who is Perfect in everyway, spoke about Dāwūd (peace be upon him):

﴿وَلَقَدْ دَاوُدُ إِنَّمَا فَتَتْنَهُ فَأَسْتَغْفِرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ﴾

{And Dāwūd perceived that We had tried him, so he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance}. He also spoke about Sulaymān (peace be upon him):

﴿وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ﴾

{And certainly, We tried Sulaymān and placed on his throne a body; then he turned in repentance}. Shu`ayb (peace be upon him) said:

﴿وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

{And my success is not but through Allah. Upon him, I have relied, and to Him, I return}. Our Prophet Muhammad (peace and blessings of Allah be upon him) said:

﴿ذَٰلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

{That is Allah, my Lord; I have entrusted my affairs to Him and to Him I turn}. Allah praised His friend Ibrāhīm (peace be upon him) for his Inābah and his constant return to Him in every matter, Allah, Who is Perfect in everyway, said:

¹ Madārij Assālikīn (1/434)

﴿إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّهٌ مُّنِيبٌ﴾

{Indeed, Ibrahim was forbearing, grieving, and [frequently] returning [to Allah]}.

Glad tidings are for those who turn back to Allah, Allah, the Most Exalted and Majestic, said:

Benefits of
Inābah

﴿وَالَّذِينَ أَجْتَنَبُوا الظَّلْمَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ﴾

{Those who avoid At-taghut [false deities] by not worshipping them, and turn to Allah in repentance, for them are glad tidings}. Only the one who turns back to their Lord reflects upon the signs and takes heed from the lessons. Allah, the Most Exalted and Majestic, said:

﴿تَبَصَّرَةٌ وَذَكَرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ﴾

{as a source of insight and a reminder to every slave who turns [to Allah]}. Ibn Al-Qayyim (may Allah have mercy upon him) said: “so the worshipper who turns back to Allah, He gives him insight into the sites of signs and lessons., he uses it as evidence and signs for him”.¹

Inābah to Allah prevents from the torment of Allah. Allah, the Most Exalted and Majestic, said:

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلُمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ﴾

{And turn in repentance to your Lord and submit to Him before the torment comes upon you; then you will not be helped}. Paradise is prepared as a residence for the humble and penitent hearts. Allah, the Most Exalted and Majestic, said:

﴿وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ * هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ *

مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ وَجَاءَ بِقَلْبٍ مُّنِيبٍ﴾

{And Paradise will be brought near to the righteous, not far * This is what you were promised - for every returner [to Allah] and

¹ Madārij Assālikīn (1/442)

keeper [of His covenant] * Who feared the Most Merciful unseen and came with a returning [in repentance] heart}. Allah commanded all of His creation to turn back to Him and return [in repentance] to Him, He, Who is Perfect in everway is He, said:

﴿مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾

{[Be] Returning to Him, and fear Him and establish prayer, and do not be among the polytheists}. The status of reliance upon Allah precedes that of Inābah; because one relies upon Allah to achieve it [Inabah]. Reliance upon Allah is a means, while Inābah is the goal.

Inābah is one of the reasons for the worshipper's happiness in the both worlds. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: "The worshipper was created solely for the worship of his Lord. Thus, his righteousness, perfection, joy, happiness, and delight lie in worshiping his Lord and turning to Him".¹

Because Inābah holds a high status to Allah, the devil seeks to hinder the worshipper from it. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: "The devil increases his opposition to the worshipper if they intend to turn back to their Lord, draw closer to Him, and connect with Him".

Variations of
worshippers in
Inābah

Inābah is an act of worship in which people vary in their levels. Ibn Al-Qayyim (may Allah have mercy upon him) said: "People are at varying levels in their Inābah to Allah. Some repent to Allah, turning away from disobedience and sins. Others turn back to Him by engaging in acts of worship and obedience. And others turn back to Allah in submission, supplication, reliance on Him, desiring Him, and seeking all their needs from Him".²

Human nature inherently acknowledges and inclines towards Inābah to Allah. Shaykh Al-Islam Ibn Taymiyyah (may Allah have

¹ Majmū-u al-Fatāwā (14/23)

² Tawāriq al-Hijratayn (p 292)

mercy upon him) said: “Human nature entails affirming Allah and turning back to Him”.¹

¹ Majmū-u al-Fatāwā (2/6)

Wadalīlu al-Inābati; qawluhū ta-`ālā: {Wa anībū ilā rabbikum wa aslimū lah}.

The evidence of returning to Allah in repentance; is the saying of Allah, the Most High:

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾

{Turn to your Lord [in repentance] and submit to Him}.

Evidence of
Inābah

(Wadalīlu al-Inābati) (And evidence of Inābah) as being a great act of worship; that Allah, what Most High is He, commanded His worshippers with it. From that is: (qawluhū ta-`ālā: {Wa anībū ilā rabbikum}) (His, what Most High is He, saying: {And turn in repentance to your Lord}) with your hearts (wa aslimū lahu)) ({and submit to Him}) with your limbs, for that shows how it is an act of worship, and that He loves it as Sharīah and religion. So, directing it to other than Allah is a form of polytheism. *

Seeking help [Al-Isti`āntu]: means seeking assistance, which combines trust in Allah and dependence on Him, along with complete humility before Him. Ibn Al-Qayyim (may Allah have mercy upon him) said: “Seeking help from Allah entails three things: complete humility before Him, along with trust in Him and reliance on Him. Thus, whoever seeks help from other than Allah, actualizing these three meanings, then, he has associated partners with Allah”.¹

Meaning of seeking help

¹ Madārij Assālikīn (1/74)

Wadalīlu al-isti-`ānati; qawluhū ta-ālā: {Iyyāka na`budu wa iyyāka nasta-`īn}.

The evidence of seeking help from Allah; is the saying of Allah, the Most High:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

{You alone we worship, and You alone we ask for help}.

Evidence of seeking help

(Wadalīlu al-isti-`ānati) (And evidence of seeking help) that it is a form of worship is: in (qawluhū ta-ālā: {Iyyāka na`budu}) (His, the Most High, saying: {You alone we worship}) thus: We single out You with worship, ({wa iyyāka nasta-`īnu}) ({and You alone we ask for help}) which means we dedicate seeking help exclusively to You alone, excluding all others.

Mentioning seeking help after worship, while including it within worship, is because the worshipper is in need of seeking help from Allah, what Most High is He, in all their acts of worship. Thus, if Allah does not aid them, they will not achieve what they seek of fulfilling commands and avoiding prohibitions.

So, the first is: a declaration of innocence from associating partners with Allah, and the second is: a declaration of independence from others' [than Allah] influence and power.

The essence of religion

The essence of religion revolves around worship and seeking help. Indeed, performing acts of worship for Allah; and seeking His help are the means to eternal happiness, and survival from all evils. So, there is no path to survival except with both of them. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: "Religion is the exclusive worship of Allah and seeking help exclusively from Him".¹

Worship is among the requisites of His divinity, while seeking help is among the requisites of His lordship. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said:

¹ Majmū-u al-Fatāwā (11/524)

﴿إِيَّاكَ نَعْبُدُ﴾

{You alone we worship} indicates worshipping Him according to what His divinity entails: love, fear, hope, command, and prohibition.

﴿وَإِيَّاكَ نَسْتَعِينُ﴾

{And You alone we ask for help} indicates what His lordship entails: reliance, entrustment, and submission”.¹

Seeking help pertains to future matters. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “Seeking help and reliance are related to the future. As for what has already occurred, it requires patience, submission, and contentment”.²

Seeking help (Al-iste’anatu) is a great act of worship, and among what helps to it is the saying: “Lā hawla wa lā quwwata illā billāh” “There is no power nor strength except with Allah”. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “And saying: “Lā hawla wa lā quwwata illā billāh” “There is no power nor strength except with Allah” necessitates seeking help. That’s why the Prophet (peace and blessings of Allah be upon him) made it a Sunnah when the caller to prayer says, “Hayyā alā Asswalāt” “Come to prayer”, then the respondent will say, (Lā hawla wa lā quwwata illā billāh) (There is no power nor strength except with Allah)”.³ He also said: “This phrase - thus: “Lā hawla wa lā quwwata illā billāh” “There is no power nor strength except with Allah” -is an expression of seeking help, not an expression of retrurning back [to Allah]. Indeed, many people say it in times of calamity as a means of seeking returning back, and they say it expressing suffering, not expressing patience”.⁴

What helps to seeking help

¹ Majmū-u al-Fatāwā (1/89)

² Majmū-u al-Fatāwā (13/321)

³ Majmū-u al-Fatāwā (13/321)

⁴ Majmū-u al-Fatāwā (10/686)

Wa fī al-hadīth: “Idhā ista-`anta fasta-`in bi Allāh”.

And in Hadīth: “If you are to seek help, then seek Allah’s help”.

Most beneficial
supplication

An encompassing supplication: seeking help for obedience. Ibn Al-Qayyim (may Allah have mercy upon him) said: “Shaykh Al-Islam Ibn Taymiyyah said: I pondered about the most beneficial supplication, and I found it to be asking Allah for help in achieving His pleasure.

Then I saw it in Al-Fātihah in

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

{You alone we worship and You alone we ask for help}”.¹

By seeking help from Allah, one [not in a need to] seeking help from creatures, demonstrating complete reliance on one’s Lord. Whoever abandons seeking help from Allah and relies on others, Allah will leave them to those they sought help from, making them disappointed.

Prophets commanded their people to seek help from Allah alone. Allah, Who is Perfect in every way is He, said: {Mūsa said to his people, Seek help through Allah and be patient}. (Wa) (And) the Prophet (peace and blessings of Allah be upon him) also commanded seeking help from Allah and he said (fī al-hadīth) (in the hadith) narrated by At-Tirmidhi²: (“Idhā ista-`anta fasta-`in bi Allāh”) (“If you seek help, seek it from Allah”). Ibn Daqīq al-`īd (may Allah have mercy upon him) said: “the extent a person relies on other than Allah, the Most High, with his request, or with his heart or with his hope, he has turned away from his Lord to those who do not harm him or benefit him, and the same applies to fear of other than Allah”.³

¹ Madārij Assālikīn (1/78)

² Chapters on features of resurrection, tenderness and piety, on the authority of the Messenger of Allah (peace and blessings of Allah be upon him), chapter, number (2516), from hadith of `Abdullāh Ibn `Abbās (may Allah be pleased with them both)

³ Explanation of the Forty Hadīth by Ibn Daqīq al-`īd (p 122)

It is permissible to seek help from living beings for something they are capable of; for, if it is for the sake of righteousness then that's goodness [Ihsaan], as Allah, Who is Perfect in every way is He, said:

Seeking help from creatures for something they are capable of

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾

{Help one another in righteousness and piety}. However, if it involves sin, it is forbidden, as Allah, the Most Exalted and Majestic, said:

﴿وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

{And do not help one another in sin and transgression}.

As for seeking help from the deceased, absent living beings, or present living beings for something beyond their capability, this constitutes a form of polytheism.

Seeking help from creatures for something they are not capable of

A worshipper is weak in themselves and cannot do without the help of their Lord. Whoever strives to achieve their goal must seek help from Allah, rely on Him, depend on Him for attainment, and among the favours from Allah upon His worshippers that whoever turns to Him is helped by Him. Thus, seeking help [from Allah] is a great act of worship integral to the essence of religion, so, the worshipper must strive to uphold it without neglect. *

Meaning of
seeking refuge

Seeking refuge: entails seeking protection, clinging, and guarding. And its realization is fleeing from something you fear by turning to someone who can protect you from it.

Seeking refuge in Allah means: turning to Allah, clinging to Him, believing in His sufficiency, and His complete protection from all evil.

Seeking refuge
is a form of
worship

It is an act of worship among the acts of worship that Allah has commanded His worshippers to perform. As Allah, the Most High, said:

﴿وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ﴾

{And if an evil suggestion comes to you from Satan, then seek refuge in Allah}. And He, the Most High, said:

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

{So when you recite the Qur’ān, seek refuge in Allah from Satan, the cursed [thrown with stones]}. It is mentioned in Fat-h Al-Majīd: “There is unanimity among scholars that seeking refuge it is not permissible to seek refuge in other than Allah”.¹

Life is filled
with afflictions
and detestable
things

There is no protector in relieving distress and releasing hardships except the Lord of the worlds. Life is filled with afflictions and detestable things, and every creature has enemies from among the jinn and humans, led by Satan - may Allah curse him -. Allah, Who is Perfect in every way, said:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا﴾

{Indeed, Satan is an enemy to you; so, take him as an enemy}. And Allah informed that every prophet has enemies from among the jinn and humans. Allah, Who is Perfect in every way, said:

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا﴾

¹ Fat-h al-Majīd Sharh Kitāb Attawhīd (p 188)

Wadalīlu al-Isti-`ādhati; qawluhū ta-`ālā: {Qul a-`ūdhu bi rabbi al-falaq}, wa {Qul a-`ūdhu bi rabbi annās}.

And evidence of seeking refuge with Allah; is the saying of Allah, the Most High:

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

And

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

{Say, I seek refuge with the Lord of the daybreak} and {Say, I seek refuge with the Lord of mankind}.

{And thus we have made for every prophet enemies, devils from among humans of mankind and jinn, whispering to one another decorative speech in delusion}. Also, the followers of the prophets are exposed to trials.

No creature can find refuge except in Allah from the evils of humans and jinn, the afflictions of life, and its detestable things. Whoever seeks refuge in Allah is engaging in a significant act of worship that Allah has commanded in numerous places in His Book [Qur'ān].

(Wadalīlu al-Isti-`ādhati) (And evidence for seeking refuge) which indicates that it is a form of worship is; (qawluhū ta-`ālā: {Qul}) (Saying of Allah, the Most High: {O, Muhammad, Say}) O you My prophet seeking refuge - the message is also to his general nation - ({a-`ūdhu}) ({I seek refuge}) thus: I seek protection and refuge ({bi rabbi}) ({with the Lord}) and Creator of ({al-falaq}) ({daybreak}) which is dawn. (wa) (and) His saying: ({Qul a-`ūdhu bi rabbi}) ({Say, I seek refuge with the Lord}) and Creator of ({annās}) ({mankind}). The Prophet Muhammad (peace and blessings of Allah be upon him) spoke about these two exorcists [Al-falaq and An-nas] to `Uqbatu Ibn `Amir (may Allah be pleased with him) "Have you not seen verses revealed this night, its like they have not been seen before":

Evidence that seeking refuge is a worship

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

And

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

{Say, I seek refuge with the Lord of the daybreak} and {Say, I seek refuge with the Lord of mankind}”. Narrated by Muslim¹

Seeking
refuge is more
important
than breathing
and food

And upon every Muslim to perpetuate seeking refuge with them both in the morning and evening, for it is a means to his protection from evil of trials during his day and night. The prophet (peace and blessings of Allah be upon him) advised `Uqbatu Ibn `Āmir about them [the two exorcists] and said to him: “O `Uqbatu! Seek refuge with them, for refuge has been sought like with them”. Narrated by Abū Dāwūd². Ibn Al-Qayyim (may Allah have mercy upon him) said: “The need of the worshipper to seek refuge by these two chapters is greater than his need for air, food, drink, and clothing”.³

And the Lord, Who is Perfect in everyway, is characterized by power and might. Whoever clings to Him will not be harmed by anyone. Even if the means to harm is present, it will be averted from them. The Prophet Muhammad (peace and blessings of Allah be upon him) said:

“Whoever stops at a stopping place and then says, I seek refuge in the perfect words of Allah from the evil of what He has created, nothing shall harm him until he departs from that stopping place of his”. Narrated by Muslim⁴. Al-Qurtubi (may Allah have mercy upon him) said: “This is true information and an honest saying. We

¹ Book: Prayer of the traveler and its shortening, chapter: Virtue of reciting the two exorcists, number (714)

² Book: Prayer, chapter in the two exorcists, number (1463), from hadith of `Uqbatu Ibn `Āmir

³ Bada-i al-Fawā'id (2/199)

⁴ Book of remembrance and supplication, chapter in seeking refuge of the bad of judgement and misery and others. Number (2708), from hadith of Khawlatu bint Hakīm (may Allah be pleased with her)

.....

knew its truth through evidence and experience. Since I heard this information, I have worked on it and nothing has harmed me until I left it, when a scorpion stung me in Mahdia¹ at night, so I thought to myself and found that I had forgotten to seek refuge with those words”.²

The creature is weak and susceptible to harm. The only way for him to find tranquility in his life is by clinging to Allah and seeking refuge in Him. The worshipper must know that harm and benefit are by the hands of Allah. Whoever seeks to harm you will not succeed unless Allah wills it. The prophet (peace and blessings of Allah be upon him) said: “And know that if the entire nation gathered to benefit you with something; they will not benefit you except with what Allah had written for you. And if they gathered to harm you with something; they will not harm you except with what Allah had written upon you. The pens have been raised and the documents have dried”. Narrated by Tirmidhi³. Allah mentioned harm that seems apparent and realized in the worshipper’s view, such as magic, yet harm may be averted, as Allah, Who is Perfect in every way, says:

﴿وَمَا هُمْ بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ﴾

{And they cannot harm with it anyone except by permission of Allah}.

Seeking refuge in Allah is one of the greatest acts of worship. Allah commanded His Prophet Muhammad (peace and blessings of Allah be upon him) to seek refuge in the Lord of daybreak from the evils of all creatures. And from the evil of the darkness, magician and the envier.

¹ Al-Mahdiya: A busy city in Andalus

² Amufhimu limā ashkala min talkhīs kitāb Muslim (7/35) by Abū al-Abbas, Ahmad bin Umar bin Ibrāhīm al-Qurtubi.

³ Chapters on features of resurrection, tenderness and piety, on the authority of the messenger of Allah (peace and blessings of Allah be upon him), chapter, number (2516), from hadith of `Abdullāh ibn `Abbās (may Allah be pleased with them both)

.....

The One who is capable of removing this darkness from the world is capable of averting what the one seeking refuge fears and dreads.

Seeking refuge
in a living
creature
present in
what he is
capable of
doing

There is no harm in seeking refuge in a living creature present in what he is capable of doing. By the hadith narrated by Jābir Ibn `Abdullāh (may Allah be pleased with him): “A woman from the tribe of Makhzum stole, and she was brought to the Prophet Muhammad (peace and blessings of Allah be upon him). She sought refuge with Umm Salamah, the wife of the Prophet Muhammad (peace and blessings of Allah be upon him). So, the Prophet (peace and blessings of Allah be upon him) said: By Allah [I swear]! even if she were Fatimah [his daughter], I would have cut off her hand, and had her hand [the woman] cut off”. Narrated by Muslim¹. In Taysīr Al-Azīz Al-Hamīd, it is stated: “The creature is asked for what he is capable of and sought refuge in it, unlike what Allah alone is capable of doing. Therefore, seeking refuge from it is in Allah alone”.²

Seeking refuge
from creatures
for something
they are not
capable of
doing

As for seeking refuge in the deceased, or in the absent living beings, or in the living beings present for something they are incapable of, this is major shirk (associating partners with Allah), as Allah, what Most High is He, says:

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

{And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden}.

Meaning of
seeking succor

Therefore, make your request and seek refuge in Allah alone. There is no protector from disasters other than Him, nor can anyone bring about benefit except Him. *

¹ Book of the boundaries, chapter: Cutting of [the hand] of the honourable thief and others

² Taysīr al-Azīz al-Hamīd, explanation of the book of Tawhīd

Seeking succor: refers to requesting aid and assistance, seeking rescue from distress and hardship. Ibn Al-Qayyim (may Allah have mercy upon him) said: “Seeking succor should only be sought from the One beyond reach”.¹

The distinction between supplication and seeking succor:

Seeking succor is sought only in times of distress.

Whereas supplication is more general; it can be made in times of distress or otherwise. It [seeking succor] is more specific than supplication; when a person supplicates while in distress, it is said to be: seeking succor.

The difference between supplication and seeking succor

The difference between seeking succor and seeking refuge:

Seeking refuge is seeking protection and prevention in Him from anticipated harm.

The difference between seeking succor and seeking refuge

While seeking succor is seeking succor in Him from the hardship one is facing [exists].

Seeking succor entails complete reliance on Allah, believing in His sufficiency. It is among the best and most perfect deeds. In this life, one are subject to trials and disasters. Whoever seeks succor in their Lord to alleviate their difficulties, has performed a great act of worship. Prophets and righteous individuals have turned to it during times of hardship, and Allah has relieved their distress.

¹ Badā-i` al- Fawā-id (1/60)

Wadalīlu al-Istigāthati; qawluhū ta-`ālā: {Idh tath-tagīthūna rabbakum fastajāba lakum}.

And evidence of seeking succor with Allah; is the saying of Allah, the Most High:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ﴾

{[Remember] when you were seeking relief succor of your Lord [at Badr] and He responded to you}.

Evidence that seeking succor is a worship

(Wadalīlu al-Istigāthati) (And evidence for seeking soccur) in general that it is an act of worship is the saying of Allah, the Most High: (qawluhū ta-`ālā: {Idh}) ([Remember] when) thu: remember the blessing of Allah on you when your enemy approached you and you ({tath-tagīthūna rabbakum}) ({were seeking succor of your Lord}) and seeking support, help and victory from Him ({fastajāba lakum}) ({and He responded to you}), this was on the day of Badr [battle] when the Prophet Muhammad (peace and blessings of Allah be upon him) saw the multitude of polytheists and sought sussor from his Lord,

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ﴾

{[Is He [not better] Who responds to the distressed when he supplicates to Him}. So, Allah granted him victory against his enemies, they killed some and captured others, and Islam won. It is known as the day of [Al-forqaan] criterion.

Polytheistic seeking succor

Thus, the Quranic verse indicates that seeking succor is one of the greatest forms of worship. Directing it to other than Allah, such as seeking succor from idols, the deceased, the absent, or similar entities, constitutes shirk (associating partners with Allah). Ibn Al-Qayyim (may Allah have mercy upon him) said: “Among its forms - thus: shirk - is seeking needs from the dead, seeking succor from them, or directing oneself to them. This is the foundation of shirk in the world, for the deceased has ceased their actions and neither he can bring harm or benefit to themselves, nor to fulfill the needs of others, or seeking from them their needs or request

.....

them to seek pardon for them from Allah”.¹ Such seeking succor brings nothing but regret and remorse. The one who practices it chases after a mirage that will never materialize. They are losers in this world and doomed in the Hereafter. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “Abū Yazīd (may Allah have mercy upon him) says: A creature seeking succor from another creature is like drowning person seeking relief from another drowning person”.²

So, whoever supplicate either than Allah and cling to him; from the dead, or the living who are not present, then will never realize their request from them - even if they remain in his seeking for years -, He, Who is Perfect in everyway, said:

﴿إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ﴾

{If you call upon them, they cannot hear your supplication, and even if they were to hear, they could not respond to you}.

As for seeking succor from the living who are present and capable of providing assistance, it is permissible in matters within their capacity. Allah, the Most High, mentioned this in the story of Mūsa (peace be upon him) :-

Permissible
seeking succor

﴿فَاسْتَعِذْهُ الَّذِي مِنْ شِيعَتِهِ﴾

{The one from his own people called him for help against his enemy}

As for seeking succor from those who are incapable, or from the deceased, or the absent constitutes shirk [polytheism] with Allah.

Therefore, when difficulties and distresses befall you, seek succor from the Knower of the unseen [Allah], for in His hands are the keys to the heavens and the earth. Allah, Blessed and Most High is He, said:

¹ Madārij Assālikīn (1/346)

² Majmū-u al-Fatāwā (14/29)

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

{Whenever He wills something to be, He only says to it, Be, and it is}. *

Wadalīlu adh-dhabh; qawluhū ta-ālā: {Qul inna swalātī
wa nusukī wa mah-yāya wa mamātī

And evidence of offering sacrifice; is the saying of
Allah, the Most High is He:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي ...﴾

{Say, “Indeed, my prayer, my sacrifice, my living and
my dying.....

Sacrificing for Allah is one of the greatest acts of worship, and among the best acts of worships in monitory terms, demonstrating sincerity in faith, and elevating the soul towards Allah. For the slaughtered animals are beloved to their owners. So, when he sacrifices it to Allah seeking closeness to Allah with it, and allows himself slaughtering the animal, this becomes the best of the monitory acts of worship. Ibn Taymiyyah (may Allah have mercy upon him) said: “The combination of what is in sacrificing, if it is related to faith and sincerity, realizes the strength of the belief certainty, and good expectations of Him, is a remarkable matter”.¹ Among manifesting the sweetness of faith in the heart and more.

Sacrifice is
a form of
worship

(Wadalīlu adh-dhabh) (And evidence for sacrifice) being a great act of worship to Allah is the: (qawluhū ta-ālā: {Qul inna}) (Saying of Allah, the Most High: {Say, Indeed}) my worship with ({swalātī}) ({my prayer}) thus: my prayers, ({wa nusukī}) ({my rites of sacrifice}) with slaughtering which is sacrificing what the soul loves from wealth, to what it loves more, Who is Allah. These two acts of worship are exclusive; for its reverence and virtue, and it serving as evidence for the love of Allah and sincerity in religion to Him. For prayer is among the best bodily acts of worships and sacrificing is among the best monitory acts of worships. So, whoever offer his prayers and rite of sacrifice with sincerity necessitate sincerity to Allah in the rest of all his deeds and sayings.

Evidence of
sacrifice

(wa mah-yāya) ({my living}) thus: what I do in my life, ({wa mamātī}) ({and my dying}) thus: what I saved with Allah after my death.

¹ Majmū-u al-Fatāwā (1653/2)

lillāhi rabbi al-`ālamīn * Lā sharika lah}, wa mina
assunnati:

يَلَهُ رَبِّ الْعَالَمِينَ * لَا شَرِيكَ لَهُ

are all for Allah, Lord of the worlds * He has no partner.}
And from the Sunnah:

All of that ({lillāhi}) ({for Allah}) alone ({rabbi al-`ālamīn}) ({Lord of the worlds}) and their worshipped ({Lā sharika lah}) ({He has no partner}) in His worship, as well there is no associate to Him in His kingdom and His management.

{And thus} meaning: with sincerity that those actions are dedicated to Allah, {I have been commanded} with a command that I must obey, {and I am the first of the Muslims} from this nation.

Indeed, whoever dedicates his body to worshiping Allah, and his wealth to sacrificing offerings to his Lord; he is truly the Muslim. Allah has commanded his Messenger (peace and blessings of Allah be upon him) to dedicate these two acts of worship to Him out of their reward. So, He said:

﴿فَصَلِّ لِرَبِّكَ وَأَنْحِرْ﴾

{So, pray to your Lord and sacrifice} meaning: pray and sacrifice for Allah alone, not for anyone else. Just as prayer is not permissible to be performed for other than Allah, likewise sacrifice is not permissible except for Allah alone.

some forms of
polytheistic
sacrifice

Whoever belittles himself, diverting his worship to other than Allah - whether by sacrificing to idols, graves, venerating them, fearing them, seeking its' inhabitation intercession, upon the arrival of a ruler, or for any similar reason - then he has fallen into shirk (associating partners with Allah), even if the animal sacrificed is a camel, a cow, a sheep, a chicken, or anything smaller.

“La-`ana Allāhu man dhabaha ligayri Allāh”.

“May Allah curse whoever slaughters (offers sacrifice) for other than Allah”.

(Wa) (And) severe warning has come for those who do that (mina assunnati) (from the Sunnah) in the saying of the Prophet (peace and blessings of Allah be upon him): (La-`ana Allāhu) (“May Allah curse”) and ‘La`nah’ means expulsion and exclusion from the mercy of Allah, (man dhabaha) (whoever sacrifices) and sheds blood (ligayri Allāh) (for other than Allah). Narrated by Muslim¹

Another evidence on sacrifice

So, whoever the devil takes hold of, and he offers sacrifices to other than his Creator has disbelieved in the blessings, denied the Lordship of Allah, diminished His divinity, exalted other than his Creator, and exposed himself to the threat of Allah’s curse and expulsion, for the sin of shedding blood by sacrificing for the sake of a creature who does not deserve any form of worship. *

¹ Book of sacrifice, chapter; forbiddance of sacrificing to other than Allah, the Most High and Allah curse who does that, number (1978), from hadith of `Ali Ibn Abī Twālib (may Allah be pleased with him), its conclusion: “Allah cursed him who accommodated an innovator; and Allah cursed him who cursed his parents and Allah cursed him who changed the boundary lines of a piece the land”.

Wadalīlu Annadhri; qawluhū ta-ālā: {Yūfūna bi annadhri wayakhāfūna yawmankāna sharruhū mustatwīrā}.

The evidence of vow is: His, what Most High is He, saying: {They fulfill their vows and fear a Day whose evil will spread far and wide}

Meaning
of vow

A vow (nadhri) is: when a person obligates themselves to do something that is not originally obligatory by Islamic law (Sharia), and it is a form of worship that must be sincerely dedicated to Allah.

Evidence of
vow: and its
significance

(Wadalīlu Annadhri) (And evidence for the vow) being a form of worship that should only be directed to Allah is: in the (qawluhū ta-ālā) (His, the Most High, Saying) where He praises those who fulfill their vows: ({Yūfūna bi annadhri}) ({They fulfill their vows}) for what they have committed of the vow to themselves. For, If they fulfill something that is not originally obligatory upon them except by their own commitment upon themselves, then, their performance and doing of original obligatory acts becomes even more commendable. Allah, Who is Perfect in everyway, does not commend anyone except for the one who performs an act of worship. ({wa yakhāfūna yawman}) ({And they fear a Day}) difficult, ({kāna sharruhū}) ({whose evil}) thus: the horrors in it ({mustatwīrā}) ({will spread far}), wide and severe upon people, except those whom Allah has mercy upon. A Muslim's heart is attached to Allah, he does not direct any form of worship to other than Allah, rather, they perform all acts of worship as they are meant to be performed. And even if they vow to do something that is not originally mandated by the Wise Legislator (Allah), they only do so for Allah. This is based on the saying of the Prophet (peace and blessings of Allah be upon him): "Whoever vows to obey Allah, let them obey Him, and whoever vows to disobey Him, let them not disobey Him" Narrated by Al-Bukhari.¹

Vow to other
than Allah is
polytheism

Whoever vows to other than Allah has directed a form of worship

¹ Book of oaths and vows, chapter of vow in obedience, number (6696), from hadith of `Ā-isha (may Allah be pleased with her)

.....

from its proper place to other than Allah, and has fallen into shirk (associating partners with Allah). This is greater than swearing by other than Allah. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “Whoever vows to other than Allah is a greater polytheist than one who swears by other than Allah”.¹

If someone vows to a creature, their vow is not binding, and it is prohibited for them to fulfill it. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “Vowing to graves, or to any of the inhabitants of graves, - such as vowing to Ibrāhīm the Khalīl (friend) of Allah, or to a certain Shaykh or individual, or to some members of the Prophet’s family or others, - is a vow to commit sin, which is not obligatory to fulfill according to the consensus of the scholars. Indeed, it is not permissible to fulfill it. It is confirmed in Sahih Al-Bukhari that the Prophet (peace and blessings of Allah be upon him) said: “Whoever vows to obey Allah, let them obey Him, and whoever vows to disobey Him, let them not disobey Him, narrated by Al-Bukhari”.²

How can worship be directed towards a creature that cannot bring benefit or prevent harm?! This is one of the greatest slander!

A vow must only be directed to Allah, and if one vows to Allah in obedience, they must fulfill it.

Initiating a vow to Allah is disliked, and the Prophet (peace and blessings of Allah be upon him) said: “It changes Nothing, but used for extracting from the miser” Agreed Upon³. Ruling on vow to Allah

However, if one makes a vow, it is only permissible for them to vow to Allah alone, because vowing is an act of worship. *

¹ Majmū-u al-Fatāwā (33/123)

² Majmū-u al-Fatāwā (27/146)

³ Al-Bukhari: Book of predestination, chapter: a worshipper casting vow against predestination, number (6608). And Muslim: Book of predestination, chapter: forbiddance of vow and that it does change anything, number (1639), from hadith of Ibn `Umar (may Allah be pleased with them)

Al-Aslu Ath-thānī

Ma`rifatu dīni al-Islam bi al-adillati,

The Second Fundamental Principle

Knowledge of the Religion of Islam with the evidence,

It is incumbent upon mankind to know three fundamental principles: The first principle is: for the worshipper to know his Lord - as previously mentioned -. The author (may Allah have mercy on him) elucidated this by stating: Indeed, our Lord is Allah, He alone is Who we worshipped, and we recognize Him through His signs and creations. And mentioned some types of worship, emphasizing that they should be directed exclusively to Allah. And that associating anything with Him, the Most High, in worship constitutes polytheism.

The Second
Fundamental
Principle:
Knowing the
Religion of
Islam with the
evidence

Then the author (may Allah have mercy on him) said: (Al-Aslu Ath-thānī) (The second fundamental principle) of the religion upon which everything else relies is: (Ma`rifatu dīni Al-Islam) (to know the religion of Islam) the great, which Allah has created us to follow, and to worship by adhering to it.

It is necessary to realize this religion along with its foundational principles (bi al-adillati) (with evidence) from the Quran and Sunnah, so that a person can have illumination, evidence, and insight into their religion. For if one does not have a true understanding of their religion, it is feared for him in his life, and be apprehensive about what will happen to him after death when questioned by the two angels in the grave. They may respond with uncertainty, leading to a negative outcome, as mentioned in the hadith narrated by Barā-a Ibn `Āzib (may Allah be pleased with them both) wherein he said: “Then his soul will be restored to his body, and two angels will come to him, make him sit up, and ask him, who is your Lord? He will reply, Hāh, Hāh! I do not know.

They will ask him, what is your religion? He will reply, Hāh, Hāh! I do not know.

They will ask him, who is this man (the Prophet) who was sent among you? He will reply, Hāh, Hāh! I do not know.

Then a caller from the sky will call out, He has lied, so spread out for him a bed from Hell, and open for him a door to Hell. Then its heat and bitter cold will hit him, and his grave will be made tight on him until his ribs intercepts.

Then there will come to him some ugly-faced, ugly dress, foul-smelling person, who will say, receive the bad news, this is the day that you were promised.

Then he will say: who are you? Your face brings evil.

He will say: I am your evil deeds.

He will say: O Lord, do not let the Hour come”.¹

In contrary to someone who knows the evidence of his religion from the Quran and Sunnah, and who was upon the truth in this worldly life, and acted upon the religion; he will be obliged to respond confidently when questioned by the two angels, [saying]: My Lord is Allah, my religion is Islām, and my prophet is Muhammad (peace and blessings of Allah be upon him), as in the hadith by Barā-a Ibn `Āzib (may Allah be pleased with them both previously cited hadith, and in it: “Then his soul will be restored to his body, and two angels will come to him, make him sit up, and ask him, Who is your Lord? He will reply, my Lord is Allah.

They will ask him, what is your religion? He will reply, my religion is Islām.

They will ask him, who is this man who was sent among you? He will reply, he is the prophet of Allah (peace and blessings of Allah be upon him).

They will ask him, what is your knowledge? He will reply, I read the Book of Allah; the I believed in it and accepted it.

¹ Reported by Ahmad, number (18832).

wa huwa: Al-istislāmu lillāhi, bi attawhīd.....
 and that is to submit to Allah through monotheism,

Then a caller from the sky will call out, my worshipper has spoken the truth, so spread out for him a bed from Jannah, and clothe him from Jannah, and open for him a door to Jannah.

He said: Then its light and good smell will reach him, and his grave will be made wide and opened for him to the length of his sight.

He said: Then there will come to him some handsome-faced, beautiful dress, good-smelling person, who will say, receive the good news, this is the day that you were promised.

Then he will say: who are you? Your face brings goodness! He will say: I am your good deeds.

He will say: O Lord, let the Hour come, so that I return to my wife and wealth”.

Indeed, among the reasons for steadfastness when questioned is: knowing the religion based on evidence from the Quran and Sunnah, and acting upon it.

Definition
of Islām

(Wa) (And) the religion of Islam, the religion which Allah has prescribed, (huwa al-istislāmu lillāhi) (is submission to Allah) with humility and obedience to Him, the Most High, acknowledging His Lordship, creation, and providence, and affirming His, the Most High, (bi attawhīd) (with Oneness) in all forms of worship.

The essence of the religion of Islam: is for the worshipper to submit their actions to Allah alone, not to anyone else. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “The essence of Islam is to submit to Allah alone, not to anyone else, and this is the meaning of (Lā ilāha illā Allāh) (There is no god but Allah)”.¹

A Muslim is named as a Muslim because their limbs submit with

¹ Majmū-u al-Fatāwā (4/245)

the obedience to their Lord. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “Islam is: submission, and it entails surrendering solely to Allah, obeying Him, and being devoted to Him alone”.¹

Therefore, one who submits to Allah and others is a polytheist, and one who refuses to submit to Him is arrogant. Whoever becomes arrogant in accepting the truth, Allah will test them with following falsehood. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “The arrogant one who rejects the truth will be tested with adhering to falsehood. Thus, the arrogant one becomes a polytheist, as Allah has mentioned”.²

Islam has a head, which is the two testimonies of faith, and it has two opposites: arrogance and polytheism. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “Islam, which is the religion of Allah, is that through which He has revealed His scriptures, and sent His messengers (peace and blessings be upon them). It is for the worshipper to submit to Allah, the Lord of the worlds, surrendering to Him alone without partners, and to be safe with Him in a way that they are devoted to Him alone, not devoting to other than Him, as clarified by the best of speech and the head of Islam, which is the testimony that there is no god but Allah. It has two opposites: arrogance and polytheism. So, It is narrated that Nūh (peace be upon him) commanded his children with (There is no god but Allah) and (Who is Perfect in every way is He) and forbade them from arrogance and polytheism, as mentioned in a hadith I have cited elsewhere. Whoever is arrogant in worshipping Allah does not truly worship Him, thus, they are not truly submissive to Him. And whoever worships Him and others besides Him is a polytheist with regard to Him, thus, they are not safe with Him. Instead, there is polytheism with Him in it, and the word ‘Islam’

The head of
Islām and its
opposite

¹ Majmū-u al-Fatāwā (7/247)

² Majmū-u al-Fatāwā (7/629)

wa al-inqiyādu lahū bi attwā-`ati,

surrender to Him through obedience,.....

includes submission and safety - which is sincerity”.¹

Obedience is a
from of Islām

(Wa) (And) with the humility and submission of the worshipper to Allah, they must (al-inqiyādu) (surrender) and adhere (lahū) (to Him) the, Most Exalted and Majestic, (bi attwā-`ati) (with obedience) by performing the commanded actions, and avoiding the prohibited ones in obedience to the command of Allah. Allah, Who is what Perfect in everway is He, said:

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾

{Say, Obey Allah and obey the Messenger}.

And the Prophet (peace and blessings of Allah be upon him) saying: “Whatever I have forbidden you, stay away from it, and whatever I have commanded you, do as much of it as you can, for indeed, those before you were destroyed by their excessive questioning, and their disagreement with their prophets”. Agreed upon.²

The highest ranks are: perfect submission, and whoever does not submit to this religion, Allah will degrade them. Ibn Al-Qayyim (may Allah have mercy on him) said: “Whoever humbles themselves before Allah, Allah will elevate them. Likewise, whoever arrogantly refuses to submit to the truth, Allah will degrade them, belittle them, and humiliate them”.³

Greatest
reasons for
resisting
submission

Arrogance is one of the greatest reasons for resisting submission to this religion. Ibn Al-Qayyim (may Allah have mercy on him)

¹ Majmū-u al-Fatāwā (7/623)

² Al-Bukhari: Book; holding to the Book and Sunnah. Chapter; going by the tradition of the prophet of Allah (peace and blessings of Allah be upon him), number (7288). And Muslim: Book of Virtues. Chapter; His reverence (peace and blessings of Allah be upon him) and avoid excessive questions on unnecessary things, number (1337), from hadith of Abū Hurayrah (may Allah be pleased with him)

³ Madārij Assālikīn (2/333)

.....

said - while mentioning the obstacles to submission -: “The third reason is the presence of an impediment, which is either envy or arrogance. This was the obstacle that prevented Iblīs from submitting to the command. It is the ailment of the ancients and the later generations, except for those whom Allah protected. It caused the faith to deviate among the Jews, who witnessed the Messenger of Allah (peace and blessings of Allah be upon him) and acknowledged the truth of his prophethood, but their faith followed the course of those before them”.¹ *

¹ Miftāh Dār Assa-`ādah (1/99)

wa al-barā-atu mina ash-shirki wa ahlih.
and rid oneself of polytheism and its people.

The reality
of Islām

And among the obligations on the Muslim to believe in, understand, and act upon: The reality of Islam is to single out Allah in monotheism, and to submit to Him in obedience, (wa al-barā-atu) (and disassociation) meaning: that the Muslim disassociates himself in actions and words (mina ash-shirki) (from polytheism), believing in its invalidity, (wa) (and) disassociates himself from (wa ahlih) (its people) in belief, action, and dwelling, indeed from every trait of theirs, and from every affiliation to them. He opposes them, not resembling them in speech or action.

The
foundations
on which
Islām stands

So, the religion of Islam is based on three foundations that the Muslim must adhere to collectively:

- 1 - Submission to Allah in monotheism.
- 2 - Obedience to Him.
- 3 - Disassociation from polytheism and its people.

The two pillars
of monotheism

Disassociation from polytheism and its people is one of the two pillars of monotheism upon which it is built. For, Monotheism relies on two pillars, which monotheism cannot be achieved without, and the worshipper cannot be a monotheist except by their combination. They are: negation and affirmation. Whoever loses one of them has lost monotheism. Negation removes servitude to other than Allah, while affirmation establishes servitude to Allah alone. Allah, Who is Perfect in every way is He, - informs about Ibrāhīm (peace be upon him) commanding [us] to emulate him -, saying:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ﴾

{And [mention, O Muhammad], when Ibrāhīm said to his father and his people, indeed, I am disassociated from that which you worship}. This is the first pillar - which is disassociation from polytheism and its people -. Then His, the Most High, saying afterwards:

﴿إِلَّا الَّذِي فَطَرَنِي﴾

{Except for He who created me}. This is affirmation - which is the second pillar -. Similar to His, the Most High, saying:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ﴾

{There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So, whoever disbelieves in Taghut}. This is disassociation - meaning: negation -

﴿وَيُؤْمِنُ بِاللَّهِ﴾

{and believes in Allah} - and this is affirmation.

So, the meaning of monotheism is: no deity is worthy of worship except Allah. Thus, whoever prays, fasts, performs pilgrimage, and gives charity, but acknowledges polytheism and openly accepts the beliefs of polytheists, is not a Muslim, because they have not disassociated themselves from polytheism and its people.

Ruling on someone who openly accepts the beliefs of polytheists

It is necessary to combine disassociation from polytheists with belief in Allah by singling out worship for Him alone. Hence, the one who prays while being involved in polytheism, their prayer does not benefit them because they have not purified themselves from polytheism.

It is incumbent upon the worshipper, with their knowledge of this religion, to love it. Ibn Taymiyyah (may Allah have mercy on him) said: “The hearts are naturally inclined to acknowledge and believe in Allah, and adhering to Him, but there are things that hinder them. And knowing the truth requires loving it, and knowing falsehood requires hating it, due to the natural disposition of loving truth and hating falsehood. However, there are things that hinder this, either from doubts that deter them from believing in the truth, or from lusts that deter them from following it”.¹

The obligation of the Muslim to love his religion

And it is obligatory on every Muslim to be proud of their religion,

¹ Majmū-u al-Fatāwā (7/528)

for their religion is the truth, and all other religions are false. Allah, the Most High, said:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

{Indeed, the religion in the sight of Allah is Islam}. And Allah commanded His Messenger (peace and blessings of Allah be upon him) to declare this to the people, in His saying:

﴿قُلْ إِنِّي هَدَيْتُ رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

{Say, indeed, my Lord has guided me to a straight path - a correct religion - the way of Ibrāhīm, inclining toward truth. And he was not among those who associated others with Allah}. So, whoever Allah guides to this religion should rejoice in Allah's blessing of guidance upon him, and should hold fast to it. The strength and dignity of the worshipper lie in their religion, and they should invite people to it, for it is the path of worshippers to happiness. Allah, Who is Perfect in everway is He, says:

﴿فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾

{So, adhere to that which is revealed to you. Indeed, you are upon a straight path}. *

Wa huwa thalāthatu marātib: Al-Islam, wa Al-Imān, wa Al-Ihsān.

And this Principle has three ranks: Islam, Faith [Iman], and Excellence [Ihsan].

(Wa huwa) (And it) thus: the religion (thalāthatu marātib) (has three ranks): thus: grades: (Al-Islām) (Islam) is a grade, (wa Al-īmān) (and faith) is a grade, (wa Al-ihsān) (and excellence) is a grade. Ranks of religion in general

Muslims always coexist at one of these ranks, a Muslim may move from one rank to a higher or lower one according to his obedience to Allah.

The first of these ranks is Islām [Al-Islam], the middle of it is Faith [Al-Iman], and the highest of it is Excellence [Al-Ihsan]. Whoever reaches the highest rank has reached what precedes it; the one who excels (Muhsin) is a Believer, and the Believer is a Muslim, but a Muslim may not necessarily be a Believer. Abū Sulaymān al-Khattābī (may Allah have mercy on him) said: “Most people are confused with this matter”.¹

So, the first rank: is the rank of Islām [Al-Islam], which is the broadest in terms of its followers. It is the lowest rank of the religion, and it is the first rank that a disbeliever enters when he embraces Islām and submits to it. Allah, the Most Perfect in every way is He, says:

﴿قَالَتِ الْأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾

{The Bedouins said, we have believed. Say, you have not [yet] believed; but say [instead], we have submitted [to Islam], for faith has not yet entered your hearts}. A person is not taken out of the level of Islām except by disbelief in Allah and committing acts of polytheism that expel him from the religion.

The second rank: is the rank of Faith [Al-Iman], which rises the level of Islām in rank. It is narrower than the rank of Islām in terms of its followers.

¹ Al-minhāj fī sharh Sahīh Muslim bin Hajjāj (1/144).

The circle of Islām is wider than the circle of Faith [Iman] in terms of its followers, just as the circle of Faith [Iman] is wider than the circle of Excellence [Ihsān].

The difference
between Islām
and Faith
[Iman]

Every aspect of Faith [Iman] is included in Islām, just as every aspect of Islām is included in Faith [Iman], except for the inward acts; so, faith [Iman] is described in regard more often than Islām.

As for the outward religious acts - such as the two testimonies of Islam, prayer, and the types of worship that are apparent and witnessed by people - Islām is described more often than faith [Iman] on it.

Islām and faith [Iman] are inseparable; there must be faith [Iman] within Islam to correct it, and there must be Islam within faith [Iman] to affirm it. Ibn Abī Shaybah (may Allah have mercy on him) said: “There is no Islam except with faith [Iman], and there is no faith [Iman] except with Islam”.¹

The third rank: is the level of excellence [Ihsan], which is higher than the rank of faith [Iman] and it is the narrowest in scope. Its followers are fewer than the followers of the levels of faith [Iman] and Islam. It is a high and esteemed rank that only the righteous worshippers of Allah attain.

The evidence
of the ranks of
religion from
the Quran

This detailed explanation of the ranks of the religion was conveyed by the Prophet (peace and blessings of Allah be upon him) in the famous Hadīth of Jibrīl, and it is also mentioned in the Holy Qur’an. Thus, Allah has placed the nation on these three attributes, as He, the Most High, said:

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْتِي اللَّهَ ذَلِكُ هُوَ الْفَضْلُ الْكَبِيرُ﴾

{Then We caused to inherit the Book those We have chosen of Our worshippers; and among them is he who wrongs himself, and

¹ Venerating the value of the Prayer by al-Marūziy, Number (583).

among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty}. The Muslim who has not fulfilled the obligations of faith [Iman] wrongs himself, the moderate one is the absolute Believer who has performed the obligations and avoided the prohibitions, and the one foremost in good deeds is [Mohsen] the one who worships Allah as if seeing Him or worships his Lord as if He sees him.

People greatly differ [rank] in honor in monotheism, with some reaching higher ranks than others. Some will enter Paradise without reckoning or punishment, while others will enter the Fire - they are the sinners whom Allah has not willed to forgive them, and He deals them justly -, so they will remain there according to their sins and then be taken out, because of the monotheism and faith in their hearts. *

Ranking of
people in
monotheism

Wa kullu martabatin lahā arkān.

Fa arkānu Al-Islāmi khamsatun:.....

And each rank has pillars.

The pillars of Islam are five:.....

(Wa kullu martabatin) (And each rank) of the three ranks (lahā arkān) of religion (has pillars) upon which it stands, and the ranks of religion are not completed except with their pillars.

The first rank
and its pillars

(Fa arkānu Al-Islāmi khamsatun) (So the pillars of Islam are five) it does not stand except by them, and it does not remain firm without them, and they are what the Prophet (peace and blessings of Allah be upon him) mentioned in his saying: “Islam is built upon five: the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving zakat, performing Hajj to the House, and fasting in Ramadan”. [Agreed upon]¹

Ibn Rajab (may Allah have mercy on him) said: “The meaning of this hadīth is that Islam is based on these five, so they are like the pillars and supports of its structure, and the intended meaning is to represent Islam by a structure, and these five [pillars] are considered the support of the structure, so the structure does not remain firm without them, and the rest of the qualities of Islam are like the completion of the structure, so if anything is missing from them [the completion], the structure is deficient, and it stands without being nullified, unlike the nullification of these pillars, for Islam disappears by losing them all without any ambiguity, and likewise it disappears by losing the two testimonies”.²

¹ Al-Bukhari: Book of Faith. Chapter; saying of the prophet of Allah (peace and blessings of Allah be upon him) “Islam is built upon five” number (8). And Muslim: Book of Faith. Chapter; saying of the prophet of Allah (peace and blessings of Allah be upon him) “Islam is built upon five”, number (16), from Hadīth of Ibn `Umar (may Allah be pleased with them both).

² Jāmi-`u al-`Ulūm wa al-Hikam (1/43).

Shahādatu allā ilāha illā Allāh wa anna Muhammadan rasūlu Allāh,

Testimony that there is no god except Allah and that Muhammad is the Messenger of Allah,

And the most important precedes among the pillars of Islam, so he **begin** with its axis, which is: (Shahādatu) (testimony), and the meaning of the testimony is firm belief, and the term testimony was used for belief to indicate that firm belief is necessary, as if you are witnessing what you believe in, and what you believe in and testify to is (allā ilāha) (that there is no god) worthy of worship (illā Allāh) (except Allah), (wa) (and) you believe and testify (anna Muhammadan rasūlu Allāh) (that Muhammad is the Messenger of Allah), peace and blessings of Allah be upon him, whom Allah sent to all people as a bearer of glad tidings and a warner.

The greatest pillar of Islām

The meaning of the testimony

And this is a great principle for the Muslim to know, for the foundation of Islam that distinguishes the people of faith from the disbelievers is belief in monotheism and prophethood, and it is the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah (peace and blessings of Allah be upon him). Ibn Al-Qayyim (may Allah have mercy on him) said: “The foundation of the creed of monotheism and its affirmation is: the testimony that there is no god but Allah, and that Muhammad is the Messenger of Allah (peace and blessings of Allah be upon him)”,¹ and it is the key to Paradise. The Prophet (peace and blessings of Allah be upon him) said: “The key to Paradise is: the testimony that there is no god but Allah”,² Ibn Al-Qayyim (may Allah have mercy on him) said: “Indeed, the testimony is the key principle, and the prayer and the rest of the pillars are its teeth, for opening the door [of Paradise] cannot be achieved without, and entry into Paradise is dependent on the key and its teeth”.³

¹ Shifā-u al-`Alil (p 288).

² Narrated by Al-Bazzār, Musnad Mu-`ādh bin Jabal (may Allah be pleased with him), number (2660).

³ The Prayer and the ruling on abandoning it (p 66).

Wahb Ibn Munabbih (may Allah have mercy on him) was asked: “Is it not (there is no god but Allah) the key to Paradise? He said: Yes, but there is no key unless it has teeth, so if you bring a key with teeth, it will open for you, otherwise it will not open for you”.¹

The connection between the two testimonies

And the two testimonies were made as one pillar, and the testimony that there is no god but Allah was not made a separate pillar, nor the testimony that Muhammad is the Messenger of Allah (peace and blessings of Allah be upon him) made a second pillar; because these two testimonies are the basis for the validity and acceptance of deeds, as deeds are not accepted and not valid except with two things:

Sincerity to Allah.

Following [the Sunnah of] the Messenger (peace and blessings of Allah be upon him).

So, if sincerity is found, the testimony that there is no god but Allah is realized, and if ‘following’ [the Prophet] is found, the testimony that Muhammad is the Messenger of Allah (peace and blessings of Allah be upon him) is realized. And because the Messenger is the conveyer of Allah’s message, testifying to him is from the completion of the testimony that there is no god but Allah, so the second is a complement to the first. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “And the religion of Islam is built on two foundations, which are: realizing the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah (peace and blessings of Allah be upon him)”.²

¹ Narrated by Al-Bukhari in commentary. Book of Funerals. Chapter of Funerals and the one whose last word is ‘there is no god except Allah’ (2/71).

² Majmū-‘u al-Fatāwā (1/310)

Wa iqāmu as-salāt wa ītā-u azzakāk, wa sawmu ramadān, wa hajju bayti Allāhi al-harām

Establishing prayer, paying Zakah (compulsory alms), fasting the month of Ramadwān; and performing Hajj to the Sacred House of Allah [Ka'bah].

(Wa) (And) the second pillar of the pillars of Islam is: (iqāmu as-salāt) (establishing prayer), meaning: performing it completely on its time with its conditions, pillars, and obligations.

(Wa) (And) the third pillar is: (wa ītā-u azzakāk) (giving zakat), meaning: giving what Allah has ordained upon the worshipper as a zakat.

(Wa) (And) the fourth pillar: (sawmu) (fasting) the month of (Ramadwān) (Ramadwān) by abstaining from all that invalidates fasting, from the second dawn until sunset, for those upon whom fasting is obligatory.

(Wa) (And) the fifth pillar: (hajju bayti Allāhi al-harām) (performing Hajj to the House of Allah) meaning: intending the House of Allah [in Makkah] to perform the pilgrimage ritual. *

Fa dalīlu ash-shahādati qawluhū ta-`ālā: {Shahida Allāhu annahū lā ilāha illā huwa wa al-malā-ikatu wa ulū al-`ilmi.....

The evidence of the testimony; is the saying of Allah, the Most High:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ ...﴾

{Allah testifies that there is no god except Him, as do the angels and people of knowledge;.....}

Evidence of
testimony
'there is no god
except Allah'

When the author (may Allah have mercy on him) mentioned the pillars of Islam, he proceeded to mention the evidence for each pillar: so he said:

(Fa dalīlu ash-shahādati) (The evidence of the testimony), meaning: the testimony that there is no god but Allah; (qawluhū ta-`ālā: {Shahida Allāhu} (His saying, the, Most High: {Allah bears witness}), and His testimony, the Most Perfect in every way is He, is the greatest testimony in existence. He, the Most Perfect in every way is He, said:

﴿قُلْ أَى شَىْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ﴾

{Say, what thing is greatest in testimony? Say, Allah}.

And Allah, How Perfect in every way is He, testified to a great matter witnessed by Him, which is what He testified to, the Most High: ({annahū lā ilāha}) ({That there is no deity}) worthy of worship ({illā huwa}) ({except Him}), the Most Perfect in every way is He.

({wa al-malā-ikatu}) ({And the angels}) bear witness that there is no god but Him, just as Allah Himself, the Holy, testified to Himself with that.

({wa ulū}) ({And the possessors}) meaning: the people of ({al-ilmi}) ({knowledge}) also bear witness to that, so He made their testimony one of the greatest evidences and proofs of His Oneness, and that it is obligatory upon those accountable (mankind) to

qā-iman bi al-qist, lā ilāha illā huwa Al-Azīzu Al-Hakīm}

قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

He is the Upholder of justice. None has the right to be worshiped except Him, the All-Mighty, the All-Wise.}

Wa ma`nāhā: Lā ma`būda bi haqqin

And which means: none is truly worthy of worship.....

accept this just and truthful testimony. This contains the greatest encouragement to seeking knowledge, for indeed Allah mentioned His testimony, the testimony of the angels, and the testimony of the people of knowledge. In this testimony is an elevation for the people of knowledge, as they testified to what the Lord of the worlds testified to. And what praise is more noble than this praise for them and their commendation, and making them a proof against those who deny it indicates the virtue of knowledge. And what is meant by it is: religious knowledge, which is the light and strength of hearts, where other types of knowledge are additional, either related to worldly matters or mathematical and industrial sciences, or other than that, and their people are not from the people of knowledge whom Allah mentioned their testimony, so this only applied to religious Islamic knowledge.

({qā-iman}) ({Upholder}) is directed towards the state of ({bi al-qist}) ({of justice}), meaning standing with justice in all circumstances.

({lā ilāha illā huwa}) ({There is no god but Him}) is a confirmation of what preceded, ({Al-Azīzu}) ({the All- Mighty}), whose greatness and majesty are beyond comprehension, ({Al-Hakīm}) ({All- Wise}) in His sayings, actions, laws, and decrees.

(Wa ma`nāhā) (And its meaning) thus: the meaning of the phrase of monotheism “there is no god but Allah”: (Lā ma`būda) (No deity) worthy of worship (bi haqqin) (truly), and it must be clarified with this condition, which is the phrase (truly), because there are many objects of worship either than Allah, but they are false objects - like

Meaning of testimony
'there is no god except Allah'

illā Allāh

except Allah alone.

the worship of graves, trees, and idols - Allah, the Most Perfect in every way, said:

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

{That is because Allah is the Truth, and what they call upon other than Him is falsehood}, so none of them deserves worship, rather their worship is false, and none deserves it (illā Allāh) (except Allah) alone.

So, Allah is the truly worshipped, and everything worshipped besides Allah renders its falsity. This is the meaning of “there is no god but Allah”: negating divinity from other than Allah, and affirming it for Allah alone.

And its meaning is not that nothing exists except Allah, or that nothing creates or sustains except Allah, for these meanings affirm the Oneness of Lordship, not the Oneness [of divinity] of Allah, which is singling out Allah with all types of worship, that the messengers were sent, and the scriptures revealed to establish and clarify.

The polytheists
acknowledged
the Oneness of
Lordship

And the polytheists acknowledged the Oneness of Lordship - like Abū Jahl and his likes - as Allah, the Most High, said:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ﴾

{Say, who provides for you from the heaven and the earth? or Who controls hearing and sight [of all creatures] and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter? They will say, Allah}, meaning that He is the One who does that, and they did not dispute it or refrain from acknowledging it. Rather, Allah argued against them by their acknowledgment of monotheism in Lordship over monotheism in divinity, so He, how Most High is He, said:

﴿فَقُلْ أَفَلَا تَتَّقُونَ﴾

{Then say, is it not better for you to fear [from Allah]?}, meaning: fear associating partners with Him in worship, for they knew its meaning, and that it indicates singling out

Allah with worship [thus, divinity]. Therefore, they denied that Allah alone should be worshipped, because they understood its implications. Indeed, the deity is the one Whom hearts venerate, submit to with love, fear, and hope.

So, the monotheism brought by the messengers is: singling out the Lord for veneration, which is the epitome of humility, submission, and obedience to Him, along with perfect love, repentance, exertion in obedience and pleasing Him, and preferring His religious love and pleasure over the love and pleasure of the worshipper. This is the essence of the call of the prophets, peace and blessings of Allah be upon them, to which nations were invited. It is the monotheism that Allah accepts from anyone as a religion, however earlier or later generations. It is what His messengers were commanded to convey, and His books were revealed with, and to which His worshippers were invited. Allah created Paradise and Hell as the abode of reward and punishment for its sake. He legislated the laws to complete and obtain it. Ibn Rajab (may Allah have mercy on him) said: “The deity is the one who is obeyed and not disobeyed, revered, honored, loved, feared, hoped in, relied upon, sought from, and supplicated to, and none of this is correct except for Allah, the Exalted and Majestic. So, whoever associates a created being in any of these matters, which are among the characteristics of divinity, has insulted his sincerity in saying: “there is no god but Allah”, and diminished his monotheism. It contains worshipping creatures to the extent it contains of that, and all of these are branches of polytheism”.¹ *

The
monotheism
brought by the
messengers

¹ The Word of Sincerity (p 23)

“Lā ilāha” nāfiyan jamī-`a mā yu`badu min dūni Allāhi.

“Illā Allāhu” muth-bitan al-`ibādah lillāhi wah-dahu.

Lā sharīka lahū fī `ibādahī, kamā annahū laysa lahū sharīkun fī mulkihi.

“No god” is a negation of all that is worshiped other than Allah.

“Except Allah” is an affirmation of worship for Allah alone.

There is no associate with Him in worship, just as there is no associate with Him in His kingdom.

The two pillars
of monotheism

And the word of monotheism “there is no god but Allah” encompasses two pillars, which are its essential components: negation and affirmation:

So, (“Lā ilāha”) (“there is no god”) means (nāfiyan) (negating) the worshipper (jamī-`a mā yu`badu min dūni Allāhi) (of anything that might be worshipped besides Allah), likewise: graves, trees, stones, or anything else. Thus, the monotheist believes and declares: I do not worship any deity except Allah; He alone is the one I worship.

And the meaning of (“Illā Allāhu”) (“except Allah”) thus: (muth-bitan al-`ibādah lillāhi wah-dahu) (affirming worship for Allah alone), So, I do not worship anyone else.

Establishing
proof by the
monotheism
of Lordship
for the
monotheism of
Divinity

And He, the Most Perfect in every way, (Lā sharīka lahū fī `ibādahī) (has no partner in His worship) and His divinity. (kamā annahū) (Just as He) the Exalted and Majestic (laysa lahū sharīkun fī mulkihi) (has no partner in His kingdom) and lordship, thus: just as He, the Most Perfect in every way is He, is the sole owner of the kingdom of this universe, has no partner with Him in it. Then, it is obligatory to single Him out in [acts of] worship. For it is among the greatest injustices to assign those who do not partner Allah in His kingdom as partners with Him in worship, Glorified and Sanctified be He. Hence, Allah, how Most High is He, argues against those who

deny His divinity with what He affirms of His lordship.

For, if a polytheist affirms lordship to Allah, the Exalted and Majestic, then, it necessitates affirming divinity to Him as well. For, how can one affirm His solo oneness in kingdom, but not affirm His solo oneness in divinity, and divert [acts of] worship to others?!

So, the monotheism of lordship indicates the monotheism of divinity and is inseparable from it. That is why he -the author - said: (as He has no partner in His kingdom).

So [the testimony that] “there is no god but Allah” consists of two elements, which are its pillars: negation “there is **no** god” and affirmation “**except** Allah”.

Pure [Negation] alone is not considered as right monotheism, likewise, pure [Affirmation] alone is not considered as right monotheism. But, its obligatory to combine them both.

Monotheism has eight obligatory conditions, all must be fulfilled together, along with pronouncing it. Anyone who violates any of these conditions has violated his religion. These obligatory conditions are:

Obligatory conditions of the word of monotheism

Knowledge of its intended meaning of negation [that no god] and affirmation [except Allah], exiling the ignorance of its meanings and implications. Allah, the Most High, said:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

{So, know, [O Muhammad], that there is no deity except Allah} and He, the Most High, said:

﴿إِلَّا مَنْ شَهِدَ بِالْحَقِّ﴾

{Except for those who bear witness to the truth}, thus: there is no god but Allah,

﴿وَهُمْ يَعْلَمُونَ﴾

{and they know} in their hearts as they speak it with their

.....

tongues. The Prophet (peace and blessings of Allah be upon him) said: “Whoever dies knowing that there is no god but Allah will enter Paradise”. Narrated by Muslim¹

Certainty in what it indicates, exiling to doubt in what it implies. In such that the utterer of this statement must be completely certain of its meaning. Indeed, faith is not complete except with certain knowledge, not with doubtful knowledge. How then if doubt enters it?! Allah, the Most Perfect in every way, said:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللّٰهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا﴾

{The believers are only those who have believed in Allah and His Messenger and then they do not have doubt [in their belief]}. Thus, it is stipulated in their truthful belief in Allah and His Messenger that they should not doubt. The Prophet (peace and blessings of Allah be upon him) said: “I bear witness that there is no god but Allah, and I am the Messenger of Allah; no one meets Allah with these two, not doubting in them, but he will enter Paradise”. Narrated by Muslim.² The Prophet (peace and blessings of Allah be upon him) also said to Abū Hurayra (may Allah be pleased with him): “anyone you meet behind this wall testifying that there is no god but Allah, certifying it in his heart, then give him the good news [that he will enter] Paradise”. Narrated by Muslim.³

Acceptance of this word’s implications and requirements with his heart and tongue, contrary to rejection. Allah recounted His retribution against those who rejected and turned away from it. He, the Most High, said:

¹ The Book of Faith, chapter: he who meets Allah with Faith and he does not doubt it, he will enter Paradise and forbidden from Hellfire. Number (26), from Hadīth of Uthmān (may Allah be pleased with him).

² The Book of Faith, chapter: he who meets Allah with Faith and he does not doubt it, he will enter Paradise and forbidden from Hellfire. Number (27), from Hadīth of Abū Hurayra (may Allah be pleased with him).

³ The Book of Faith, chapter: he who meets Allah with Faith and he does not doubt it, he will enter Paradise and forbidden from Hellfire. Number (31).

﴿وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ﴾

{Likewise, We never sent any warner [prophet] to a town before you except that its affluent ones said, “We found our forefathers on a path, and we are following their footsteps”}. and He, the Most Perfect in every way, said:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾

{Indeed, they were [i.e., the people of the past] when it was said to them, There is no deity but Allah, were arrogant}. So, the reason for their punishment was their arrogance by not accepting that statement.

Submission to its meanings and implications in actions and prohibitions, contrary to neglecting what it implies. Allah, the Most Perfect in every way, said:

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

{So, who is better in religion than one who submits his face to Allah while being a doer of good?} and He, the Most High, said:

﴿وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ﴾

{And whoever submits his face to Allah} thus: submits

﴿وَهُوَ مُحْسِنٌ﴾

{while he is a doer of good} thus: who believes in the oneness of Allah

﴿فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ﴾

{then he has grasped the most trustworthy handhold [of Islam]}. The Prophet (peace and blessings of Allah be upon him) said: “None of you will believe until his desires follow what I have brought [from religion]”. Narrated by Ibn Abī `Āsim in the Sunnah¹. And this is complete submission and its goal. *

¹ Chapter: the obligation on letting the individual's desire follow what was brought by the Prophet (peace and blessings of Allah be upon him)

Sincerity in faith in it and what it signifies, contrary to polytheism, - such as the states of the hypocrites and others -. Allah, the Most Perfect in every way, said:

﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾

{Surely, sincere religion is for Allah alone} and He said:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

{And they were not commanded except to worship Allah, [being] sincere to Him in religion}. And He, the Most High, said:

﴿قُلِ اللَّهُ أَعْبُدْ مُخْلِصًا لَهُ دِينِي﴾

{Say, Allah [alone] do I worship, sincere to Him in my religion}.

And Allah, the Most Perfect in every way, said about the hypocrites:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا *
إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ﴾

Indeed, the hypocrites will be in the lowest depths of the Fire and you will never find a helper for them. Except for those who repent, correct themselves, hold firm to Allah, and are sincere in their religion for Allah}. And the Prophet (peace and blessings of Allah be upon him) said: “The happiest of people with my intercession on the Day of Resurrection: are those who said, ‘There is no deity but Allah’, sincerely from their hearts or souls”. Narrated by Al-Bukhari.¹ And the Prophet (peace and blessings of Allah be upon him) said: “Indeed, Allah has forbidden Hellfire on the one who said: ‘there is no god but Allah’, seeking on that the face (pleasure) of Allah”. Agreed upon.²

¹ Book of Knowledge. Chapter: Keeness on Hadīth, number (99). From Hadīth of Abū Hurayra (may Allah be pleased with him)

² Al-Bukhari, the Book of Food, chapter: Al-Khazīra (a kind of meal prepared with pieces of meat), number (5401). And Muslim, the Book of Masjids and places of Prayer, chapter: permission to leave (praying in) congregation with an excuse, number (33), from hadith of Utbān Ibn Mālik (may Allah be pleased with him).

Truthfulness in belief in it in the inward conviction, contrary to lying about what one believes in it, - such as the state of the hypocrites who lie in their belief -. Allah, the Most High, said:

﴿وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ﴾

{And We have certainly tested those before them, so Allah will surely make evident those who are truthful and He will surely make evident the liars}. And He, the Most Perfect in every way, mentioned about those who failed in this condition:

﴿وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ﴾

{And from the people are some who say, ‘We believe in Allah and the Last Day,’ but they are not believers}. And the Prophet (peace and blessings of Allah be upon him) said: “No one bears witness that there is no deity but Allah, and that Muhammad is the Messenger of Allah, sincerely from his heart, except that Allah has made Hellfire forbidden for him”. [Agreed upon].¹ So, it is condition that the one who said this word be saved from Hellfire: that he says it sincerely from his heart, as merely uttering it [with tongue] without his heart believing in it will not benefit him.

Love for this Word: And for what it necessitates and indicates, and for its adherents who act upon it, fulfilling its conditions, and hatred for anything that contradicts it, contrary to it’s contradict. Allah, the Most High, said:

﴿وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾

{And from the people are some who take other than Allah as equals [to Him]. They love them as they [should] love Allah}.

¹ Al-Bukhari, the Book of Knowledge, chapter: whoever singles out knowledge for a people rather than others, with the fear of them not understanding, number (128). And Muslim, the Book of Faith, chapter: whoever meets Allah with faith without doubting it; will enter Paradise and forbidden from Hellfire, number (32), from hadith of Mu-`adh Ibn Jabal (may Allah be pleased with him).

And a sign of a worshipper's love for his Lord: is to prioritize His love even if it contradicts one's desires. And to detest what His Lord detests even if one's desires incline towards it. The Prophet (peace and blessings of Allah be upon him) said: "None of you truly believes until his desires are subservient to what I have brought [of religion]". [Reported by Ibn Abi `Āsim in the Sunnah].¹

Disbelief in anything worshipped besides Allah and disavowal of polytheism and its adherents. Allah, the Most High, said:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا﴾

{So whoever disbelieves in Taghout and believes in Allah has grasped the most trustworthy handhold [of religion] with no break in it}.

These conditions were summarized by the poet:

Knowledge, certainty, sincerity, and your truthfulness with

Love, obedience, and acceptance of it [*i. e. the testimony that no deity but Allah*].

And the eighth condition added by the poet is:

And added to it your disbelief in anything

Besides Allah from idols that are worshipped.²

It is not required to memorize and enumerate these conditions; rather, it suffices to know them and act upon them accordingly. Hāfiz Al-Hakamiy (may Allah have mercy on him) said: "Completing them means their confluence by the worshipper and his adherence to them without contradiction in it. This does not mean counting their words and memorizing them. For, many uneducated have

¹ Chapter: Compulsion on the individual's desire to be subservient to what the Prophet (peace and blessings of Allah be upon him) have brought, number (15), from hadith of `Abdullāh bin `Amr bin Al-`Ās (may Allah be pleased with him).

² Ad-durūsul Muhimmah by Ibn Bāz (p 1)

adhered to them, even when they had requested for them to count it, they could not count them, and many have memorized their words, flowing of it like the arrow [as fast], but you will see him deviate from them often. Indeed, success lies in the hands of Allah”.¹

Whoever says, “There is no god but Allah”, and understands its meaning, but commits some acts that nullify Islam - such as polytheism, supporting polytheists, engaging in sorcery, or other nullifiers - then he exits from the religion, even if he keeps saying, “There is no god but Allah”, as acting upon its implications and what it indicates is necessary. Shaykh Muhammad Ibn Abd Al-Wahhāb (may Allah have mercy on him) said: “Know that worship is not called [real] worship except with monotheism, just as prayer is not called [real] prayer except with purification. So, if polytheism enters into worship, it corrupts it, just as impurity corrupts purification”². *

¹ Ma-`ārijul Qabūl (1/377)

² Texts of the students of knowledge, the four principles, (p 21)

Wa tafsīruhā alladhī yuwadwihuhā; qawluhū ta-`ālā:
{Wa idh qāla Ibrāhīmu li abīhi wa qawmihī innanī barā-
un mimmā ta`budūn * Illā alladhī fatwaranī}

And its interpretation is well explained with clarity; by the saying of Allah, the Most High:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ * إِلَّا الَّذِي فَطَرَنِي﴾

{And [remember] when Abraham said to his father and his people, “I disown all that you worship. Except the One Who created me [means Allah]}.

Evidence of the
interpretation of
“monotheism”

(Wa tafsīruhā) (And its interpretation) means: the interpretation of the testimony that there is no god but Allah, (alladhī yuwadwihuhā) (which clarifies it) and explains it fully; (qawluhū ta-`ālā: {Wa idh qāla}) (His saying, the Most High: {And when}) the leader [Ibraneem] of those who worship Allah alone, ({Ibrāhīmu li abīhi}) ({when Ibrahim said to his father}) Āzar ({wa qawmihī}) ({and his people}) who had taken gods besides Allah whom they worshiped and sought closeness to. He said to them: ({innanī barā-un}) ({Indeed, I am disassociated}), meaning: I am innocent [disbelieving], hating, avoiding, and opposed to you, O people of polytheism, and likewise innocent [disbelieving] ({mimmā ta`budūn}) ({from what you worship}), besides Allah, from the [false] gods. This includes the meaning of “there is no god”.

({Illā alladhī fatwaranī}) ({Except for He who created me}), meaning: He initiated my creation, so I worship Him, and it includes the meaning of “except Allah”, as he excluded His Lord [Allah] from the group the other [false] worshipped gods.

﴿فَإِنَّهُ سَيَهْدِينِ﴾

{He will guide me}, He guides me to His upright religion and His straight path, with guidance in knowledge and action with truth, just as He initiated my creation and arranged my affairs in a way that is beneficial for my religion and worldly life.

Allah has commanded us to emulate Ibrahīm in His, saying, the Most High:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ
إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ﴾

{There has already been for you an excellent pattern in Ibrahīm and those with him, when they said to their people, ‘Indeed, we are disassociated from you and from whatever you worship other than Allah’}.

﴿وَجَعَلَهَا﴾

{**And he made it**}, thus: he the friend Ibrahīm, upon him be peace, made the statement of “monotheism” “there is no god but Allah”, and what it entails of sincerity in all types of worship for Allah alone. And disavowal from worshipping anything besides Allah

They are still among the descendants of Ibrahīm those who believe in monotheism

﴿كَلِمَةً بَاقِيَةً فِي عَقْبِهِ﴾

{a lasting word in his descendants}, his offspring and descendants,

﴿لَعَلَّهُمْ﴾

{so that they may}, to it

﴿يَرْجِعُونَ﴾

{return} so they follow the one whom Allah guided from his offspring to it. Ibn Al-Qayyim (may Allah have mercy on him) said: “Allah, the Most High, has commanded us to emulate the leader of this monotheism [Ibraheem] in his negation and affirmation”.¹

It becomes clear that the meaning of the phrase “there is no god but Allah” is: the distancing from worshipping anything besides Allah and the sincerity of worship in all its forms for Allah alone. Shaykh Al-Islām Ibn Taymiyyah (may Allah have mercy on him) said: “Indeed, Allah has commanded all His servants to worship Him sincerely, and this is the religion of Islam that Allah sent with

The word of “monotheism”, is “Loyalty and Disavowal”

¹ Madārij Assālikīn (3/484)

Wa qawluhū ta-`ālā: {Qul}

And His, the Most High, saying:

﴿قُلْ ...﴾

{Say,.....}

the former and latter messengers. So, no other religion is accepted from anyone, as Allah. The Most High, said:

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

{And whoever desires other than Islam as religion - it will never be accepted from him, and he, in the Hereafter, will be among the losers}”.¹

He who
“merely
pronounces”
the testimony
only, will not
enter Paradise

And “there is no god but Allah” includes negation and affirmation, and whoever believes that merely uttering the testimony grants entry into Paradise and protects from Hell has erred, for the statement of monotheism has nullifiers that expel a person from the religion, even if he says, “There is no god but Allah”, and knows its meaning.

Other
evidences
on the
interpretation
of the word of
“monotheism”

Allah, the Most High, has elucidated the meaning of “there is no god but Allah” in many verses. Among them: His saying, the Most High and Exalted:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

{And your Lord has decreed that you not worship except Him}, and His saying, Majestic and Exalted be He:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

{And worship Allah and do not associate with Him [in worship] anything}.

(Wa) (And) from it also: (qawluhū ta-`ālā: {Qul}) (His, the Most High, saying: {Say}) O Muhammad, to the Jews and Christians, as well as those who followed their ways from the polytheists: ({yā-

¹ Majmū-`u al Fatāwā (1/188)

yā-ahla al-kitābi ta-`ālaw ilā kalimatin sawā-in baynanā
wa baynakum allā na`buda illā Allāha walā nushrika bihī
shay-anwalā yattakhidha ba`dwunā ba`dwan arbāban
min dūni Allāhi,.....

يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ
وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ...

“O people of the Book, come to a common term between us and you, that we worship none but Allah and associate no partners with Him, and that we do not take one another as lords besides Allah.”

ahla al-kitābi)) ({O People of the Scripture}), among the Jews and Christians ({ta-`ālaw}) ({come}) approach and draw ({ilā kalimatin}) ({to a word}) one [word] ({sawā-in baynanā wa baynakum}) ({that is equitable between us and you}) thus: justice and fairness that neither a Messenger nor a Book would disagree with. Where we together with you are the same under its conditions and obligations, and which is what all messengers call their people to. Which is: ({allā na`buda}) ({that we will not worship}) and not unite or direct out acts of worship for anyone ({illā Allāha}) ({except Allah}) alone, the Most High and Exalted.

(({walā nushrika bihī shay-an}) ({and not associate anything with Him}) neither a fetish, nor an idol, nor a cross, nor anything else; rather, we single out worship for Allah alone, with no partners. And this is the call of all the messengers. Allah, the Most Perfect in every way, said

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

{“We never sent before you [O Prophet] any messenger without revealing to him that none has the right to be worshiped except Me, so worship Me.”}

(({walā yattakhidha ba`dwunā ba`dwan arbāban min dūni Allāhi}) ({and that we do not take one another as lords besides Allah}),

fa-in tawallaw fa qūlū ush-hadū bi annā muslimūn}

فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿١٠٠﴾

But if they turn away, say, “Bear witness that we are Muslims [submitting to Allah]”}.

thus: let us not obey each other in disobeying Allah as the Jews and Christians did.

What should
the one
who call to
monotheism
do if those
called to
decline that

(({fa-in tawallaw}) ({But if they turn away}), and withdraw and refuse to obey to the call to worship Allah alone, ({fa qūlū}) ({then say}) - O nation of Muhammad (peace and blessings of Allah be upon him) - ({Ish-hadū bi annā muslimūn}) ({bear witness that we are Muslims}) sincere to Allah in monotheism, steadfast in the Islam that Allah has prescribed for us, even if you oppose us. Declare to them that you are Muslims and that they are disbelievers, and that you are free from them and they are free from you. This indicates that a Muslim must make this clear to the disbelievers so that they understand and realize that they are not following the correct religion, that the religion of Islam is different from their religion, and that their religion is different from Islam.

The Prophet (peace and blessings of Allah be upon him) used to write this verse to the kings of the People of the Book,¹ and he would recite it in the second unit of the dawn optional prayer,² because it includes the call to a single religion, agreed upon by

¹ Check: Swahīh Al-Bukhari, the Book of Jihād and Sayr, chapter: The call of people to Islam and to the Prophecy by the prophet (peace and blessings of Allah be upon him), and that they do not take one another as lords besides Allah, number (2940). And Muslim, the Book of Jihād and Sayr, chapter: the letter of the prophet (peace and blessings of Allah be upon him) to Hercules, calling him to Islam. Number (1773), from hadith of Ibn `Abās (may Allah be pleased with them).

² Check: Swahīh Muslim, Book: prayer of the wayfarer and its shortening. Chater: Desirability of the two optional units of the Fajr prayer, urging on it, making it short and guarding against it, and the clarity on what is desirable to be recited in it, number (227), from hadith of Ibn `Abās (may Allah be pleased with them).

all the prophets and messengers (peace and blessings of Allah be upon them). It encompasses the monotheism of divinity, which is directing acts of worship to Allah alone, and that they believe that humans and all creation do not deserve any of the attributes of lordship or divine qualities. If the People of the Book and others submit to this, then they have been rightly guided; otherwise, they wander blindly in their misguidance. *

Wa dalīlu shahādati Anna Muhammad rasūlu Allāhi; qawluhū ta-ālā: {Laqad jā-akum rasūlun min anfusikum `azīzun `alayhi mā `anittum harīsun `alaykum bi al-mu`minīna raūfun rahīm}

And the Evidence of the Testimony that Muhammad is the Messenger of Allah: His, the Most High, saying:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

{There has come to you a Messenger from among yourselves; he is grieved by your suffering, and is concerned for you, and is gracious and merciful towards the believers}

Evidence of the Testimony that Muhammad is the Messenger of Allah (peace and blessings of Allah be upon him)

(Wa dalīlu shahādati Anna Muhammad rasūlu Allāhi) (The Evidence of the Testimony that Muhammad is the Messenger of Allah) from the Quran; His, the Most High, saying: ({Laqad jā-akum rasūlun min anfusikum}) ({There has certainly come to you a Messenger from among yourselves}), meaning: he is of your kind, not from the angels or the jinn, but a human being with whom you can sit, eat, and converse with, whose lineage you know, and who possesses the highest qualities among you - such as honesty, truthfulness, generosity, good character, and so forth -. Therefore, the blessing of sending him to the worshippers is the greatest and most significant.

({`azīzun `alayhi mā `anittum}) ({grieved by your suffering}) meaning: it burdens him every matter that distresses his nation and subjects them to difficulties and burdens.

({harīsun `alaykum}) ({is concerned for you}) meaning: eager for your guidance and saving you from the fire.

({bi al-mu`minīna raūfun rahīm}) ({is gracious and merciful towards the believers}) meaning: compassionate towards them, and loves every good for them.

And from the evidence that Muhammad is the Messenger of

Allah is Allah's testimony that he is a messenger from Him, as He, the Most High and Exalted, said:

﴿وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا
قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ﴾

{And those who disbelieve say, 'You are not a messenger.' Say, 'Sufficient is Allah as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture'}.

And He, the Most Perfect in every way, has supported him with miraculous signs that prove his truthfulness, the greatest of which is the Quran, which has challenged the people of the earth with its eloquence and rhetoric.

Among the proofs of his truthfulness is Allah's support for those who follow him, even if they were the weakest of people, and Allah's humiliation and punishment for those who opposed him, even if they were the most numerous and strongest of people.

The testimony that Muhammad is the Messenger of Allah (peace and blessings of Allah be upon him) is not intended merely to be uttered, but to be acted upon its meaning. Ibn Al-Qayyim (may Allah have mercy on him) said: "Testifying to the Messenger of Allah that he is a prophet does not bring a person into Islam unless they commit to obeying following him. So, the testimony of his uncle, Abū Tālib, that he is truthful and that his religion is among the best of religions, did not bring him into Islam. Whoever contemplates what is in the established biographies and reports - from the testimony of many of the People of the Book and the polytheists to his message, and that he is truthful, yet this testimony did not bring them into Islam - realizes that Islam is beyond that, and it is not just knowledge alone, nor knowledge and acknowledgment alone, but knowledge, acknowledgment, compliance, and commitment to obey him and his religion both outwardly and inwardly".¹ *

¹ Zādu al-ma-`ād fī hadyī khayru al-`ibād (3/638)

Wa ma`nā shahādati anna Muhammadan rasūlu Allāh: Twā`atuhū fīmā amara, wa tasdīquhū fīma akhbara, wa ijtinābu mā `anhu nahā wa zajar,

And the meaning of the testimony that Muhammad is the Messenger of Allah: is to obey him in what he commands, and believe in what he reported, and abstain from what he forbade and warned against,.....

Meaning of the Testimony that Muhammad is the Messenger of Allah (peace and blessings of Allah be upon him)

(Wa ma`nā shahādati anna Muhammadan rasūlu Allāh: Twā`atuhū fīmā amara) (And the Meaning of the Testimony that Muhammad is the Messenger of Allah: is to obey him in what he commanded) concerning obligations and recommended acts. Allah has linked obedience to Him with obedience to the Messenger (peace and blessings of Allah be upon him) as in His, the Most High, saying:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

{He who obeys the Messenger has obeyed Allah}.

(wa tasdīquhū fīma akhbara) (and believe him in what he reported) regarding the news of past nations or future events. His reports are true and accurate, without any falsehood or error. Ibn al-Qayyim (may Allah have mercy on him) said: “Faith revolves around two main principles: obeying the Messenger (peace and blessings of Allah be upon him) in what he commanded, and believing him in what he reported”.¹

Following the Prophet (peace and blessings of Allah be upon him) magnifies monotheism in one self

(wa ijtinābu mā `anhu nahā wa zajar) (To avoid what he prohibited and warned against), meaning: to avoid everything he forbade and warned against. Allah, the Most Perfect in every way, said:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

{And whatever the Messenger has given to you - take; and what he has forbidden you - refrain from}. And the Prophet (peace and

¹ Ahkāmū ahlu adh-dhimah (2/451)

wa allā yu`bada Allāha illā bimā shara-`a.

and worship Allah only in the manner he instructed.

blessings of Allah be upon him) said: “When I forbid you from something, avoid it, and when I command you to do something, do as much of it as you can”. Agreed upon.¹

One must magnify his commands and prohibitions and not put anyone’s statement before his. The more a person avoids sins and performs righteous deeds, the more they fulfill the monotheism of the two testimonies. Shaykh Al-Islām Ibn Taymiyyah (may Allah have mercy on him) said: “The more a person is firm in following Muhammad (peace and blessings of Allah be upon him) the greater their monotheism of Allah and sincerity in religion are, and the further they are from following him, the more their religion diminishes in proportion to that. If they are farthest from [following] him, polytheism and innovations that do not appear in those closer to following the Messenger (peace and blessings of Allah be upon him) will manifest in them”.²

(wa allā yu`bada Allāhu illā bimā shara-`a) (and worship Allah only in the manner he instructed) the Most Perfect in every wa, in His Book and what His Messenger (peace and blessings of Allah be upon him) brought, not to worship Him by desires and innovations. Az-Zuhri (may Allah have mercy on him) said: “From Allah is the message, upon the Messenger of Allah (peace and blessings of Allah be upon him) is the delivery, and upon us is the submission”.³

¹ Al-Bukhari, the Book of holding firm towards the Quran and Sunnah, chapter: Imitating the Sunnah of the prophet (peace and blessings of Allah be upon him), number (7288). And Muslim, the Book of Virtues, chapter: His reverence (peace and blessings of Allah be upon him) and avoid abundant questioning him on unnecessary things, number (1337), from hadith of Abū Hurayra (may Allah be pleased with him).

² Majmū`ul Fatāwā (17/498)

³ Al-Bukhari in commentary, the Book of Monotheism, chapter: the saying of Allah, the Exalted:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ﴾

{O Messenger, convey what has been sent down to you from your Lord. If you do not do that, then you have not conveyed His message}, (9/154)

So, the first thing obligatory upon the worshipper is to know the meaning of the two testimonies and to pronounce them with their tongue, and to act upon what they indicate. For, whoever knows their meaning and acts accordingly is truly happy. Shaykh Al-Islām Ibn Taymiyyah (may Allah have mercy on him) said: “The happiest of people, the most blessed, and the highest in rank are those who follow and comply with him [the Prophet] the most in knowledge and action”.¹

The essence of the religion of Islam is to worship Allah alone, without any partner, and to worship Him with what He, the Most High and Perfect in every way, has prescribed in obligatory, recommended, and supererogatory acts. Whoever follows a path other than that of the Prophet (peace and blessings of Allah be upon him) will not have the door opened for him. Al-Junayd (may Allah have mercy on him) said: “All paths are blocked to the creation, except for those who follow in the footsteps of the Messenger (peace and blessings of Allah be upon him) follow his Sunnah, and adhere to his way, for all the paths of goodness are open to them”.²*

¹ Majmū`ul Fatāwā (4/26)

² Madārij Assālikīn (3/121)

Wa dalīlu assalāti, wa azzakāti, wa tafsīr attawhīd;
qawluhū ta-`ālā: {wa mā umirū illā liya`budū Allāha
mukhlisīna lahu addīna hunafā-a wa yuqīmu assalāta wa
yu'tū azzakāta

The evidence of Prayer and Zakat and the explanation
of Tawhīd; are in the saying of Allah, the Most High:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ
وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ...﴾

{And they were not commanded except to worship
Allah, sincerely to Him in religion, inclining to true faith,
and to establish prayer and give the compulsory alms; ...}

(Wa dalīlu assalāti) (The Evidence for Prayer) the obligatory
prayer (wa azzakāti) (and the almsgiving) as being pillars of Islam,
(wa) (and) the evidence (tafsīr attawhīd) (for the explanation of
monotheism), which is the fundamental basis without which a
worshipper's Islam is not valid (qawluhū ta-`ālā: {wa mā umirū})
(His, the Most High, saying: {And they were not commanded})
meaning: the disbelievers in all times ({illā liya`budū Allāha})
({except to worship Allah}) alone, ({mukhlisīna lahu addīna})
({sincerely to Him in religion}) intending by all their acts of
worship, both outward and inward, the face of Allah and seeking
closeness to Him.

Evidence of
Prayer and
Zakat and the
interpretation
of monotheism

({hunafā-a}) ({Inclining to truth}) meaning: turning away from
all religions to the religion of Islam.

({wa yuqīmu assalāta}) ({And to establish prayer}) with its pillars
and obligations at their prescribed times, which is the noblest of
bodily acts of worship.

({wa yu'tū azzakāta}) ({and to give the compulsory alms}) the
obligatory alms, which includes kindness to the poor and needy.
Prayer and Zakat are specifically mentioned despite being included
in His saying

wa dhālīka dīnu alqayyimah}

وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿١٠٠﴾

that is the true religion}.

Wa dalīlu assiyām; qawluhū ta-`ālā: {Yā ayyuhalladhīna āmanū kutiba `alaykumu assiyām kamā kutiba `alā alladhīna min qablikum

And the evidence for fasting is; His, the Most High, saying:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ

{O you who believe, fasting is prescribed upon you as it was prescribed upon those who were before you,.....

﴿لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

{to worship Allah sincerely in religion} because of their virtue and significance.

{(wa dhālīka)} {(And that)} meaning: monotheism and sincerity in religion, establishing prayer, and giving the compulsory alms, is {(dīnu alqayyimah)} {(the true religion)} meaning: the upright religion, the just and straight path, steadfastness on the correct religion, leading to the gardens of bliss, while anything else leads to hellfire.

Evidence for
fasting

{(Wa dalīlu assiyām)} {(And the Evidence for Fasting)} in the blessed month of Ramadan, and that it is one of the five pillars of Islam which Islam is not valid without, is (qawluhū ta-`ālā: {Yā ayyuhalladhīna āmanū kutiba}) (His, the Most High, saying: {O you who have believed, decreed}) meaning: made obligatory, and this was in the second year of Hijrah ({`alaykumu}) ({upon you}) - O you the nation of Muhammad (peace and blessings of Allah be upon you) - ({assiyām}) {(the fasting)} in the month of Ramadan ({kamā kutiba}) ({as was decreed}) and obligated ({alā}) ({upon}) nations ({alladhīna}) ({those}) who came ({min qablikum}) ({before you}).

la-`allakum tattaqūn}

لَعَلَّكُمْ تَتَّقُونَ ﴿١٠﴾

so that you may attain piety}.

Wa dalīlu al-Hajj; qawluhū ta-`ālā: {Wa lillāhi `alā annāsi hijju albayti man istatā-`a ilayhi sabīlā, wa man kafara

And the evidence for pilgrimage is His, the Most High, saying:

﴿فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ ءَامِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ

الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ ...

{And pilgrimage to the House [Ka'ba] is a duty owed to Allah upon all mankind who are able to make their way to it; whoever disbelieves,.....

The wisdom behind prescribing fasting for all nations is so that the souls may attain piety; hence He said: ({la-`allakum tattaqūn}) ({that you may attain piety}) for it purifies the soul and cleanses it of bad morals.

Wisdom
behind
prescribing
fasting

This encourages this nation to compete with others in perfecting deeds and hastening to good qualities.

(Wa dalīlu al-Hajj) (And the evidence for pilgrimage), that it is the fifth pillar of Islam, is (qawluhū ta-`ālā: {Wa lillāhi `alā annāsi}) (His, the Most High, saying: {And [due] to Allah from the people}) meaning: it is obligatory upon the people to worship Allah, and part of that is to ({hijju}) ({perform the pilgrimage}) and intend ({albayti}) ({the House}) Sacred House in Mecca ({manistatā-`a}) ({for whoever is able}) to reach ({ilayhi}) ({there}), among those assigned (mankind), ({sabīlā}) ({a way}) having the ability to go oneself, owning provisions, and a means of transportation, and for a woman, having a mahram (a male guardian).

The evidence
for pilgrimage

(({wa man kafara}) ({But whoever disbelieves}) in worshipping his

fa inna Allāha ganiyyun `an al-`ālamīn}

فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٠٠﴾

then (he should know that) Allah is independent of all creatures}.

Lord and turns away from it ({fa inna Allāha ganiyyun `an}) ({then indeed, Allah is free from need of}) all worships of ({al-`ālamīn}) ({the creatures}), rather they are in need of Him, while He is self-sufficient, as He, the Most Perfect in every way, said:

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

{If you disbelieve - indeed, Allah is free from need of you. And He does not approve disbelief for His worshippers. And if you are grateful, He approves gratefulness for you}. *

Almartabatu Ath-thāniyatū: Al-īmān; wa huwa: bid-`un
wa sab-`ūna shu`batun, a`lāhā,

The second rank is: Faith; and it: has seventy-odd
branches, the highest of which

(Almartabatu Ath-thāniyatū) (The Second rank) of the ranks of religion is: (Al-īmān; wa huwa) (Faith; and it is): a statement, belief, and action. It involves the statement of the tongue, belief in the heart, and actions of the limbs. It increases with obedience and decreases with sin. It encompasses all commanded acts, - whether obligatory or recommended, - and involves abstaining from all prohibited acts. Every act of obedience is part of faith, and every abstention from sins is also part of faith.

The second
rank is: Faith

Faith has (bid-`un wa sab-`ūna shu`batun) (seventy-odd branches). This is the wording of the hadīth narrated by Muslim,¹ and Al-Bukhari narrated it as “sixty-odd branches”.² Another narration in Muslim³ includes a doubt: “sixty-odd or seventy-odd”. Ibn Hajar (may Allah have mercy on him) said: “The accredited is the certain”,⁴ which is the lower number, which is sixty-odd.

Branches
of Faith

The term (bid-`u) odd: refers to numbers between three and nine.

And the (shu`batu) branch: is a portion of something and a part of something.

Each branch of faith includes specific traits, and every trait of goodness is one of the branches of faith.

(a`lāhā) (The highest of them) the most noble and fundamental,

Ranks of the
branches of
Faith

¹ Book of Faith, chapter: the branches of Faith. Number (35), from hadīth of Abū Hurayra (may Allah be pleased with him).

² Book of Faith, chapter: the issues of faith. Number (9) from hadīth of Abū Hurayra (may Allah be pleased with him).

³ Book of Faith, chapter: the branches of Faith. Number (35), from hadīth of Abū Hurayra (may Allah be pleased with him).

⁴ Fat-hu Al-Bārī (1/52)

qawlu: Lā ilāhā illā Allāhu wa adnāhā imātatu al-adhā `an attarīk, wa alhayā-u shu`batun min al-īmān.

is the declaration that there is no deity except Allah, and the lowest of which is the removal of harmful object from the path, and modesty is a branch of faith.

is the statement of monotheism: (qawlu: Lā ilāhā illā Allāhu) (a statement: There is no god but Allah). It is the word of sincerity, the word of Islam, the firmest handhold, the word of piety, the foundation of the religion, and the key to Paradise.

(wa adnāhā) (The lowest of them) meaning: the lowest branch of faith, is: (imātatu) (removing) meaning: removing (al-adhā `an attarīk) (harmful things from the path) such as thorns, stones, or anything that may cause harm to passersby.

(wa alhayā-u) (And modesty): an innate quality that encourages a person to do what is beautiful and refrain from what is disgraceful. The Prophet (peace and blessings of Allah be upon him) said that: “Modesty brings nothing but goodness”.¹

(shu`batun min al-īmān) (A branch of faith) meaning: a part of it.

Modesty is considered a branch of faith because it leads a modest person to abstain from sins, and faith involves both action and restraint. So, if restraint happen by the cause of modesty, then it is a part of faith. Modesty is among the best and most significant virtues, unique to humanity. And in the hadīth: “If you feel no shame, then do as you wish”.² Agreed upon.

The level of faith is broader than the level of Islam from the perspective of itself, but more specific regarding its adherents.

The difference between the two ranks of Islām and faith

¹ Al-Bukhari, Book of Ettiques, chapter: Modesty, number (6117). An Muslim, Book of Faith, chapter: the branches of faith, number (37), from hadīth of `Imrān bin Husayn (may Allah be pleased with them).

² Book of the hadith of prophets, chapter: Hadīth of the cave, number (3484), from hadīth of Abū Mas-`ūd (may Allah be pleased with him).

The people of faith are the elite of the people of Islam, and the people of Islam are more numerous than the people of faith, unlike the reverse. Allah, the Most High, said:

﴿قَالَتِ الْأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا﴾

{The Bedouins said, ‘We have believed.’ Say, ‘You have not [yet] believed; but say [instead], ‘We have submitted [to Islam],’}.

Therefore, those who are deemed Believers by the texts are certainly Muslims, as faith is a higher description than Islam; it is derived from security and involves inward matters, while Islam involves outward practices that can be perceived and felt, and it is derived from submission or from peaceful.

When faith is mentioned in texts, it includes Islam. However, when Islam is mentioned, it does not include faith. Those who are affirmed to have faith in the texts also have Islam.

A Muslim must believe in the six pillars of faith for his Islam to be valid; otherwise, he is a hypocrite. If a Muslim believes in the six pillars of faith but neglects other obligations of faith, he does not deserve to be praised completely - meaning: fully -; as his faith is incomplete. As stated in the *Durar al-Saniyyah*, “Whoever reflects deep on the texts will realize that people vary greatly in their levels of monotheism and faith, and that is according to the belief of Allah in their hearts, their knowledge of Allah, sincere dedication, and certainty”.¹ *

¹ Durar al-Saniyya (1/207)

Wa arkānuhū sittatun: an tu'mina billāhi,

And its pillars are six: to believe in Allah,

Features of the
pillars of faith

(Wa arkānuhū) (And its pillars) meaning: the pillars of faith, and its fundamentals upon which it is built, and which are lost if they disappear. (sittatun) (six), and if any one of these six pillars is lost, the person becomes a disbeliever and leaves the religion. Other branches of faith do not lead to loss of faith if they disappear, but some result in the loss of obligatory perfect faith, and some result in the loss of recommended perfect faith.

The belief
in Allah

The first pillar of faith is: (an tu'mina billāhi) (To believe in Allah).

Belief in Allah is the greatest and fundamental pillar of faith. The rest of the pillars fall under this one, it is the foundation of all principles. It includes belief in Allah's Lordship, His Divinity, and His Names and Attributes.

Belief in Allah's Lordship means singling out Allah in His actions - such as creation, provision, management, giving life, and causing death, among others in His, the Most High and Blessed, actions. We believe that no one but Allah gives life or death, creates or provides. This is the monotheism of Lordship.

Belief in Allah's Divinity means singling out Allah in the worshipful actions of His worshippers. Thus, a worshipper does not direct any act of worship to anyone other than Allah the Most High and Exalted, whether it is circumambulation, supplication, or any other form of worship. We believe that worshiping any other than Him is false.

Belief in Allah's Names and Attributes means: affirming what Allah has affirmed for Himself of names and attributes and what His Messenger (peace and blessings of Allah be upon him) has affirmed for Him, without distortion, negation, or likening Him to His creation. We believe that there is nothing like Him; He is the All-Hearing, the All-Seeing.

wa malā-ikatihi, wa kutubihī, wa rusulihī,

His angels, His books, His messengers,.....

(Wa) (And) the second pillar of faith is: (malā-ikatihi) (To believe in His angels). The belief in angels

Belief in angels means believing in all the angels, that they are honored worshippers who do not precede Him in speech and act by His command. We believe in them generally in a general sense and specifically in a specific sense, naming those mentioned in the Quran and Sunnah, such as Jibrīl, Mīka-īl, Isrāfīl, Mālik, and the Angel of Death. They do not possess any qualities of divinity or lordship. They are part of the unseen world, created from light, and they are many in number known only to Allah.

(Wa) (and) the third pillar of faith is: (kutubihī) (to believe in His books). The belief in the books

Belief in the books means believing in all the books revealed to the prophets from the heavens, generally and specifically. We believe in the named ones: the Quran, the Psalms, the Torah, the Gospel, and the Scrolls of Abraham and Moses.

We believe that all previous books have been abrogated by the great Quran. They no longer exist in their original form; what is claimed to exist is corrupted. It is not permissible to act upon them or to judge by them. Judgment and action are only permissible according to the great Quran and what has been brought by [the Sunnah of] the Prophet Muhammad (peace and blessings of Allah be upon him). Allah, the Most Perfect in every way, said:

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

{If you disagree over anything, refer it to Allah and the Messenger if you believe in Allah and the Last Day}.

(Wa) (and) the fourth pillar of faith is: (rusulihī) (to believe in His messengers). The belief in the messengers

Belief in the messengers means believing in all the messengers

wa al-yawmil ākhiri,
 the Last Day,

generally and specifically. So, we believe in all and those who are specifically named in the Quran and Sunnah.

The greatest of these is belief in our Prophet Muhammad (peace and blessings of Allah be upon him).

Among those specifically believed in are the resolute messengers: Nūh, Ibrāhīm, Mūsa, `Īsa, and Muhammad (peace and blessings of Allah be upon them all), and we believe in the others named in the Quran or by the Prophet (peace and blessings of Allah be upon him), and we believe in those not mentioned by their in the texts. We do not differentiate between any of them in faith, as Allah, the Most High, said:

﴿لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ﴾

{We make no distinction between any of His messengers}.

Belief in them is obligatory, meaning we must believe that they are Allah's messengers to His worshippers, truthful in what they conveyed about Allah, that they conveyed His messages and explained to the accountable what Allah commanded them. They are human beings created and do not possess any qualities of divinity or lordship.

The belief in
the Last Day

(Wa) (and) the fifth pillar of faith is: (al-yawmil ākhiri) (to believe in the Last Day).

Belief in the Last Day means believing in the Day of Resurrection and what happens after death in the grave, of punishment or blessing. It includes belief in the events of the hereafter, such as the reckoning, the scale, Paradise, and Hell. Belief that Paradise is the abode of reward for the righteous, and Hell is the abode of punishment for the wicked.

The greatest part of this belief is the belief in the resurrection of these bodies, restoring them as they were, bodies with bones

and nerves. This is so that both the body and soul are rewarded for their obedience to Allah or punished for their sins. So, we believe that the One who created this body and uniquely brought it into existence will resurrect it alive and restore it again as it was. *

wa al-qadari khayrihī wa sharrihī.
and destiny; the good and bad of it.

The belief
in destiny

(Wa) (and) the sixth pillar of faith is: (al-qadari) (to believe in destiny), which means to believe in what Allah has decreed and written, of (goodness) meaning: of which contains goodness and happiness, (and bad) meaning: of which contains evil and grieve.

Levels of
destiny

Belief in the destiny includes believing in four essential levels:

The first level: Belief in Allah's knowledge of things before they occur. The Lord, with His prior knowledge, knows what is and what will be. Allah, the Most Perfect in every way, said:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ﴾

{Do you not know that Allah knows what is in the heaven and the earth?}.

The second level: Belief that Allah has written everything in the Preserved Tablet [Al-lawh Al-mahfouz]. Allah, the Most Perfect in every way, said:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ﴾

{Do you not know that Allah knows what is in the heaven and the earth? Indeed, that is in a Record}. The Prophet (peace and blessings of Allah be upon him) said: "Allah wrote the decrees of creation fifty thousand years before He created the heavens and the earth, he said: and His Throne was upon the water". Narrated by Muslim.¹

The third level: Belief that whatever Allah wills happens, and whatever He does not will does not happen. Nothing occurs in the kingdom of Allah except what He, the Most Perfect in every way, wills.

¹ Book of destiny, chapter: the evidences of Ādam and Mūsa (peace of Allah be upon them), number (2653), from hadith of `Abdullāh Ibn `Amr Ibn Al-`Āsī (may Allah be pleased with them both).

Allah, the Most High, said:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾

{And your Lord creates what He wills and chooses} and He, the Almighty in His affairs, said:

﴿وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾

{Allah does what He wills}.

The fourth level: Belief that Allah created all creation and that everything in the universe is by His decree and creation. Allah, the Most High, said:

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ﴾

{Allah is the Creator of all things}, and He, the Most Exalted and Majestic, said:

﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا﴾

{He has created everything and determined it with precise determination}.

A person does not truly believe in the destiny unless they believe in these four aspects. A poet summarized them as:

Knowledge, Writing of our Lord, His Will,
and His Creation, His bringing forth and forming.

It is obligatory for the worshipper to know that what has befallen him could not have missed him, and what has missed him could not have befallen him. The Prophet (peace and blessings of Allah be upon him) said:

“And know that what has befallen you was not going to miss you, and what has missed you was not going to befall you”. Narrated by Abū Dāwūd.¹

¹ The Book of Sunnah, chapter: the destiny, number (4699), from hadith of Ubayy Ibn Ka'b (may Allah be pleased with him).

.....

A believer in the destiny entrusts all his affairs to Allah and does not rely solely on the means, for everything is by Allah's decree. This belief brings him peace and comfort with what happens to him because it is by the decree of Allah, Who owns the heavens and the earth. The Prophet (peace and blessings of Allah be upon him) said: "Wondrous is the affair of the believer, for there is good for him in every matter". Narrated by Muslim.¹*

¹ The Book of Ascetism and Softening the heart, chapter: all the affairs of a believer is good for him, number (2999), from hadith of Suhayb (may Allah be pleased with him).

Wa ad-dalīlu alā hādhihī al-arkāni assittati qawluhū ta-ālā: {Laysa al-birra an tuwallū wujūhakum qibala al-mashriqi wa al-maghribi wa lākinna al-birra man āmana bi Allāhi wa al-yawmi al-ākhirī wa al-malā-ikati wa al-kitābi wa annabiyyīna}.

And the evidence for these six pillars is; His, Most High, saying:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ
وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾

{It is not righteousness to turn your faces towards the east or the west, but righteousness is to believe in Allah, the Last Day, the angels, the Book, and the prophets}.

(Wa ad-dalīlu alā hādhihī al-arkān) (And the evidence for these pillars) meaning: the pillars of faith, (assittatu) (six), that a person's faith is not valid unless they believe in all of them, and that if one of these pillars is missing, the person cannot be considered a believer; (qawluhū ta-ālā: {Laysa al-birra an tuwallū wujūhakum qibala al-mashriqi wa al-maghribi wa lākinna al-birra man āmana bi Allāhi wa al-yawmi al-ākhirī wa al-malā-ikati wa al-kitābi wa annabiyyīna}) (His, the Most High, saying: {It is not righteousness that you turn your faces toward the east or the west, but righteousness is in one who believes in Allah, the Last Day, the Angels, the Book, and the Prophets}). This verse was revealed when Allah initially commanded the believers to face Jerusalem and then changed the direction to the Ka'ba. This shift was difficult for some of the People of the Book and some Muslims to accept, so Allah revealed the wisdom behind it, that the true objective is to obey Allah, the Most Exalted and Majestic, and follow His commands, turning wherever He directs, and adhering to His legislation. This is true righteousness, piety, and complete faith. Simply facing a particular direction of east or west has no inherent virtue unless it is by Allah's command and law. Thus, He said:

Evidence for
the first five
pillars

﴿لَيْسَ الْبِرُّ﴾

({It is not righteousness}) meaning this is not the intended righteousness from the worshippers

﴿أَنْ تَوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ﴾

({that you turn your faces toward the east or the west, but righteousness is}) in obeying Allah's commands and following His legislation, the greatest of which is mentioned in this verse, or these are all types of righteousness.

He begins with faith, saying:

﴿مَنْ ءَامَنَ بِاللَّهِ﴾

({in one who believes in Allah}) meaning: true righteousness is faith in Allah, or righteousness is in those who believe in Allah, or this is the righteousness of one who believes in Allah, meaning His uniqueness in Lordship, Divinity, His most beautiful names, and highest attributes, as this is the foundation of all foundations.

﴿وَالْيَوْمِ الْآخِرِ﴾

({And the Last Day}) which encompasses everything Allah has informed us in His Book, or what the Messenger (peace and blessings of Allah be upon him) has informed us concerning what happens after death, such as the resurrection of creatures, the restoration of bodies as they were, the return of souls to them, and the gathering of the first and the last [creatures] to be recompensed for their deeds.

﴿وَالْمَلَائِكَةِ﴾

({And the Angels}) whom Allah has described to us in His Book and whom His Messenger (peace and blessings of Allah be upon him) has described.

﴿وَالْكِتَابِ﴾

({And the Book}) which is a general term that includes all the

Wa dalīlu al-qadri; qawluhū ta-`ālā: {Innā kulla shay-in khalaqnāhu bi qadar}.

And the evidence for destiny is His, the Most High,

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

{Indeed, We have created everything according to a determined measure}.

books revealed from the heavens to the prophets, culminating with the most noble of them, the Quran, which is the dominant over the previous books and abrogates them all.

﴿وَالنَّبِيِّنَ﴾

({And the Prophets}) generally, and specifically their seal, Muhammad (peace and blessings of Allah be upon him).

(Wa dalīlu al-qadri) (And the evidence for the destiny), that it is a pillar of faith without which a worshipper's faith is not valid; (qawluhū ta-ālā: {Innā kulla shay-in}) (His, the Most High, saying: {Indeed, We have for all things}). This encompasses all creatures and the upper and lower worlds.

Evidence for
the sixth pillar

({khalaqnāhu}) ({We created it}) Us, there is no creator but Us.

({bi qadar}) ({by destiny}) meaning: what We have created is decreed, written in the Preserved Tablet, according to Our prior knowledge, and has been carried out by Our Pen, at its designated time and measure, with all its attributes.

Some people are not content with what Allah has decreed for them of good and criticize what has been written for them of evil, showing dissatisfaction with their Lord. Ibn Al-Qayyim (may Allah have mercy on him) said: "Most of creation, indeed all of them, except those whom Allah wills, think bad of Allah and have false suspicions about Him. For the majority of the children of Adam believe they are underprivileged, lacking luck and that they deserve more than what Allah has given them. One in his own-self says: my Lord has wronged me and denied me what I deserved.

The state of his heart testifies to this, even if his tongue denies it out of fear. But if one delves into the hidden recesses of their soul, they will find this hidden within, like fire hidden in trigger. Strike the trigger of anyone you choose, and its sparks will reveal what lies within it. If you had searched whomever you searched, you would have seen him blaming fate, blaming him and suggesting to him the opposite of what happened to him, and that it should have been such and such, so he is decreasing or increasing, and if you examine yourself, do you think that you find yourself free from this?

If you survive from it, then you have survived from a great ordeal otherwise, I do not think you will be able to survive”.¹ *

¹ Zād al-Ma-`ād fī hadyi khayril `ibād (3/235)

Al-martabatu Ath-thālithatu: Al-Ihsān

The third level: Excellence [Ihsan]

(Al-martabatu Ath-thālithatu) (The Third rank) of the ranks of Religion is: (Al-Ihsān) (Excellence), which is: the highest level of sincerity; sincerity involves performing actions in the best possible manner, both outwardly and inwardly. This is what Excellence [Ihsan] entails, which is why Ihsan is often interpreted as sincerity.

The third rank:
Al-Ihsān

It is derived from “husn” which signifies the highest degree of sincerity in the heart and perfect adherence outwardly.

Interpreting Excellence [Ihsan] as sincerity is to explain it by its result and outcome, for whoever embodies it perfects their deeds both outwardly and inwardly. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “Ihsān here means doing what is commanded, whether it involves kindness to people or to oneself. The greatest Ihsān is faith, monotheism, turning to Allah - the Most High -, approaching Him, relying on Him, and worshiping Allah as if he sees Him - with reverence, awe, modesty, love, and fear. This is the state of Ihsān”.¹

Relationship of
sincerity and
Al-Ihsān

Ibn Daqīq al-ʿĪd (may Allah have mercy on him) said: “It’s essence: - meaning: Ihsān - refers to perfecting acts of worship, observing the rights of Allah, monitoring oneself, and being aware of Allah’s greatness and majesty during acts of worship”.²

Ihsān is the highest and most comprehensive rank concerning itself, but the most specific concerning its adherents.

The difference
between Al-
Ihsān, Faith
[Iman] and
Islām

Similarly, faith [Iman] is more comprehensive than Islam concerning itself, but more specific concerning its adherents. Hence, it is said that every Muhsin (one who practices Ihsān) is a Believer and a Muslim, but not every Muslim is a Believer or a Muhsin. When Ihsān is mentioned, it encompasses faith [Iman] and Islam.

¹ Majmūʿ al-Fatāwā (15/10).

² Explanation of the Forty Prophetic Hadith by Ibn Daqīq al-ʿĪd (p 43).

.....

Indeed Islam, faith [Iman], and Ihsān are concentric circles, with the widest circle representing Islam, followed by faith [Iman], and the smallest being Ihsān. Each circle encompasses the other. It is understood that anyone within the circle of Ihsan is also within the circles of faith [Iman] and Islam. If someone exits the first circle [Ihsan], they remain within the second, which is faith [Iman]. If they exit the second, they remain within the third, which is Islam. Anyone outside these three circles falls into punishment of Allah and enters the realm of Satan - may Allah protect us -.

By illustrating these circles, it becomes evident for anyone who says that every Muhsin is a Believer and a Muslim, but not every Muslim is a Believer or a Muhsin. Being in Islam does not necessarily mean one is in Ihsān and faith [Iman]. This does not mean that those outside Ihsān and faith [Iman] are disbelievers; rather, they are Muslims with a level of faith [Iman] that validates their Islam. However, they do not possess the complete faith [Iman] that warrants absolute praise - thus: complete -. As for praise, they deserve it according to their level of faith [Iman]. For if he was a Believer with complete faith [Iman], it would have prevented him from sins and prohibitions. The Prophet Muhammad (peace and blessings of Allah be upon him) was once asked: “O messenger of Allah! What do you think about this person by Allah I see him a Believer, he responded, or a Muslim”. Agreed upon.¹ The Prophet (peace and blessings of Allah be upon him) also said: “The adulterer is not a Believer at the time of committing adultery, nor is the thief a Believer at the time of committing theft”. Agreed upon.²

¹ Al-Bukhari: Book of Faith, chapter: when Islam is not real. Number (27), and in Muslim: Book of Faith, chapter: Consisting of those who fear for their faith (150), from hadīth of Sa-`ad Ibn Abī Waqqās (may Allah be pleased with him).

² Al-Bukhari: Book of Boundaries, chapter: Do not drink alcohol. Number (6772), and in Muslim: Book of Faith, chapter: Clarifying that faith decreases because of disobedience and negating it from the one committing the act of disobedience, with the ability to negate its completion. Number (57), from hadīth of Abū Hurayra (may Allah be pleased with him).

And he (peace and blessings of Allah be upon him) said, “By Allah, he does not believe [achieving Iman]! By Allah, he does not believe! By Allah, he does not believe! It was asked, who, O Messenger of Allah?! He replied: The one whose neighbor does not feel safe from his harm.” Agreed upon.¹

For texts do not negate Islam from them; rather, they affirm for them the rulings of Islam, such as the sanctity of their blood and other rights.

The people of Ihsān are the elite among Believers, just as Believers are the elite among Muslims. Those who practice Ihsān have perfected their worship of Allah to the point of constant vigilance. The people of Ihsān, are the select and pure worshippers of Allah among the Believers.

The people
of Ihsān

And among what aids to reaching the rank of Ihsān is frequent remembrance of Allah. Ibn Al-Qayyim (may Allah have mercy on him) said: “Indeed, it - thus: remembrance - leads to vigilance, which brings one into the realm of Ihsān, so one worships Allah as if seeing Him. The heedless [of remembrance] cannot attain the state of Ihsān, just as one who sits cannot reach the destination”.²

Vigilance of Allah is the foundation of all heart-based actions. Ibn Al-Qayyim (may Allah have mercy on him) said: “Vigilance is the basis of all heart-based actions and its pillar that holds it.”³ *

¹ Al-Bukhari: Book of Ettiques, chapter: The sins on whose neighbors are not free from their harm. Number (6061), from Abī Shurayh (may Allah be pleased with him). And in Muslim: Book of Faith, chapter: Clarification of forbiddance on harming the neighbour. Number (46), from hadīth of Abū Hurayra (may Allah be pleased with him).

² Al-wābil assayb (p 52)

³ I`lām al-muwāqī-`in (4/203)

rukun wāhidun -, wa huwa: An ta`buda Allāha ka annaka tarāhu, fa inlam takun tarāhu fa innahū yarāka.

Wa addalīlu qawluhū ta-`ālā: {Inna Allāha ma-`a alladhīna-ttaqaw

- it has one pillar -, and this is to worship Allah as if you could see Him; for, if you do not see Him, definitely He sees you.

And the Evidence is His, the Most High, saying:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا ...﴾

{Indeed, Allah is with those who fear Him

The rank
of Ihsān

Ihsān (rukun wāhidun) (is a one pillar) only, and it consists of two classes:

The First Class: It is mentioned by his saying: (wa huwa: An ta`buda Allāha) (And it is: to worship Allah) - meaning, to engage in all acts of worship and in your state during worship (ka annaka tarāhu) (as if you see Him), meaning, as if you see your Lord before whom you stand.

The Second Class: (fa inlam takun tarāhu) (And if you do not see Him), meaning, if you cannot envision that in your worship, (fa innahū) (then He) meaning: know that He (yarāka) (sees you). This is the level of vigilance, meaning, being aware that He is observing all your secrets.

These are the two classes: one more perfect than the other. If you cannot worship Allah as if you see Him, then worship Him being mindful that He sees you in all your actions and that He is aware of all that you do.

Evidences for
the rank of
Ihsān

(Wa addalīlu) (And the Evidence) for the rank of Ihsān from the Quran: (qawluhū ta-`ālā: {Inna Allāha ma-`a alladhīna-ttaqaw} (His, the Most High, saying: {Indeed, Allah is with those who fear}) their Lord by performing acts of obedience and abstaining from prohibitions.

wa alladhīna hum Muhsinūn}.

وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٠٠﴾

and those who do good}

{wa alladhīna hum Muhsinūn} ({and those who are doers of good}) in the worship of their Lord and their kindness to creation. Allah is with His pious worshippers, who are also doers of good in their deeds; He protects them, guards them, and supports them. This is the special companionship.

Wa qawluhū ta-`ālā: {Wa tawakkal `alā Al-`Azīzi Ar-Rahīm * Alladhī yarāka hīna taqūm * Wa taqallubaka fī assājīdīn}.

And His, the Most High, saying:

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ * الَّذِي يَرْنٰكَ حِيْنَ تَقُومُ﴾

﴿وَتَقَلَّبْكَ فِى السَّجْدِيْنَ﴾

{And put your trust in the All-Mighty, the Most Merciful. Who sees you when you stand up [for prayer]. And your movements among those who prostrate.}

(Wa) (And) second evidence on the rank of Ihsān: (qawluhū ta-`ālā: {Wa tawakkal} (His, the Most High, saying: {And put your trust}) in all your affairs ({`alā Al-`Azīzi Ar-Rahīm}) ({on the All-Mighty, and Most Merciful}), for He supports and protects you. Then He emphasizes him on seeking help by being mindful of Allah's closeness and rising to the rank of Ihsān, then He said: ({Alladhī yarāka}) ({Who sees you}) in this great act of worship, which is prayer. ({hīna taqūm}) ({when you stand}) on it.

(({Wa taqallubaka fī assājīdīn}) ({And your movement among those who prostrate}) meaning: He sees you in your prayer, in your bowing, prostration, and sitting in it. He mentioned prayer specifically due to its virtue and honour, and because those who are mindful of their Lord's closeness during prayer will be humble and submissive and perfecting it.

And by perfecting it, they complete their other deeds and seek power through it for all their affairs.

﴿إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

{Indeed, He is the All-Hearing, the All-Knowing} He hears and knows all your movements.

Wa qawluhū ta-`ālā: {Wa mā takūnu fī sha'nin wa mā tatlū minhu min Qur-ānin wa lā tamalūna min `amalin Illā kunnā `alaykum shuhūdan idh tufīdūnāi fīhi} Al-āyata.

And His, the Most High, saying:

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ
إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ﴾

{Whatever matter you [O Prophet] may be engaged in, and whatever portion of the Qur'an you may recite, and whatever deed you [O people] may do, except that We are a Witness over you when you are engaged in it}.

(Wa) (And) third evidence on the rank of Ihsān: (qawluhū ta-`ālā: {Wa mā takūnu}) (His, the Most High, saying: {And you are not}) o you the worshipper ({fī sha'nin}) ({in any situation}) in any deed of deeds.

({wa mā tatlū minhu min Qur-ānin}) ({Nor what you recite any of the Quran}) meaning: whatever you recite from the Quran, ({wa lā tamalūna min `amalin}) ({or whatever you do from deeds}) small or big

({Illā kunnā `alaykum shuhūdan}) ({except that We are witnesses over you}) meaning: We are observing and aware of all the states of the worshippers in their movements and stillness.

({idh tufīdūnāi fīhi}) ({when you are involved in it}) meaning: when you initiate it and continue it until you complete it, We are aware of it all.

(Al-āyata) (The verse) meaning: complete the reading of the verse:

﴿وَمَا يَعْزُبُ عَنْ رَبِّكَ﴾

{And nothing is hidden from your Lord} meaning: nothing escapes His knowledge, hearing, and sight.

﴿مِنْ مِّثْقَالِ ذَرَّةٍ﴾

{Not [even] the weight of an atom} which is the smallest form of an ant

﴿فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾

{within the earth or within the heavens}

﴿وَلَا أَصْغَرَ مِنْ ذَلِكَ﴾

{or anything smaller than that} meaning: of an atom.

﴿وَلَا أَكْبَرَ﴾

{or greater} than it

﴿إِلَّا فِي كِتَابٍ مُبِينٍ﴾

{except that it is in a clear register} in a clear book, which is the Preserved Tablet. *

Wa addalīlu mina assunnati: Hadīthu Jibrīl al-mash-hūru, `an `Umara (radiya Allāhu `anhu) qāla: “Baynamā nahnu `inda rasūli Allāh (salla Allāhu `alayhi wa sallam) dhāta yawmin,

And the evidence from the Sunnah: is the famous Hadīth of Jibrīl, narrated on the authority of `Umar (may Allah be pleased with him) who said: “While we were with the messenger of Allah one day,

(**Wa addalīlu**) (**And the Evidence**) for the Three ranks of Religion - Islam, Faith [Iman], and Ihsān - (**mina assunnati**) (**from the Sunnah**) of the prophet; (**Hadīthu Jibrīl al-mash-hūru**) (**The famous hadith of Jibrīl**), about which Al-Qurtubi (may Allah have mercy on him) said: “It is appropriate to say on this hadith: it is the Mother of the Sunnah for what it contains of the principles of the Sunnah’s knowledge”.¹ An-Nawawi (may Allah have mercy on him) said: “Know that this hadith encompasses types of sciences, knowledge, etiquettes, and subtleties; in fact it is the foundation of Islam”.²

Evidence for the ranks of religion, and the pillars of every rank

This great hadith was reported by Imām Muslim in his Sahīh (**`an `Umara radiya Allāhu `anhu**) (**from `Umar, may Allah be pleased with him**), the second of the Rightly Guided Caliphs, (**qāla**) (**who said**), narrating this conversation between the best of the Messengers, Muhammad (peace and blessings of Allah be upon him) and the best of the angels, Jibrīl (peace be upon him):

(**“Baynamā nahnu `inda rasūli Allāh (salla Allāhu alayhi wa sallam) dhāta yawmin**) (**While we were sitting with the Messenger of Allah, peace and blessings of Allah be upon him, one day**), and in a narration in the two Sahīhs:³ “The Prophet (peace and blessings

¹ Understanding the difficulty of summarizing Muslim’s book (1/130).

² Al-minhāj fī sharh Sahīh Muslim ibn Al-Hajjāj (1/160).

³ Al-Bukhari: Book of Faith [Al-Iman], chapter: questions of Jibrīl to the prophet (peace and blessings of Allah be upon him) on faith [Iman], Islam and Ihsān. Number (50), and in Muslim: Book of Faith [Al-Iman], chapter: faith [Iman], what is it and the explanation of its qualities (8), from hadīth of Abū Hurayra (may Allah be pleased with him).

idh tala-`a alaynā rajulun, shadīdu bayādi ath-thiyābi, shadīdu sawādi ash-sha`ri, lā yurā `alayhi atharu assafari, wa lā ya`rifuhū minnā ahadun, hattā jalasa ilā annabiyyi, sallā Allāhu `alayhi wa sallam, fa asnada rukbatayhi ilā rukbatayhi.....

there appeared a man before us, whose clothes were exceedingly white and his hair was exceedingly black; no signs of journeying could be seen on him and none of us knew him, until he sat down by the prophet (peace and blessings of Allah be upon him). He rested his knees against his (the prophet) knees

of Allah be upon him) appeared to the people one day”.

(idh tala-`a alaynā rajulun) (When a man appeared before us) an angel in the form of a man.

(shadīdu bayādi ath-thiyābi) (intensely white clothes) untouched by stains, and this is an indication of the importance of good clothing, appearance, and cleanliness when visiting scholars, dignitaries, and kings.

(shadīdu sawādi ash-sha`ri) (intensely black hair) with no dust on his hair.

And a traveller in his situation is to have signs of travelling on him, upon this (lā yurā `alayhi atharu assafari) (no signs of travel were visible on him) of fatigue, stress, signs of hardship and changes in condition due to travel.

(wa lā ya`rifuhū minnā ahadun) (and none of us knew him) for no sign of journey on him and the companions did not recognize him as he was not one of the residents of Madina, which amazed them.

(hattā jalasa ilā annabiyyi, sallā Allāhu `alayhi wa sallam) (until he sat down by the prophet, peace and blessings of Allah be upon him) sitting close to him.

(fa asnada) (resting) Jibrīl (rukbatayhi ilā rukbatayhi) (his knees against his knees) meaning: against the knees of the Prophet (peace

Reasons
why the
companions
were surprised
(may Allah be
pleased with
them)

wa wada-`a kaffayhi`alā fakhidhayhi, Wa qālayā Muhammad!
Akhbirnī `an al-Islām?

Faqāla rasūlu Allāhi salla Allāhu alayhi wa sallam: Al-Islam: An tash-hada allā ilāha illā Allāhu.....
and placed the palms of his hands on his (the prophet) thighs, And said: O Muhammed!

Tell me about Islam?

The Messenger of Allah (peace and blessings of Allah be upon him) said: Islam: is to testify that there is no god except Allah

and blessings of Allah be upon him) (wa wada-`a) (and placed) Jibrīl (kaffayhi`alā fakhidhayhi) (his hands on his thighs) meaning: on the thighs of the Prophet (peace and blessings of Allah be upon him), and sat in the manner of a student. In another narration: “Then he placed his hand on the knees of the Messenger of Allah (peace and blessings of Allah be upon him), reported by Ad-Dāraqutni.¹ And in a narration by Sulaymān At-Taymi (may Allah have mercy on him): “He stepped forward until he knelt before the Prophet (peace and blessings of Allah be upon him), sitting as one of us sits during prayer, then placed his hand on the knees of the Prophet (peace and blessings of Allah be upon him)”.²

His behavior was an indication to listen attentively, and it suggests the importance of humility and forbearance towards those being questioned.

Etiquettes of the student

(Wa qāla) (And said) Jibrīl (peace be upon him): (yā Muhammad! Akhbirnī) (O Muhammad, tell me) and teach me (`an) (about) the pillars of (Islām), what is it?

(Faqāla rasūlu Allāhi salla Allāhu alayhi wa sallam: Al-Islam: An tash-hada) (The Messenger of Allah (peace and blessings of Allah be upon him) said: Islam: is to testify) and affirm (allā ilāha) (that there is no god) worthy of worship (illā Allāhu) (except Allah)

The pillars of Islām

¹ Book of Hajj. Chapter of Timing, number (2708), from hadith of `Umar Ibn Khattāb (may Allah be pleased with him).

² Fat-hu Al-Bārī by Ibn Hajar (1/116).

wa anna Muhammadan rasūlu Allāhi, wa tuqīma assalāta, wa tu'tiya azzakāta, wa tasūma Ramadan, wa tahujja al-bayta in istata'ta ilayhi sabīlan,

and Muhammad is the messenger of Allah, to establish the prayers, to pay the compulsory alms, to fast in Ramadān, and to make the pilgrimage to the House (of Allah) if you are able to make your way to it,

alone, (wa) (and) to testify (anna Muhammadan) (that Muhammad) is (rasūlu Allāhi) (the Messenger of Allah), peace and blessings of Allah be upon him.

(Wa) (And) to (tuqīma) (establish) meaning: to offer (assalāta) (the prayer) the compulsory, with its conditions, pillars, and obligations.

(Wa) (And) to (tu'tiya) (give) meaning: to offer (azzakāta) (alms) the obligatory to those entitled to it.

(Wa) (And) to (tasūma) (fast) the month of (Ramadān) (Ramadan) the blessed.

(Wa) (And) to (tahujja) (perform the pilgrimage) meaning: to intend (al-bayta) (the House) Sacred [Ka'bah] (in istata'ta) (if you are able) to make the journey (ilayhi) (to it) meaning: to the House [Ka'bah], (sabīlan) (the way) meaning: an accessible path which includes having provisions, a means of transport, and a male guardian for a woman, by the saying of the Prophet (peace and blessings of Allah be upon him): "A woman should not travel except with a mahram. A man then stood up and said: O Messenger of Allah! my wife has gone for Hajj, and I have been enrolled in such-and-such campaign [battle]. He said: Go and perform Hajj with your wife" Agreed upon.¹

¹ Al-Bukhari: Book of the penalty of hunting, chapter: the pilgrimage of women. Number (1862), and in Muslim: Book of Pilgrimage, chapter: the journey of a woman to pilgrimage with the guardian and with others. Number (1341), from hadīth of Ibn Abās (may Allah be pleased with them both).

Qāla: Sadaqta - fa `ajibnā lahū, yas-aluhū wa yusaddiquhū -.

He said: You are right - and we were amazed at him, asking him and affirming his reply -.

And Allah has made it obligatory to perform Hajj once in a lifetime, and the Prophet (peace and blessings of Allah be upon him) explained its merit by saying: "Whoever performs Hajj to this House and does not engage in any lewdness or [intercourse with women], he will return as on the day his mother gave birth to him" Agreed upon.¹

These five pillars are Islam. In a narration by Ahmad:² "Then when I do this, am I a Muslim? He said: If you do this, then you have embraced Islam".

This is the evidence of the first rank, which is Islam, and it is explained by the outward actions. And Islam is the religion. Allah, the Most Perfect in every way, said:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

{Indeed, the religion in the sight of Allah is Islam} and it is the straight path that Allah has commanded to adhere to.

(Qāla) (Said) Jibrīl (peace be upon him) said: (Sadaqta) (You are right), O Muhammad!

(fa `ajibnā lahū) (and we were amazed at him), for this reaction; (yas-aluhū wa yusaddiquhū) (asking him and affirming his reply), which was surprising to the companions because the questioner

Another surprise by the companions (may Allah be pleased with them)

¹ Al-Bukhari: chapters of the confinement and the penalty of hunting. Chapter: The saying of Allah, the Most High:

﴿وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ﴾

{foul language, and arguments during pilgrimage}. Number (1820), and in Muslim: Book of Pilgrimage, chapter: the The virtue of pilgrimage, `Umrah and the day of `Arafa. Number (1350), from hadīth of Abū Hurayra (may Allah be pleased with him).

² Number (2972), from hadīth of `Abdullah Ibn Al-`Abās Ibn `Abdul-Mutallib (may Allah be pleased with them both).

.....

would typically be ignorant of what he asks about, but here he was asking the prophet (peace and blessings of Allah be upon him) and confirming as if he was knowledgeable about the answers! And because anything coming from the prophet (peace and blessings of Allah be upon him) should only be known to him. The questioner was not known to them, nor he visited the prophet (peace and blessings of Allah be upon him), nor had he seen him or heard from him before; he was a stranger. Yet he asked with the knowledge and confirmation of someone who knew well. So, it surprised them *

Qāla: Fa akhbirnī `an al-īmān?

Qāla: an tu'mina bi Allāhi, wa malā-ikatihi, wa kutubihī, wa rusulihī,

He said: Then tell me about faith [Iman]?

He said: to believe in Allah, His angels, His books, His messengers,

Then (said) Jibrīl (peace be upon him): (Fa akhbirnī) (Tell me) O Muhammad! (an al-īmān) (about faith), what is it?

(Qāla) (Said) Muhammad (peace and blessings of Allah be upon him) replied: Faith [Iman] is: (an tu'mina bi Allāhi) (to believe in Allah) in His lordship, divinity, and [His names and attributes]. Belief in Allah is the foundation of belief in the remaining pillars of faith [Iman]. And all of the other pillars fall under it. The pillars of faith [Iman]

(Wa) (And) to believe (malā-ikatihi) (in His angels), in general and in detail by knowing their names and activities, and what they are tasked to do, and that they are honoured worshippers who do not disobey Allah's commands, rather, they commit to what they are tasked.

(Wa) (And) to believe (kutubihī) (in His scriptures) believing in every book revealed by Allah to His messengers, such as the Torah, the Gospel, the Psalms, and the Scrolls of Ibrāhīm and Mūsa -, and that all of them have been abrogated by the Quran. And that corrections and distortions might have entered into it.

(Wa) (And) to believe in (rusulihī) (His messengers); those chosen from among humans to guide people to the truth, believe in them in general and in detail, believing in those whose names are known to you and those whose names are not known to you, as Allah, the Most High, said:

﴿وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ﴾

{And messengers whom We have already mentioned to you and messengers We have not mentioned to you}.

wa al-yawmil ākhiri, wa tu'mina bi al-qadari khayrihī wa sharrihī, qāla: sadaqta.

and the Last Day, and to believe in divine destiny; the good and the evil of it. He said: You are right.

(Wa) (And) to believe in (al-yawmil ākhiri) (the Last Day) and to belief in everything that has come in the Book and the Sunnah about what happens after death.

(Wa) (And) to (tu'mina bi al-qadari) (believe in destiny) and what Allah has written in it, whether the (khayrihī) (good) of happiness and bliss (wa) (and) of the (sharrihī) (bad) of bitterness and sorrow, without complaint or dissatisfaction. For, everything that had happened and will happen is by Allah's judgement, decree, command and will. And the repetition of the phrase (and to believe) about destiny; because of its relevance. And in a narration by Ahmad: "And to believe in Paradise and Hell, the reckoning, and the balance, and to believe in all aspects of destiny, its good and its bad. He said: Then when I do that, have I believed? He said: When you do that then you have believed.

(Qāla) (Said) Jibrīl (peace be upon him) (sadaqta) (you are right)

This is the evidence of the second rank, which is faith [Iman], and it is explained by internal actions. The hadith shows that when Islam and faith [Iman] are mentioned together, Islam refers to outward actions and faith [Iman] refers to internal actions.

Qāla: Fa akhbirnī `an al-Ihsan?

Qāla: an ta`buda Allāha ka annaka tarāhu, fa in lam tukun tarāhu fa innahū yarāka.

He said: Then tell me about Ihsān (excellence)?

He said: to worship Allah as though you are seeing Him, and even if you do not see Him, yet truly, He sees you.

(Qāla) (Said) Jibrīl (peace be upon him) (Fa akhbirnī) (then tell me): O Muhammad! (‘an Al-Ihsan) (about excellence). What is it?

(Qāla) (Said) the Prophet (peace and blessings of Allah be upon him): (an ta`buda Allāha ka annaka tarāhu) (To worship Allah as if you see Him) meaning: that the awareness of the Truth [Allah] overwhelms your heart so that it is as if you see Him with your eyes. Those who are like this will perform acts of worship to perfection.

The rank
of Ihsān

(fa in lam tukun tarāhu) (If you do not see Him), meaning: if you cannot conceive that you see Him, (fa) (then) move to the second level of the levels of Ihsān, which is, feeling that Allah sees you. In that regard then (indeed, He) the Most High, (sees you), and watching over you in all you do. None of your hidden deeds are hidden from him.

And this “portion” of the hadith is a fundamental principle of religion and a major principle of the knowledge principles. It is one of the comprehensive words given to the Prophet (peace and blessings of Allah be upon him). Excellence [Ihsan] in worship includes sincerity in it, humility, focus, and mindfulness.

The answer points to two states:

The highest being to perceive Allah with your heart as if you see Him.

And the second being to feel that Allah is observing you and seeing all your actions.

These states are products of knowing and fearing Allah. In

another narration: “Fear Allah as if you see Him” Narrated by Muslim.¹ The Prophet (peace and blessings of Allah be pleased with him) took this [fear] as Ihsān, which is evidence to the third rank.

This hadīth provides evidence for these three ranks, and the pillars of each are what the author (may Allah have mercy on him) has mentioned. *

¹ Book of faith [Iman]. Chapter: Islam, What is it? And the explanation of its qualities, number (10). From hadīth of Abū Hurayra (may Allah be pleased with you).

Qāla: Fa akhbirnī `an assā-ati?

Qāla: Mā al-mas-ūlu `anhā bi a`lama mina assā-il.

He said: Then tell me about the Hour?

He said: The one asked does not know more than the one asking.

(Qāla) (Said) Jibrīl (peace be upon him): (Fa akhbirnī) (Then tell me) O Muhammad! (`an assā-ati) (about the Hour). When will it come?

(Qāla) (Said) the Prophet (peace and blessings of Allah be upon him): (Mā al-mas-ūlu `anhā) (The one being asked about it) he meant himself the Prophet (peace and blessings of Allah be upon him) (bi a`lama mina assā-il) (knows no more than the one asking), and he is Jibrīl, meaning: you and I are equal in their knowledge, both of us do not know when the time will come? Its knowledge is with Allah alone, as He, the Most High, said:

Knowledge of
the Hour

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾

{Indeed, Allah has knowledge of the Hour}. All of creation, including angels and messengers, do not know when it will occur; its time is exclusive to Allah's knowledge. Allah, the Most Perfect in every way, said:

﴿قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ﴾

{Say, Its knowledge is only with my Lord. None can reveal its due time except Him}.

Qāla: Fa akhbirnī `an amārātihā?

Qāla: An talida al-amata rabbatahā, wa an tarā al-hufāta al-`urāta al-`ālata riā-a ash-shā-i, yatatāwalūna fil bunyān.

He said: Then tell me about its signs?

He said: When the slave-girl will give birth to her mistress, and you will see the barefooted, naked, destitute, shepherd competing in constructing lofty buildings.

(Qāla) (Said) Jibrīl (peace be upon him): If you do not know when the Hour will come, (fa akhbirnī) (then tell me) O Muhammad! (`an amārātihā) (about its signs) and its marks that precedes it.

(Qāla) (Said) the Prophet (peace and blessings of Allah be upon him): Among the signs of the Hour is that (an talida al-amata) (a maidservant will give birth) the delicate slave girl will give birth to (rabbatahā) (her mistress) meaning: her master. And this means that a slave woman will give birth to a child who will be considered like her master because he is free like his father, while she remains a servant. This signifies the abundance of slaves and their offspring.

Meaning: "that a slave-girl will give birth to her mistress"

(Wa) (And) another sign is that (an tarā) (you will see) and watch (al-hufāta) (the barefooted) who has no sandals on them, (al-`urāta) (the naked) who have no clothes to cover them, (al-`ālata) (the impoverished) the poor, (riā-a) (shepherds) meaning: shepherd (ash-shā-i) (sheep) meaning: sheep, (yatatāwalūna) (struggling) meaning: competing (fil bunyān) (in the construction of high buildings) and having pride of it, whereas they were once poor sheep herders. This means that the people of the desert and similar poor people will become wealthy and take pride in their building achievements. Ibn Daqīq Al-`Id (may Allah have mercy on him) said: "The shepherd of the sheep is singled out in mention, because they are the weakest of the desert people"¹. This means that the

¹ Explanation of the Forty Prophetic Hadith by Ibn Daqīq al-`Id (p 44).

Qāla: Thumma intalaqa falabithtu maliyyā, thumma qāla lī: Yā `Umaru! Atadrī manis-sā-il? Qultu: Allāhu wa rasūluhū a`lamu,

He said: Then he (Jibrīl) left and I stayed for a long period. Then he (the prophet (peace and blessings of Allah be upon him)) said to me: O `Umar! Do you know who the questioner was? I said: Allah and His messenger know best.

lowest of people will become leaders, having abundant wealth and competing in building high lofty buildings and its decorations. And in Hadith: “When authority is given to those who do not deserve it, then wait the Hour” reported by Al-Bukhari.¹ This is because it destroys the system of the religion and the world, and all these are among the change of behaviours at the end of the era and reverse of issues.

(Qāla) (Said) `Umar Ibn al-Khattāb (may Allah be pleased with him): (thumma intalaqa) (then he left) meaning: Jibrīl left, (falabithtu) (and I stayed) sat astonished (maliyyā) (a while) for a long time. (thumma qāla lī) (Then he said to me) the Prophet (peace and blessings of Allah be upon him) after Jibrīl had left: (Yā `Umaru) (O `Umar) Ibn al-Khattāb! (Atadrī manissā-il) (do you know the questioner) the one who was asking whiles you were present?

(Qultu: Allāhu wa rasūluhū a`lamu) (I said: Allah and His Messenger know best), because the man was a stranger to us and we had not seen him before. This demonstrates the etiquette of relating knowledge to scholars when one does not know, and he does not assume what he has no knowledge of, what he knows he answers and what he does not know he says: (Allah knows best).

The answer of the unknown

And in the Prophet’s (peace and blessings of Allah be upon

Rule of the saying: “Allah and His messenger know best”

¹ The book of knowledge, chapter: whoever is asked for knowledge while he is busy in his hadith, completes the hadith and then answers the questioner, number (59), from hadith of Abū Hurayra (may Allah be pleased with him).

qāla: fa innahū Jibrīlu, atākum yu`allimakum dīnakum”.
He said: That was Jibrīl (Gabriel), who came to you to teach you your religion”.

him) lifetime, one could say in any religious affair: (Allah and His Messenger know best) because revelation was coming to the prophet (peace and blessings of Allah be upon him). But after his death, one limited to say (Allah knows best) when asked about something unknown to him.

Importance of
Jibrīl's hadith

(qāla) (Said) the Prophet (peace and blessings of Allah be upon him): (innahū) (Indeed, he) the questioner who came to you was (Jibrīlu) (Jibrīl) the best of angels, (atākum) (who came to you) disguise in the form of a man to (yu`allimakum dīnakum) (teach you your religion) meaning: for you to learn the foundations of your religion through these profound questions he was asking. And he informed that what was mentioned in this hadith was the religion's core and foundations. For it (what was mentioned in this hadith) encompasses the foundations of religion and creeds. Even, the entire knowledge of Shariah is summarized in this hadith, and all legislative knowledge is derived from it. The belief of Ahl al-Sunnah wal-Jamā`ah is based on this [hadith].

The virtue and grandeur of this hadith are well-recognized on it [from scholars]. Ibn Daqīq al-`Īd (may Allah have mercy on him) said: “The view of the Salaf and the Imams of the later generations is that whoever believes in these matters - thus: what mentioned in the hadith - with absolute certainty without doubt or hesitation, then he is a true believer, whether through conclusive evidences or firm proofs”.¹ Qādī `Iyād (may Allah have mercy on him) said: “This hadith includes all aspects of outward and inward acts of worship, including the initial, ongoing, and ultimate stages of faith, actions of the limbs, sincerity of the heart, and avoiding the pitfalls of deeds. It encapsulates all the knowledge of Shariah and its foundations”.² *

¹ Explanation of the forty prophetic (hadiths) by Ibn Daqīq al-`Īd (p 42).

² Fat-h al-Bārī 1/125.

Al-Aslu Ath-thālithu

Ma`rifatu nabiiyikum Muhammadin (Sallā Allāhu `alayhi wa sallam),

The third fundamental principle

To know about your Prophet Muhammad (may Allah's peace and blessings be upon him),

(Al-Aslu Ath-thālithu) (The Third Fundamental Principle) from the three fundamental principles of religion that every person must know is:

The third fundamental principle: knowing the prophet (peace and blessings be upon him)

(Ma`rifatu nabiiyikum Muhammadin (Sallā Allāhu `alayhi wa sallam)) (Knowing Your Prophet Muhammad (peace and blessings of Allah be upon him)). This is a great principle that must be understood. Ibn Al-Qayyim (may Allah have mercy on him) said: "The necessity for the worshippers to know the Prophet (peace and blessings of Allah be upon him) **and** what he brought, to believe in what he reported, and to obey him in what he commanded, is more necessary than any other necessity".¹ Indeed, he (peace and blessings of Allah be upon him) is the intermediary between us and Allah, and we have no way to know what saves us from Allah's anger and punishment and brings us closer to Allah and His rewards except through what our Prophet Muhammad (peace and blessings of Allah be upon him) has brought. Shaykh Al-Islām Ibn Taymiyyah (may Allah have mercy on him) said: "The souls are in more need of knowing and following what the Prophet (peace and blessings of Allah be upon him) brought than they are of food and drink, for the loss of food and drink results in death in this world, whereas the loss of guidance results in punishment".² And Al-Junaid (may Allah have mercy on him) said: "All paths are closed to creation except for those who follow the traces of the Messenger (peace and

The importance of knowing the prophet (peace and blessings of Allah be upon him)

¹ Zād al-ma`ād fī hadyi Khayril ibād (1/69).

² Majmū` al-fatāwa (1/5).

.....

blessings of Allah be upon him)”¹.

The world cannot be rectified except through the Message. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “The Message is essential for the worshippers; they must have it, their need for it is greater than their need for anything else. The Message is the soul of the world and the light of its life”.²

Allah sent the messengers as a mercy to the worshippers. He, the Most Perfect in every way, said:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

{And We have not sent you, [O Muhammad], except as a mercy to the worlds}. Ibn Al-Qayyim (may Allah have mercy on him) said: “The mercy of the All-Mighty, the All-Merciful necessitated sending messengers who would make Him known [to their nations], call to Him, give glad tidings to those who responded [to them], and warn those who opposed them. He made the key to their call and the essence of their message, is to know the worshipped One [Allah], the Most Perfect in every way, with His names, attributes, and actions, for all aspects of the Message are based on this knowledge”.³

The reason why knowing the prophet is one of the foundations of the religion (peace and blessings of Allah be upon him)

If that is the case, so, we came to understand why knowing the Prophet (peace and blessings of Allah be upon him) is one of the three principles that must be known. We cannot know the first principle - which is knowing the Lord - or the second principle - which is the religion of Islam -; except through the intermediary between us and Allah. Ibn Al-Qayyim (may Allah have mercy on him) said: “If the happiness of the worshipper in both worlds is dependent on the guidance of the Prophet (peace and blessings of Allah be upon him), then everyone who advises themselves and desires their salvation and happiness must know from his guidance, history and conduct, to distinguish themselves from

¹ Al-faḥīh wa al-mutafaqqih by Al-Khatīb al-Baghdād (1/389).

² Majmū` al-fatāwa (19/93).

³ Assawā-iqu al-mursalatu (1/150).

wa huwa Muhammadu
and he is Muhammad

those ignorant of him and to join the ranks of his followers, family and supporters. People in this range between reductive, excessive and deprived. Favour is in the hand of Allah, Who grants it to whom He wills. Allah is the Possessor of great favour”.¹

Knowing him (peace and blessings of Allah be upon him) includes many things; among them:

What is included by knowing the prophet (peace and blessings of Allah be upon him)

knowing his name, lineage, age, the time of his prophethood and message, what he prophesied about, what he was sent with, his city, his migration, and his death.

And among them - which is the most important - is knowing what he was sent with, and others of what the author and others have mentioned.

(**Wa huwa**) (**And he**) meaning: lineage of our Prophet Muhammad (peace and blessings of Allah be upon him), (**Muhammadun**) (**Muhammad**) and its meaning is the one who is praised more than anyone else. He has several names, but this is the most famous, preferred, and esteemed. That is why the Qur'an mentions him by this name. He, the Most High, said:

Lineage of the prophet Muhammad (peace and blessings of Allah be upon him)

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ﴾

{Muhammad is not the father of any one of your men}, and His, the Most High, saying:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ﴾

{Muhammad is a Messenger of Allah}, and His, the Exalted and Majestic, saying:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ﴾

{Muhammad is the Messenger of Allah}

His nickname is Abu Al-Qasim.

¹ Zād al-ma`ād fī hadyī Khayril ibād (1/69).

Ibnu `Abdi Allāh Ibni `Abdi Al-Muttalib Ibn Hāshim, wa Hāshimun min Qurayshin, wa Qurayshun min al-`Arabi, ...
 Ibn `Abdullah Ibn `Abd al-Muttalib Ibn Hāshim, and Hāshim belonged to the Quraysh Tribe, and Quraysh is an Arab tribe.

He is Muhammad (Ibnu `Abdi Allāh) (son of `Abdullāh). His father did not live to witness the prophethood and died in disbelief. Anas (may Allah be pleased with him) reported "that a man said: O Messenger of Allah! Where is my father? He (the Prophet) said: In the Fire. When the man turned away, he (the Prophet) called him back and said: Indeed, my father and your father are in the Fire" reported by Muslim.¹

He is Muhammad Ibn `Abdullah (Ibni `Abdi Al-Muttalib) (Ibn `Abdul-Muttalib) (Ibn Hashim). His [Abdel-Muttalib] name was Shaybah, and he was also known as Shaybatu al-Hamdi due to his generosity and leadership of the Quraysh. He was named Abdul-Muttalib because his uncle Al-Muttalib brought him to Mecca while he was riding behind him and his appearance had changed [to black] from travel, so they thought he was a slave for him, hence they say this is Abdul-Muttalib, meaning slave of Al-Muttalib, they stuck this name with him.

He is Muhammad Ibn `Abdullah Ibn `Abdul-Muttalib (Ibn Hāshimin) (Ibn Hāshim). His name was `Amr, and he was called Hāshim because he used to break bread with meat for his people during years of famine.

(wa Hāshimun min) (and Hāshim is from) the tribe of (Qurayshin) (Quraysh) which is the most famous and honorable tribe among the Arabs.

(Wa Qurayshun) (and Quraysh) originates (min Al-`Arabi) (from the Arabs), so it is an Arab tribe.

¹ The book of Faith [Iman], chapter: Explanation that anyone who dies on disbelief is in the Hell-fire, and intercession will not reach him and closeness of the relative will not benefit him, number (203).

wa al-`Arabu min dhurriyati Ismā-`īla Ibn Ibrāhīma Al-khalīli – `alayhi wa `alā nabiyyinā afdalu-ssalāti wassalāmi -.

The Arabs are from the lineage of Ismā`il Ibn Ibrāhīm, the beloved friend of Allah – peace and blessings of Allah be upon him and our prophet -.

(wa al-`Arabu min dhurriyati) (And the Arabs are from the lineage of) meaning from the descendants of (Ismā-`īla Ibn Ibrāhīma Al-khalīli) (Ismā-`il son of Ibrāhīm the beloved friend to Allah), the father of the prophets (`alayhi wa `alā nabiyyinā) (upon him and upon our Prophet) Muhammad (afdalu-ssalāti wassalāmi) (the great peace and blessings).

Ibrāhīm (peace be upon him) was given a son named Ismā-`il in his old age, and Ismā-`il is known as the sacrificial one. He lived with the Arabs. After him, Allah gave Ibrahim another son Is-hāq. Our Prophet Muhammad (peace and blessings of Allah be upon him) came from the lineage of Ismā-`il, while the rest of the prophets came from the lineage of Is-hāq.

He, the Most High, said:

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾

{And We made in his descendants prophethood and scripture}. So, Ibrahim (peace be upon him) is called the father of the prophets because the prophets after him came from his lineage, either through Ismā-`il who is Muhammad (peace and blessings of Allah be upon him), or through Is-hāq who are all other prophets except our prophet Muhammad (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) said: “Indeed, Allah chose Kināna from the descendants of Ismā-`il, and He chose Quraysh from Kināna, and He chose Banū Hāshim (the Hashimite clan) from Quraysh, and He chose me from Banū Hāshim (the Hashimite clan)” reported by Muslim.¹

¹ The book of virtues, chapter: virtue of the prophet’s lineage Prophet (peace and blessings of Allah be upon him), number (2276), from hadith of Wāthilatu Ibn al-Asqa` (may Allah be pleased with him).

.....

Thus, our Prophet is of the noblest lineage, being Hāshimi and Qurashi. This is how messengers are sent from the most honorable of their people. ❁

Wa lahū minal `umri thalāthun wa sittūna sanatan
- minhā arba`ūna qabla annubuwwati,

He lived for sixty-three years - forty before the mission
of prophethood,

During the pregnancy of the prophet's mother (peace and blessings of Allah be upon him), his father passed away. He was born on Monday in the Year named the Elephant. He was also commissioned (as a prophet) on a Monday, and he was ascended to the heavens on a Monday. He migrated to Madina on a Monday, and he passed away on a Monday. He (peace and blessings of Allah be upon him) said: "That is the day I was born on, and the day the Revelation descended upon me" reported by Muslim.¹

Birth of the prophet (peace and blessings of Allah be upon him)

It is not permissible to hold celebrations for his birth because he (peace and blessings of Allah upon him) did not establish any celebration for his birth during his lifetime, and the companions (may Allah be pleased with them), who loved him more than anyone, did not do so either.

Celebrating the birth of the prophet (peace and blessings of Allah be upon him)

When he was born as an orphan, he was raised in his grandfather Abdul-Muttalib's home, then by his uncle Abū Tālib, and he married Khadijah when he was twenty-five years old. All his children were from her except Ibrāhīm, who was from Māriya Al-Qibtiyya. Before prophethood, the Prophet (peace and blessings of Allah upon him) was known as Al-Amīn (the Trustworthy).

(**Wa lahū minal `umri**) (**And he had of age**) that he lived in this world (sixty-three years), which is the total duration of his life from birth to death.

The age of the prophet (peace and blessings of Allah be upon him)

(**minhā**) (**of it**) meaning: of these years (**arba`ūna**) (**forty**) years (**qabla annubuwwati**) (**before prophethood**). He was not given Revelation until he was forty years old, which is the age of maturity.

¹ The book of fasting, desirability of fasting three days in every month, number (1162), from hadith of Abū Qatādatu Al-Ansāri (May Allah be pleased with him).

wa thalāthun wa `ishrūna nabiyyan rasūlan -.

Nubbi-a bi iqra',

and twenty-three as a prophet and messenger -.

His mission of prophethood started with Iqra,

He, the Most Perfect in every way, said:

﴿حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً﴾

{Until, when he reached maturity and became forty years old}.

Period of the
prophethood
of the prophet
(peace and
blessings of
Allah be upon
him) and his
Message

(Wa) (And) of his age: (thalāthun wa `ishrūna) (twenty-three) years (nabiyyan) (as a prophet), receiving Revelation, and (rasūlan) (a messenger), being commanded to convey the message. The time of our prophet Muhammad (peace and blessings of Allah upon him) prophethood and mission lasted twenty-three years, thirteen of which were in Mecca, and ten in Madina.

His life was blessed. Through him, the religion was manifested, the Islamic legislation was completed, and groups of people entered the religion. During those years, he faced fear, hunger, trials, and the oppression of enemies. They came to his immigrated land [Al-Madinah] to fight him, but he endured and strived until he conveyed his Lord's message.

What was
revealed to
him, peace and
blessings of
Allah be upon
him.

Indeed (Nubbi-a) (His mission of prophethood started) on a Monday in Ramadan in the Cave of Hira (bi iqra') (with Iqra), this points to the beginning of Surah Al-`Alaq:

﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ *
أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ﴾

{Read in the name of your Lord who created * Created man from a clot * Read, and your Lord is the Most Generous * Who taught by the pen}. [after receiving it from Jebril] He returned with his heart trembling. Khadijah (may Allah be pleased with her) said to him: "No, by Allah, Allah will never disgrace you" agreed upon.¹

¹ Al-Bukhari, book of the interpretation of the Quran, chapter:

wa ursila bi almuḍḍaththir, wa baladuhū Makkatu
and he became a messenger with (Sūrah) Al-Muḍḍaththir,
his homeland was Makkah.

(Wa ursila) (And he was sent) by Allah after a period of no Revelation (bi) (with) the beginning of Surah (Al-Muḍḍaththir) (Al-Muḍḍaththir). When the angel came to him, he was frightened and said: Cover me, so Allah revealed:

What he [the Prophet] was sent with

﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾

{O you who is enveloped [in clothing]}. This was the first Revelation after the pause, and then Revelation intensified and continued. He then firmly resolved to invite people to Allah.

(wa baladuhū Makkatu) (And his birthplace was Mecca) which is the most honored place to Allah. He was born and grew up there, except for the time he was with his wet nurse in the desert. Then, he returned to Mecca under the care of his grandfather, then his uncle. He was given Revelation there and stayed there for thirteen years after receiving it.

City of the prophet (peace and blessings of Allah be upon him)

Afterward, he migrated to Medina after they plotted to kill him. He took refuge in a cave, then he and Abū Bakr (may Allah be pleased with him) migrated to Madina after its people pledged their support and assistance. The Muslim era [Hijri] began with his migration (peace and blessings of Allah be upon him). *

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﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى﴾

{your Lord has not forsaken you [O Prophet], nor does He hate you}, number (4953), and Muslim book of faith, chapter: the beginning of revelation, number (160), from hadith of ‘Ā-isha (may Allah be pleased with her).

Ba`athahū Allāhu bi annadhārati `ani ash-shirki, wa yad-ū ilā attawhīdi;.....

Allah sent him to warn against polytheism and call to Tawhīd (monotheism);

The greatest form of knowing the prophet (peace and blessings of Allah be upon him)

The author (may Allah have mercy on him) mentioned a number of things by which the Prophet Muhammad (peace and blessings of Allah be upon him) can be recognized, the greatest and most significant of these being the understanding of what the Prophet (peace and blessings of Allah be upon him) was sent with.

Indeed, (Ba`athahū Allāhu bi annedhārati `ani ash-shirki) (Allah sent him with the warning against polytheism) to warn against it and to alert people to its dangerous consequences in this world and the Hereafter, as it nullifies deeds and the one who associates partners with Allah is doomed to eternal punishment in the Fire. (wa) (and) Allah has sent him to (wa yad-ū ilā attawhīdi) (call to monotheism) dedicating worship solely to Allah.

The reason for the author starting with the warning against polytheism

The author (may Allah have mercy on him) preceded the warning against polytheism before the call to monotheism, because this is implied by the declaration of the word [monotheism] which is “There is no god but Allah”, and because the verse

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا﴾

{Arise and warn, and proclaim the greatness of your Lord} obligates that, so his focus is first on polytheism, as worship is invalid if it contains contradictions. If polytheism exists alongside worship, it invalidates it.

He, the Most Perfect in every way, said:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا﴾

{So whoever disbelieves in Taghut and believes in Allah has certainly grasped the most trustworthy handhold}. And his (peace and blessings of Allah be upon him) saying: “Whoever says, there is no god but Allah, and disbelieves in whatever being worshipped

Wa addalīlu qawluhū ta-`ālā: {Yā ayyuha almuḍḍaththir * Qum fa andhir *}

The evidence is His, the Most High, saying:

﴿يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنْذِرْ ...﴾

{O you covered [in your cloak]. Arise and warn.}

besides Allah, his wealth and blood are sacred [protected], and his reckoning is by Allah” reported by Muslim.¹

Then he mentioned monotheism, because it is the most obligatory of obligations, and no deed is accepted except with it. If any action is mixed with polytheism, it corrupts and nullifies the work. He, the Most Perfect in every way, says:

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

{And indeed, it has been revealed to you and to those before you: If you should associate others with Allah, your work would surely become worthless, and you would surely be among the losers}.

(Wa addalīlu) (And the evidence) that Allah sent His Prophet Muhammad (peace and blessings of Allah be upon him) to warn against polytheism and call to monotheism is (qawluhū ta-`ālā: {Yā ayyuha almuḍḍaththir} (His, the Most High, saying: {O you who is enveloped [in clothing]}) meaning: covering himself with his garment due to the fear he felt upon seeing the angel when the revelation descended.

The evidence on the wisdom of his Message (peace and blessings of Allah be upon him)

({Qum}) ({Arise}) meaning: from your cover, and ({fa andhir}) ({and warn}) meaning: the polytheists against polytheism and call them to monotheism.

¹ The book of faith, chapter: the order to fight people until they say ‘there is no god except Allah, Muhammad is the messenger of Allah’ (peace and blessings of Allah be upon him), number (23), from hadith of Tāriq Ibn Ash-yam (may Allah be pleased with him)

Wa Rabbaka fa kabbir * Wa thiyābaka fa tahhir * Wa arrujza fahjur * Wa lā tamnun tastakthir *

وَرَبَّكَ فَكَبِّرْ * وَثِيَابَكَ فَطَهِّرْ * وَالرُّجْزَ فَاهْجُرْ * وَلَا تَمْنُنْ تَسْتَكْثِرُ ...

And proclaim the greatness of your Lord. And purify your garments. And shun idol worshiping. And do not confer favor to acquire more good deeds.....

The first verse to be sent to the prophet (peace and blessings of Allah be upon him) and the first issue he was commanded with

This was the first verse he was sent with, and the first command he heard upon his mission. for, when he saw the angel who came to him in the Cave of Hira when the verse

﴿أَقْرَأْ﴾

{Read} was revealed, he was terrified and returned to his family trembling, saying: Cover me, then Allah revealed:

﴿يَا أَيُّهَا الْمَدَّيْنِ﴾

{O, you who is enveloped [in clothing]}. This marked the beginning of his [Mission], just as

﴿أَقْرَأْ﴾

{Read} marked the beginning of [Prophethood].

(({Wa Rabbaka fa kabbir}) ({And magnify your Lord}) meaning: exalt your Lord above what the idolaters say.

(({Wa thiyābaka fa tahhir}) ({And purify your garments}) meaning: purify yourself from sins, using metaphor of the self as clothing as it covers one.

Meaning of 'Arrujz'

(({Wa arrujza fahjur}) ({And shun idol worshiping}) meaning: abandon and stay away from idols. And 'Arrujz' means dirt, the same as impurity.

He, the Most High, said:

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ﴾

{so shun the impurity of idolatry}.

(({Wa lā tamnun tastakthir}) ({And do not confer favor to acquire more good deeds}) meaning: do not give your money [with no

Wa lirabbika fasbir}

وَلِرَبِّكَ فَاصْبِرْ

And be patient for the sake of your Lord.}

sincerity] in order to be given more of it, or do not feel that you are doing more than is required for Allah by performing good deeds so you could see it much and start reducing it, or do not perceive big your deeds in your eyes, or do not be weak in wanting to multiply good.

({Wa lirabbika fasbir}) ({And be patient for the sake of your Lord}) meaning: on His obedience and commands, or on affliction in Allah's sake. *

Wa ma`nā {Qum fa andhir}: yundhiru `ani ash-shirk, ...

And the meaning of {Arise and warn} means: warn people against polytheism

Interpretation
of the author
of the first
verses of
Sūra Al-
Muddaththir

Then the author (may Allah have mercy on him) proceeded to interpret the verses, then he said: (Wa ma`nā{Qum}) (And the meaning of {Arise}) meaning: work hard and be active, ({fa andhir}) ({and warn}) meaning: the nation of Muhammad (peace and blessings of Allah be upon him).

(yundhiru) (warn) the people (`ani ash-shirk) (against polytheism) by words and actions by which the intent is achieved; because polytheism is the worst sin committed against Allah, the prophet (peace and blessings of Allah be upon him) was asked: “which sin is the worst against Allah? He said: to make a rival with Allah while He created you” agreed upon¹, and deeds are not raised with it. He, the Most Perfect in every way, said:

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ
لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

{It has already been revealed to you and to those who came before you that if you associate others with Allah, your deeds will surely become worthless, and you will certainly be among the losers}, and its [polytheism] companion will remain in Hell forever, He, the Most High, said:

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ﴾

{Whoever associates any partners with Allah, Allah has forbidden Paradise for him, and his abode will be the Fire}.

¹ Al-Bukhari, the book of the Quran exegesis, chapter of Baqara, chapter: His, the Most High, saying:

﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

{So do not set up rivals to Allah while you know}, number (4477), and Muslim, the book of faith, chapter: polytheism being the ugliest sin and the worst of it is explained after it, number (86), from hadith of `Abdullāh Ibn Mas-`ūd (may Allah be pleased with him).

wa yad-`ū ilā attawhīd.

{Wa Rabbaka fa kabbir}; ay: `azzimhu bi attawhīd.

{Wa thiyābaka fa tahhir}; ay: tahhir a`mālaka `ani ash-shirk.

and call them to the oneness of Allah.

{And magnify your Lord} means: glorify Him by His oneness.

{And purify your garments} means: purify your deeds from polytheism.

(Wa) (And) upon his warning against polytheism (yad-`ū ilā attawhīd) (he calls them to the oneness of Allah); because monotheism is the greatest obligation and the first call of messengers from the first of them to the last of them, He, the Most High, said:

Monotheism, is the call of the messengers

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

{And we certainly sent into every nation a messenger, [saying] “worship Allah and avoid Taghut”.}, so he (Peace and blessings of Allah be upon him) unbuckled his resolve and warned the people, and for that he and those who followed him were harmed.

(({Wa Rabbaka fa kabbir}; ay) ({And magnify your Lord} means) its meaning is: (`azzimhu bi attawhīd) (glorify Him by His oneness), For, He is the true Deity worthy to be worshipped alone, none is associated with him in His worship, so magnify your Lord with monotheism, and make your intention in your warning that the worshippers venerate their Lord and worship Him, for the Lord has never been venerated by anything greater than that [Monotheism], and sanctify Him against what the idol worshippers say.

The author's inference by the verse on incorporeal purity, and the reason for that

(({Wa thiyābaka fa tahhir}; ay) ({And purify your garments} means) its meaning is: (tahhir a`mālaka `ani ash-shirk) (purify your deeds from polytheism), and make it all sincerely for Allah's sake,

{Wa arrujza fahjur}; arrujzu: al-asnāmu. Wa hajruhā: tarkuhā, wa albarā-atu minhā wa ahlahā.

{And shun idol worshiping} means: abandon idols and their worshipers and disassociate yourself from them.

so deed could be termed as garment, He, the Most High, said:

﴿وَلِبَاسُ التَّقْوَىٰ﴾

{and the garment of piety}, and purifications of garments is not the intended meaning in this verse; because prayer had not been yet obligated that time, but the meaning here is deeds. Thus, purify yourself from sins, and the worst of it is polytheism. Ibn Al-Qayyim (may Allah have mercy on him) said: “This is the opinion of the scholars of interpretation, and it is the most correct opinion”¹. It was also said: rectify your deeds, and do not mix it with anything from polytheism.

Meaning:
“abandoning
idols”

{(Wa arrujza fahjur)} {(And shun idol worshiping)}, and (arrujzu) (dirt) here means (al-asnām) (idols) and deities that are worshipped beside Allah, (wa hajruhā: tarkuhā) (and shunning it means: leaving it), and avoiding it. (wa al-barā-atu minhā, wa) (and disowning from it, and) from (ahlihā) (its people). The Prophet (peace and blessings of Allah be upon him) commanded (us) to avoid and distance from idols and disowning from them and their worshipers. For, this is the way of the prophets and messengers, He, the Most High, said about Al-Khalil [the friend] Ibrāhīm:

﴿وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ﴾

{I will distance myself from you and from all that you supplicate besides Allah}. And He said:

﴿فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ﴾

{When he distanced himself from them and what they worshiped besides Allah}.

¹ Madārij Assālikīn (2/20)

.....

Monotheism is not complete until worshipper disowns disbelief and disbelievers and distances oneself from them and hate them. He, the Most Perfect in every way, said about Ibrāhīm (may the peace of Allah be upon him):

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ﴾

{And when Ibrāhīm said to his father and his people, ‘Indeed, I am disassociated from what you worship}. And He, the Exalted and Majesty, said:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ
إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ﴾

{Indeed, you have a good example in Ibrāhīm and those [who were] with him, when they said to their people, “We dissociate ourselves from you and whatever you worship besides Allah}. This nation [of Islam] is commanded to follow the example of Ibrāhīm (may the peace of Allah be upon him) and his followers in their disassociation from polytheists. *

Akhaḍha `alā hādhīhī `ashra sinīna yad-`ū ilā attawhīd,
He spent ten years calling to the Oneness of Allah,.....

The period
of prophet's
(peace and
blessings of
Allah be upon
him) call for
monotheism

Indeed, (Akhaḍha) (he took) the Prophet (peace and blessings of Allah be upon him) (**`alā hādhīhī**) (**on this**) approach in explaining polytheism and warning against it and caution them of it, and explaining monotheism and calling to it for (**`ashra sinīna**) (**ten years**) and he is (**yad-`ū ilā attawhīd**) (**calling to monotheism**) and warning against polytheism, that was before the obligatory prayers - which is the pillar of the religion - were prescribed, and before other religious laws were established.

The truth
of what the
prophet (peace
and blessings
of Allah be
upon him)
and other all
prophets were
sent with

This indicates that the essence of the Prophet's (peace and blessings of Allah be upon him) mission and that of all the prophets was the warning against polytheism and caution:

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

{We did not send any messenger before you except that We revealed to him that there is no deity except Me, so worship Me}, and He, the Most High, said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

{And We have certainly sent into every nation a messenger saying, 'Worship Allah and avoid Taghut'}.

Allah revealed to Nūh, Hūd, Sālih, and Shu`ayb (peace be upon them all), that the first thing to start with their people is to say:

﴿يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾

{“O my people, worship Allah; you have no god other than Him}. The final of them, Muhammad (peace and blessings of Allah be upon him), the first thing he called them to is, he said to them: “O you mankind! Say (you all) there is no god except Allah; you will be successful” reported by Ahmad.¹

¹ Number (16023), from hadith Rabī`ah (may Allah be pleased with him).

wa ba`da al-`ashri `uriya bihī ilā assamā-i, wa furidat
 `alayhi assalawātu al-khamṣu,

and after that he was taken on a journey to heaven, there,
 the five obligatory prayers were enjoined upon him.....

The prophet (peace and blessings of Allah be upon him) began his mission with the call to monotheism, emphasizing that this is the foundation of religion upon which it has been built, and without it no deeds can be built.

For, Monotheism is the root, and all other religious laws are its branches. If the root is removed, the branches cannot stand. The fact that he spent ten years calling to monotheism and warning against polytheism before any other obligations were prescribed shows that monotheism is the most important obligation and knowing it is the most obligatory (duty).

(And after) the (ten) years from the beginning of prophethood and message in Mecca, (**uriya bihī ilā assamā-i**) (**he was taken up to heavens**) the seventh, he was taken both body and soul, from the Sacred Masjid [Ka'ba] - on Al-burāq - to the Al-Aqsa Masjid, wakeful not asleep, as Allah mentioned about it in His, the Most High, saying:

Al-Isrā and Al-Mi'rāj by soul and body

﴿سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ
 إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ﴾

{Glory be to the One Who took His worshipper [Muhammad] by night from the Sacred Mosque [in Makkah] to the Aqsā Mosque [in Jerusalem] whose surroundings We have blessed}. Jibrīl (peace be upon him) then took him to heavens, where he passed through each level and met its inhabitants until he reached Sidrat Al-Muntahā, where he heard the pen writing. He reached heights beyond human knowledge, and Allah spoke to him directly and revealed what He wished to him.

(wa furidat `alayhi assalawātu al-khamṣu) (**And the five daily prayers were made obligatory**) while he was in the heavens. Initially,

Where was prayer made obligatory

wa sallā fī Makkata thalātha sinīn, wa ba`dahā umira bi al-hijrati ilā al-Madīnati.

He prayed in Makkah for a period of three years, then he was commanded to migrate to Madīna.

fifty prayers were prescribed, but after repeated intercessions between Mūsa and his Lord, until Allah reduced it to five. He said: "They are five - thus: in number -, but they are fifty - thus: in reward -" agreed upon.¹

He then descended to the Al-Aqsa Masjid and the prophets descended with him, he led them [in prayer] in Al-Aqsa Masjid, then he rode on Al-burāq and return to Makkah at the same night. He described what he had seen during the journey to his people.

The time
period the
prophet (peace
and blessing of
Allah be upon
him) observed
prayer in
Makkah

(wa sallā fī Makkata) (And he prayed in Makkah) the five obligatory prayers for (thalātha sinīn) (three years) after his ascension, and it [the five prayers] had made obligatory before the migration [to Madina].

(wa ba`dahā) (And after that) meaning: after thirteen years of his mission, (he was commanded to migrate) from Makkah (to Madinah) to separate from the polytheists and their lands, so he could openly practice his religion and call to Allah. For this is obligatory and mandatory; because the people of Makkah had prevented him from establishing his call. Al-Ansār [the people of Madinah who helped the prophet (peace and blessings of Allah be upon him) and Islam] in Madinah welcomed him, supported him, and assisted him until he reported the religion of his Lord and it spread far and wide. *

¹ Al-Bukhari, the book of prayer, chapter: how was prayer made compulsory, number (349), and Muslim, the book of faith, chapter: the night journey with the messenger of Allah to the heavens and obligation of prayers, number (163), from hadith of Abū Dharr (may Allah be pleased with him).

Wa al-hijratu: al-intiqālu min baladi ash-shirki ilā baladi al-Islām.

Wa al-hijratu farīdatun `alā hādhihī al-ummati min baladi ash-shirki ilā baladi al-Islām,

Migration is to move from the land of polytheism to the land of Islam.

And Migration is an obligation upon this nation to migrate from the land of polytheism to the land of Islam,

Then the author (may Allah have mercy on him) mentioned the definition of migration, saying: (Wa al-hijratu) (And migration) is: (al-intiqālu) (the transition) and shift (min baladi ash-shirki ilā baladi al-Islām) (from a land of polytheism to a land of Islam), and anyone who leaves their land is considered a migrant. Originally, migration implies severing relations with others, cutting off ties, and distancing oneself. Migrants were called so, because they abandoned their homes and residences where they grew up, and moved to a place where they had neither family nor wealth when they migrated to Madinah.

The definition
of hijra

Migration was legislated to protect the religion of the worshipper from loss or decrease and to escape from trials and the fear of not being able to show the Islamic rites. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “No one is safe from polytheism except by distancing themselves from its people” - that is, from the people of polytheism -.

The wisdom
behind
migration

A person is influenced by their society in their righteousness and piety, and in their distance from their Lord. (Wa) (And) therefore, (Wa al-hijratu farīdatun `alā hādhihī al-ummati) (migration is an obligation upon this nation) of Muhammad (min baladi ash-shirki) (from a land of polytheism) and disbelief (ilā baladi al-Islām) (to a land of Islam). Consensus has been reported on its obligation, and Allah made it obligatory upon His Messenger (peace and blessings

The ruling on
migration

of Allah be upon him) and the companions before the obligation of fasting and pilgrimage. There is a warning for those who neglect it while being able to migrate. For, he (peace and blessings of Allah be upon him) said: “I am disowned from every Muslim who resides among the polytheists. They asked: O Messenger of Allah! Why? He said: Their fire cannot be distinguished [means: Believers and Disbelievers cannot be differentiated]” reported by Abū Dāwūd.¹

And mixing with polytheists is harmful to one’s religion. If a Muslim is in a land where they cannot manifest their religion and declare it openly, it becomes obligatory for them to leave that place to display their religion and preserve their beliefs. Proximity to polytheists in residence and similar situations harms one’s religion. Shaykh Al-Islam Ibn Taymiyyah said: “We have observed that Muslims who frequently associate with Jews and Christians are less faithful than others who are solely dedicated to Islam”².

Migration has religious and worldly benefits for the migrant. Shaykh `Abdul Rahmān Ibn Hasan - the grandson of the author - said: “Migration generally results in safety, honour, and empowerment for its people, as it did for the Messenger of Allah (peace and blessings of Allah be upon him) and his followers, both predecessors and successors. The benefits of migration in this world are too numerous to count. As He, the Most High, said:

﴿وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً﴾³

{Those who migrated for the sake of Allah after being oppressed, We will surely give them good in this world}.

Neglecting migration has harmful effects on the individual’s religious and worldly life. Shaykh `Abdul Rahmān Ibn Hasan said:

¹ The book of Jihad, chapter: prohibiting the killing of those who adhere to prostration, (2645), from hadith of Jarīr Ibn `Abd Allāh (may Allah be pleased with him).

² Requirement of the straight path (p 220)

³ Ad-durar Assaniyya (8/240)

“The harms found in neglecting Jihad are present in neglecting migration and even more, as those with insight and understanding are aware [of that fact]. Jihad is one of the fruits and benefits of migration. Consider what has happened to those who have abandoned migration in terms of their poor state in religion and worldly life”¹.

Whoever is capable of migrating from a land of polytheism and does not migrate, has wronged themselves and committed a sin. *

¹ Ad-durar Assaniyya (8/244)

Wa hiya bāqiyatun ilā an taqūma assā-`ati.

Wa addalīlu qawluhū ta-`ālā: {Inna alladhīna tawaffāhumu al-malā-ikatu zālimī anfusihim.....

And this obligation remains effective until the Hour comes.

The evidence is His, the Most High, saying:

{When the angels take the souls of those who have wronged themselves,

The continuity
of migration
until the Hour
comes

(Wa hiya) (And it) meaning: migration (bāqiyatun) (remains) and obligatory (ilā an taqūma assā-`ati) (until the Hour comes). It does not cease at any time for this nation; its obligation remains until the Hour comes. Whoever lives in a land of polytheism while able to move from there, is obliged to migrate from that land. Shaykh Al-Islam Ibn Taymiyyah said: “The conditions of lands are same like the conditions of people. A person may be a Muslim sometimes and a disbeliever sometimes, a believer sometimes and a hypocrite sometimes, righteous and pious sometimes, wicked sometimes and sometimes depraved. Likewise, dwellings are dependent on their inhabitants. Migration from a land of disbelief and sins to a land of faith and obedience is akin to repentance and transition from disbelief and sin to faith and obedience. This obligation remains until the Day of Judgment”¹.

Evidence from
the Quran on
the obligation
of migration

(Wa addalīlu) (And the evidence) from the Quran on the obligation of migration is: (qawluhū ta-`ālā: {Inna alladhīna tawaffāhumu al-malā-ikatu zālimī anfusihim}) (His, the Most High, saying {Indeed, those whom the angels take in death while they are wronging themselves}), this verse was revealed about people from Makkah who spoke of Islam but did not migrate. Allah said about them:

﴿إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ﴾

¹ Majmū` Al-Fatāwā (18/284)

qālu fīma kuntum qālū kunnā mustad-`afīna fil ardi qālū
 alam takun ardu Allāhi wāsi-`atan fatuhājirū fihā fa ulā-
 ika ma'wāhum Jahannam wa sā-at masīrā *
 they will say, "What was the matter with you?" They will
 say, "We were oppressed in the land." They will say, "Was not
 Allah's earth spacious enough for you to migrate?" They are
 those whose refuge will be Hell – what a terrible destination!

({Indeed, those whom the angels take in death}) referring to
 the Angel of Death and his assistants tasked with taking souls, and
 those whose souls are taken are among those

﴿ظَالِمِي أَنْفُسِهِمْ﴾

({wronging themselves}) for the reason of neglecting migration
 from lands of polytheism.

({qālu fīma kuntum}) ({They will say: What was the matter with
 you?}) That is, in which group were you? Why did you stay here
 and not migrate? This is an interrogation of rejection, scolding and
 reproach.

({qālū}) ({They will say}) that is, those who abandon the
 migration, ({kunnā mustad-`afīna fil ardi}) ({We were oppressed in
 the land}) that is, they were incapable of migration and could not
 leave the land or move around, but they are not truthful in this.

({qālū}) ({They will say}) that is, the angels told them - blaming
 them - ({alam takun ardu Allāhi wāsi-`atan fatuhājirū fihā}) ({Was
 not Allah's earth spacious enough for you to migrate?}) this is an
 affirming question; that is, it is established to everyone that Allah's
 earth is vast. So, why did you not migrate to Madinah and leave
 the land of polytheists? They were not excused for neglecting
 migration.

Not all
 weakness is
 an excuse

Thus, wherever a person is in a place where they cannot show
 their religion, they have a wide expanse of the earth where they
 can worship Allah. Allah said concerning those who have no
 excuse: ({fa ulā-ika ma'wāhum Jahannamu wa sā-at masīrā}) ({They
 are those whose refuge will be Hell - what a terrible destination!})

Illā al-mustad-`afīna minarrijālī wa annisā-i wa alwildāni
lā yastatī-`ūna hīlatan wa lā yahtadūna sabīlan * Fa
ulā-ika `asā Allāhu `an ya`fuwa `anhum wa kāna Allāhu
`afuwwan ghafūran}.

﴿إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا
يَهْتَدُونَ سَبِيلًا * فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا﴾

Except the helpless men, women, and children who have
no means nor do they know where to go. They are those
whom Allah may pardon, for Allah is Ever- Pardoning, All-
Forgiving}.

that it, a terrible destination in the Hell. This indicates that leaving
migration when it is obligatory, and one is capable of it is considered
a major sin.

The acceptable
excuse for
abandoning
migration

(({Illā al-mustad-`afīna})) ({Except for the helpless}) that is,
the helpless who could not migrate ({minarrijālī wa annisā-i wa
alwildāni})) ({among men, women, and children}) plural: a born boy
and girl: a born is a child before puberty.

(({lā yastatī-`ūna hīlatan})) ({who have no means}) that is, they
cannot leave the polytheists; they lack the means, the funds, or the
strength to leave.

(({wa lā yahtadūna sabīlan})) ({nor do they know where to go})
that is, they do not know the path to migration from Makkah to
Madinah, as it was the Islamic land, there was no Islamic land at
that time except it.

(({Fa ulā-ika `asā Allāhu `an ya`fuwa `anhum})) ({They are those
who Allah may pardon}) He may forgive the oppressed and those
with valid excuses for not migrating.

(({wa kāna Allāhu `afuwwan})) ({for Allah Ever-Pardoning})
described as Pardoning and Forgiving for sins. ({ghafūran})) ({All-
Forgiving}) of sins and guilts, Ibn Kathīr (may Allah have mercy

on him) said: “This noble verse was revealed generally about anyone who stays among polytheists while being able to migrate and is not able to practice his religion. He is unjust to himself and is committing a forbidden act by consensus, as indicated by this verse”¹. *

¹ Tafsīru-Al-Qurān Al-ʿAzīm (2/343).

Wa qawluhū ta-`ālā: {Yā `ibādiya alladhīna āmanū inna ardī wāsi-atun

And His, the Most High, saying:

﴿يَعْبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ ...﴾

{O My worshippers who have believed, My earth is spacious,

The ruling on traveling to the country of disbelief

If migration is commanded from lands of disbelief, this implies that traveling to such lands is forbidden except for a necessity for that - such as medical treatment and such like -. Traveling there when necessary is permissible only under three conditions:

1 - One must have knowledge to protect him from doubts.

2 - One must have faith to guard him from lusts.

3 - One must be able to manifest his religion and perform his worship as commanded by Allah, and be very cautious about befriending polytheists.

If a Muslim cannot migrate, they must show the rites of their religion - such as prayer and the like - to the best of his ability, and it is obligatory for him to call non-Muslims to this religion. He, the Most Perfect in every way, said:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾

{And who is better in speech than one who invites to Allah and does righteousness and says, 'Indeed, I am from the Muslims}.

Another evidence from the Qur'an on the obligation of migration

(Wa) (And) another evidence from the Quran that migration is obligatory for those who can is: (qawluhū ta-`ālā: {Yā `ibādiya alladhīna}) (His, the Most High, saying: {O My worshippers who}) worship me alone, and ({āmanū}) ({have believed}) on Me and My messenger, who are living in the lands of the disbelief and have not migrated while they are capable of migration; migrate for ({inna ardī wāsi-atun}) ({My earth is spacious}) it is not cramped over you

fa iyyāya fa`budūn}.

فَاِيَّيَ فَاَعْبُدُونِ ﴿١٧٠﴾

so worship Me alone}.

making you stay in a non-permissible land for you, so if one cannot change the situation in his place of residence where they disobey Allah, they should flee to the vast land of Allah that accommodates all creatures.

So, if a person is in a land where he cannot openly practice his religion, Allah has made the earth vast for him to worship Him as commanded, and to worship Him alone on His wide earth. So, it is obligatory for anyone who is in a country where sins are committed and he cannot change it, to migrate from it.

({fa iyyāya fa`budūn}) ({So, worship Me alone}) that is: Show your worship to Me on My vast earth, that I have created it and whatever therein for you, and I have created you upon it for My worship.

Qāla al-Bagawīyyu rahimahū Allāhu: “Sababu nuzūlu hādhihī al-āyati: Fī al-muslimīna alladhīna bimakkata lam yuhājirū, nādāhumu Allāhu bismi-Al-īmān”.

Al-Baghawī (may Allah have mercy upon him) said: “The reason for the revelation of this verse: on the Muslims who stayed in Makkah and did not migrate. Allah called them as His believing worshippers.”

(Qāla) (said) Abū Muhammad Al-Husayn Ibn Mas`ūd (Al-Baghawī rahimahū Allāhu) (Al-Baghawī may Allah have mercy on him)¹ in his Tafsir,² which Ibn Al-Qayyim (may Allah have mercy on him) said about it: “The nation has unanimously accepted his Tafsir and it is recited openly without any objection”.³

The ruling on
abandoning
migration

(Sababu nuzūli hādhihī al-āyati) (The reason for the revelation of this verse) as narrated by Muqātil and Al-Kalbi: It was revealed (fi) (in) the weak (Al-muslimīna alladhīna) (Muslims who) remained (bimakkata) (in Makkah) and (lam yuhājirū) (did not migrate) from it to Madina. (nādāhumu Allāhu bismi-al-īmān) (Allah called them by the name of faith),⁴ thus indicating that the one who abandons migration after it has been made obligatory is not a disbeliever, but a sinner for neglecting it. He is a believer with deficient faith, a sinner among the monotheistic believers.

¹ Died: the year five-hundred and sixteen (516 H).

² Named as: “Ma`ālimu Attanzīl”.

³ The gathering of the armies of Islam (p 239).

⁴ Al-Baghawī said in his tafsīr (3/472), on His, the Most High, saying:

﴿يَعِبَادِي الَّذِينَ ءَامَنُوا﴾

{O My worshippers who have believed} a verse: “said Muqātil and Al-Kalbi: It was revealed on the weak muslims in Makkah, they said: if you were really in difficulty to openly show your faith; then leave from there to Madinah

﴿إِنَّ أَرْضِي﴾

{certainly, my land} meaning: Madinah

﴿وَأَسِعَةٍ﴾

{is vast}: safe”.

Wa addalīlu `alā al-hijrati minas sunnati; qawluhū salla Allāhu alayhi wasallam: “Lā tanqati-`u al-hijratu hattā tanqati-`a attawbatu

The evidence for migration from the Sunnah; is the saying of the Prophet (peace and blessings of Allah be upon him): “Migration will not cease until repentance ceases,

(Wa addalīlu `alā al-hijrati) (The evidence for migration) and that it is obligatory upon this nation, and that it will remain until the Hour comes; the evidence for this (minas sunnati; qawluhū salla Allāhu alayhi wasallam) (from the Sunnah; is his [peace and blessings of Allah be upon him] saying) - in the hadith narrated by Abū Dāwūd¹ from Mu-`āwiyah (may Allah be pleased with him) - “Migration will not cease until repentance ceases, and repentance will not cease until the sun rises from the west”.

The evidence of the obligation of migration from the sunnah

(Lā tanqati-`u al-hijratu) (Migration will not cease) that is: the obligation to migrate from the land of polytheism to the land of Islam will not be abrogated (hattā tanqati-`a attawbatu) (until repentance ceases) that is: until repentance is no longer accepted from the repentant.

Thus, the hadith indicates that as long as repentance is accepted, migration remains obligatory.

As for the saying of the Prophet (peace and blessings of Allah be upon him): “There is no migration after the conquest [of Makkah], but there is Jihad and intention, and if you are called to arms, then go forth” agreed upon,² the meaning is:

The meaning of the hadith: “there is no migration”

There is no migration after the conquest of Makkah to Madinah,

¹ The book of Jihad, chapter: does migration ceases, number (2479).

² Al-Bukhari, the book of Jihad and trip, chapter: the virtue of Jihad and trip, number (2783), and Muslim, the book of leadership, chapter: the pledge of allegiance after the conquest of Makkah in Islam, Jihad and good and the meaning of “there is no migration after the conquest”, number (1864), from hadith of Ibn `Abbās (may Allah be pleased with them both).

wa lā tanqati-`u attawbatu hattā tatlu-`a ash-shamsu min magribihā”.

and repentance will not cease until the sun rises from the west”.

because Makkah became a land of Islam after its conquest, whereas migration from Makkah was previously obligatory when it was a land of disbelief. However, since it has become a land of Islam, migration from it is no longer required.

The
continuous
obligation
of migration
till the Hour
comes

(wa lā tanqati-`u attawbatu hattā tatlu-`a ash-shamsu min magribihā) (And repentance will not cease until the sun rises from the west), and when the sun rises from the west, repentance will no longer be accepted. He, the Most High, says:

﴿يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ
أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا﴾

{On the Day when some of your Lord’s signs come, belief will be of no benefit to those who did not believe before, or those who did not do some good through their faith}. This indicates that repentance is accepted before the sun rises from the west, and as long as repentance is accepted, migration does not cease.

Therefore, it is obligatory for a Muslim to strive to reform himself through righteous companionship, by being in a good community, by reading what benefits him in his religion, and by avoiding anything that corrupts his righteousness in a society that does not encourage acts of obedience or that drowns him in doubts and lusts or drives him to commit sins and misdeeds. *

Falammā istaqarra bi al-Madinah; umira bibaqiyyati sharā-ī`i Al-Islami – mithlu: azzakāti, wa assawmi, wa al-hajji, wa al-ādhāni, wa al-jihādi, wa al-amri bil-ma`rūfi ...

When he (the Prophet) settled in Madīnah; he was commanded to observe the rest of the ordinances of Islam - like Zakah (the compulsory alms), Fasting, Hajj, Adhān (the call for prayers), Jihad (striving and fighting), enjoining what is good.....

The Prophet Muhammad (peace and blessings of Allah be upon him) spent thirteen years in Makkah calling to monotheism and warning against polytheism. He spent those years clarifying the concept of monotheism and prohibiting its opposite due to its importance. After this period, he migrated from Makkah to Madinah.

(Falammā istaqarra bi Al-Madinah) (When he settled in Madinah), monotheism spread, and his followers increased. They performed the prayers that were made obligatory for him and them as a congregation three years before his migration, (umira bibaqiyyati sharā-ī`i Al-Islami) (he was commanded to observe the rest of the ordinances of Islam) that Allah had ordained for His creation, as the majority of the ordinances of Islam were not prescribed except in Madinah.

When was the rest of the ordinances of Islam commanded?

(mithlu: azzakāti) (like: Zakat [the obligatory almsgiving]) prescribed with its known details.

(wa assawmi) (and Fasting) prescribed during the month of Ramadan.

(wa al-hajji) (and Pilgrimage) to the Holy House of Allah.

(wa Al-ādhāni) (And the call to prayer) for the five obligatory prayers.

(wa Al-jihādi) (and Jihad [striving]) in the cause of Allah.

(wa Al-amri bil-ma`rūfi) (And commanding of what is good)

wannahyi `anil munkari, akhadha `alā hādhā `ashara sinīn.

Wa tuwuffiya, salla Allāhu `alayhi wa sallam,
and forbidding what is evil – He spent ten years in this.

He (peace and blessings of Allah be upon him) passed away

which is recognized as good both legislatively and logically.

(wannahyi `anil munkari) (And forbidding of what is evil) which is recognized as evil both legislatively and logically.

And other ordinances and rulings of Islam, such as the two Eid prayers, the eclipse prayer, and the prayer [of asking Allah] for rain.

The period of the prophet (peace and blessings of Allah be upon him) call on the remaining [Islamic] ordinances

Indeed (akhadha `alā hādhā) (he took on this) explanation, teaching, and calling people to the remaining Islamic ordinances (ashara sinīn) (ten years), during which the legislations were revealed to him. Thus, Allah's legislations were completed in truth and justice, as He, the Most High, said:

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

{This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion}.

When did he (peace and blessings of Allah be upon him) die?

(Wa) (And) after Allah had completed the religion through him and he had conveyed the clear message, (tuwuffiya, salla Allāhu `alayhi wa sallam) (he [peace and blessings of Allah be upon him] passed away) in the eleventh year. After he had explained everything that ensures the happiness of a worshipper in this world and the hereafter, with the utmost clarity. Abū Dharr (may Allah be pleased with him) said: "Muhammad (peace and blessings of Allah be upon him) left us, and there is not a bird that flaps its wings in the sky except that he mentioned to us knowledge about it" reported by Ahmad.¹ A polytheist once said to Salmān Al-Fārisi

¹ Number (21758).

wa dīnuhū bāqin, wa hādhā dīnuhū,

but his religion remained. And this is his religion,

(may Allah be pleased with him): “Indeed, your prophet (peace and blessings of Allah be upon him) has taught you everything, even how to relieve yourselves!¹ He said, then he said: yes, he indeed forbade us from facing the Qibla when defecating or urinating, from using the right hand to clean ourselves, from using less than three stones to clean ourselves, and from using dung or bones to clean ourselves” reported by Muslim.²

Allah preserved His religion, (wa dīnuhū bāqin) (and His religion remains), and this contains what is found in the Qur’an and Sunnah, which is supported and protected until the Day of Judgment, sufficient for anyone who adheres to it. He (peace and blessings of Allah be upon him) said: “I have left for you two things; you will never go astray after them both; the Book of Allah and my Sunnah” reported by Al-Hākim.³

(wa hādhā dīnuhū) (And this is his religion) that he left his nation upon, and Allah guaranteed its preservation. The Muslims and the people of knowledge and religion inherited it generation after generation. Some of the pious predecessors said: “This is the covenant of our prophet (peace and blessings of Allah be upon him) to us, and we have taken the covenant with you. This is the command of our Lord and His obligation upon us, and it is His command and obligation upon you”.⁴ Thus, the successors followed the path of the predecessors, imitating their steps, and they will continue to do so until the Day of Judgment, his [Muhammad’s]

The religion that was brought by the prophet (peace and blessings of Allah be upon him)

¹ Al-khirā-ah – the letter Khā can either take kasra or fat-ha -: It is the etiquette of freeing oneself and sitting when the need arises. Check: Annihāyatu by Ibn Al-Athīr (2/17), and Lisānu-al-Arab (1/64).

² The book of purification, chapter: the cleaning, number (262).

³ In ‘Mustadrak’, the book of knowledge, his sermon (peace and blessings of Allah be upon him) in the farewell pilgrimage, number (318), from hadith of Abū Hurayra (may Allah be pleased with him).

⁴ I’lāmu-al-muwaqqi-’īna by Ibn Al-Qayyim (1/6).

lā khayra illā dalla al-ummata `alayhi, wa lā sharra illā hadh-dharahā minhu.

he has left no aspect of good except that he guided the nation to it, and no aspect of evil except that he warned (the nation) against it.

religion is great, dominant over all other religions, containing easy deeds with immense rewards from Allah.

And (lā khayra illā dalla) (there is no good except that he guided) the Prophet (peace and blessings of Allah be upon him) (al-ummata `alayhi) (his nation to it) and direct them towards it. Allah praises him, saying:

﴿عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ﴾

{he is grieved by your suffering, and is concerned for you}, the good deeds, sayings, and noble character traits are from his guidance (peace and blessings of Allah be upon him).

(wa lā sharra) (And there is no evil) deed or saying (illā hadh-dharahā minhu) (except that he warned [his nation] against it), out of fear that his nation might fall into destruction. He conveyed the entire religion and clarified it all, as Allah, the Most High, commanded him in His saying:

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ﴾

{O Messenger [Muhammad], convey that which has been revealed to you from your Lord. If you do not, then you have not conveyed His message}. In the Hadith: “There was no prophet before me except that it was obligatory upon him to guide his nation to the best of what he knew for them, and to warn them of the worst of what he knew for them” reported by Muslim.¹

¹ The book of leadership, chapter: The command to fulfill the pledge of allegiance of the first caliphs after the first, number (1844), from hadith of `Abdullah Ibn `Amr Ibn al-Āsi (may Allah be pleased with them both).

Wal-khayru alladhī dallahā `alayhi: Attawhīd, wa jamī-
`u mā yuhibbuhu Allāhu wa yardāhu.

Wash-sharu alladhī hadh-dharahā minhu: Ash-shirku,

And the good that he guided to it: is monotheism and
all that Allah loves and is pleased with.

And the evil he cautioned against is: polytheism

(Wal-khayru alladhī dallahā `alayhi) (And the good that he
guided to it) that is, the greatest good that the prophet (peace and
blessings of Allah be upon him) guided his nation to is (Attawhīd)
(monotheism), which is the foundation of all good and the greatest
of it. It is the most obligatory of obligations and the basis for the
acceptance of deeds. The messengers were sent and the scriptures
were revealed for the sake of it.

The good
brought by the
prophet (peace
and blessings
of Allah be
upon him)

(wa) (and) the good that the prophet (peace and blessings
of Allah be upon him) guided us to also includes (jamī-`u mā
yuhibbuhu Allāhu wa yardāhu) (everything that Allah loves and is
pleased with), of sayings and deeds, both outward and inward. The
Prophet (peace and blessings of Allah be upon him) was harmed
and yet remained patient until he conveyed this great good to us,
fulfilling Allah's command, advising us, and showing compassion
towards us.

(Wash-sharu) (And the evil) which is the basis of all evil and the
greatest of it (alladhī hadh-dharahā minhu) (which he cautioned)
the prophet (peace and blessings of Allah be upon him) and warned
them against is (Ash-shirku) (polytheism), which is the greatest sin
in the sight of Allah. It nullifies all deeds, and its perpetrator is
destined to eternal damnation in the Fire. All the prophets warned
their nations against polytheism and called them to monotheism,
He, the Most Perfect in every way, said:

The evil that
the Prophet
[peace and
blessings of
Allah be upon
him] warned
against.

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

{And We certainly sent into every nation a messenger, [saying],
'Worship Allah and avoid Taghut}.

wa jamī-`u mā yakrahuhu Allāhu wa ya'bāhu.

and all that Allah dislikes and disapproves.

(wa) (and) the evil that the prophet (peace and blessings of Allah be upon him) warned us against also includes (jamī-`u mā yakrahuhu Allāhu) (everything that Allah hates) and dislikes (wa ya'bāhu) (and detests it) that is, He has forbidden it, whether of sayings or deeds. *

Ba-`athahu Allāhu ilā annāsi kāffatan, waftarada tā-`atahū `alā jamī-`i ath-thaqalayni – al-jinni wa al-insi -, wa addalīlu qawluhū ta-`ālā: {Qul yā-ayyuha annāsu innī rasūlu Allāhi ilaykum jamī-`ā}.

Allah sent him to the entire mankind, and made it obligatory on mankind and the jinn to obey him. The evidence is His, the Most High, saying:

﴿قُلْ يٰٓاَيُّهَا النَّاسُ اِنِّیْ رَسُوْلُ اللّٰهِ اِلَیْكُمْ جَمِیْعًا﴾

{Say [O Prophet], “O mankind, I am the Messenger of Allah to you all”}.

Indeed, the prophets were sent specifically to their own peoples, but our prophet Muhammad (peace and blessings of Allah be upon him) (Ba-`athahu Allāhu) (was sent by Allah) the Exalted and Majestic (ilā annāsi kāffatan) (to all of mankind) Arabs and non-Arabs, men and women, free and enslaved.

The popularization of the mission of the Prophet (peace and blessings of Allah be upon him)

(waftarada) (and [Allah] made obligatory) (tā-`atahū) (His obedience) that is, he made His obedience obligatory (`alā jamī-`i ath-thaqalayni) (upon all beings) among (al-jinni wa al-insi) (jinn and humans). He, the Most Perfect in every way, said,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾

{We have not sent you [O Prophet] except as a bearer of glad tidings and a warner to all mankind}. The jinn said:

﴿يَقُوْمُنَا اٰجِبُوْا دَاعِيَ اللّٰهِ وَءَامِنُوْا بِهٖ يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ﴾

{O our people, respond to the one who is calling to Allah, and believe in him; He will forgive some of your sins}. Thus, his message encompasses both jinn and humans.

The evidence of the popularization of the mission of the Prophet (peace and blessings of Allah be upon him) to all creation

(wa addalīlu) (and the evidence) that he was sent to all people (qawluhū ta-`ālā: {Qul) (is His, the Most High, saying: {Say}) O Muhammad! ({yā-ayyuha annāsu}) ({O mankind}) among Arabs, non-Arabs, the people of the Book [Jews and Christians], and others, ({innī rasūlu Allāhi ilaykum jamī-`ā}) ({I am the Messenger of Allah to you all}). It is obligatory for you to follow me. He (peace

and blessings of Allah be upon him) said: “Every Prophet was sent to his nation exclusively but I have been sent to all the mankind” agreed upon.¹ He being the Seal of the Prophets, and his message is to all people indicates his great honor.

So, it is obligatory for all adherents of religions - among the Jews, Christians, Magians, and others - to follow the religion of our prophet Muhammad (peace and blessings of Allah be upon him). This is a necessity known of Islam, as it is the requirement of his message. Whoever does not follow his religion is destined for misery and will be among the inhabitants of Hellfire. He, the Most Perfect in every way, said:

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ﴾

{But whoever of the factions disbelieves in it, then the Fire will be their promised end}. And he (peace and blessings of Allah be upon him) said: “By [Allah] the One in Whose hand is the soul of Muhammad, no one from this nation - whether Jew or Christian - hears of me and then dies without believing in what I was sent with [Islam], except that he will be among the inhabitants of Hellfire” narrated by Muslim.² Whoever obeys him and follows his command will receive mercy from his Lord and will be among the people of bliss. He, the Most Perfect in every way, said:

﴿وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾

{And obey Allah and the Messenger that you may receive mercy}. And whoever follows any religion other than Islam, his religion is false.

¹ Al-Bukhari, the book of prayers, chapter: “The earth has been made for me as a mosque and purifying”, number (438), and Muslim, the book of prayers, chapter: Mosques and places of prayers, number (521), from hadith of Jābir Ibn `Abdullāh (may Allah be pleased with them both).

² The book of faith, chapter: obligation of the faith in the message of our prophet Muhammad (peace and blessings of Allah be upon him), number (153), from hadith of Abū Hurayra (may Allah be pleased with him).

He, the Most Perfect in every way, said:

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

{And whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter, he will be among the losers}. *

Wa akmala Allāhu bihī addīna; wa addalīlu qawluhu ta-ālā: {Al-yawma akmaltu lakum dīnakum.....}

And Allah completed the religion through him; The evidence is the saying of Allah, the Most High:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ...﴾

{Today I have perfected your religion for you,.....}

The
completeness
of the religion
from all angles

(Wa akmala Allāhu bihī) (And Allah completed through him) that is: our prophet Muhammad (peace and blessings of Allah be upon him) (addīna) (the religion) with its rules, laws, and information, so it became - by Allah's favor - a complete religion with no deficiency in any aspect. From wherever you look, you will find perfection and goodness in it. He (peace and blessings of Allah be upon him) did not pass away except after he had conveyed all that Allah had commanded him to.

Evidence
from the
Quran on the
completeness
of the religion

(wa addalīlu) (And the evidence) that this religion is complete in its laws and rules is (qawluhu ta-ālā: {Al-yawma}) (the saying of Allah, the Most High: {Today}) that is: meaning the Day of Arafah when the Prophet (peace and blessings of Allah be upon him) was standing and delivering a sermon during the Farewell Pilgrimage, eighty-one days before his death.

({akmaltu lakum dīnakum}) ({I have completed your religion for you}), which is the greatest blessing Allah has bestowed upon this nation, as He completed their religion, so they do not need any other religion nor any other prophet besides their Prophet (peace and blessings of Allah be upon him). As He, the Most Perfect in every way, said:

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

{The Word of your Lord is perfect in truthfulness and justice} that is: truthful information, and justice in obligations and forbiddances

﴿لَا مُبَدَّلَ لِكَلِمَتِهِ﴾

wa atmamtu `alaykum ni`matī

وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي

completed My favor upon you,

{none can change His Words}, whoever claims that he is in need for additional guidance is lying and fabricating, contradicting the meaning of this verse and contradicting the meaning of his (peace and blessings of Allah be upon him) saying: “Beware of newly invented matters [in your already completed religion], for every newly invented matter is an innovation, and every innovation is misguidance” narrated by Abū Dāwūd.¹

The complete religion does not need to be added to it, subtracted from it, or altered. Ibn Al-Qayyim (may Allah have mercy on him) said: “Allah, the Most Perfect in every way is He, has completed the religion through His Prophet (peace and blessings of Allah be upon him) and made it perfect, leaving no need for any intellect or religious text, no opinion, no dream, no discoveries”.²

When Allah informed us that He had completed the religion for us - which is the greatest blessing upon us - He said: (**{wa atmamtu `alaykum ni`matī}**) (**{And I have completed My favor upon you}**) both outwardly and inwardly. Whoever has been given this blessing has succeeded with complete success. Ibn Al-Qayyim (may Allah have mercy on him) said: “Reflect on how Allah described the religion He chose for them as complete, and the favor He bestowed upon them as perfect, indicating that there is no deficiency in religion, no flaw, no fault, and nothing that falls outside of wisdom in any aspect. Rather it is perfect in its beauty and grandeur, and the description of the favor as complete indicates its permanence and continuity. And that He will not take it away from them after having given it to them; rather, He will perfect it for them by making it everlasting in this life and in the abode of eternity”.³

The
completeness
of favor

¹ The book of Sunnah, chapter: necessity of the Sunnah, number (4607), from hadith of Al-‘Irbād Ibn Sāriya (may Allah be pleased with him).

² Assawā-‘iqu-al-Mursalāh (3/826). ³ Miftāhu Dāri Assa-‘ādah (1/315).

wa radītu lakumu al-Islāma dīnā}.

وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴿١﴾

and have chosen Islam as your religion}.

({wa radītu lakumu al-Islāma dīnā}) ({And I have chosen for you Islam as your religion}) that is: that you should be pleased with it for yourselves, as it is the religion that He loves and is pleased with. He sent the best of His messengers (peace and blessings of Allah be upon him) with it and revealed the most honorable of His books with it. Ka`b said: “If this verse had been revealed to any other nation, they would have taken the day it was revealed as a festival. `Umar (may Allah be pleased with him) said: It was revealed on a Friday, the Day of Arafah” agreed upon.¹ Since it is not permissible to introduce a new festival into Islam, and no other festivals were prescribed for us besides Eid Al-Adha and Eid Al-Fitr, therefore, this nation [of Islam] did not take the day on which this verse was revealed as a festival.

A rejected
deed

Due to the completeness and perfection of this religion, the Prophet (peace and blessings of Allah be upon him) informed us that whoever does something that is not part of this religion and adds to the religion of Allah something that was not prescribed, his deed is invalid and rejected. The Prophet (peace and blessings of Allah be upon him) said: “Whoever introduces [new] something into this matter [religion] of ours that is not from it, it is rejected” agreed upon.²

Let the Muslim rejoice in this religion and adhere to it, for it

¹ Al-Bukhari, the book of faith, chapter: increasing and decreasing of faith, number (45), from hadith of `Umar (may Allah be pleased with him). And Muslim, the book of exegesis, number (3017), from hadith of Tāriq Ibn Shihāb.

² Al-Bukhari, the book of making peace, chapter: If they agreed upon an unjust agreement then it is rejected, no. (2697), and Muslim, Book of Rulings, Book of refusing the unjust rulings and rejecting the newly invented matters in religion, no. (1718), from the Hadith of `Aishah “may Allah be pleased with her”

is a complete and comprehensive religion. All adherents of other religions will wish at the time of death and in the Hereafter if they had been among its followers. He, the Most Perfect in every way, said:

﴿رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾

{Perhaps those who disbelieve will wish that they had been Muslims}. But Allah did not will guidance for them, due to His profound wisdom. He, the Most Perfect in every way, said:

﴿فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

{So Allah misguides whom He wills and guides whom He wills, and He is the All-Mighty, the All-Wise}. *

Wa addalīlu `alā mawtihi [salla Allāhu `alayhi wa sallam]; qawluhū ta-`ālā:.....

The evidence of his (peace and blessings of Allah be upon him) death; is the saying of Allah, the Most High:

The death of
the prophet
(peace and
blessings of
Allah be upon
him)

And Allah, the Perfect in every way, is the One characterized by eternal life. He, the Most High and Exalted, said:

﴿لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

{Allah! There is no deity except Him, the Ever-Living, the Sustainer of [all] existence}. Our Prophet Muhammad (peace and blessings of Allah be upon him) was a human among humans, one of the created beings, who experienced what they experience, such as hunger, sorrow, illness, and death. We do not elevate the him (peace and blessings of Allah be upon him) beyond his rightful status, nor do we diminish his due respect. He was a human being whom Allah honored with prophethood. He does not possess the power to benefit or harm himself or others, neither in his life nor after death. After a blessed life spent in calling people to the oneness of Allah and worshiping Him, and after enduring struggles, patience, and preaching, Allah, the Most Exalted and Majestic, took his soul after sixty-three years. Allah did not take His Prophet (peace and blessings of Allah be upon him) until He had completed the religion through him and conveyed the clear message, until he (peace and blessings of Allah be upon him) said: "I have left you upon a clear white proof, its night is like its day. Abū Al-Darda' (may Allah be pleased with him) said: By Allah the Messenger of Allah (peace and blessings of Allah be upon him) spoke the truth, he left us - by Allah - upon a clear white proof, its night is like its day" narrated by Ibn Mājah.¹

Evidence of the
death of the
prophet (peace
and blessings
of Allah be
upon him)

(Wa addalīlu `alā mawtihi [salla Allāhu `alayhi wa sallam]) (The evidence of his [peace and blessings of Allah be upon him] death) from the Quran; (qawluhū ta-`ālā: {Innaka}) (is the saying of Allah, the Most High:

¹ The book of faith, chapter: following the Sunnah of the prophet (peace and blessings of Allah be upon him), number (5), from hadith of Abū Al-Darda' (may Allah be pleased with him).

{Innaka mayyitun wa innahum mayyitūn * Thumma innakum yawma al-qiyāmati `inda rabbikum takhtasimūn}.

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ * ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ﴾

{You [O Prophet] will surely die, and they too will die. Then on the Day of Resurrection, you will dispute with one another before your Lord}.

{Indeed, you} O Messenger! ({mayyitun}) ({surely will die}), and he (peace and blessings of Allah be upon him) really passed away, was washed, shrouded, prayed over, and buried in Madinah in the year 11 AH.

{wa innahum} ({And indeed, they}) that is: all of creation ({mayyitūn}) ({will die}) like you. Thus, everyone will inevitably face death.

{Thumma innakum yawma al-qiyāmati} ({Then indeed you, on the Day of Resurrection}) in the land of gathering, ({inda rabbikum takhtasimūn}) ({will dispute before your Lord}) about what you differed in, and He will judge between you with His just judgment, and each will be recompensed for their deeds.

Death occurs to prophets and others alike, as He, the Most High, said:

﴿كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ﴾

(Every soul will taste death), and He, the Most Perfect in every way, said:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

(Everything will perish except His Face).

Wa annāsu idhā mātū yub-`athūn; wa addalīlu qawluhū ta-`ālā: {Minhā khalaqnākum wa fihā nu-`idukum wa minhā nukhrijukum tāratān ukhrā}.

Mankind will be resurrected after their death; The evidence is His, the Most High, saying:

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾

{From this [earth] We created you, and to it We will return you, and from it We will raise you once again.}.....

Conclusion
of “the three
fundamental
principles” in
mentioning
legislative
fundamentals.

(Wa annāsu idhā mātū yub-`athūn) (And mankind will be resurrected after their death); then everyone will be recompensed for their deeds, and each will take his right from the others, even animals will do.

Resurrection
after death and
its evidences

Belief in the resurrection and the gathering from the graves is part of belief in the Last Day; indeed, belief in resurrection is a major component of belief in the Last Day, which was denied by the people of ignorance.

(wa addalīlu) (The evidence) that mankind will be resurrected after death is (qawluhū ta-`ālā: {Minhā}) (His, the Most High, saying: {From this}) that is: from the earth ({khalaqnākum}) ({We created you}) that is: your origin, as your father Adam was created from dust, from the surface of the earth.

({wa fihā}) ({And to it}) that is: the earth ({nu-`idukum}) ({We will return you}) when you die, you return to it and are buried into it, ({wa minhā}) ({and from it}) that is: from the earth ({nukhrijukum}) ({We will raise you}) on the Day of Resurrection and Judgment ({tāratān}) ({once}) that is: one time ({ukhrā}) ({again}), as He said:

﴿قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ﴾

{He said, “There you will live, and there you will die, and from there you will be raised again.”}.

Wa qawluhū ta-`ālā: {Wa Allāhu anbatakum minal-ardi nabātā. Thumma nu-`idukum fihā wa yukhrijukum ikhrājā}.

And His, the Most High, saying:

﴿وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا * ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا﴾

{Allah has produced you from the earth like a plant. Then He will return you into it, and then will bring you out again}.

(Wa) (And) another evidence that mankind will be resurrected after their death is (qawluhū ta-`ālā: {Wa Allāhu anbatakum minal-ardi nabātā}) (His, the Most High, saying: {Allah has produced you from the earth like a plant}) He, the Most High, intended the very beginning of creating Adam and his descendants from the earth. ({Thumma nu-`idukum fihā}) ({Then He will return you into it}) that is: in the earth when you die, ({wa yukhrijukum ikhrājā}) ({and then will bring you out again}) that is: He will bring you out from the earth alive after death, and return you on the Day of Resurrection as He created you the first time. *

Wa ba`da al-ba`thi muhāsabūna wa majziyyūna bi a`mālihīm;

And after resurrection, they will be called to be judged and recompensed upon their deeds;

The belief in
recompensation
and reckoning

(Wa) (And) the creation (ba`da al-ba`thi) (after resurrection) and their rising from their graves: (muhāsabūna) (will be judged) for their deeds, both minor and major, as the Most Perfect in every way, said:

﴿يُنَبِّئُوا الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ﴾

{On that Day man will be informed of what he has sent forth and left behind}. Everything is recorded in a book that will be laid open on the Day of Gathering. The Exalted and Majestic said:

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَوَلَّيْتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

{And the record [of deeds] will be placed before them, and you will see the wicked scared of what it contains. They will say, “Woe to us! What is this book that leaves nothing, small or big, except that it has recorded it?” They will find all what they did before them, and your Lord does not wrong anyone}. The scale in the [day of] Gathering will be a true and just scale. He, the Most High and Exalted, said:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾

{We will place the scales of justice on the Day of Resurrection, and no soul will be wronged in the least}.

(Wa) (And) after this reckoning: all creation (majziyyūna bi a`mālihīm) (will be recompensed for their deeds), if it is good, [they will be paid] good and if it is bad [they will be paid with] bad. The Most Perfect in every way, said:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

{So, whoever does an atom's weight of good will see it, and

wa addalīlu qawluhū ta-`ālā: {Liyajziya alladhīna asā-ū bimā `amilū wa yajziya alladhīna ahsanū bil-husnā.

The evidence is His, the Most High, saying:

﴿لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾

{so that He may recompense the evildoers for what they did, and reward those who do good with the best reward}.

whoever does an atom's weight of evil will see it), and He, the Most High, said:

﴿لِتَجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى﴾

(So that every soul may be recompensed for what it strives for).

(wa addalīlu) (And the evidence) that creation will be resurrected after death and will be judged for their deeds is (qawluhū ta-`ālā: {Liyajziya}) (His, the Most High, saying: {So that He may recompense}) that is: Allah will recompense ({alladhīna asā-ū}) ({those who did evil}) in their deeds, upon polytheism and lesser sins, He will recompense them ({bimā `amilū}) ({for what they did}) of evil.

The evidence for recompensation and reckoning

({wa yajziya alladhīna ahsanū}) ({And recompense those who did good}) in worshipping their Lord, believing in His Oneness, doing good to His creation, and sincerely performing their deeds for Him alone, He will reward them for their deeds ({bil-husnā}) ({with the best reward}), which is Paradise, and they will even have more, which is to see His Noble Face, as the Most Perfect in every way, said:

﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

{For those who have done good is the best [reward] and even more}. The Prophet (peace and blessings of Allah be upon him) explained this “more” as seeing the Noble Face of Allah in his saying: “When the people of Paradise enter Paradise, he said: Allah, the Blessed and Exalted, will say: Do you want anything more? They will say: Have You not brightened our faces? Have You not admitted

.....

us to Paradise and saved us from the Fire? He [the Prophet] said: Then He [Allah] will remove the veil, and there will not be giving something more beloved to them than looking at their Lord, the Mighty and Majestic” narrated by Muslim.¹

Among the wisdoms of Allah in resurrecting people and holding them accountable is that if there were no recompense or reckoning, people would wrong one another, some would steal the wealth of others, and chaos would prevail in life. What restrains people from oppression and sins is the remembrance of reckoning and punishment. When the disbelievers neglected the reckoning, they persisted in disbelief and tyranny [wrong]. The Most Perfect in every way, said:

﴿إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا﴾

{Indeed, they were not expecting a reckoning}. *

¹ The book of faith, chapter: affirming the sighting of Allah by the believers on the Last Day, number (181), from hadith of Suhayb Ibn Sinān Arrūmi (may Allah be pleased with him).

Wa man kadh-dhaba bil-ba`thi kafara; wa addalīlu qawluhū ta-ālā: {Za`ama alladhīna kafarū an lan yub-`athū qul balā wa rabbī latub-`athunna thumma latunabba-unna bimā `amiltum

And whoever denies the Resurrection has disbelieved; The evidence is His, the Most High, saying:

﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَشَاعِرٌ ثُمَّ لَتَنُوبَنَّ بِمَا عَمِلْتُمْ ...﴾

{The disbelievers claim that they will never be resurrected. Say, “No, by my Lord, you will surely be resurrected, then you will surely be informed of what you did.}

The matter of resurrection is of great significance with Allah, as it is one of the pillars of faith. (Wa man kadh-dhaba bil-ba`thi kafara) (And whoever denies the Resurrection has disbelieved); due to the denial against Allah, His Messenger, and the consensus of Muslims.

The evidence for: that whoever denies the Resurrection has disbelieved

(wa addalīlu) (And the evidence) of disbelief for those who deny resurrection is (qawluhū ta-ālā: {Za`ama}) (His, the Most High, saying: {They claim}) that is: they allege and presume ({alladhīna kafarū}) ({the disbelievers}) due to their misguidance that ({an lan yub-`athū}) ({they will not be resurrected}) for reckoning and recompense. Allah has decreed them as disbelievers due to their denial of resurrection, indicating that denying resurrection is disbelief, indeed, it is the worst form of disbelief among the people of ignorance. Therefore, Allah said to His Prophet (peace and blessings of Allah be upon him): O Messenger! ({qul}) ({Say}) to those who deny resurrection: ({balā}) ({No}) you will be resurrected, and swear to them - O Muhammad! - making an oath on Allah, saying therein: ({wa rabbī}) ({by my Lord}) and Creator, ({latub-`athunna}) ({you will surely be resurrected}) on the Day of Resurrection for reckoning, ({thumma latunabba-unna bimā `amiltum}) ({then you will surely be informed of what you have done}) and you will be recompensed for it.

wa dhālika `ala Allāhi yasīr}.

وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٠﴾

And that is easy for Allah”}.

Taking “the very beginning of creation” as evidence for “recreation” [after death

{(wa dhālika)} {(And that)} that is: the resurrection after death is {(`ala Allāhi yasīr)} {(is easy for Allah)}. It is easy for Him and nothing can thwart Him, for He, the Most Perfect in every way, is All capable of all things:

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

{Whenever He wills something to be, He only says to it, “Be”, and it is}. And He who was able to initiate creation initially is All capable of creating humans again. He, the Most High, said:

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

{It is He Who originates the creation then repeats it, which is easier for Him}.

If a person was non-existent and then Allah created him from clay, then it is not beyond His power to recreate him, as He is the One who created him the first time. The Prophet (peace and blessings of Allah be upon him) said: “Allah said: The son of Adam denied Me, and he had no right to do so. He insulted me and he had no right to do so. As for his denying Me, it is his saying that I will not recreate him as I created him for the first time. In fact, the recreation [of him] is easier for Me than the initial creation. As for his insult against Me, it is his saying that Allah has begotten children, while I am the One, the Self-Sufficient Master Whom all creatures need, I beget not, nor was I begotten, and there is none comparable to Me” narrated by Al-Bukhari¹. *

¹ The book of Quran exegesis, chapter: His saying:

﴿وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ﴾

{and so will his wife, the carrier of firewood}, number (4974), from hadith of Abū Hurayra (may Allah be pleased with him).

Wa arsalā Allāhu jamī-`a arrusuli mubash-shirīna wa mundhirīna; wa addalīlu qawluhū ta-`ālā: {Rusulan mubash-shirīna wa mundhirīna li-allā yakūna linnāsi alā Allāhi hujjatun bada arrusul}.

And Allah sent all the messengers as bearers of glad tidings and as warners; The evidence is the saying of Allah, the Most High:

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

{These messengers were sent as bearers of glad tidings and as warners, so that the people may have no excuse before Allah after [the coming of] the messengers}.

(Wa arsalā Allāhu jamī-`a arrusuli) (And Allah sent all the messengers) from the first to the last of them, all of them calling people to worship Allah alone and abandon the worship of anything besides Him.

The wisdom behind sending of messengers, and its evidence

(mubash-shirīna) (Bearers of glad tidings) to those who worship Allah alone with Paradise.

(wa mundhirīna) (And warners) and cautioners to those who associate others with Allah, of an eternal punishment in Hellfire.

(wa addalīlu qawluhū ta-`ālā: {Rusulan}) (And the evidence is His saying, the Most High: {Messengers}) We sent them to the mankind, (mubash-shirīna) (as bearers of glad tidings) of Paradise to those who obey them, and for sure the highest of obedience is monotheism, (wa mundhirīna) (and warners) to those who disobey them, from the polytheists and sinners, of Hellfire, and for sure the greatest disobedience and sin is polytheism. The Lord did not leave His creation wandering in confusion, searching for the truth. Rather, He sent for them those who guide them towards it. And He did not request of them except to follow [messengers]. Indeed, the prophets and messengers faced trials and harm in delivering Allah's message, yet they patiently conveyed it.

By [sending] the messengers, excuses are cut off

({li-allā yakūna linnāsi alā Allāhi hujjatun bada arrusul}) ({so that the people may have no excuse before Allah after [the coming of] the messengers}) that is: cutting mankind excuses on the Day of

Wa awwaluhum Nūhun alayhi assalām

Wa ākhiruhum Muhammadun salla Allāhu alayhi wa sallam, wa huwa khātamu annabiyyīna lā nabiyya ba`dah;

And the first of them (the messengers) was Nūh (peace be upon him).

And the last of them (the messengers) was Muhammad (peace and blessings of Allah be upon him), and he is the seal of the prophets, there is no prophet after him;

Judgment, so that they can not say, You did not send us a messenger, nor did You send us a book, thus, restricting the excuse of mankind against Allah by sending the messengers, revealing the books, establishing clear evidence against them, making the truth clear to them and aligned with their innate nature (al-fitra), leaving no excuse for the one who tries to offer excuses, this is because Allah sent His messengers one after the other, each one following the previous one, explaining to mankind the matters of their religion, what pleases their Lord and what angers Him, the paths to Paradise and the paths to Hell. So, whoever disbelieves after this has chosen the path of misery.

The first of the messengers

(Wa awwaluhum) (And the first of them) that is: the first of the messengers was (Nūhun alayhi assalām) (Nūh [peace be upon him]). And between Nūh and Ādam, there were ten generations, all of them were upon Islam. And when polytheism appeared due to people's exaggerated veneration of the righteous, Allah sent Nūh to them. And he was the first messenger to the people of earth.

The last of the messengers

(Wa ākhiruhum Muhammadun salla Allāhu alayhi wa sallam, wa huwa khātamu annabiyyīna lā nabiyya ba`dah) (And the last of them (messengers) was Muhammad (peace and blessings of Allah be upon him), and he is the seal of the prophets, there is no prophet after him) as established in the Quran, the Sunnah, and by consensus.

wa addalīlu qawluhū ta-`ālā: {Mā kāna Muhammadun abā ahadin min rijālikum wa lākin rasūla Allāhi wa khātama annabiyyīn}

and the evidence is His, the Most High, saying:

﴿كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾

{Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets}.

Wa addalīlu `alā anna awwalahum Nūhun; qawluhū ta-`ālā: {Innā awhaynā ilayka kamā awhaynā ilā Nūhin wa annabiyyīna min ba`dih}.

And the evidence that Nūh was the first of them (the messengers) is His, the Most High, saying:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ﴾

{We have sent revelation to you [O Prophet] just as We revealed to Nūh and the prophets after him}.

(wa addalīlu) (And the evidence) that Muhammad (peace and blessings of Allah be upon him) is the last of the messengers from the Book (His, the Most High, saying: {Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets}). And from the Sunnah, his saying (peace and blessings of Allah be upon him): “There is no prophet after me” agreed upon.¹

The evidence that the seal of the prophets is our prophet Muhammad (peace and blessings of Allah be upon him)

(Wa addalīlu `alā anna awwalahum Nūhun) (And the evidence that Nūh was the first of them) [peace be upon him] from the Quran; (qawluhū ta-`ālā: {Innā awhaynā ilayka}) (His, the Most High, saying: {We have sent revelation to you}) O Prophet - Muhammad - ({kamā awhaynā ilā}) ({just as We revealed to}) the first messenger ({Nūhin}) ({Nūh}) (peace be upon him) ({wa annabiyyīna min ba`dih}) ({and the prophets after him}) that is: after Nūh as he was

The evidence that Nūh (peace be upon him) was the first of the messengers

¹ Al-Bukhari, book on the hadiths of the prophets, chapter: what is mentioned about Banū Isrā-īl, number (3455), and Muslim, the book of leadership, chapter: fulfilling the pledge of allegiance to the caliphs one after the other, number (1842), from hadith of Abū Hurayra (may Allah be pleased with him).

Wa kullu ummatin.....

And for every nation,.....

the first messenger, and the first to warn against polytheism.

The evidence from the Sunnah that Nūh was the first messenger is in the narration of the hadith of intercession: that mankind will go to Ādam [in the day resurrection]; “Adam will say: Indeed, my Lord has become angry today as He has never been before, nor will He ever be so angry afterward, He forbade me from the tree, but I disobeyed Him. Myself, myself! Go to others, go to Nūh, then, they will go to Nūh and say: O Nūh! You are the first messenger to the Earth” agreed upon.¹

As for the number of prophets: Abū Dharr (may Allah be pleased with him) said: “I said to the Prophet (peace and blessings of Allah be upon him): O Messenger of Allah, how many prophets were there? He said: One hundred and twenty thousands. I asked: And how many of them were messengers? He said: Three hundred and thirteen, a large number.” narrated by Ibn Hibbān.² Among them are whom Allah has told us their stories, while [there were] others He has not, as He, the Most High, said:

﴿وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ﴾

{There are messengers whose stories We have already mentioned to you, and messengers We have not mentioned to you}. Thus, Allah, the Most High, established proof by sending messengers and revealing books.

The call
of all the
messengers

(Wa kullu ummatin) (And for every nation) that is: group

¹ Al-Bukhari, book on the hadiths of the prophets, chapter: His, the Most High saying:

﴿إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ﴾

{Indeed, We sent Nūh to his people}, number (3340), and Muslim, the book of faith, chapter: the lowest place for the inhabitants of Paradise, number (194), from hadith of Abū Hurayra (may Allah be pleased with him).

² The book of piety and goodness, chapter: Truth and enjoining good, number (361).

ba`atha Allāhu ilayhā rasūlan – min Nūhin ilā Muhammad –
 ya'muruhum bi `ibādati Allāhi wahdah, wa yanhāhum an
 `ibādati attāgūt;

Allah sent a messenger to them - since the time of Nūh up
 to the time of Muhammad – commanding them to worship
 Allah alone and forbidding them against worshipping the
 false gods;

(ba`atha Allāhu ilayhā rasūlan) (Allah sent a messenger to
 them) calling them to monotheism and warning them against
 polytheism.

Starting (min Nūhin) (from Nūh) (peace be upon him), who was
 the first messenger to the people of earth, (ilā Muhammad) (to
 Muhammad) (peace and blessings of Allah be upon him), who is
 the last of the messengers, their seal, and their most virtuous, and
 the one with the greatest number of followers.

There is not a single nation, but that Allah sent a messenger to
 them, establishing proof against His worshippers and making the
 bath clear for them, He, the Most Perfect in every way, said:

﴿وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾

{And there was no nation but that a warner had passed [been
 sent] among them}.

(ya'muruhum bi `ibādati Allāhi wahdah) (commanding them to
 worship Allah alone) every prophet called his people to this, and
 that is what all messengers were sent for, they all preached on the
 same thing, which singling Allah out in worship.

(wa yanhāhum an `ibādati attāgūt) (and forbidding them
 against worshipping the false gods [taghut]) and they called for
 rejecting it and its followers. So, the purpose of all the message
 of the messengers is: commanding for monotheism and warning
 against polytheism.

wa addalīlu qawluhū ta-ālā: {Wa laqad ba'athnā fī kulli ummatin rasūlan ani` budu Allāha wajtanibu attāgut}.

and the evidence is His, the Most High, saying:

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

{Indeed, We sent to every community a messenger, [saying], “Worship Allah and shun false gods [taghut]}”}.

The evidenced
that the
messengers
were sent
to call to
monotheism
and forbid
polytheism

(wa addalīlu qawluhū ta-ālā: {Wa laqad ba'athnā fī kulli ummatin) (And the evidence is His, the Most High, saying: {Indeed, We sent to every community) and people ({rasūlan}) ({a messenger}) commanding them with monotheism of Allah, saying to them: ({ani` budu Allāha}) ({Worship Allah}) and be sincere to Him in worship.

({wajtanibu attāgut}) ({and shun false gods [taghut]}) by disbelieving it.

Therefore, the first thing the messengers began with when addressing their people was monotheism, and Allah informs us that the first mission Nūh, Hūd, Sālih, Lūt, Shu'ayb, and others among the messengers started with was: they said to their people:

﴿اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾

{worship Allah; you have no god other than Him}. And as Allah, the Most Exalted and Majestic, said:

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

{We never sent before you [O Prophet] any messenger without revealing to him that none has the right to be worshiped except Me, so worship Me}.

Why the
importance of
monotheism?

Your understanding of the greatness of monotheism dedicates your energy towards it, understanding it, seriously working with it, and knowing what contradicts it. Therefore, it is important for man to be very much concern on knowing the foundation of the religion before the obligatory branches - such as the obligatory alms, prayer and others -, prayers and the compulsory alms will not be accepted

without the foundation, so, it is important to know the foundation of the religion, and then knowing the branches. In the hadith of Mu`ādh (may Allah be pleased with him) when the prophet (peace and blessings of Allah be upon him) sent him to Yaman, he said to him: "You are coming to a people from the People of the Book. Let the first thing you call them to be the testimony that there is no god except Allah. If they obey you in that, then inform them that Allah has obligated five prayers upon them, at every day and night" agreed upon¹.

This shows that if they [the people] do not first know and act upon monotheism, then do not call them to prayer if they do not accept to embrace Islam. This is so because prayer and the others [obligatory acts of worship] will not benefit [them] without monotheism. Indeed, a building cannot stand firm without a foundation, nor can the branches hold without the basis, so, monotheism is the foundation and basis. And prayer - which is the pillar of Islam - was not obligated except after the matter of monotheism for almost ten years.

And among what explains that monotheism is the foundation [of Islam] is that; there are others [from people] who will enter Paradise even without offering a single prayer, and that is for the [one] who beliefs that Allah is the only One deserving of worship, act upon it and died holding firm to it. Such as the one who embraces Islam and killed [in the battle] after his entry into Islam and before prayer time. Al-Barā-u ibn `Āzib (may Allah be pleased with them both) said: "A man came to the prophet (peace and blessings of Allah upon him) and said: O messenger of Allah! Should I fight or become a muslim? He said: become a muslim at first, and then

¹ Al-Bukhari, the book of Zakah, chapter: The largest portion of people's wealth is not taken as charity. Number (1458), and Muslim, the book of faith, chapter: the command to believe in Allah, His Messenger, and the laws of the religion, and to call to Him, number (19), from hadith of Mu`ādh ibn Jabal (may Allah be pleased with him).

fight, he became a muslim and engage in battle, and then got killed, the Messenger of Allah (peace and blessings of Allah be upon him) said: he worked little and got big reward” agreed upon¹.

Deeds do
not benefit
without
monotheism

Prayer does not benefit without monotheism, the same applies to the one who gives zakah and fast because his deeds are null if he does not know monotheism, act upon it, and beliefs of it in his heart. As He, the Most High, said:

﴿وَقَدْ مَنَّآ إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا﴾

{We will turn to whatever deeds they did and turn them into scattered dust}. And with that the greatness of the matter of singling out Allah in worship is realized, the reason for being perished was only for abandoning the knowledge of monotheism and not acting upon it. Indeed, Shaytan has entered the one who entered into the door of polytheism, because of the evils of their saying: the two testimonies suffice being a Muslim. But it is compulsory for the worshipper to know that merely knowing and saying it [the testimony] without knowledge of it, acting upon its implications and without being careful on its contradictions, will not benefit such person.

Knowing monotheism and polytheism is simple and easy. As easy as it can be generally. At the time of the Prophet’s mission (peace and blessings of Allah be upon him) [the people] understood the difference between monotheism and polytheism. For, whoever said: “There is no god except Allah”; then he abandons polytheism, knows it is void, and nullifying worship to anything besides Allah. This is why when the Prophet (peace and blessings of Allah be upon him) called them to monotheism and said: “Say [O you disbelievers] ‘there is no god except Allah’ you will be successful” narrated by

¹ Al-Bukhari, the book of Jihad and conduct, chapter: good deed before engaging in battle, number (2808), and Muslim, the book of leadership, chapter: confirmation of Paradise for the martyr, number (1899), from hadith of Barā-a ibn `Āzib (may Allah be pleased with him).

Ahmad¹. They said:

﴿أَجْعَلُ الْأِلَهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ﴾

{Has he made all gods into one God? Indeed, this is something strange!}. As for when there become many doubts: it becomes difficult to know monotheism, get rid of its opposite, and hypocrisy abounds, and many began to say the testimony but worship other than Allah with Him; Because he does not know its meaning, and thinks that its meaning is to worship Allah only, without disbelieving in idols, or uttering it without realizing its meaning and acting according to it. *

¹ Number (16023), from hadith of Rabī-`ah (may Allah be pleased with him).

Waftarada Allāhu `alā jamī-`i al-`ibādi: al-kufra bi attāghūt, wa al-īmāna bi Allāhi.

Qāla ibnu al-Qayyim – rahimahu Allāhu ta-`ālā:

And Allah has enjoined upon all mankind: to disbelieve in false gods [taghut] and to believe in Allah.

Ibn Al-Qayyim said - may Allah have mercy upon him -:

The two pillars of monotheism are: disbelief in idols [taghut] and belief in Allah

(Waftarada Allāhu) (And Allah has enjoined) that is: He mandated (`alā jamī-`i al-`ibādi) (upon all worshippers) -whoever mankind or jinn, male or female, Arab or non-Arab, free or enslaved - (al-kufri bi attāghūt) (to disbelieve in false gods [taghut]) and to reject false gods and their followers, their falsehood believe and that they neither benefit nor harm. (wa al-īmāna bi Allāhi) (And to believe in Allah) that is: to single Him in worship alone without associating anyone with Him.

Whoever believes in Allah but does not disbelieve in false gods [taghut] is not considered a true monotheist. Likewise, whoever disbelieves in false gods [taghut] but does not worship Allah is not considered a monotheist. A true monotheist is the one who combines both pillars of monotheism: disbelief in false gods [taghut] and belief in Allah, as He, the Most Perfect in every way, said:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا﴾

{Whoever disbelieves in Tāghūt [false gods] and believes in Allah, has indeed grasped the strong handhold that never breaks}. Therefore, whoever disbelieves in false gods [taghut] and believes in Allah has indeed grasped the firm handhold that never breaks.

Definition of Tāghūt

(Qāla) (said) Abū Abdillāh Muhammad ibn Abī Bakr (Ibnu Al-Qayyim) (Ibn Al-Qayyim) Al-Jawziyyah¹ (rahimahu Allāhu ta-`ālā) (may Allah, the Most High, has mercy on him) abundant mercy

¹ Died: the year seven hundred and fifty-one (751 H).

“Ma`nā attāghūti: mā tajāwaza bihī al-`abdu haddahū – min ma`būdin, aw matbū-`in, aw mutā-`in”.

“Tāghūt means anything a slave goes beyond its limits with - whether in the field of worship, following, or obedience -”.

and place him in the highest levels of Paradise. He said in (Ma`nā attāghūti) (the meaning of Tāghūt)¹ it is (mā tajāwaza bihī al-`abdu haddahū) (anything that a slave goes beyond its limits with) that is: the bounds that is permitted for a servant in the religion. When someone goes beyond their appropriate limits, they become a tāghūt. Whether out of rebellious, transgression or overstepping:

(min ma`būdin) (of the worshipped) alongside Allah, in any form of worship.

(aw matbū-`in) (or [the one] being followed) in disobedience to Allah. This includes evil scholars who call to disbelief and misguidance, as well as soothsayers and magicians who are followed in what they say.

(aw) (or) of (mutā-`in) ([the one] being obeyed) instead of Allah in making legalizing and forbidding. By forbidding what Allah has made lawful, or legalizing what Allah has forbidden. Ibn Al-Qayyim (may Allah have mercy on him) said: “If you contemplate the false gods [taghut] of the world, you will find that they do not fall outside these three categories”.² *

¹ He mentioned it in I`lām Muwaqqi-`in (1/50).

² I`lām Muwaqqi-`in (1/50).

Wa attawāghītu kathīratun, wa ru-ūsuhum khamsatun:
Iblīsu – la-`anahu Allāhu -, wa man `ubida wa huwa
rādin,

Tāghūts are many, and the core ones among them are
five: Iblees -may Allah curse him-, and the one who is
worshiped he is pleased with that,.....

(Wa) (And) if you understand what Ibn Al-Qayyim (may Allah
have mercy on him) explained and made clear regarding the
definition of Tāghūt, it will become clear for you that (attawāghītu)
(the false gods) among creation are (kathīratun) (many) indeed.
And that if anyone goes beyond their limits in religion will become
- by his deviance and overstepping - a Tāghūt.

The leaders
of Tāghūts

(wa ru-ūsuhum) (and the core ones among them) that is: their
most prominent figures, based on contemplation, are (khamsatun)
(five):

Iblīs, is the
leader of the
false gods
[tawāghīt]

The first of them is: (Iblīsu) (Iblīs) the accursed devil, who is
their greatest leader. He overstepped the commands of Allah by
disobeying Him and committing what He had forbidden. He is the
one who calls for the worship of anything other than Allah, and he
is the first of the tawāghīt. He, the Most High, said:

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ بَيْتِي ءَادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾

{Did I not command you, O children of Adam, not to worship
Shaytān, for -he is your sworn enemy}. Indeed, (la-`anahu Allāhu)
(may Allah curse him) so he is expelled and distanced from Allah's
mercy, as He, the Most Perfect in every way, said:

﴿وَإِنَّ عَلَيْنَا لَلْعَذَابِ إِلَى يَوْمِ الدِّينِ﴾

{and My curse will be upon you until the Day of Judgment}.

The one who
is worshiped
while he is
pleased with
that

(Wa) (And) the second is (man `ubida wa huwa rādin) (the one
who is worshiped, while he is pleased) with that worship from that
worshipper in any form of worship it may be, then he is a tāghūt,
among the core heads and leaders of the tāghūts. whether being

wa man da-`ā annāsa ilā `ibādati nafsihī, wa man idda-`ā shay-an min `ilmi-al-ghaybi,

and the one who calls others to worship him, and the one who claims knowledge of the unseen,

worshipped in their lifetime or after their death if they died while being pleased with that. He, the Most Perfect in every way, said:

﴿وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَلِكْ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ﴾

{If anyone of them were to say, “I am a god besides Him,” We would punish him with Hell. This is how We punish the wrongdoers}.

(Wa) (And) the third among the tāghūt is: (man da-`ā annāsa ilā `ibādati nafsihī) (the one who calls others to worship him) like Pharaoh and the people of misguidance, whose goal is to seek power and corruption in the land, making people worship them besides Allah or associate them with Allah in life or after death. As He, the Most High, said - informing [us] about Pharaoh when he said:

The one who calls others to worship him

﴿مَا عَلِمْتُ لَكُم مِّنْ إِلَهٍ غَيْرِي﴾

{I do not know for you any god other than myself}. So, whoever calls people to worship himself - even if they do not worship him - becomes one of the leaders of the tāghūts. Whether or not the people respond to him, as worship belongs only to Allah. Whoever calls for worship to be diverted from Allah to himself has committed the greatest form of tyranny.

(wa man idda-`ā shay-an min `ilmi-al-ghaybi) (And the one who claims knowing the unseen) as soothsayers and others claim. Those are the fourth type [leader] of tāwāghīt. Their claim is a lie and a deceit against the general public. He, the Most Perfect in every way, said:

The one who claims knowing the unseen

﴿وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾

{He alone has the keys of the unseen; no one knows them except Him}. No one knows the unseen except Allah, not even the angels,

lā infisāma lahā wa man hakama ghayra mā anzala Allāhu.
and the one who judges [rules] with other than what
Allah has revealed.

the prophets, or those lesser than them, such as the jinn, sorcerers, or soothsayers. This is of the perfection of creation [from Allah], the perfection of dominion, and the greatness of Lordship. He, the Most Perfect in every way, said:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾

{Say, “No one in the heavens and earth has knowledge of the unseen except Allah}. And He, the Most Perfect in every way, said:

﴿عَلِمَ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّىٰ عَمَّا يُشْرِكُونَ﴾

{Knower of the unseen and the seen. the Most High is He far above what they associate with Him!} and because Allah is alone knowing the unseen, and everyone who claims it then he is a liar. ‘Aisha (may Allah be pleased with her) said: “People asked the messenger of Allah (peace and blessings of Allah be upon him) about soothsayers, he said to them, they are nothing [liars]” agreed upon.¹

The one who
judges [rules]
with other
than what
Allah has
revealed

(Wa) (And) the fifth of the tāghūts is: (man hakama ghayra mā anzala Allāhu) (the one who judges [rules] with other than what Allah has revealed) such as those who rule by pre-Islamic customs or man-made laws.

He, the Most Perfect in every way, said:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أَنزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ﴾

{Have you not seen [O Prophet] those who claim that they believe in what has been sent down to you and what was sent down

¹ Al-Bukhari, the book of etiquettes, chapter: the saying A person is nothing, intending that he is not true [a liar], number (6213), and Muslim, the book of peace, chapter: forbiddance of soothsaying and following soothsayers, number (2228).

before you, yet they seek the judgment of tāghūt [false judges], even though they were commanded to reject them?}. And Allah, the Exalted and Majestic, said:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

{And whoever does not judge [rule] according to what Allah has revealed, it is they who are the disbelievers}. Allah, the Exalted and Majestic, is the one who created creation, and He knows best their conditions and actions. And He revealed the just laws that govern their matters, and He obligated all of creation to judge by His laws. *

Wa addalīlu qawluhū: {Lā ikrāha fī addīni qad tabayyana arrushdu min al-ghayyi faman yakfur bi attāghūti.....}

And the evidence is His, the Most High, saying:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ ...﴾

{There is no compulsion in religion; the truth has been made distinct from falsehood. Whoever disbelieves Tāghūt [false gods]

Meaning of
“There is no
compulsion in
religion”

(Wa addalīlu) (And the evidence) that Allah has made it obligatory for all people to disbelieve in false gods [tāghūt] and believe in Allah is (qawluhū: {Lā ikrāha fī addīni}) (His, the Most High, saying: {There is no compulsion in religion}) that is: that no one should be forced to enter Islam because of its perfection, its natural appeal to the human soul, and its clarity in terms of its evidence and proofs. There is no need to compel anyone to accept it. Whoever Allah guides to Islam, opens their heart to it, and enlightens their insight will enter it with full conviction. On the other hand, whoever's heart Allah blinds and seals, and whose hearing and sight He seals [disrupts], will not benefit from entering Islam through coercion.

And there is no contradiction between this verse and the verses that mandate Jihad, as Jihad is legislated to fight those who stand in opposition to Islam. However, it does not compel people to enter Islam because ({qad tabayyana arrushdu min al-ghayyi}) ({the truth has been made distinct from falsehood}) that is: the truth has appeared and distinguished from falsehood, belief from disbelief, and guidance from misguidance through the clear signs and proofs. When the truth becomes evident from falsehood, any sound-mind would naturally choose it over falsehood.

The
characteristic
of disbelieve
in false gods
[tāghūt]

({faman yakfur bi attāghūti}) ({Whoever disbelieves Tāghūt [false gods]}) by rejecting idols and false deities, and disowning them and their followers, has indeed fulfilled the first pillar of the two pillars of monotheism. Shaykh Muhammad Ibn `Abdul Wahhāb (may Allah have mercy on him) said: “characteristic of disbelieve

wa yu'min bi Allāhi fa qad istamsaka bil-`urwati al-wuthqā.....

وَيُؤْمِنُ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى ...

and believes in Allah, has indeed grasped the trustworthy handhold

in false gods [tāghūt] is believing in the invalidity of worshipping anything other than Allah, abandoning it, hating it, declaring its followers to be disbelievers, and opposing them”.¹ And disbelief in Tāghūt is a condition for the acceptance of worship. Ibn Al-Qayyim (may Allah have mercy on him) said: “It is not enough to worship Allah, love Him, rely on Him, turn to Him, fear Him, and hope on Him, unless one abandons the worship of anything other than Him, abandon relying on anything other than Him, abandon turning to anything other than Him, abandoning fear of anything other than Him, hope on anything other than Him, and hating all of it”.²

(({Wa}) ({And}) whoever ({yu'min bi Allāhi}) ({believes in Allah}) and worships Him alone, dedicating all acts of worship to Him, has fulfilled the second pillar of the pillars of monotheism. Shaykh Muhammad ibn `Abdul Wahhāb said: “Belief in Allah means believing that Allah alone is the deity worthy of worship, without associating anything else with Him. Dedicating all acts of worship to Allah and denying worship to anything else, and loving the people of sincerity and allying with them, and hating the polytheist and opposing them”.³

Meaning of
“belief in
Allah”

So, whoever fulfills the two pillars of monotheism - they are: disbelief in false gods [tāghūt] and belief in Allah - ({fa qad istamsaka}) ({has indeed grasped}) that is: have held onto ({bil-`urwati al-wuthqā}) ({the strong handhold}) which is: “Monotheism”. The ‘handhold’ here refers to the point where the

¹ Majmū-`atu Attawhīd (p 260).

² Shifā-u al-`Alil (p 346).

³ Majmū-`atu Attawhīd (p 260).

lā infisāma lahā wa Allāhu Samī-`un `Alīm}.

لَا أَنْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

that never breaks. And Allah is All-Hearing, All-Knowing}.

Wa hādhā ma`nā “Lā ilāha illā Allāhu”.

And this is the very meaning of “There is no god except Allah”.

hand is firmly grasped, and the ‘trustworthy’ means strong.

({lā infisāma lahā}) ({that never breaks}) that is: it remains firm and unbroken. Meaning the person who has remained firm in his affair and steadfast on the desirable and the straight path. Whoever holds onto monotheism and disbelieves in false gods [tāghūt] will certainly enter Paradise in every circumstance.

({wa Allāhu Samī-`un}) ({and Allah is All-Hearing}) of the words [of people], ({`Alīm}) ({All-Knowing}) of everything; nothing is hidden from Him.

The meaning
of “There is
no god except
Allah”

(Wa hādhā ma`nā “Lā ilāha illā Allāhu”) (And this is the very meaning of “There is no god except Allah”) for, the meaning of (there is no god) refers to disbelief in false gods [tāghūt], and (except Allah) refers to belief in Allah and submission to His commands and law. The [testimony] begins with disbelief in false gods [taghut] before belief in Allah, because removing the obstacles comes before establishing the firm foundation. *

Wa fī hadith:

And in the Hadīth:

Wa fī hadith: “Ra’su al-amr: Al-Islām, wa `umūduhū: Assalāt, wa dhirwatu sanāmihī: Al-Jihād fī sabīli Allāhi”.

And in the Hadīth: “The core of this matter is Islam, and its pillar is the prayer, and its highest peak is Jihad in the cause of Allah”.

(Wa fī hadith) (And in the “long” hadith) that is narrated by Tirmidhi,¹ on the authority of Mu-`ādh ibn Jabal (may Allah be pleased with him) [who] said: “I said: O Messenger of Allah, tell me of a deed that will enter me into Paradise and keep me away from Hellfire.

He [the Prophet] said: You have asked about a great matter - but it is easy for whomever Allah makes it easy for -: Worship Allah, and do not associate anything with Him, establish the prayer, give Zakah [compulsory alms], fast in Ramadan, and perform Hajj.

Then he [the Prophet] said: Shall I guide you to the gates of goodness? Fasting is a shield, charity extinguishes sins like water extinguishes fire, and a man’s prayer in the depths of the night.

Then he [the Prophet] recited:

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾

{They forsake their beds} until he reached

﴿يَعْمَلُونَ﴾

{they used to do}.

He then said: Shall I inform you of the head of the matter, its pillar, and its peak? I said: Please, O Messenger of Allah. He said: The head of the matter is Islam, its pillar is prayer, and its peak is Jihad.

¹ The chapters of faith, chapter: what is mentioned about the sanctity of the prayer, number (2616), and he [Tirmidhi] said: “this is a good and sound hadith”.

“Ra’su al-amr: Al-Islām, wa `umūduhū: Assalāt,

“The core of this matter is Islam, and its pillar is the prayer,

Then he said: Shall I inform you of what controls all of that? I said: Yes, O Prophet of Allah. He took hold of his tongue and said: Restrain this.

I said: O Prophet of Allah, will we be held accountable for what we say?! Then he [the Prophet] said: May your mother be bereaved of you, O Mu-`ādh! Is there anything that throws people into the Hellfire on their faces - or on their noses - except the harvest of their tongues?!”.

The head of
the religion is:
Al-Islam

(Ra’su al-amr) (The core of this matter) meaning: the head of the religion that the Prophet (peace and blessings of Allah be upon him) brought is (Al-Islām) (Islam) meaning: the testimony that there is no god except Allah and that Muhammad is the messenger of Allah. Whoever adheres to it has entered Islam.

The author (may Allah have mercy on him) intended to use this hadith as evidence that everything has a head, and the head of the matter that Muhammad (peace and blessings of Allah be upon him) brought is Islam. Whoever claims to respond to Allah and His Messenger but does not accept the truth and enter the religion [Islam] is a liar and has fabricated falsehood.

The pillar of
the religion is
the Prayer

(wa `umūduhū) (And its pillar) that is: the religion is (Assalāt) (the prayer), this shows the great importance of prayer, in the religion, it represents its great position in [Islam]; that is, its position in the religion is similar to how a tent stands on its central pole [pillar].¹ If the pole [pillar] collapses, the tent collapses. Likewise, if prayer is abandoned, the religion of the one who abandons it collapses and he does not have a religion again. Ibn Rajab (may Allah have mercy on him) said: “The pillar that holds up the religion is prayer, as the

¹ That is: a tent, and al-fustātu means a stanza of poem. Reference: Lisānu-al-Arab (9/126). And Mukhtār Assihāh (p 239).

.....

tent stands on its central pole [pillar]”.¹ Merely, abandoning prayer is disbelief that expels one from [Islam].

This hadith is evidence that whoever abandons prayer out of laziness is a disbeliever, and among the evidence - again - which indicates that whoever abandons prayer has disbelieved.

The ruling on the one who abandons prayer

The saying of the Prophet (peace and blessings of Allah be upon him): “Between a man and polytheism and disbelief is the abandonment of prayer” narrated by Muslim.² `Umar Ibn al-Khattāb (may Allah be pleased with him) said: “There is no share of Islam for the one who abandons prayer” narrated by Mālik.³

And it is [prayer] of the most beloved deeds to Allah, and it will be the first action for which the worshipper will be held accountable on the Day of Judgment. It is the act of worship that Allah made obligatory directly during the Night of Ascension, without any intermediary between Him and His messenger Muhammad (peace and blessings of Allah be upon him). `Umar Ibn al-Khattāb (may Allah be pleased with him) used to write to his governors: “Your most important matter to me is prayer. Whoever safeguards it and maintains it has safeguarded their religion. And whoever neglects it will be more negligent of other matters” narrated by Mālik.⁴ And it [prayer] keeps one away from indecency and wrongdoing and brings about humility and fear of Allah. *

¹ Jāmi-u al-Ulūm wa al-Hikam (1/274).

² The book of faith, chapter: Explanation on using the name disbelief on the one who abandons prayer, number (82), from hadith of Jābir Ibn `Abdi Allāh (may Allah be pleased with them both).

³ The book of prayer times, the issue on someone who is overcome by blood from a wound or nosebleeds, number (117), from hadith of Al-Miswari ibn Makhramah (may Allah be pleased with him).

⁴ In Muwatta', the book of prayer times, number (9), from hadith of Nāfi`

wa dhirwatu sanāmiḥī: Al-Jihād fī sabīli Allāhi”.
and its highest peak is Jihad in the cause of Allah”.

Its highest
peak of
religion is:
Jihad

(wa dhirwatu) (And its peak) - the peak of everything is its highest and most elevated point - (sanāmiḥī) (its hump) and ‘assanām [the hump]’ is the highest part of the camel’s back.

The meaning of the peak of the camel’s [hump] is: the highest part of its [Hump]. Similarly, in religion, its peak, its most elevated aspect, its honour, and its strength is (Al-Jihād fī sabīli Allāhi) (Jihad in the path of Allah). Ibn Rajab (may Allah have mercy on him) said: “This indicates that it is the best of deeds after the obligatory acts”¹ because it safeguards religion and protects it, and through it, people are called to Allah’s religion and are obligated to follow the truth. Thus, it is the peak of Islam in terms of protecting the religion and calling people to the truth.

Jihad is the highest and most elevated characteristic of the religion. Ibn Daqīq Al-ʿĪd (may Allah have mercy on him) said: “No deed is comparable to jihad”.² A man came to the Prophet (peace and blessings of Allah be upon him) and said: “Guide me to a deed equal to jihad. He said: I do not find any. He [the Prophet] added: Can you, when the warrior has gone out to fight, enter your Masjid and pray continuously and fast without breaking it? He [the man] said: who can do that?” narrated by Al-Bukhari.³ This is because jihad involves giving up one’s life, which is the most valuable thing a person can offer, giving up one’s life and wealth for the spread and support of the religion, and fighting against disbelievers and hypocrites. This is why it deserves to be considered of the highest status in the religion. He, the Most High, said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذِلَّكُمْ عَلَىٰ تَجَرَّةٍ تُنَجِّبُكُمْ مِّنْ عَذَابٍ ءَلِيمٍ *
تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾

¹ Jāmi-u al-Ulūm wa al-Hikam (2/146).

² Explanation of the forty [hadith] by Ibn Daqīq al-ʿĪd (p 169).

³ The book of Jihad and conduct, chapter: the virtue of Jihad and conduct, number (2785), from hadith of Abū Hurayra (may Allah be pleased with him).

{O you who believe, shall I tell you about a trade that will save you from a painful punishment? It is to believe in Allah and His Messenger, and to struggle [fight] in the way of Allah with your wealth and your lives. That is better for you, if only you knew}. And He, the Most High and Exalted, said:

﴿أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

{March forth, whether lightly or heavily armed, and strive [fight] in the cause of Allah with your wealth and your lives. That is best for you, if only you knew}.

Many texts highlight the virtues of jihad and the great rewards Allah has prepared for those who fight for His cause, such as his (peace and blessings of Allah be upon him) saying: “The example of a mujahid in Allah’s cause - and Allah knows best who truly strives [fight] in His cause - is like that of someone who fasts and prays continuously. Allah guarantees that the mujahid will either be admitted to Paradise if he is killed or return home safely with reward or booty [spoil]” agreed upon.¹

The virtues of
Jihad on the
path of Allah

And his (peace and blessings of Allah be upon him) saying: “A morning or evening spent fighting for the sake of Allah is better than the world and all it contains” agreed upon.²

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “Jihad is undoubtedly a praiseworthy deed for the one who performs it outwardly, and with good intention, it is praised both

¹ Al-Bukhari, the book of Jihad and conduct, chapter: the best person is the believer who strived [fight] with himself and wealth on the path of Allah, number (2787), and Muslim, the book of leadership, chapter: the virtue of martyrdom for the sake of Allah, number (1878), from hadith of Abū Hurayra (may Allah be pleased with him).

² Al-Bukhari, the book of tenderheartedness, chapter: the qualities of Paradise and Hell, number (6568). And Muslim, the book of leadership, chapter: the virtue of morning or evening spent fighting for the sake of Allah, number (1880), from hadith of Anas Ibn Mālik (may Allah be pleased with him).

Wa Allāhu a`lam.

And Allah knows best.

outwardly and inwardly. Its merit lies in the support it provides to the Sunnah and the religion”.¹

Allah has prepared for those who fight [for the sake of Allah] high ranks in the gardens of Paradise. He (peace and blessings of Allah be upon him) said: “In Paradise, there are one hundred levels that Allah has prepared for those who fight in His cause; the distance between each two levels is like the distance between the heaven and the earth” narrated by Al-Bukhari.²

Jihad is a pillar
amongst the
pillars of the
religion

Jihad is a pillar of the religion. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “The perfection of Islam is through enjoining what is right and forbidding what is wrong, and the completion of that is through jihad in the cause of Allah”.³ It is the proof of the believer’s sincerity if he is truthful in his relationship with Allah. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “Sincerity in faith cannot be achieved except through jihad in the cause of Allah”.⁴

Finally, the author (may Allah have mercy on him) concludes this great work by returning knowledge to the One who encompasses all things with His knowledge, saying: **(Wa Allāhu a`lam) (And Allah knows best).**

We ask Allah to make us among His monotheistic worshippers and to resurrect us with the prophets, martyrs, and the righteous. And what an excellent company are they.

And Allah knows best, and may the peace and blessings of Allah be upon our Prophet Muhammad, his family, and his companions abundantly. ✽

¹ Majmū` al-Fatāwā (4/9).

² The book of Jihad and conduct, chapter: the levels of those who fight for the sake of Allah, number (2790), from hadith of Abū Hurayra (may Allah be pleased with him).

³ Majmū` al-Fatāwā (10/300).

⁴ Majmū` al-Fatāwā (3/212).

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