

اتِّخَافُ الْعُقُولِ
بِشْرَحِ الثَّلَاثَةِ الْأَصُولِ

A GIFT FOR THE INTELLECTS
IN EXPLANATION OF THE

THREE

FUNDAMENTAL
PRINCIPLES
OF ISLAAM

Shaikhul-Islaam Muhammad ibn Abdul-Wahhaab
(Died 1206 after the Hijrah, may the mercy of Allaah be upon him)

Explained by Ash-Shaikh al-Faqeeh al-'Allaamah

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A Gift To The Intellects In
Explanation Of

THE THREE FUNDAMENTAL PRINCIPLES

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(rahimahullaah)

Explained by the Scholar
Al-Allaamah Ash-Shaikh
'Ubaid ibn 'Abdullah ibn Sulaymaan Al-Jaabiree



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THE TEXT

“The Three Fundamental Principles Of Islaam”

By Shaikhul-Islaam Muhammad Ibn Abdul-Wahhaab (رحمته الله)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِعْلَمُ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ: الْأُولَى:
الْعِلْمُ وَهُوَ مَعْرِفَةُ اللَّهِ، وَمَعْرِفَةُ نَبِيِّهِ وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدْلَةِ.
الثَّانِيَةُ: الْعَمَلُ بِهِ. الثَّلَاثَةُ: الدَّعْوَةُ إِلَيْهِ. الرَّابِعَةُ: الصَّبْرُ عَلَى الْأَذَى فِيهِ.
وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿ وَالْعَصْرُ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾ ﴾
قَالَ الشَّافِعِيُّ (رحمته الله):

«لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةَ لَكَفَّتْهُمْ»

وَقَالَ الْبُخَارِيُّ (رحمته الله):

«بَابُ: الْعِلْمُ قَبْلَ الْقَوْلِ وَالْعَمَلِ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرَ لِذَنْبِكَ ... ﴾ ﴿١﴾»

فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ. إِعْلَمُ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَى كُلِّ
مُسْلِمٍ وَمُسْلِمَةٍ، تَعَلُّمُ ثَلَاثِ هَذِهِ الْمَسَائِلِ، وَالْعَمَلُ بِهِنَّ: الْأُولَى:

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

﴿ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ

رَسُولًا ﴿٥١﴾ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً ﴿٥٢﴾ ﴾

الثَّانِيَةُ: أَنَّ اللَّهَ لَا يَرْضَىٰ أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ، لَا مَلَكٌ
مُقَرَّبٌ، وَلَا نَبِيٌّ مُرْسَلٌ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

﴿ وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٧٨﴾ ﴾

الثَّلَاثَةُ: أَنَّ مَنْ أَطَاعَ الرَّسُولَ، وَوَحَدَ اللَّهَ لَا يَجُوزُ لَهُ مُوَالَاةٌ مَنِ
حَادَّ اللَّهَ وَرَسُولَهُ، وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ
وَرَسُولَهُ، وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ
تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

أُولَٰئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْفَالِحُونَ ﴿١١٠﴾ ﴾

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

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ ﴿٢٠﴾

وَمَعْنَى ﴿ يَعْبُدُونَ ﴾ : يُوحِدُونَ، وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ التَّوْحِيدُ، وَهُوَ: إِفْرَادُ اللَّهِ بِالْعِبَادَةِ. وَأَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكَ، وَهُوَ: دَعْوَةُ غَيْرِهِ مَعَهُ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا. ﴾ ﴿٢١﴾

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

الأصلُ الأولُ

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

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ ﴿٢٢﴾

وَكُلُّ مَنْ سِوَى اللَّهِ عَالِمٌ، وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ. فَإِذَا قِيلَ لَكَ:
بِمَ عَرَفْتَ رَبُّكَ؟ فَقُلْ: بِآيَاتِهِ وَمَخْلُوقَاتِهِ، وَمِنْ آيَاتِهِ: اللَّيْلُ، وَالنَّهَارُ،
وَالشَّمْسُ، وَالْقَمَرُ، وَمِنْ مَخْلُوقَاتِهِ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ
السَّبْعُ وَمَنْ فِيهِنَّ، وَمَا بَيْنَهُمَا وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

﴿ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا
لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧﴾ ﴾
وقوله تعالى:

﴿ إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ
اسْتَوَى عَلَى الْعَرْشِ يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ
وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ
﴿١٨﴾ ﴾

وَالرَّبُّ هُوَ الْمَعْبُودُ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

﴿ يَتَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٩﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ
السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ فَلَا تَجْعَلُوا لِلَّهِ أُندَادًا
وَأَنْتُمْ تَعْلَمُونَ ﴿٢٠﴾ ﴾

قال ابن كثير (رحمه الله):

« الخالق لهذه الأشياء هو المستحق للعبادة »

وأنواع العبادة التي أمر الله بها مثل: الإسلام، والإيمان،
والإحسان، ومنه: الدعاء، والخوف، والرجاء، والتوكل، والرغبة،
والرهبة، والخشوع، والخشية، والإنابة، والاستعانة، والاستعاذة،

وَالِاسْتِغَاثَةَ، وَالذَّبْحُ، وَالنَّذْرُ، وَغَيْرُ ذَلِكَ مِنْ أَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ
اللَّهُ بِهَا. كُلُّهَا لِلَّهِ تَعَالَى. وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

﴿ وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾ (١٠٨)

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

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

رَبِّهِ - إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴾ (١٧)

وَفِي الْحَدِيثِ: « الدُّعَاءُ مُخُ الْعِبَادَةِ »

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ

عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾ (٢١)

وَدَّلِيلُ الْخَوْفِ قَوْلُهُ تَعَالَى:

﴿ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ ﴾ (٢٧٥)

وَدَّلِيلُ الرَّجَاءِ: قَوْلُهُ تَعَالَى:

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

رَبِّهِ - أَحَدًا ﴾ (٢٢٠)

وَدَّلِيلُ التَّوَكُّلِ: قَوْلُهُ تَعَالَى:

﴿ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٢٠﴾ ﴾

وَقَوْلُهُ:

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿٢٢١﴾ ﴾

وَدَلِيلُ الرَّغْبَةِ، وَالرَّهْبَةِ، وَالْخُشُوعِ قَوْلُهُ تَعَالَى:

﴿ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا

وَكَانُوا لَنَا خَشِيعِينَ ﴿٢٢٢﴾ ﴾

وَدَلِيلُ الْخَشْيَةِ قَوْلُهُ تَعَالَى:

﴿ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ﴿٢٢٣﴾ ﴾

وَدَلِيلُ الْإِنَابَةِ قَوْلُهُ تَعَالَى:

﴿ وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ ﴿٢٢٤﴾ ﴾

وَدَلِيلُ الْاسْتِعَانَةِ: قَوْلُهُ تَعَالَى:

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٢٢٥﴾ ﴾

وَفِي الْحَدِيثِ:

« إِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ »

وَدَلِيلُ الْاسْتِعَاذَةِ قَوْلُهُ تَعَالَى:

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿٢٢٦﴾ ﴾

و

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ ﴾

وَدَلِيلُ الاسْتِغَاثَةِ قَوْلُهُ تَعَالَى:

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ ﴿٢﴾ ﴾

وَدَلِيلُ الذَّبْحِ قَوْلُهُ تَعَالَى:

﴿ قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٣﴾ لَا

شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿٤﴾ ﴾

وَمِنَ السُّنَّةِ: « لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ »

وَدَلِيلُ النَّذْرِ قَوْلُهُ تَعَالَى:

﴿ يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٥﴾ ﴾

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مَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ: وَهُوَ: الْاسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ، وَالِاتِّقْيَادُ لَهُ بِالطَّاعَةِ، وَالْبِرَاءَةُ مِنَ الشِّرْكِ وَأَهْلِهِ، وَهُوَ ثَلَاثُ مَرَاتِبَ: الْإِسْلَامُ، وَالْإِيمَانُ، وَالْإِحْسَانُ. وَكُلُّ مَرْتَبَةٍ لَهَا أَرْكَانٌ. فَأَرْكَانُ الْإِسْلَامِ خَمْسَةٌ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ بَيْتِ اللَّهِ الْحَرَامِ. فَدَلِيلُ الشَّهَادَةِ قَوْلُهُ تَعَالَى:

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ ٢٥٦ ﴾

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٥٧﴾ ﴿

وَمَعْنَاهَا: لَا مَعْبُودَ بِحَقِّ إِلَّا اللَّهُ ﴿ لَا إِلَهَ ﴾ نَافِيًا جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللَّهِ ﴿ إِلَّا اللَّهُ ﴾ مُثَبِّتًا الْعِبَادَةَ لِلَّهِ وَحَدَهُ لَا شَرِيكَ لَهُ فِي عِبَادَتِهِ، كَمَا أَنَّهُ لَا شَرِيكَ لَهُ فِي مُلْكِهِ. وَتَفْسِيرُهَا: الَّذِي يُوضِّحُهَا قَوْلُهُ تَعَالَى:

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٥٨﴾ إِلَّا الَّذِي

فَطَرَنِي فَإِنَّهُ سَيِّدِي ﴿٢٥٩﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ

﴿٢٦٠﴾ ﴿

وَقَوْلُهُ:

﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا

اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ

تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٢٦١﴾ ﴿

وَدَلِيلُ شَهَادَةِ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ قَوْلُهُ تَعَالَى:

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ

عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴿٢٦٢﴾ ﴿

وَمَعْنَى شَهَادَةِ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ: طَاعَتُهُ فِيمَا أَمَرَ، وَتَصَدِيقُهُ
فِيمَا أَخْبَرَ، وَاجْتِنَابُ مَا عَنْهُ نَهَى وَزَجَرَ وَالْأَلَّ يُعْبَدُ اللَّهُ إِلَّا بِمَا
شَرَعَ. وَدَلِيلُ الصَّلَاةِ، وَالزَّكَاةِ، وَتَفْسِيرُ التَّوْحِيدِ قَوْلُهُ تَعَالَى:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ

وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ۝١٠٦﴾

وَ دَلِيلُ الصِّيَامِ قَوْلُهُ تَعَالَى:

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ

مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝١٠٧﴾

وَ دَلِيلُ الْحَجِّ قَوْلُهُ تَعَالَى:

﴿ وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن كَفَرَ فَإِنَّ

اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ۝١٠٨﴾

الْمَرْتَبَةُ الثَّانِيَّةُ: الْإِيمَانُ

وَهُوَ: بَضْعٌ وَسَبْعُونَ شُعْبَةً، فَأَعْلَاهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا
إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ، وَأَرْكَانُهُ
سِتَّةٌ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ
بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ. وَالدَّلِيلُ عَلَى هَذِهِ الْأَرْكَانِ السِّتَّةِ قَوْلُهُ تَعَالَى:

﴿ لَيْسَ الْبِرَّ أَنْ تُولُوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ
 ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ۚ ﴾
 وَدَلِيلُ الْقَدَرِ قَوْلُهُ تَعَالَى:
 ﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ۝ ﴾

الْمَرْ تَبَةُ الثَّالِثَةِ: الْإِحْسَانُ

رُكْنٌ وَاحِدٌ وَهُوَ: «أَنْ تَعْبُدَ اللَّهَ كَمَا نَكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ
 فَإِنَّهُ يَرَاكَ» وَالِدَلِيلُ قَوْلُهُ تَعَالَى:
 ﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ۝ ﴾
 وَقَوْلُهُ:

﴿ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ۝ ﴾ الَّذِي يَرِنَاك حِينَ تَقُومُ ۝ وَتَقَلُّبُكَ
 فِي السُّجُودِ ۝ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝ ﴾
 وَقَوْلُهُ:

﴿ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا
 كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۝ ﴾

وَالِدَلِيلُ مِنَ السُّنَّةِ حَدِيثُ جِبْرَائِيلَ الْمَشْهُورُ عَنْ عُمَرَ (رضي الله عنه) قَالَ:
 بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ (صلى الله عليه وسلم) إِذْ طَلَعَ عَلَيْنَا رَجُلٌ، شَدِيدُ بَيَاضِ

الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا
 أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ (ﷺ) فَأَسْنَدَ رُكْبَتَيْهِ إِلَى
 رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ يَا مُحَمَّدُ: أَخْبِرْنِي عَنِ
 الْإِسْلَامِ، فَقَالَ: «أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ مُحَمَّدًا رَسُولُ
 اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ
 إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا» قَالَ: «صَدَقْتَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ»
 قَالَ: «فَأَخْبِرْنِي عَنِ الْإِيمَانِ» قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ،
 وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ» قَالَ:
 «صَدَقْتَ» قَالَ: «أَخْبِرْنِي عَنِ الْإِحْسَانِ» قَالَ: «أَنْ تَعْبُدَ اللَّهَ
 كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» قَالَ: «أَخْبِرْنِي عَنِ السَّاعَةِ»
 قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ» قَالَ: «فَأَخْبِرْنِي عَنِ
 أَمَارَاتِهَا» قَالَ: «أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ
 رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ» قَالَ: «فَمَضَى، فَلَبِثْنَا مَلِيًّا» فَقَالَ:
 «يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ؟» قُلْنَا: «اللَّهُ وَرَسُولُهُ أَعْلَمُ» قَالَ:
 «هَذَا جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ»

الأصل الثالث

مَعْرِفَةُ نَبِيِّكُمْ مُحَمَّدٍ (ﷺ): وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَهَاشِمٌ مِنْ قُرَيْشٍ، وَقُرَيْشٌ مِنَ الْعَرَبِ، وَالْعَرَبُ مِنْ ذُرِّيَةِ إِسْمَاعِيلِ ابْنِ إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِ وَعَلَى نَبِينَا أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ، وَلَهُ مِنَ الْعُمُرِ ثَلَاثٌ وَسِتُّونَ سَنَةً، مِنْهَا أَرْبَعُونَ قَبْلَ النَّبُوءَةِ، وَثَلَاثٌ وَعِشْرُونَ نَبِيًّا رَسُولًا. نُسِيَ ب ﴿ اِقْرَأ ﴾، وَأُرْسِلَ ب ﴿ الْمُدَّثِّرُ ﴾، وَبَلَدُهُ مَكَّةَ، وَهَاجَرَ إِلَى الْمَدِينَةِ. بَعَثَهُ اللَّهُ بِالنَّذَارَةِ عَنِ الشِّرْكِ، وَيَدْعُو إِلَى التَّوْحِيدِ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

﴿ يَتَأْتِيهَا الْمُدَّثِّرُ ۝ قُمْ فَأَنْذِرْ ۝ وَرَبِّكَ فَكَبِيرٌ ۝ وَتِيَابِكَ فَطَهَّرْ ۝ وَالرُّجْزَ فَاهْجُرْ ۝ وَلَا تَمَنَّ أَنْ تَمُنَّ تَسْتَكْثِرُ ۝ وَلِرَبِّكَ فَاصْبِرْ ۝ ﴾

وَمَعْنَى: ﴿ قُمْ فَأَنْذِرْ ﴾: يُنذِرُ عَنِ الشِّرْكِ، وَيَدْعُو إِلَى التَّوْحِيدِ. ﴿ وَرَبِّكَ فَكَبِيرٌ ﴾: أَي: عَظْمُهُ بِالتَّوْحِيدِ. ﴿ وَتِيَابِكَ فَطَهَّرْ ﴾: أَي: طَهَّرَ أَعْمَالَكَ عَنِ الشِّرْكِ. ﴿ وَالرُّجْزَ فَاهْجُرْ ﴾: الرُّجْزُ: الْأَصْنَامُ، وَهَجْرُهَا: تَرْكُهَا، وَالْبِرَاءَةُ مِنْهَا وَأَهْلِهَا، أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ، وَبَعْدَ الْعَشْرِ عُرِجَ بِهِ إِلَى السَّمَاءِ، وَفُرِضَتْ عَلَيْهِ الصَّلَوَاتُ الْخَمْسُ، وَصَلَّى فِي مَكَّةَ ثَلَاثَ سِنِينَ، وَبَعْدَهَا أَمَرَ بِالهِجْرَةِ إِلَى الْمَدِينَةِ، وَالهِجْرَةُ الْإِنْتِقَالُ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ

الإسلام. وَالْهَجْرَةُ فَرِيضَةٌ عَلَى هَذِهِ الْأُمَّةِ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ
 الْإِسْلَامِ، وَهِيَ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى:
 ﴿إِنَّ الَّذِينَ تَوَفَّيْتُمْ الْمَلَائِكَةَ ظَالِمِينَ أُنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا
 مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا
 فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿١٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ
 الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿١٨﴾
 فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا غَفُورًا ﴿١٩﴾
 وَقَوْلُهُ تَعَالَى:

﴿يَعْبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعِبُدُونِ ﴿٢٠﴾﴾
 قَالَ الْبَغَوِيُّ (رسالة): «سَبَبُ نَزُولِ هَذِهِ الْآيَةِ فِي الْمُسْلِمِينَ الَّذِينَ
 بِمَكَّةَ وَلَمْ يُهَاجِرُوا، نَادَاهُمُ اللَّهُ بِاسْمِ الْإِيمَانِ» وَالدَّلِيلُ عَلَى الْهَجْرَةِ
 مِنَ السُّنَّةِ قَوْلُهُ (ﷺ): «لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ، وَلَا
 تَنْقَطِعَ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا» فَلَمَّا اسْتَقَرَّ فِي الْمَدِينَةِ
 أَمَرَ بِبَقِيَّةِ شَرَائِعِ الْإِسْلَامِ، مِثْلِ: الزَّكَاةِ، وَالصَّوْمِ، وَالْحَجِّ، وَالْأَذَانِ،
 وَالْجِهَادِ، وَالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَغَيْرِ ذَلِكَ مِنْ
 شَرَائِعِ الْإِسْلَامِ، أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ، وَتُوفِّيَ (ﷺ) وَدِينُهُ
 بَاقٍ.

وَهَذَا دِينُهُ، لَا خَيْرَ إِلَّا دَلَّ الْأُمَّةَ عَلَيْهِ، وَلَا شَرَّ إِلَّا حَذَرَهَا مِنْهُ،
وَالْخَيْرُ الَّذِي دَلَّهَا عَلَيْهِ التَّوْحِيدُ، وَجَمِيعُ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ،
وَالشَّرُّ الَّذِي حَذَرَهَا مِنْهُ الشِّرْكَ، وَجَمِيعُ مَا يَكْرَهُهُ اللَّهُ وَيَأْبَاهُ. بَعَثَهُ
اللَّهُ إِلَى النَّاسِ كَافَّةً، وَافْتَرَضَ طَاعَتَهُ عَلَى جَمِيعِ الثَّقَلَيْنِ الْجِنِّ
وَإِلْنِسِ؛ وَالذَّلِيلُ قَوْلُهُ تَعَالَى:

﴿ قُلْ يَتَأْتِيهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴾

وَ أَكْمَلَ اللَّهُ بِهِ الدِّينَ وَالذَّلِيلُ قَوْلُهُ تَعَالَى:

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمْ

الْإِسْلَامَ دِينًا ﴾

وَالذَّلِيلُ عَلَى مَوْتِهِ (ﷺ) قَوْلُهُ تَعَالَى:

﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿١٠١﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ

تَخْتَصِمُونَ ﴿١٠٢﴾ ﴾

وَالنَّاسُ إِذَا مَاتُوا يُنْعَنُونَ وَالذَّلِيلُ قَوْلُهُ تَعَالَى:

﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿١٠٣﴾ ﴾

وَقَوْلُهُ تَعَالَى:

﴿ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٠٤﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا

﴿١٠٥﴾ ﴾

وَبَعْدَ الْبَعْثِ مُحَاسِبُونَ وَمَجْزِيُونَ بِأَعْمَالِهِمْ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى:

﴿ وَذَلِكَ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا
وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴾ (٢١)

وَمَنْ كَذَّبَ بِالْبَعْثِ كَفَرَ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى:

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا
عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾ (٢٢)

وَأَرْسَلَ اللَّهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنذِرِينَ وَالذَّلِيلُ قَوْلُهُ تَعَالَى:

﴿ رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِقَلَّ يُكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ
﴾ (٢٣)

وَأَوْلَهُمْ نُوحٌ عَلَيْهِ السَّلَامُ، وَآخِرُهُمْ مُحَمَّدٌ (ﷺ) وَالذَّلِيلُ عَلَى أَنْ

أَوْلَهُمْ نُوحٌ عَلَيْهِ السَّلَامُ قَوْلُهُ تَعَالَى:

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۗ ﴾

وَكُلُّ أُمَّةٍ بَعَثَ اللَّهُ إِلَيْهَا رَسُولًا مِنْ نُوحٍ إِلَىٰ مُحَمَّدٍ (ﷺ)

يَأْمُرُهُمْ بِعِبَادَةِ اللَّهِ وَحَدِّهِ، وَيَنْهَاهُمْ عَنْ عِبَادَةِ الطَّاغُوتِ وَالذَّلِيلُ

قَوْلُهُ تَعَالَى:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ آعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ ﴾ (٢٤)

وَأَفْتَرَضَ اللَّهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ وَالْإِيمَانَ بِاللَّهِ. قَالَ
 ابْنُ الْقَيْمِ (رحمته): «مَعْنَى الطَّاغُوتِ مَا تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ مِنْ
 مَعْبُودٍ أَوْ مَتَّبِعٍ أَوْ مُطَاعٍ» وَالطَّاغُوتُ كَثِيرُونَ وَرُؤُوسُهُمْ خَمْسَةٌ:
 إِبْلِيسُ لَعْنَةُ اللَّهِ، وَمَنْ عُبِدَ وَهُوَ رَاضٍ، وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَةِ
 نَفْسِهِ، وَمَنْ ادَّعَى شَيْئًا مِنْ عِلْمِ الْغَيْبِ، وَمَنْ حَكَّمَ بِغَيْرِ مَا أَنْزَلَ
 اللَّهُ وَالِدَلِيلُ قَوْلُهُ تَعَالَى:

﴿ لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
 وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ
 عَلِيمٌ ﴿٥٥﴾ ﴾

وَهَذَا هُوَ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ، وَفِي الْحَدِيثِ: «رَأْسُ الْأَمْرِ
 الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةٌ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ»

وَاللَّهُ أَعْلَمُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.



INTRODUCTION

By Shaikh Ubaid Al-Jaabiree



All praise is due to Allaah the Most High who has created (everything) and then proportioned it, and who has measured (pre-ordainment for all things) and then guided. To Him belongs all that is in the heavens and all that is on the earth, all which is between them and all that is beneath the soil. His knowledge and Mercy encompass all things, and His Might and Rule dominate everything. I testify that none has the right to be worshipped except Allaah, alone without any partners; He has beautiful names and perfect attributes.

I testify that Muhammad (ﷺ) is his slave and Messenger whom Allaah sent with guidance and the religion of truth to make it superior to all other religions, and Allaah is sufficient as a witness. May the peace and blessings of Allaah be upon him, his family and his Companions.

To proceed:

This is a concise explanation of the beneficial, valuable, precious book entitled 'The Three Fundamental Principles' that was authored by the Imam and reviver of the *Salafi* call (who lived) in the middle of the twelfth Islamic century.

Here, I am referring to *Shaykh* Muhammad ibn 'Abdul Wahhaab At-Tameemi An-Najdi (رحمته) may Allaah have

mercy upon him and reward him in the best way that a scholar can be rewarded for his nation: for all the people he called to *Tawheed* and the *Sunnah*.

Originally, the explanation was recorded on tape, and then our student and companion, Abul Haarith Muhammad ibn Ghaalib ibn Hassaan Al'Umari Al-Yemeni, who is deserving of thanks, undertook the task of transcribing it.

Upon completion, he reviewed it with me, and where necessary I deleted and added what was needed. Also, certain expressions that I believed it was important to amend were revised.

Thereafter, the brother Muhammad embarked upon the following:

1. Preparation of the book, to facilitate it's printing.
2. Referencing the *Qur'anic* verses to their rightful *soorahs*.
3. Referencing the *ahadeeth* to their correct sources and clarifying their authenticity, whether they were part of the original text or mentioned in our explanation.
4. Formulation of a detailed index for the subject matter covered in the book.

I ask Allaah that He allows all the Muslims to benefit from this, and that He makes this act of mine sincerely for His Glorious Face; and that he reward our companion, Abul-

Haarith, with good for the great effort he put forth to release this book.

May the peace and blessings of Allaah be upon our Prophet Muhammad, his family and all his Companions.

[The Noble Shaikh]

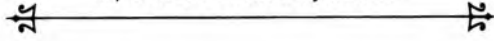
'Ubaid ibn 'Abdullaah ibn Sulaymaan AlJaabiree

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

THE EXPLANATION

Of The Three Fundamental Principles Of Islaam

By Shaikh Ubaid Al-Jaabiree



THE AUTHOR SAID (رَسَمًا):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اعْلَمُ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ:
الأولى: العِلْمُ وَهُوَ مَعْرِفَةُ اللَّهِ، وَمَعْرِفَةُ نَبِيِّهِ وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ.
الثانية: العَمَلُ بِهِ.
الثالثة: الدَّعْوَةُ إِلَيْهِ.
الرابعة: الصَّبْرُ عَلَى الْأَذَى فِيهِ.

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

1. Knowledge, which is knowledge of Allaah, and knowledge of His Prophet and knowledge of the religion Islam with the proofs.
2. Action upon that.
3. Calling to that.
4. Patiently persevering and bearing any harm encountered upon that way.



EXPLANATION:

All praise belongs to Allaah, the Lord of the whole of creation; and final success belongs to the pious. I testify that none has the right to be worshipped except Allaah, the one who sustains and protects the heavens and the earths, alone without any partners.

And I testify that Muhammad is His slave, Messenger and beloved one. May the peace and blessings of Allaah be upon him, his family and all of his Companions. To proceed:

The saying of the *Shaykh* (رحمته الله):

“Know, may Allaah have mercy upon you.”

This type of sentence is frequently used by the people of knowledge at the beginning of their books, because it is effective in attracting (peoples) attention. I am specifically referring to his saying ‘**Know**’, as it is a verb of command and (a phrase) used to alert the listener to the words that will be presented to him, due to their importance.

Similarly, the sentence, ‘**May Allaah have mercy upon you**’ comprises of a supplication that mercy be bestowed upon the individual being addressed.

Furthermore, these four matters are pertaining to action; therefore, they are practical steps to be implemented in the religion.

His saying:

“1. Knowledge”

Knowledge is the opposite of ignorance. It is to comprehend the reality of something as it truly is, with total conviction. Then he explained knowledge by saying: **‘It is knowledge of Allaah, and knowledge of His Prophet and knowledge of the religion Islam with the proofs’**

“Knowledge of Allaah” is to believe in Him, and believing in Allaah necessitates belief in His existence, belief in His Lordship (*Ar-Ruboobiyyah*), belief in *‘Uloohiyyah* (that only Allaah deserves to be worshipped) and belief in His name and attributes.

“Knowledge of our Prophet Muhammad (ﷺ)”, is to believe that he is the Messenger of Allaah.

“Knowledge of the religion Islam with the proofs.”

This sentence is highlighting a principle that the scholars have derived from the Book and *Sunnah*; and that principle is:

The base rule for all acts of worship is that they are impermissible unless there is a text to (support this).

Devoutness, worship and seeking to draw closer to Allaah have to be based upon a clear authentic text. Independent scholarly opinion (*ijtihad*) has no place in affirming any act of worship; rather, the proof has to be from the Book, *Sunnah* or the unanimous agreement of the *Salaf* (rightly guided predecessors) that Allaah ordered that particular act.

It is reported upon 'Ali ibn Abu Taalib (ؓ) that he said:

«لو كان الدين بالرأي لكان باطن الخف أولى بالمسح من أعلاه»

“If the religion was based on the intellect, then the bottom of the leather sock would be more deserving to be wiped than the top.”¹

Moreover, all the scholars agree, whether it be the four Imaams or anyone else, that the religion is built upon proof. Imaam Maalik used to say at the end of his lessons:

«كل كلام فيه مقبول ومردود إلا كلام صاحب هذا القبر»

“All speech can be accepted or rejected, except for the speech of the inhabitant of that grave.”²

¹ Reported by Abu Dawood (162), *Shaykh Al-Albaanee* declared this narration authentic in *Al-Irwaa* (103).

² See *Siyar 'Alaam An-Nubalaa* (8/93). This statement is also reported upon *Imaam Ahmad* (رحمته) as found in his *Masaa'il* by Abu Dawood (p. 276), he said: I heard *Imaam Ahmad* say:

And he was referring to the Prophet (ﷺ).

As a result of this, *Ahlu-Sunnah wal-Jamaa'ah*, those upon *Salafiyyah*, weigh the sayings and actions of the people with two scales, and there is no third. They are the text and scholarly consensus. The text is the Book and the *Sunnah*. So, whosoever (acts or speaks) in accordance with the text or a scholarly consensus, then (his speech or act) is accepted, and whomsoever (acts or speaks) contrary to the text then his speech or action is rejected.

“With the proofs.”

Limiting oneself to the proof in matters of worship is (commonly) known as the condition ‘*Al-Mutaaba’ah*’ (following the Prophet ﷺ), because all acts of worship have to fulfil two conditions in order for them to be accepted by Allaah. These two conditions are: Solely doing this act for Allaah alone (*Ikhlaas*) and solely following (*Al-Mutaaba’ah*) the Messenger of Allaah (ﷺ).

That was the first matter, and these are the three fundamentals: **‘Knowledge of Allaah, and knowledge of His Prophet and knowledge of the religion Islam with the proofs.’**

These will be explained further later on. His (ﷺ) saying:

«ليس أحد إلا ويؤخذ من رأيه ويترك ما خلا النبي»

“Everyone has their opinion accepted or rejected, except the Prophet (ﷺ).”

“2. Action upon that.”

Explanation:

The second matter is to act upon the religion, i.e. the religion of Allaah. Action is the fruit of knowledge, and knowledge without any action is like a tree without any fruits.

‘Abdullaah ibn Mas’ood (رضي الله عنه) said:

«كنا لا نتجاوز عشر آيات من فم رسول الله حتى نتعلم
معناها والعمل بها فقال كنا نتعلم العلم والعمل»

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

Knowledge along with sound actions that have met the stipulated conditions will be a proof for the slave with Allaah.

If knowledge and righteous actions, that have fulfilled the two conditions mentioned previously, are present together, then this knowledge will be a proof for the slave with his Lord. However, if there is knowledge and no action, then this knowledge will be a proof against the slave and this kind of person resembles those whom Allaah is angry with, and they are the Jews. They are categorised as, **‘Those whom Allaah is angry with,’**

because they failed to act upon their knowledge. If there are actions without any knowledge, thus worshipping whilst ignorant and confused, then this kind of person has resembled the Christians, because they used to worship Allaah upon ignorance and misguidance.¹

It is mentioned in an authentic *hadeeth*:

«أنه يؤتى برجل يجتمع أهل النار عليه تندلق أفتاب بطنه -
أي أمعاؤه - فيقولون: يا فلان ألم تكن تأمرنا بالمعروف و
تنهانا عن المنكر؟ فيقول: كنت آمركم بالمعروف و لا آتية و
آمركم بالمنكر وآتية»

“A man will be brought, and the people of the hellfire will gather around him. His intestines will be hanging out. The people will say: Oh so and so, didn't you used to enjoin the good and forbid the evil? He will reply: I would enjoin the good and fail to perform it, and I would forbid the evil and fall into it.”²

¹ Sufyaan ibn 'Uyainah said (رضي الله عنه):

«كانوا يقولون: من فسد من علمائنا ففيه شبه من اليهود , ومن فسد
من عبادنا ففيه شبه من النصارى»

“They used to say: whoever is corrupt from amongst our scholars has a resemblance of the Jews, and whoever is corrupt from our worshippers has a resemblance of the Christians.”

Majmoo' Fataawa of Ibn Taymiyyah: (1/197)

² Reported by Al-Bukhaaree (no.3267) and Muslim (no.7408)

In the past there was a famous saying that was (often quoted):

«وعالمٌ بعلمه لم يعملن معذبٌ من قبل عباد الوثن»

**“A scholar who doesn’t act upon his knowledge
Will be punished before the idol worshippers.”**

This is the second matter after that of knowledge which is: **‘action upon that’**.

His Saying:

“3. Calling to that.”

Whenever a person possesses knowledge and acts upon it, then it is upon them to call to the religion that Allaah has blessed them to understand and act upon. At this point (it is appropriate) that we ask: what are the etiquettes of the caller (to Allaah)? There are many qualities that the caller to Allaah should have; perhaps we will mention the most important of them:

1. An aspiration to guide the people (i.e. direct them to the truth) and convey to them the religion of Allaah.

2. Gentleness, as gentleness is not present except that it beautifies something and it is not absent except that it disfigures it.¹
3. Wisdom.
4. Good admonition.
5. Arguing with them with a way which is better. Wisdom is to place everything in its rightful place. A good admonition is to encourage them and cause them to fear (the people), but each should be applied in suitable circumstances. If it is necessary to argue with the ones being called, to remove their doubts, then argumentation should be with that which is better, and (the caller) should utilise the most effective approach to enable the truth to reach them.
6. Understanding, and this means that he should have knowledge of the commands and prohibitions.

¹ The *Shaykh* is pointing to the *hadeeth* that is reported by *Imaam Ahmad* in *Al-Musnad*: (6/206) upon the authority of ‘A’ishah (*radhi Allaahu ‘anhaa*) that the Messenger of Allah (ﷺ) said:

«ما كان الرفق في شيء قط إلا زانه ولا عزل عن شيء إلا شانه»

“Gentleness is not present except that it beautifies something and it is not absent except that it disfigures it.”

Declared to be authentic by *Al-Albaanee* in *Saheeh AlJaami’* (no.5654).

7. Clarifying the truth to the people and encouraging them towards it with proofs, and explaining the falsehood and warning them against it with proofs.
8. He shouldn't drown himself in sorrow if they don't accept the guidance of Allaah, as this is something that Allaah prohibited his Messenger from.¹ This is because the wisdom and way of Allaah requires that those who live (i.e. Believers) live upon clear evidence and those who were to be destroyed are destroyed upon clear evidence.
9. A readiness to counter the doubts of the people of falsehood and desires, refuting them efficiently and warning the people against them. The Prophet (ﷺ) practised this; let us take one example: When he went to Hunayn, after the conquest of Makkah, the people passed by a tree known as *dhaat anwaat*. The polytheists used to hang their weapons upon

¹ Allaah said:

﴿ أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴾

“Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allāh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad) in sorrow for them. Truly, Allāh is the All-Knower of what they do!”

[Soorah Faatir 35:8]

this tree, seeking blessings. Those who had recently accepted Islam said: Oh Messenger of Allaah, give us a *Dhaat Anwaat* just like theirs. What did the Prophet (ﷺ) say? He never sufficed by saying: this is impermissible, you are Muslims and this is an act of the polytheists. Instead, he uttered words that had the greatest impression upon their souls, and the utmost affect in scolding them and totally uprooting this intention from their hearts, because this was an act of *Shirk*. He said:

«الله أكبر!! إنها السنن , لتبعن سنن من كان قبلكم،
لقد قلتُم والذي نفسي بيده كما قال أصحاب موسى
لموسى»

«Allaah is the greatest. By the One Who my soul is in His Hand, verily these are the ways of the earlier nations. You have said the same as the Children of Israel said to Moosa:

﴿ أَجْعَل لَّنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ



“Make for us a god just as they have gods. He (Moosaa) said to them: ‘Indeed you are an ignorant people.’”»

[Al-A'raaf 7:138]¹

¹ Reported by *Imaam Ahmad* in *Al-Musnad* (5/218), and declared authentic by '*Allaamah Al-Albaanee* in *Al-Mishkaat* (no.5408).

The way of the rightly guided predecessors was similar to this, the companions and their successors, in such a manner that whenever an innovation would surface and spread, they would encounter it with sternness. An example of this is when Ma'bad ibn Khalid Al-Juhani proclaimed the belief of the *Qadariyyah* in Basrah. The people rejected this. Consequently, some of the successors went to Ibn 'Umar (رضي الله عنه), who was amongst the last of those who remained from the Companions of the Messenger of Allaah (ﷺ), and they informed him about this affair. They said:

«يا أبا عبدالرحمن: ظهر عندنا أناس يقولون لا قدر والأمر
أنف؛ قال لهم أحيروهم «أني بريء منهم و أنهم براء مني، والله
لو كان لأحدهم مثل أحد ذهباً فأنفقه في سبيل الله ما تقبل
منه حتى يؤمن بالقدر خيره وشره»

«Oh Abaa Abdur Rahmaan! A people have appeared amongst us claiming that there is no pre-decree and that nothing is decreed.' He responded: 'Inform them that I have nothing to do with them and they have nothing to do with me. By Allaah, if one of them possessed the like of Uhud in gold and spent it in the path of Allaah, it would not be accepted from them until they believed in the Pre-decree, the good of it and the bad of it.'¹

¹ Reported by Muslim (no.1).

This is an extremely strong censure; and this is from the etiquettes of the caller to Allaah.

His saying:

“4. Patiently persevering and bearing any harm encountered upon that way.”

This means to have patience whilst being (steadfast) upon the religion of Allaah. In every time and place those who call to Allaah with sure knowledge will run into harm. However, this varies from time and place. If the *Sunnah* and *Salafi* creed is prevalent, then the harm will be limited. If the correct creed and clinging to the *Sunnah* has weakened in the peoples hearts, then the caller to the *Sunnah* and the correction of creed will become strange, and the harm will be greater.

Whomsoever wants to establish the proof of Allaah upon the servants, then it is obligatory upon them to have patience imitating the Messenger of Allaah (ﷺ), and the Imaams of guidance from amongst the companions, their successors and those that followed them.

That is why you find that the people who are tested the greatest are the Prophets, then their followers who resemble them the most and then those that resemble him the most - those who are callers to Allaah upon sure knowledge.

At the point in time when a person prepares to become a caller to Allaah, to guidance and the true religion, he may sense a feeling of strangeness and be afflicted by loneliness, due to the small number of people that proceed upon the same path and the great number of those that oppose him.

Nevertheless, this shouldn't hinder him, as it is impermissible to be fooled by large numbers and be disheartened by small numbers. This was one of benefits that the *Shaykh* (رحمته) derived in his book:

“Kitaab At-Tawheed - Chapter: Whoever perfects Tawheed will enter paradise without any reckoning”, when he mentioned the important issues of the chapter.¹

¹ *Imaam* Muhammed ibn Abdul Wahhaab (رحمته) said, when mentioning the important issues of the chapter: **«Fifteen: The benefit of knowing this is so that a person is not duped by large numbers and disheartened by small numbers.»** See *Fath Al-Majeed* (pg.83).

THE AUTHOR SAID (رسالة):

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

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

﴿ وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكْفُورٌ ۝ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا

الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝ ﴾

“By time, mankind is in a state of loss, except those who believe, do righteous deeds, recommend one another to the truth and enjoin one another with patient perseverance.”

[Soorah Al-'Asr] »



EXPLANATION:

Now we come to this remarkable Soorah, and it is the saying of the Most High:

﴿ وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكْفُورٌ ۝ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا

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“By time, mankind is in a state of loss, except those who believe, do righteous deeds, recommend one another to the truth and enjoin one another with patient perseverance.”

This style of sentence is known in the Arabic language as an oath. Similar to that is ‘By the night!’ and, ‘By the sun!’

Allaah swears by His creation in many places in the *Qur'aan*; and Allaah can swear by whatever He chooses from His creation. He does this to show its elevated status or to point to the greatness of what is being sworn by.

As for the creation, then it is not permissible for them to swear by other than Allaah, based on the saying of the Prophet (ﷺ):

«من حلف بغير الله فقد كفر أو أشرك»

“Whoever swears by other than Allaah has committed disbelief or Shirk.”¹

The letters used to take an oath (in the Arabic language) are three: “*waw*”, “*taa*” and “*baa*”.

It is conditional that the letter “*baa*” be mentioned along with the verb, whether it precedes it or not. (It is said) “*billaahi uqsim*” or “*uqsim billaahi*” and “*billaahi ahlif*” and “*ahlif billaahi*”. This is not a condition for “*waw*” and “*taa*”. The sentence “*tallaahi*” is found many times in *Qur'aan* (without any verb being apparent).

What object is being sworn by in this virtuous *Soorah*?

(The answer) is: Time. Additionally, what is the time that Allaah is swearing by in this magnificent surah? Is it that

¹ Reported by At-Tirmidhi (no.1535) upon the authority of ‘Abdullaah ibn ‘Umar (رضي الله عنه).

well known period of time that begins at the end of *dhuhr* and lasts until *Maghrib*, or is it time as a whole?

Each of these two positions has been adopted by a group of scholars. Let us examine what is the underlying reason for this oath, and the knowledge of this is with Allaah. Yet, both of these opinions are feasible. If 'asr here is understood to be that well known period, then this is the time for the 'asr prayer; and this prayer is one of the *bardayn* (the two prayers performed at two cool parts of the day), it is the middle prayer and taking a false oath after the 'asr prayer is very dangerous and serious. Consequently, it is one of the most honourable times. There are (proofs) that stress the excellence of the 'asr prayer and emphasize its importance, and there are proofs that warn against abandoning or delaying it.

The First Type:

Upon the authority of Jareer ibn 'Abdullaah Al-Bajali (رضي الله عنه) that he said:

«إنكم سترون ربكم كما ترون القمر ليلة البدر؛ فإن استطعتم
أن لا تغلبوا على صلاة قبل طلوع الشمس وصلاة قبل
غروبها فافعلوا»

“You will see your Lord as you see the moon on a night when there is a full moon. If you are able to (prepare for) the fajr and 'asr prayer and stop

yourself from being overcome (by sleep, work, etc), then do so.”¹

This *hadeeth* establishes two things:

1. It affirms that the believers will see their Lord on the Day of Judgement.
2. The excellence of the ‘*Asr* and *Fajr* prayer.

Another example is the authentic *hadeeth* that states that the polytheists busied the Prophet (ﷺ) from performing the ‘*asr* prayer during the battle of *khunduq*. He (ﷺ) said:

«شغلونا عن الصلاة الوسطى صلاة العصر»

“They hindered us from performing the middle prayer, the ‘*asr* prayer.”²

An example of the second type that warns the people against abandoning or delaying the ‘*asr* prayer:

His saying (ﷺ):

«من ترك صلاة العصر فقد حبط عمله»

“Whoever abandons the ‘*asr* prayer, all his deeds will be lost.”³

¹ Reported by Al-Bukhaaree (no.554) and Muslim (no.554) and (no.1432).

² Reported by Muslim (no.1425) on the authority of ‘Ali (رضي الله عنه).

³ Reported by Al-Bukhaaree (no.528) upon the authority of Ibn ‘Umar (رضي الله عنهما).

The Prophet (ﷺ) also warned against being negligent with this prayer until the time passes:

«من فاتته صلاة العصر فكأنما وتر أهله وماله»

“Whoever misses the ‘asr prayer, it is as if he lost his family and property.”¹

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

In order for an oath to be grammatically correct, there has to be a main clause, either visible or hidden. What is the main clause (to the oath) here in this *Soorah*?

(The answer) is:

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

“Mankind is in a state of loss”.

¹ Reported by Ahmad (2/145) upon the authority of Ibn ‘Umar (رضي الله عنه). The ‘Allaamah Al-Albaanee declared it to be authentic in ‘*Saheeh AlJaami*’: (no.5491).

Allaah, the One free of all imperfections, judged that the whole of mankind is in a state of loss, with the exception of those excluded later on (in the *Soorah*).

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكْفُورٌ

“Mankind is in a state of loss”, the intent behind ‘Mankind’ is them as a whole.

The whole of mankind is ‘in a state of loss’, and loss is the opposite of gain, but Allaah has excluded those who possess four qualities from this general rule. These four characteristics are:

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

Those who possess these four characteristics are safe from that state of loss. The objective was to establish these four matters by using this *Soorah* as a proof. The *Shaykh* mentioned these four matters then quoted this *Soorah* as a proof, what is the correlation (between this *Soorah* and these four matters)?

We have (discussed) knowledge, action upon that, calling to it and patiently persevering and bearing any harm encountered upon that way. What is the proof for knowledge, which is knowledge of Allaah, knowledge of

his Prophet (ﷺ) and knowledge of the religion of Islam with the proofs? The proof for this is:

إِنَّ الْإِنْسَانَ لِفِي حُسْرٍ

“Except those who believe”.

This is from the angle that *Eemaan* linguistically means: *Attestation/belief*.

And in the *Sharee'ah* it is:

«Speech of the tongue, certain faith of the heart and actions of the limbs. It increases with the obedience (of Allaah) and decreases with disobedience. This is knowledge of Allaah, His Prophet and His religion. »

The second matter is 'action upon that', and the proof for this (from the *Soorah*) is:

وَعَمِلُوا الصَّالِحَاتِ

“Those who do righteous deeds”.

The guideline for a righteous deed is: Every act that is sincerely for the sake of Allaah and in accordance to the (*Sunnah*) of the Messenger of Allaah (ﷺ).

As a result, it becomes clear that not every action is considered righteous.

What is the proof for the third matter? The proof is:

وَتَوَاصَوْا بِالْحَقِّ

“And they recommend one another to the truth.”

Meaning: They advise one another with the truth. The truth is known from the Book, *Sunnah* and the scholarly consensus of the Rightly Guided Predecessors from the Companions, Imaams of their Successors and those that came after them.

The truth is not found in the notions of man and neither the methodologies invented by them, because every Sect from the Seventy Three claims that their way is the truth. In reality, the proof establishes that only one of those sects is upon the correct way, as for the Seventy Two Sects, then they are upon falsehood even though they have something of truth with them. There is not a Sect from those Seventy Two except that they have something of truth with them. In comparison, the way of the Saved Sect is nothing but the truth, and as for the other sects then they are all misguided and astray just as the Prophet (ﷺ) informed in the *hadeeth* that tells of the splitting of the nations. He (ﷺ) said:

«وستفترق أمي على ثلاث وسبعين فرقة كلها في النار إلا واحدة. قالوا: من هي يا رسول الله؟ قال: الجماعة»

“My nation will split into seventy three sects, all of them in the Hellfire except for one. They

asked: Oh Messenger of Allaah, who are the (saved sect)? He replied: they are the *Jamaa'ah*.”¹

This narration is authentic.

This *Jamaa'ah* is Saved and Victorious, and as for the Seventy Two Sects then they are all in a state of loss. This is the third matter: ‘Enjoining one another with the truth’. The truth, as we said, is what is established by the Book, *Sunnah* and consensus of the *Salaf* of this nation.

I think the proof for the fourth matter is clear (to all); it is:

وَتَوَاصَوْا بِالصَّبْرِ

“And enjoin one another with patient perseverance.”

This is pointing to the fact that *Ahlu-Sunnah*, those upon the way of the *Salaf* (*Rightly Guided Predecessors*), are not hasty and neither are they overcome by recklessness or excessiveness. Rather, they advise one another with patience.

¹ This *hadeeth* is reported upon a number of companions: Mu'aawiyah ibn Abu Sufyaan, Abu Hurairah, Anas ibn Malik, and others. It is reported by Ahmad (4/102), Abu Dawood (no.4597), At-Tirmidhi (no.2640), and Ibn Maajah (no.3992). *Shaykhul-Islaam* Ibnut-Taymiyyah (رحمته) said: This *hadeeth* is authentic and *Mashhoor*; *Majmoo' Al-Fataawa* (3/345). Al-Albaanee declared it authentic in *As-Silsilatus-Saheehah* (no.204), and he mentioned some valuable speech refuting those who declare this *hadeeth* to be weak, so refer to it.

They encounter harm, and in the face of this they have patience, endurance and they advise one another with patient perseverance.

Linguistically patience is, restraint and prevention.

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

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

1. Patience upon the obedience of Allaah. In order for it to be performed perfectly or close to perfection, due to the saying of Allaah, the Most High:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

“Fear Allaah as much as you are able.”

[At-Taghaabun:16]

It is obligatory upon him to perform this act of obedience perfectly and if he is unable, then he should do his best and the utmost he can.

2. Patience in avoiding the disobedience of Allaah.
3. Patience with regard to the decree of Allaah.

Patience to *Eemaan* is like the head with regard to the body. Allaah has mentioned patience more than eighty times in the *Qur'aan*. If you contemplate upon the state of the Prophets and the reformists, you would find that they were the most patient of people in conveying the religion and teaching it to the servants in the correct manner. These four matters are the levels of striving against the soul. Each person strives against their own self:

1. To learn about the guidance and the true religion, and this is the reason for bliss in this life and the hereafter. The extent of bliss that will be lost depends upon the amount of knowledge that a person lacks about the guidance and the religion.
2. To act upon that which Allaah has taught him from guidance and the Religion of truth. So that the knowledge doesn't become a proof against him.
3. To call the people to the guidance and knowledge that Allaah has blessed him with, because the caller to guidance will receive the same reward as those that follow him, and that will reduce nothing from their rewards.
4. To have patience upon the hardships that befalls him upon this path, imitating the Messenger of Allaah (ﷺ), the Prophets and Messengers that came before him, and the Companions and Imams of guidance who came after our Prophet (ﷺ). The Muslim should not make it his only concern that the people are guided through his hands. Rather he should concern himself with

conveying the proof of Allaah, and Allaah will make His religion superior, either through him or someone that comes after him. If his only concern is that the people are guided through his hands, then this is a blatant mistake and shortcoming.

THE AUTHOR SAID (رَسْمًا):

قَالَ الشَّافِعِيُّ (رَسْمًا):

«Ash-Shaafi'ee (رَسْمًا) said:

« لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةَ لَكَفَتْهُمْ »

“If Allaah had sent down to His creation no other proof besides this Soorah, it would be sufficient for them.” »



EXPLANATION:

Some of our teachers (*shuyookh*) believe that there is an element of doubt in attributing this statement to Ash-Shaafi'ee¹, and I have not come across this statement in

¹ *Al-Haafidh* Ibn Katheer (رَسْمًا) quotes this narration upon Ash-Shaafi'ee (رَسْمًا) with the wording:

“If the people contemplated upon this Soorah, it would be sufficient for them.”

What has been reported by At-Tabaraani in *Al-Awsat*: (5/215), (no. 5124), also highlights the excellence of this Soorah:

كان الرجلان من أصحاب النبي إذا التقيا لم يفترقا حتى يقرأ أحدهما
على الآخر: (والعصر إن الإنسان لفي خسر) ثم يسلم أحدهما على
الآخر

any of the books of Ash-Shaafi'ee, bearing in mind the research was little. The proof of Allaah has been established upon the creation by other than this *Soorah*, but if we assumed that this statement is authentically narrated upon Ash-Shaafi'ee (رحمته), then this *Soorah*, with its shortness, contains many vast meanings. And from those meanings is the beautiful outcome that will be granted to the believers and it warns against the evil result waiting for other than them. Likewise, it contains a praise of those who call to Allaah upon knowledge, and (it brings to light) that they are distinct from everyone else; this is because they enjoin one another with the truth and enjoin one another with patient perseverance, and they possess no excessiveness like that of the deviant sects. When necessary they are gentle and when necessary they are harsh. All of this is visible in the biographies of the Companions, their successors and the Imaams of the Religion.

«If two of the Companions of the Prophet (ﷺ) were to meet, they would not depart until one of them had recited: “By Time. Verily mankind is in a state of loss”, then one of them would convey the salaams to the other.”»

This was declared authentic by 'Allaamah Al-Albaanee in *As-Saheehah* (no.2648).

THE AUTHOR SAID (رَسْمًا):

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

«Al-Bukhaaree (رَسْمًا) said:

“Chapter: Knowledge precedes speech and action” and
the proof is the saying of Allaah, the Most High:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ﴾

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

فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ.

So he began by mentioning knowledge before speech or
action.¹ »



EXPLANATION:

Before a person calls (to Allaah) it is obligatory upon them
to study the religion of Allaah that they are calling to. We
say: The callers or those affiliated with the *da'wah* are three
types:

First category:

¹ In Al-Bukhaaree's authentic collection, (1/211), in the 'Book of
knowledge. Chapter: Knowledge precedes speech and action.'

Those callers who have knowledge and understanding of the religion of Allaah; they call to (Allaah) with wisdom, good admonition and with proofs and evidences.

These are the happiest of the people, and they are those Allaah praised with His saying:

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ﴾

“Say (Oh Muhammad): This is my way I call to Allaah with sure knowledge, I and whomsoever follows me.”

[Yoosuf: 108]

Second category:

Those callers who put themselves in the arena of *da'wah*, and in actual fact are ignorant. They possess little or no understanding about the religion of Allaah. These types of people spread corruption upon the earth and don't improve (the situation). In reality, they are a means for the people of desires to (attack *Ahlu-Sunnah*).

Third category:

Callers of misguidance and tribulation. Astray callers: The first of these sects to emerge were the *Saba'iyyah*, the followers of the Jewish Yemeni 'Abdullaah Ibn Saba' who accepted Islam out of hypocrisy.

The first innovation they introduced in Islaam was to incite the people against the leader of the Muslims, the

third rightly guided Caliph, 'Uthmaan ibn 'Affaan (رضي الله عنه), until they killed him. Here, provocation and incitement led to the killing of the Caliph.

Therefore, the *Saba'iyyah*¹ are the predecessors of all the revolutionaries that ever existed up until this present day, because unity behind whoever Allaah has placed in authority over the Muslims, staying away from rebellion and refraining from splitting away is from the fundamental (beliefs) of *Ahlu-Sunnah wal Jamaa'ah*.

The revolutionaries, from amongst our people, have inherited this behaviour from the *Sabai'yeeen*, and as for the latter, then they are responsible for many innovations foremostly: Heresy, *Rafd* (Belief of the *Raafidah Shee'ah*), etc.

The second sect to emerge was the *Khawaarij*, the '*Harooriyyah*' who rebelled against 'Ali ibn Abu Taalib (رضي الله عنه). They were those present at Nahrawaan. They are the *Takfeeriyyoon*, astray and leading others astray.

Al-Khawaarij declare the disobedient people upon *Tawheed*, the sinful Muslims, who commit major sins to be disbelievers. A detailed explanation about this will follow shortly - If Allaah the Most High wills.

¹ See: *Al-Farq baynal-Firaq* of Al-Baghdaadi (pg.15) and *Al-Fisaal filMilal* of Ibn Hazm (pg.4/142).

So these are the different kinds of people affiliated with *da'wah*. The most fortunate of them is the first type: the callers who have knowledge, clarity and understanding of the religion of Allaah. The Prophet (ﷺ) said:

من يرد الله به خيرا يفقهه في الدين

“Whoever Allaah wants good for He gives him understanding of the religion.”¹

﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لِدُنْيَاكَ ﴾

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

[Muhammad: 19]

The *Shaykh* (رحمته) clarifies the evidential example by saying: ‘So He began by mentioning knowledge before speech or action.’

﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لِدُنْيَاكَ ﴾

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

Firstly, an individual should have knowledge before they call to Allaah; it is obligatory upon you that you study. *Shaykh* Ibn Sa'dee (رحمته) cites eight different ways in his

¹ Reported by Al-Bukhaaree (no.71) and Muslim (no.2386).

tafseer on how to obtain the knowledge that 'none has the right to be worshipped except Allaah,' he said:

1. And this is the greatest of them, to contemplate upon the names and attributes of Allaah, and His actions that show his perfect ness, greatness and magnificence. This causes a person to exert them self in devotion to (Allaah) and worshipping the Perfect Lord whom His is all praise, glorification, beauty and majesty.

2. Knowing that Allaah is the sole creator and disposer of affairs requires (that a person) also know that Allaah is solely deserving of worship.

3. Knowing that Allaah alone bestows all blessings, hidden and apparent, worldly and religious, necessitates that his heart loves and becomes attached to Allaah, and that he worship Allaah alone, without any partners.

4. The reward, victory and apparent favours that we hear and see that (Allaah) grants His *awliyaa* who single out Allaah with everything that is specific to Him; and the punishment that He sends upon his enemies, who associate partners with him. This clearly calls to the fact that only He, the Most High deserves all worship.

5. Knowing the characteristics of the idols, statues and partners that are worshipped besides Allaah and have been taken as gods, and that they are deficient from all angles and needy themselves. They have no power to harm or benefit themselves or those who worship them. They have no power of causing death or giving life, or raising the dead. They have no ability to make those who worship them victorious and they cannot benefit them even with an atom seed, whether it is bringing about good or

repelling evil. Knowledge of this necessitates that a person know that 'none has the right to be worshipped except Allaah', and it attests that the divinity of those worshipped besides Him is false and futile.

6. All the books of Allaah are in agreement and conformity about this.

7. The finest of the creation, and these are the Prophets, Messengers and upright scholars, who have the best manners, intellect, understanding, knowledge and opinions, all testify to this.

8. The evidences that Allaah has established both *ufuqiyyah* and *nafsiyyah* prove and proclaim in the greatest fashion that Allaah should be singled out with all worship, as He has made visible His fine work, amazing wisdom and marvellous creation.¹

The remainder of the verse is His saying:

﴿ وَأَسْتَغْفِرُ لِدُنْيَاكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴾

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

In this verse there are other issues besides the issue of having knowledge of 'laa ilaha illa Allaah'. Knowledge of

¹ *Tayseer Al-Kareem Al-Mannaan fee Tafseer Kalaam Ar-Rahman* by 'Allaamah As-Sa'dee (pg.731-732).

this (*laa ilaaha illallaah*) is to understand its meaning and act upon what the meaning demands and requires from the servants.

In His saying:

﴿ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلِّبِكُمْ
وَمُتَوَكِّرًا ﴾

“Ask forgiveness for your sins, and also for the sins of the believing men and women.”

There are two issues:

1. A proof that the sinful Muslim, the disobedient person upon *Tawheed* doesn't exit from the religion. *Ahlu-Sunnah wal Jamaa'ah* unanimously agree upon this. They state that the sinful Muslim is a believer in terms of his faith and a sinner due to the major sin, or a believer whose faith is deficient, in opposition to the *Wa'eediyyah*¹ from amongst the *Khawaarij* and *Mu'tazilah*.²

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

¹ [TN] Those who misapply textual threats and utilise them to wrongfully to declare Believers to be infidels.

² Refer to *Fath Al-Majeed Sharh Kitaab At-Tawheed* by 'Abdur Rahman ibn Hasan (رحمته الله) (1/53).

Hellfire forever. The *Mu'tazilah's* belief is that they expel the sinful Muslim from Islam but in this life they do not declare them to be a disbeliever, rather they hold that they are in state between faith and disbelief, not a believer nor a disbeliever. Furthermore, they hold that if he dies without repenting, then in the hereafter he is in the hellfire forever.

So they agree with the *Khawaarij* upon the judgement that is pronounced on such people in the hereafter, and they disagree about the judgement applied in this life.

Whatever the case, both sects are misguided and lead others astray. Allaah guided *Ahlus-Sunnah wal Jamaa'ah* to the true position, correct creed and right methodology, as their actions are in accordance to the *Qur'aan* and *Sunnah* of the Messenger of Allaah (ﷺ).

They conciliate between the textual threats (that contain a threat of a punishment in the hellfire) and the texts that contain promises (of paradise). *Ahlus-Sunnah* proclaim: that the one who commits a major sin, in this life, is a believer in terms of his faith and a sinner due him perpetrating a major sin; and as for the hereafter, then he is under the will of Allaah. If Allaah chooses He will forgive him, have mercy upon him and enter him into paradise, and if He chooses he will punish him.

2. The second issue is found in His saying:

وَاللَّهُ يَعْلَمُ مُتَقَلِّبِكُمْ وَمَثُونَكُمْ

“And Allaah knows well your moving about and your place in your homes.”

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

THE AUTHOR SAID (رسالة):

إِعْلَمُ رَحِمَكَ اللهُ أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ، تَعَلُّمُ ثَلَاثِ هَذِهِ
الْمَسَائِلِ، وَالْعَمَلُ بِهِنَّ:

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

الأولى: أن الله خلقنا، ورزقنا، ولم يتركنا هملاً، بل أرسل إلينا رسلاً، فمن أطاعه دخل الجنة، ومن عصاه دخل النار، والدليل قوله تعالى:

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

﴿ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ

رَسُولًا ﴿١٥﴾ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً ﴿١٦﴾

“We sent a Messenger to you, just as we sent a Messenger to Pharaoh. But Pharaoh denied and rejected the Messenger, so we seized him with a severe punishment.”

[Al-Muzzammil: 15-16]



EXPLANATION:

These matters that the *Shaykh* mentioned here are matters that pertain to belief and those that have passed were matters pertaining to action.

1. He mentioned that Allaah, the Perfect and Most High, created us, and that He brought us into existence from nothing; this is the blessing of existence. “And provided sustenance for us...” - This referring to the blessing of provision.

“And He did not leave us without a purpose...”
Meaning: That He did not leave them aimlessly and wastefully.

“Rather He sent a Messenger to us...” And this is Muhammad (ﷺ). So after the blessing of creation and sustenance, then there is the blessing of being prepared for the purpose that Allaah created the creation, and this is to worship Allaah. The people are unable to understand this worship correctly and perform it properly, the way Allaah wanted, except by means of a Messenger. A messenger linguistically is: Someone whom was sent with a message.

Islamically it is: A man from the children of Aadam to whom Allaah revealed a divine legislation, and commanded him to convey it (to the people).

Before we proceed to explain the meaning of this verse and its significance to this matter, it is binding that we

describe the important tasks of the Prophet, as shown by the noble Book and *Sunnah* of our Prophet (ﷺ):

1. He is a witness for or against the creation. He is a witness for them (as he will testify) to what they acted upon of his *Sunnah* and the legislation of Allaah which he brought to them. He is witness against them (as he will testify) to what they abandoned and failed to act upon.
2. To bring glad tidings and warnings. Glad tidings of paradise for the obedient, and warnings, which is to threaten the disobedient with a punishment.
3. Judging between the people and settling their disputes.
4. Educating the people about the religion of Allaah.

These are the most important responsibilities of the Messengers.

The significance of this verse to this matter is obvious.

﴿ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ

رَسُولًا ﴿١٠٠﴾ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً ﴿١٠١﴾ ﴾

“We sent a Messenger to you just as we sent a Messenger to Pharaoh. But Pharaoh denied and rejected the Messenger, so we seized him with a severe punishment.”

The Messenger whom Allaah sent to Pharaoh was Moosa (عليه السلام):

فَعَصَى فِرْعَوْنُ الرَّسُولَ

“But Pharaoh denied and rejected the Messenger”

The relevance of this proof here is that whoever obeys Muhammad (ﷺ) will enter paradise and whoever disobeys him will enter the hellfire. When Allaah mentions what happened to Pharaoh as a result of him disobeying Moosa (عليه السلام), then verily Allaah is warning this nation about disobeying their Prophet (ﷺ), and (He is informing) that those who are disobedient face the same as what the disobedient ones, who disbelieved in their Messengers, faced. So He is saying that whoever disobeys Muhammad from amongst you is subject to being seized by Allaah with a severe punishment, just as Allaah seized Pharaoh for disobeying Moosa (عليه السلام). For that reason, this verse proves that it is an obligatory to obey the Prophet (ﷺ) in whatever he commands and it is a warning against disobeying him. In the *Sunnah* you have what is reported by Imaam Al-Bukhaaree in his authentic collection upon the authority of Abu Hurairah (رضي الله عنه) that the Messenger of Allaah (ﷺ) said:

« كل أمي يدخلون الجنة إلا من أبي: قيل ومن يأبى يا رسول الله؟ قال: من اطاعني دخل الجنة ومن عاصني فقد أبى »

“All of my nation will enter paradise except those who refuse.” So it was said: “And who will refuse?” He replied: “Whoever obeys me will

enter paradise and whoever disobeys me has surely refused.”¹

¹ *Saheeh Al-Bukhaaree* (no. 7280).

THE AUTHOR SAID (رسالة):

الثَّانِيَةُ: أَنَّ اللَّهَ لَا يُرْضَى أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ، لَا مَلَكٌ مُقْرَبٌ، وَلَا نَبِيٌّ مُرْسَلٌ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

The second: Allaah is not pleased that anyone should be made a sharer in worship along with Him, neither any Angel brought near, nor any prophet sent as a messenger, and the proof is the saying of Allaah, the Most High:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

“And the places of worship are for Allaah alone, so do not invoke anyone along with Allaah.”

[Al-Jinn: 18]



EXPLANATION:

This is the second matter, and this brings to light the proper methodology and correct principle as it relates to worship. This principle is that Allaah is not pleased that anyone should be made a sharer in worship along with Him, neither any Angel brought near, nor any prophet sent as a messenger.

All the Messengers agreed upon this from Nooh to Muhammad (عليهم السلام). All of the Messengers (عليهم السلام) called their nations to worship Allaah alone. But the Messengers never sufficed by just calling the people to worship Allaah,

leaving it absolute. Actually, they explained their call by making it conditional that Allaah be singled out alone with all worship. Let us take some examples of this:

First example:

His saying:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا

الطَّاغُوتَ﴾

“And verily, We have sent to among every nation a Messenger proclaiming: worship Allaah alone and stay away from all false deities.”

[An-Nahl:36]

This verse shows that the call of all the messengers was the same, and this was to call the people to the pure *Tawheed* and to worship Allaah alone without any partners.

For verily Allaah doesn't accept any worship unless it is purely for Him, the Most High, alone.

Second example:

The Information that Allaah tells us about Saalih, Hood and before them Nooh (عليهم السلام), and that all of them said:

﴿يَنْقُومِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهٍ غَيْرُهُ﴾

“O my people! Worship Allaah. You have no other no diety worthy of worship but Him.”

This is *Tawheed Al-Uloohiyyah* which was the cause of the dispute and disagreement between the Prophets and their nations. *Tawheed Al-Uloohiyyah* is that the slave singles out Allaah alone with all the acts that Allaah has legislated for them and ordered them to worship Him with.

“Neither any Angel brought near...” *Malak* (Angel) is the singular of *Malaa'ikah* (Angels). It is derived from the word '*ulookah*' which literally means message. Angels are honoured servants of Allaah. They do not speak until He has spoken and they act upon His command. They were created from light as authentically reported upon the Messenger of Allaah (ﷺ).¹ Humans are created from earth, the Jinn are created from fire and the Angels are created from light. They are near to Allaah, the Most High, in terms of their location, as they are present in the heavens; and they are near to Allaah in terms of their station which Allaah chose for them, He gave them the task of carrying messages and gave them certain

¹ It is reported by Muslim in his authentic collection upon the authority of 'Aishah (رضي الله عنها) that the Messenger of Allaah (ﷺ) said:

«خلقت الملائكة من نور وخلق الجن من مارح من نار وخلق آدم مما وصف لكم»

“The Angels were created from light, the Jinn were created from a smokeless flame of fire and He created Adam in the way He has described to you.”

responsibilities. For example, there is Jibreel who Allaah entrusted to convey His revelation.

The word 'Nabiyy' (Prophet) is derived from either 'Nabaawah' which is an elevated place or 'Naba' which is a piece of astounding information.¹ Islamically a Prophet is: A man from the children of Aadam who had revelation revealed to him and was ordered to convey it, or he came to revive divine laws given previously. This definition is contrary to what is commonly used, as that definition is erroneous. The most famous definition to us was that a Prophet is: A man from the children of Aadam (عليه السلام) who had a divine revelation revealed to him and he was not ordered to propagate it. However, this is not precise and it is erroneous, *Inshaa' Allaah* what we stated earlier is correct: A (Prophet) is a man from the children of Aadam who had revelation revealed to him and was ordered to convey it, or he came to revive divine laws given previously like the Messengers of 'Firm Resolve' [Muhammad, Nooh, Ibraaheem, Moosa and 'Easaa], and Saalih, Shu'ayb and Hood; or those who came to revive a divine law given previously like the Prophets from the children of Israa'eel that were between Moosa and 'Easaa; the likes of Yoosha' ibn Noon (عليه السلام).

The evidence that proves that the Prophet is sent just like a Messenger is the saying of The Truth, the Mighty and Majestic:

¹ *Lisaan Al'Arab* by Ibn Mandhoor (1/162).

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ ﴾

“Never did we send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, the Shaytaan endeavoured to throw some falsehood in it.”

[Al-Hajj: 52]

This verse is a clear proof that the Prophet is sent just like the Messenger. It is unheard of that Allaah revealed revelation to a man and commanded him to remain in his house. Maybe the saying of the Prophet (ﷺ) will add further clarity to this topic:

« كانت بنو إسرائيل تسوسهم الأنبياء فكلما هلك نبي خلفه نبي ولا نبي بعدي »

“The children of Israa’eel were governed by their Prophets; every time one passed away he was followed by another. And there is no Prophet after me.”¹

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

¹ Saheeh Al-Bukhaaree (no. 3455).

The verse:

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾

“And the places of worship are for Allaah alone, so do not invoke anyone along with Allaah.”

Masaajid are places where the prayer is performed, whether this is a building or an open space. They are called ‘*Masaajid*’ because they are places where prostration is performed, and prostration is the most excellent and the most superior pillar of the prayer.

“So do not invoke anyone along with Allaah...” Generally, is a prohibition from associating partners with Allaah; and specifically, it is prohibition from invoking anything other than Allaah, because supplication is worship as the Prophet (ﷺ) stated.

Linguistically *Shirk* is: To treat (certain things) the same.

Islamically it is: To equate other than Allaah with Allaah.

THE AUTHOR SAID (رسالة):

الثَّانِيَةُ: أَنَّ اللَّهَ لَا يَرْضَى أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ، لَا مَلَكٌ مُقَرَّبٌ، وَلَا نَبِيٌّ مُرْسَلٌ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

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

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

“You will not find a people believing in Allaah and the last day loving those that oppose Allaah and His Messenger, even if they are their fathers, or their sons, or their brothers, or their kinsfolk. Rather Allaah has decreed true faith for their hearts, and strengthened them with proofs, light and guidance from Him; and He will enter them into gardens of paradise beneath whose trees rivers will flow, and they will dwell therein forever. Allaah is pleased with them and them with Him. They are the party of Allaah. Indeed the party of Allaah are the successful.”



EXPLANATION:

This matter is from the greatest principles of the religion because it incorporates the principle of 'association (*Al-Walaa*) and disassociation (*Al-Baraa*)'.

Alliance is to love and support for the sake of Allaah; disassociation is to hate and show enmity for the sake of Allaah.

The author (رحمته) states in some of his works:

The foundation and support of the religion is two things:

Firstly: The command to worship Allaah alone, to promote this, love those upon this and declare whoever abandons this to be a disbeliever.

Secondly: The prohibition of *Shirk* in the worship of Allaah, warning against this, hating those upon it and declaring whoever practises this to be a disbeliever.¹

His saying:

¹ *Al-Waajibaat Al-Mutahattimaat* (pg.5).

“That whoever is obedient to the Messenger and singles out Allaah with all worship, upon Tawheed.”

Worship is not deemed to be correct unless two conditions are fulfilled. The Messenger of Allaah has to be obeyed and this is to follow him alone, and Allaah has to be singled out alone without ascribing any partners.

“Then it is impermissible for him to have (Muwaddah) friendship and alliance with those who oppose Allaah and His Messenger.”

Al-Muwalaat (alliance) is to love and lend support for the sake of Allaah, and this is ‘*Muwaddah*’ because loving and hating has to be for the sake of Allaah.

The Prophet (ﷺ):

«من أحب في الله و ابغض في الله و أعطى لله و منع لله فقد
استكمل الإيمان»

“Whoever loves for the sake of Allaah and hates for the sake of Allaah, gives for the sake of Allaah and withholds for the sake of Allaah, has perfected faith.”¹

In the two authentic collections (Al-Bukhaaree and Muslim), it is reported upon the authority of Anas (رضي الله عنه) that the Messenger of Allaah (ﷺ) said:

¹ Reported by Abu Dawood (no.4681), and authenticated by Al-Albaanee in *Saheeh Al-Jaami*’ (no.5965).

«ثلاث من كن فيه وجد حلاوة الإيمان، أن يكون الله ورسوله أحب إليه مما سواهما و أن يحب المرء لا يحبه إلا لله وأن يكره أن يعود في الكفر بعد أن أنقذه الله منه كما يكره أن يقذف في النار.»

“There are three characteristics whoever possesses them will taste the sweetness of faith. That Allaah and His Messenger are more beloved to him than anything else, that when he loves someone he loves them purely for the sake of Allaah and he hates to return back to disbelief after Allaah rescued him as he hates to be thrown into the hellfire.”¹

The evidential example here is: “That when he loves someone he loves them purely for the sake of Allaah”. Hence, it is compulsory to hate for the sake of Allaah even though it may be a close relative, if it is someone that opposes Allaah and are stubborn in their resistance to the divine legislation of Allaah. The *Shaykh* used the verse in *Soorah al-Mujaadilah* as a proof for this matter:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

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

لَا تَجِدُ

“You will not find.”

¹ *Saheeh Al-Bukhaaree* (no.16) and *Muslim* (no.163)

Primarily, was directed towards the Messenger of Allaah (ﷺ) and similarly this address applies to his nation.

مَنْ حَادَّ اللَّهَ وَرَسُولَهُ.

“Loving those that oppose Allaah and His Messenger.”

They do not show love to people who are upon disbelief, disobedience and wickedness. Whilst they don't love them, it is still allowable to interact with such a people in permissible worldly affairs, but there shouldn't be any love between them; because loving the enemies of Allaah contradicts the principle: 'Association (Al-Walaa) and disassociation (Al-Baraa)'.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ.

“You will not find a people believing in Allaah and the last day loving those that oppose Allaah and His Messenger.”

Is general and applies to everyone no matter who it may be, whether fathers, sons, brothers or tribesmen. No one understands this indisputable fundamental properly, and I am referring to the principle of 'association and disassociation', except *AhluS-Sunnah wal-Jamaa'ah*. May Allaah make us and you from them, in this life and after death.

So permissible worldly interaction is not considered to be love.

This verse is amongst the strongest evidences that prove it is necessary to be cautious of, criticise and reject innovation. There remains a question: how do we deal with the people of innovation?

There are three types of innovation:

1. *Bid'ah Mukaffirah* (an innovation that exits someone from the fold of Islam) like the belief of the *Raafidah*, *Jahmiyyah*, *hulool* and *Wahdatul-wujood*.
2. *Bid'ah Mufassiqah* (an innovation that doesn't exit someone from the fold of Islam) like the belief of the *Mu'tazilah* and *Ashaa'irah*.
3. An innovation that is lesser than this like the *bid'ah* of making remembrance in congregation, all together, with one voice.

This is the understanding of innovation the way the *Salaf* have explained it.

As for the *Bid'ah Mukaffirah* then it is clearly understandable (from the wording) that it is *Mukaffirah* (exits a person from the fold of Islam). I don't believe that there is any need to pause here, bearing in mind that this type of innovation exits a person from the fold of Islam, as everyone is in agreement that this has to be warned against and rejected.

The differing today is concerning the issue of the *Bid'ah Mufassiqah* and innovations that are lesser than that. Whereas, the narrations of the *Salaf* show that they

warned against all types of innovation, even the *Bid'ah Mufassiqah* and innovations that were lesser than that.

It is authentically reported about the *Salaf*, in so many narrations that it would be impossible to fabricate them all, that they used to rebuke the innovators and warn against innovation without any differentiation. It has not been transmitted about any of them that they only warned against innovations that were *Mukaffirah*.

The norm or origin is that the innovator is to be boycotted and abandoned; this is the norm if the innovator openly proclaims his innovation and calls to it, then he is to be disciplined and boycotted. That is why the scholars stipulated that the narration of the innovator is to be rejected if he conveys something that supports the innovation that he is upon, but if the innovator doesn't call to his innovation or he conveys something that doesn't support his innovation then they accepted his narration.

Adh-Dhahabee (رحمته الله) said in the biography of Abaan ibn Thaghlib:

«شيعي جلد، لكنه صدوق فلنا صدقه وعليه بدعته»

“He was a staunch Shi’ite, but truthful. We accept his truthfulness and he will bear the burden of his innovation.”¹

¹ *Meezaan Al'Itidaal* (1/118).

Shaykhul-Islaam Ibn Taymiyyah and others have mentioned this, and I am referring to the issue of boycotting and disciplining the innovator who openly calls and affirms his innovation, unless boycotting them will result in a greater evil. In such a situation they are not to be boycotted, as boycotting is not a tool to get revenge for a personal vendetta. It is a legislated form of punishment.

If the supremacy and overall power belongs to *Ahlu-Sunnah*, then under these circumstances it is beneficial to boycott and discipline the innovator, but if the overall power and strength belongs to the people of innovation, then the innovator shouldn't be boycotted due to fear of the evil consequences. This is because boycotting revolves around the actualisation of benefit and repelling evil and limiting it. It is important to understand this and for this there are many explicit proofs in the *Sunnah*.

Bukhaaree and others report upon the authority of Aa'isha (رضي الله عنها) who said:

«أئذنوا له بئس اخو العشيرة (أو ابن العشيرة) فلما دخل عليه
ألان له القول تطلق في وجه فلما خرج قالوا له: يا رسول
الله، قلت ما قلت و ألتت له القول؟ قال: إن شر الناس من
ودعه الناس اتقاء فحشه»

«A man sought permission to enter upon the Messenger of Allaah (ﷺ). So the Prophet (ﷺ) said:

“Allow him to enter. What an evil man, the brother of the clan or father of the clan he is.”

When the man entered, the Prophet was pleasant and spoke to him gently. After the man had departed they said: **“O Messenger of Allaah. You said what you said about this man, and then you spoke to him gently.”**

He replied: **“The most wretched of the people are those who the people abandon fearing their evil.”¹**

So let the callers (to Allaah) understand this subject of boycotting the innovator as being part of the principle ‘*Al-Walaa* (association) and *al-Baraa* (disassociation)’, and this is an obligation when it produces the desired objective and when it isn’t feared that it would result in a greater evil.

In the two Authentic Collections (Bukhaaree and Muslim) and other than them there are narrators who are innovators and known by the people for being upon innovation², because sometimes boycotting can lead to a greater evil, especially if the innovator or the person upon innovation has strength, power and position. Oh caller! Do you think that boycotting will produce your desired objective if you entered one of the various lands and their

¹ Al-Bukhaaree (no.6023) and Muslim (no.6539).

² See *Tawdeeh Al-Afkaar Li Maa’ni Tanqeeh Al-Andhaar* by ‘Allaamah Ibn Al-Ameer As-San’aani (1/93).

Shaykh was a *Qadaree*, *Soofee* or *Jahmee*, and you criticised and spoke harshly about him?

You would never achieve it. If you survived you will not be able to give *da'wah* and that's if you survive. For this reason, the callers to Allaah and students of knowledge have to understand this topic properly.

This noble verse:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ، وَلَوْ كَانُوا
ءِآبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ^c

“You will not find a people believing in Allaah and the last day loving those that oppose Allaah and His Messenger, even if they are their fathers, or their sons, or their brothers, or their kinsfolk.”

If these four groups of people: fathers, sons, brothers and kinsfolk are to be hated, then whoever is more distant than them is more deserving to be hated if they oppose Allaah and His Messenger.

Then Allaah explained the reward He has granted them or it can be said the fruits of loving and hating for the sake of Allaah. Allah said:

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ^c

“Rather Allaah has decreed true faith for their hearts”

This is one of the fruits; what else?

وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ

“And strengthened them with proofs, light and guidance from Him”

Support, aid, protection and what else?

وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

“He will enter them into gardens of paradise beneath which trees rivers will flow, and they will dwell therein forever”

This is the third reward and what else is there?

رَضِيَ اللَّهُ عَنْهُمْ

“Allaah is pleased with them”

Allaah affirms that He is pleased with them. Additionally, this verse is a proof that pleasure is an attribute of Allaah. Allaah is pleased with them due to the actions they performed and due to what they fulfilled of the rights of Allaah, and from those rights is *Al-Walaa* and *Al-Baraa*.

وَرَضُوا عَنْهُ

“And they are pleased with Him”

As a result of the amazing reward they received from Him. What else?

أُولَئِكَ حِزْبُ اللَّهِ

“They are the party of Allaah”

The people belong to one of two groups and there isn't a third; the party of Allaah and the party of the *Shaytaan*. Those who obey Allaah are the party of Allaah, and the elite of them is *Ahlu-Sunnah*.

أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

“Indeed the party of Allaah are the successful”

Their success in this life is that He allowed them to hold onto His Book and follow the *Sunnah* of His Messenger (ﷺ), and that He guided them to the correct creed and understanding of the religion of Allaah. And likewise the success in the hereafter is paradise and its bounties. This is pointed to in the *hadeeth qudsi*:

«أعددت لعبادي الصالحين؛ ما لا عين لرات ولا أذن سمعت
ولا خطر على قلب بشر»

**“I have prepared for my righteous servants
what no eye has seen, no ear has heard and
no heart has thought about.”¹**

The party of the *Shaytaan* are the disbelievers and the hypocrites with hypocrisy of belief.

¹ Al-Bukhaaree (no.3244) and Muslim (no.7063).

THE AUTHOR SAID (رسالة):

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

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

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

“I did not create Jinn and Mankind except that they should worship Me.”

[Adh-Dhaariyaat:56]

وَمَعْنَى ﴿ يَعْبُدُونَ ﴾: يُوحِدُونَ، وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ التَّوْحِيدُ، وَهُوَ:
إِفْرَادُ اللَّهِ بِالْعِبَادَةِ. وَأَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكَ، وَهُوَ: دَعْوَةٌ غَيْرُهُ مَعَهُ، وَالدَّلِيلُ
قَوْلُهُ تَعَالَى:

And the meaning of worship here is to single Allaah out with all worship. And the greatest of all that Allaah has commanded is Tawheed which is to single out Allaah with all worship. The most serious thing that He forbade is Shirk, which is to invoke others besides Him, along with Him. The proof is His saying, the Most High:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

“Worship Allaah alone, making all worship purely for Him, and do not associate anything in worship along with Him.”

[An-Nisaa: 36]



EXPLANATION:

The *Shaykh*'s saying:

“Know – may Allaah direct you to obedience to Him”
i.e. may Allaah guide you to the straight path.

Obedience is to conform to the command by acting upon it and conform to the prohibition by abstaining from it.

His saying: **“That the true straight religion (haneefiyyah) is the way of Ibraaheem”**

Haneefiyyah is an ascription to *Haneef* which comes from *Hanaf* which means to turn or bend. That is why someone who has a distortion of the foot is called *Ahnaf*.

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

Allaah, the Most High, commanded Muhammad (ﷺ) to follow Ibraaheem in many places in the *Qur’aan*. One of them is His saying:

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

الْمُشْرِكِينَ ﴿١٢٣﴾

“Then we sent the revelation to you: Follow the religion of Ibraaheem Haneef (which is to worship Allaah alone without ascribing any partners).”

[An-Nahl: 123]

Allaah, the Most High, praised his chosen and beloved friend Ibraaheem (عليه السلام) with the description ‘Al-Haneef’ in numerous places in the *Qur’aan*. One of them is His saying, the Most High:

﴿ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٤﴾

﴿

“Verily Ibraaheem was a leader obedient to Allaah and Haneef (to worship Allaah alone). And he was not from the polytheists.”

[An-Nahl: 120]

The *Shaykh* explained *Al-Haneefiyyah*, which was the religion of Ibraaheem (عليه السلام) and that which Allaah commanded the Prophet (ﷺ) to follow, to be:

وَأَعْبُدُوا اللَّهَ

“Is that you worship Allaah alone making the religion purely and sincerely for Him.”

Allaah, the Most High, said:

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

“And they were commanded not, but that they should worship Allaah, and worship none but Him alone abstaining from ascribing partners to Him, and perform the prayer and give Zakat. This is the right religion.”

[Al-Bayyinah: 5]

Allaah, the Mighty and Majestic, says in this verse that He commanded the whole of mankind to worship Him alone abstaining from ascribing any partners, to perform the prayer and give *Zakaat*, in all the divine legislations that was conveyed by the Messengers.

He also informed that worshipping Allaah alone with associating any partners, the performance of the prayer and giving *Zakaat* is the “right religion” i.e. the religion that has no crookedness, the straight, true path.

The *Shaykh* (رحمته) said:

“This is (*dhaalika*) what Allaah commanded all of the people with.”

Here the demonstrative pronoun ‘*Dhaalika*’ is pointing to the previous sentence where he defined *Haneefiyyah*. Verily, the servant was created for no other purpose except

to worship Allaah alone; and the whole of the mankind and the Jinn were created for this purpose.

The *Shaykh* used the saying of Allaah, the Most High as a proof:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾ ﴾

“I did not create jinn and mankind except that they should worship Me.”

This verse contains the following benefits and rulings:

1. It explains the wisdom behind why He created the whole of mankind and the Jinn, and this was to worship Him alone. Linguistically worship (*'Ibaadah*) is: from *At-Ta'beed* which means subjugation and to be rendered submissive. It is said a path that is *mua'bbad* i.e. trodden. This literal definition of worship applies to the whole of mankind even Iblees, may the curse of Allaah be upon him, is considered a slave of Allaah from the aspect that he is subject to the command of Allaah and powerless. If Allaah wanted to cause him to vanish, He would have caused him to vanish but He made him remain until the day of resurrection or until a fixed time on an appointed day for some wisdom. Islamically worship is: a comprehensive term covering whatever Allaah loves and is pleased with, both sayings and actions, the apparent and the hidden. Know, that worship has three vital elements; it is necessary that all are present in order for an act of worship to be correct. They are: fear, hope and

love.¹ Fear repels a person from those things that anger Allaah, hope causes him to anticipate the mercy of Allaah and love causes the hearts to be content with the commands and prohibitions of Allaah. Along with these pillars, worship also has two conditions that always have to be present: The First: To have sincerity and purity of ones intention for Allaah. The Second: To follow His Messenger.

2. Belief in the existence of the Jinn, and that they are ordered to perform the legislated acts just like mankind. The obedient from amongst them will receive a reward and the disobedient are deserving of a punishment.

3. That the message of Muhammad (ﷺ) has reached the Jinn and mankind. This has also been proven clearly by texts from the *Qur'aan* and the authentic

¹ 'Allaamah Ibn Al-Qayyim (رحمته الله) said in *Badaa'iul Fawaa'id* (3/522): *Whoever worships Allah with love, fear and hope is a believer. Allah gathered all three of these elements with His saying:*

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



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

[*Al-Israa: 57*]

Sunnah. A proof from the Qur'aan is found in Soorah Al-Jinn:

﴿ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا
﴿ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۗ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ۝ ﴾

“Say Oh Muhammed: It has been revealed to me that a group of Jinn listened (to this Qur'aan). They said: verily we have heard a wonderful recitation. It guides to the right path, and we have believed in it, and we shall never join anything in worship with our Lord.”

[Al-Jinn: 1-2]

It is reported in an authentic *hadeeth*¹ that the Messenger of Allaah met with a delegation from the Jinn and he recited the Qur'aan to them and called them to Islam. Hence, the message has reached them just as it reached mankind.

4. It is a refutation against the rationalists and philosophers, those who follow the present day philosophical school of thought, who say that the Jinn are microbes and germs! This is rejected by the *Sharee'ah*, the senses and the intellect. Some of the proofs from the *Sharee'ah* have already been quoted they were the verses and *hadeeth*. As for the intellect, then it is inconceivable that the message was delivered to microbes, germs and insects. Who was the Messenger that was sent to the insects? Allaah, the Most High, only revealed the divine

¹ Saheeh Al-Bukhaaree (no: 4921).

legislations for those of the creation that have intellects. As for the senses, then there are plenty of narrations transmitted by trustworthy people that the Jinn have been seen. Another example is what was reported by Al-Bukhaaree upon the authority of Abu Hurairah (رضي الله عنه) in the book of *Wakaalah*. It is a long *hadeeth* that states that Abu Hurairah caught hold of the one who was taking from the *sadaqah* for three days, and Abu Hurairah would threaten to take him to the Prophet (ﷺ) and he his excuse for this behaviour was that he had children and he was needy. On the last occasion, when the enemy of Allaah saw that Abu Hurairah (رضي الله عنه) was serious he said: “O Abu Hurairah! Release me and I will teach you a verse that if you were to read it, the Shaytaan would not approach you.” He (رضي الله عنه) said: “What is it?” He said: “«Allaah! None has the right to be worshipped except Him, the Ever Living, the One who sustains and protects all that exists.» If you are ready to sleep, recite this verse and the shaytaan will never approach you.” The Prophet (ﷺ) said: “He has spoken the truth but he is a compulsive liar. O Abu Hurairah! Do you know who you have been addressing for the last three nights?” He (رضي الله عنه) said: “No.” He said: “That was the Shaytaan.”¹ News that people have witnessed the Jinn is still reaching us from trustworthy sources up until this very day of ours.

“The meaning of worship here is to single Allaah out with all worship”

¹ Reported by Al-Bukhaaree (no: 2311).

Tawheed is to single Allaah out alone with all worship; this is the *Tawheed* of Worship (*Al-Uloohiyyah*). Greater concern is given to this category of *Tawheed* for the simple fact that the majority of the people reject it, and it is the greatest of all that Allaah commanded. This was the cause of argument and dispute between the Prophets and their nations.

“The most serious thing that He forbade is Shirk”

The definition of *Shirk* has already been discussed. The *Shaykh* then used the saying of Allaah, the Most High:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

“Worship Allaah alone, making all worship purely for Him, and do not associate anything in worship along with Him,” as a proof for his statement:

“And the greatest of all that Allaah has commanded is *Tawheed* which is to single out Allaah with all worship. The most serious thing that He forbade is *Shirk*.”

وَأَعْبُدُوا اللَّهَ

“Worship Allaah alone, making all worship purely for Him,” is a command.

وَلَا تُشْرِكُوا بِهِ شَيْئًا

“And do not associate anything in worship along with Him,” is a prohibition.

We are accustomed to this from Allaah, the Most High; He commands (his servants) to worship Him and prohibits them from associating any partners with Him. This is a refutation upon some people who are presumptuously thought to be calling (to Allaah), those that falsely claim that a person should be commanded with true faith, taught true faith and left like that, as true faith will prevent him from disobeying Allaah.

Glorified and Exalted is Allaah. Do you know better than Allaah and His Messenger?

Allaah knows best what He loves and dislikes and none of the creation possesses more knowledge than His Messenger (ﷺ) about the legislation of Allaah. The Prophet (ﷺ) said:

«فإنه لم يكن نبي قبلي إلا دل أمته على خير ما يعلمه لها ،
وحذرهما شر ما يعلمه لها»

“There was never a Prophet before me except that he would direct his nation to everything that he knew was good for them, and he would warn them against everything that he knew was bad for them.”¹

This is how people are meant to call (to Allaah). The call to Allaah upon certain knowledge, following the way of His Messenger (ﷺ), involves ordering (the people) to perform acts of obedience, the greatest of them being

¹ Reported by Muslim (no.4753).

Tawheed; and prohibiting them from acts of disobedience, the greatest of them being *Shirk*.

It is reported in the two authentic collections upon the authority of Ibn Mas'ood (رضي الله عنه) who said:

«سألت رسول الله أي الذنب أعظم؟ قال: أن تجعل لله نداً وهو خلقك. قلت: إن ذلك لعظيم ثم ماذا؟ قال: أن تقتل ولدك خشية أن يطعم معك. قلت ثم ماذا؟ قال: أن تزاني حليلة جارك»

«I asked the Messenger of Allaah (ﷺ): “What is the greatest sin?” He said: “The greatest sin is that you set up a rival to Allaah and He created you.” I said: “This is indeed a great sin. What comes next?” He said: “That you kill your child fearing that he will share your food with you.” I said: “This is indeed a great sin. What comes next?” He replied: “That you fornicate with your neighbour’s wife.”¹ »

And Allaah revealed these verses that affirm what His Prophet (ﷺ) had mentioned:

﴿ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٥١﴾ ﴾

“And those who don’t invoke any other god along with Allaah, nor kill such person as Allaah

¹ Reported by Al-Bukhaaree (no. 4477) and Muslim (no. 253).

has forbidden, except for just cause, nor commit illegal sexual intercourse; whoever does this shall receive the punishment.”

[Al-Furqaan: 68]

Focus upon what is contained within this *hadeeth*. It comprises of prohibitions, the greatest of them being the association of partners with Allaah. So the one who made these remarks and calls the people to true faith and then requests that they be left after that, either is ignorant of the call of the Prophet (ﷺ) or he is person of innovation, misguided and leading others astray.

THE AUTHOR (رَسُولُهُ) SAID:

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

So if it is said to you: “What are the three principles which a person must know?”

Then say: “The servant must have knowledge of His Lord and His religion, and His Prophet Muhammed (ﷺ).”



EXPLANATION:

The word ‘Usool’ (fundamentals) is the plural of Asl. Linguistically it is: Something that other things are built upon and stem from. From here it is said Asl (foundation) of a wall and Asl (trunk) of a tree.

Allaah, the Most High, said:

﴿ كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴾

“Its trunk (asl) is firmly rooted and its branches reach towards the sky.”

[Ibraheem: 24]

Islamically: ‘Usool’ is the ‘Islamic creed’. [These matters of creed] are the fundamentals, pillars and foundations that the religion is built upon.

These three fundamentals are established by the Book, *Sunnah* and unanimous consensus of the Muslims. They are the servant's knowledge of His Lord and His religion, and His Prophet Muhammad (ﷺ).

These are the three questions that the servant will be asked in his grave. After he has been buried in his grave and his companions have left, two Angels will come to him and make him sit up, and they will ask him these questions: **“Who is your Lord?”**, and: **“What is your religion?”**, and: **“Who is your Prophet?”** If he is a believer, then he will reply: **“My Lord is Allaah, My religion is Islam and My Prophet is Muhammed.”** If he is a doubter or hypocrite then he will say:

«هاه هاه لا أدري سمعت الناس يقولون شيئا فقلته»

“Aaah! Aaah! I don't know. I heard the people say something so I just repeated it.”¹

¹ Look at *Saheeh Al-Al-Bukhaaree* (no. 86).

THE AUTHOR (رحمته الله) SAID:

الأصلُ الأولُ

فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ؟ فَقُلْ: رَبِّيَ اللَّهُ الَّذِي رَبَّنِي، وَرَبِّيَ جَمِيعَ الْعَالَمِينَ
بِنِعْمِهِ، وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ؛

The First Principle

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

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

“All praise is for Allaah, the Lord of all creation”

[Al-Faatihah: 2]

وَكُلُّ مَنْ سِوَى اللَّهِ عَالَمٌ، وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ.

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



EXPLANATION:

Knowledge of the Lord necessitates belief in him, belief that He alone deserves to be worshipped and belief in His beautiful names and perfect attributes. The author started

with this because it is the fundamental of all fundamentals.

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

His (ﷺ) saying:

“My Lord is Allaah”

Meaning: He is the one whom I worship. Ibn 'Abbaas (رضي الله عنه) explained the word 'Allaah' to mean:

“The One who deserves to be worshipped and served by the whole of the creation.”¹

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

¹ The narration of Ibn 'Abbaas (رضي الله عنه) is found in the *Tafseer of Ibn Jareer At-Tabaree* (1/78).

“Who has nurtured me.”

Allaah nurtures his creation in two ways:

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

His saying:

“With his favours and blessings (Ni’am)”

Ni’am is the plural of ni’mah (blessing or favour). His saying:

“He is the one whom I worship, and there is no other whom I worship besides him.”

This is the correct and exact explanation of the meaning of *Laa ilaha illa Allaah*: “None has the right to be worshipped in truth except Him” or “None has the right to be worshipped except Allaah.” Thus, this is the correct meaning of *Laa ilaha illa Allaah*.

The noble verse:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“All praise is for Allaah, the Lord of all creation”

Al-Hamd is: To praise Allaah. The reason for this praise is the apparent and hidden blessings (that Allaah gives to the creation). It has to be understood that there is a difference between thanks (*shukr*) and praise (*hamd*). Praise is offered on account of a blessing or a calamity, whereas, thanks are only offered on account of a blessing. Praise occurs on the tongue only, whereas, thanks occurs upon the tongue, in the heart and upon the limbs.

The poet said:

«أفادتكم النعماءُ مني ثلاثةً يدي ولساني و الضميرَ المحجبا»

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

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

Allaah started four *Soorahs* in the *Qur’aan* with ‘*Al-Hamdu lillaah*’ (All praise is for Allaah), and he mentioned after that the reason that warrants (this praise). In this verse the reason for this praise is the Lordship of Allaah over His creation. What are those four *Soorahs*?

1. **Al-An’aam**. It starts:

﴿ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ
 ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴾

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

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

2. Al-Kahf:

﴿ الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴾

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

Praise is on account of Allaah revealing the Book to His Messenger (ﷺ). The Book that is a guide, straight and upright.

3. Saba’:

﴿ الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي
 الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴾

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

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

4. **Faatir:**

﴿ الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَىٰ
أَجْوَاحٍ مَّثْنَىٰ وَثُلَاثَ وَرُبْعًا يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿١٠٠﴾ ﴾

“All praise is for Allaah, the only creator of the heavens and the earth, Who made the Angels messengers with wings, two, three or four. He increases in creation what He wills. Verily Allaah is Able to do all things.”

Praise is on account of Him creating the heavens and the earth, and making the Angels Messengers.

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

When the *Shaykh* explained 'Al-'Aalameen' to be the plural of 'Aalam, then this is correct as the word 'Aalam has no singular form. There are other words in the Arabic language that have no singular form like *Ahloon*. 'Aalameen are: the whole of creation, the Heavens, Earths, Angels, mankind, Jinn, animals, etc. All of these are created. All the creation is subservient to Allaah, and they are all under his dominion, He is their Omnipotent King, Organiser of their affairs and *ilaah*.

THE AUTHOR (ﷺ) SAID:

فَقُلْ: بِآيَاتِهِ وَمَخْلُوقَاتِهِ، وَمِنْ آيَاتِهِ اللَّيْلُ، وَالنَّهَارُ، وَالشَّمْسُ، وَالْقَمَرُ، وَمِنْ
مَخْلُوقَاتِهِ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ وَمَنْ فِيهِنَّ، وَمَا بَيْنَهُمَا وَالذَّلِيلُ
قَوْلُهُ تَعَالَى:

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

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

﴿ ٣٧ ﴾

“And from His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun, nor to the moon, but prostrate to Allaah who created them, if you truly worship Him.”

[Al-Fussilat:37]



EXPLANATION:

“How did you arrive at this knowledge of your Lord?”

Meaning: what did you rely upon to arrive at this knowledge of Him? And what did you use to prove that He is your *ilaaah*, Creator, Master and Lord? There has to be some proofs and evidences. Allaah has placed enough proofs and evidences in His Book, which attest to His Oneness, to establish the proof against His servants and show that He alone deserves to be worshipped. Also the Messengers came with these proofs and clarified them to the people in the clearest fashion.

Then say: “Through His signs (Ayaat)”

Aayaat (signs) is the plural of *Aayah*. Linguistically it is: A symbol. The signs of Allaah are of three types:

1. **Aayaat Munazzalah.** Signs that were revealed to the Messengers; and this is the revelation that Allaah revealed to every Messenger and commanded them to convey to their people.
2. **Aayaat Ufuqiyyah.** Visible created signs like the heavens and the earth, the sun and the moon; these are some of them that are seen in the universe.

The *Qur'aan*, *Tawraat*, *Injeel*, scribes of Moosa, scribes of Ibraheem are examples of the *Aayaat Munazzalah*. So these are two types of signs that prove the Oneness of

Allaah in His Lordship, Worship and Names and Attributes.

3. **Aayaat Nafsiyyah** - Innate signs: These are the signs that people notice in themselves that allows them to perceive the amazing work of Allaah.

﴿ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴾

“And also in you own selves. Will you not then see.”

[Adh-Dhariyaat: 21]

﴿ سُرِّيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ ﴾

“We will show them Our signs in the universe, and in their own selves.”

[Fussilat: 53]

Now that you are aware that the signs of The Lord are of three types: 1. *Ayaat Munazzalah*, and these are uncreated because they are the speech of Allaah. 2. *Ayaat Ufuqiyyah* 3. *Ayaat Nafsiyyah*. And the latter two are created.

Then say: “Through His signs and those things which He has created.”

Really, that which is created is considered to be amongst His signs, but the both are mentioned as to identify a particular type and not as mere repetition; as every type of creation is a sign but not every sign is created. They share certain qualities and there are others that are specific. “Through His signs and those things which He has

created”, is an example of mentioning something particular after that which is general, as we stated earlier all types of creation are regarded as signs but not all signs are created.

Then the *Shaykh* continued to mention some of the creation like the sun and the moon, the night and the day; and he used the verse from *Fussilat* as a proof, which is the saying of Allaah, the Most High:

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

“And from His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun, nor to the moon, but prostrate to Allaah who created them, if you truly worship Him.”

وَمِنْ آيَاتِهِ

“And from His signs.”

Meaning: these are from those signs that prove His Oneness.

اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ

“The night and the day, and the sun and the moon.”

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

﴿ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ

شُكْرًا ﴾ ﴿٦٢﴾

“And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.”

[Al-Furqaan: 62]

This one comes and that one goes, and this one is short and the other is long. The sun lights and dominates the day and the moon lights and dominates the night.

In the saying of Allaah:

﴿ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ ۚ

“Do not prostrate to the sun, nor to the moon.”

The moon and the sun have been specified here - with this prohibition of prostrating to them as it is pointing to the fact that some of the disbelievers, due to them witnessing their greatness, used to prostrate to them both. An example of the extraordinary characteristics of the sun and the moon is that they both influence the plants, the tides and the hay. Another benefit derived from this verse is

that some of the polytheists used to prostrate to both of them.

He, the Most High, said:

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

“Do not prostrate to the sun, nor to the moon, but prostrate to Allaah who created them, if you truly worship Him.”

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

«أمرت أن اسجد على سبعة أعظم - فبينها - قال: الجبهة و الأنف ، و الكفان و الركبتان وأطراف القدمين»

“I was commanded to prostrate upon seven bones: the forehead, the nose, the two palms, the two knees and the toes.”¹

Sometimes *sujood* is used to refer to the complete prayer, because it is the most superior of its pillars, that’s why the Prophet (ﷺ) said about the prostration:

¹ Saheeh Al-Al-Bukhaaree (no.809) and Muslim (no.1098).

«وأما السجود فاجتهدوا في الدعاء فقمن أن يستجاب لكم»
“When you are prostrating make a lot of supplication, because you are worthy to be answered.”¹

His Saying, the Most High:

إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

“If you truly worship Him”

Meaning: If you truly worship Allaah, then don't prostrate to the sun, nor to the moon, but prostrate to Allaah who created them. As they are both considered to be part of the creation (of Allaah) under His control. They don't deserve any form of worship. In this verse there is another observation, and that is that the polytheists have acts of worship that they perform like giving charity, *hajj* and the freeing of slaves, but their worship is not purely for the sake of Allaah, instead it is two-folded. Allaah only accepts worship if it is purely (done for his sake): “If you truly worship Him,” then prostrate to him alone and do not prostrate to other than Him.

¹ Reported by Muslim (no.1074).

THE AUTHOR (رحمہ اللہ) SAID:

وَقَوْلُهُ تَعَالَى:

And His, The Most High's saying:

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

“Your Lord is Allaah who created the heavens and the earth in six days, then ascended upon the throne. He causes the night to cover the day which follows it with haste; and the sun, the moon and the stars are subservient and subject to His command. Certainly creation and commandment are His alone. Exalted is Allaah the Lord of all creation.”

[Al-A'raaf: 54]



EXPLANATION:

“Your Lord is Allaah.”

We have already explained the meaning of ‘The Lord (Ar-Rabb)’ a short while ago, but there are other issues in this verse that are new to us and we haven’t dealt with them

previously. These are the proofs that Allaah has placed in this verse to attest to His Oneness. I hope that you will reflect upon these proofs:

1. That He created the heaven and the earth in six days, and these six days have been clarified in more detail in *Soorah Fussilat*:

﴿ قُلْ أَهْنَكُم لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ
 أُنْدَادًا ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿١٠﴾ وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا
 وَقَدَّرَ فِيهَا أَقْوَامًا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّالِبِينَ ﴿١١﴾ ثُمَّ اسْتَوَىٰ إِلَى
 السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا
 طَائِعِينَ ﴿١٢﴾ فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ
 أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ
 الْعَلِيمِ ﴿١٣﴾ ﴾

“Say: Do you disbelieve in Him who created the earth in two days? And you set up rivals in worship with Him? That is the Lord of the whole of creation. He placed in the earth firm mountains from above it, and He blessed it, and measured therein its sustenance in four equal days for all those who ask about its creation. Then He rose over (Istiwa) towards the heaven when it was smoke, and said to it and to the earth: Come both of you willingly or unwillingly. They both said: We come willingly. Then He completed and finished their creation as Seven Heavens in two days and He made in each

heaven its affair. And We adorned the nearest (lowest) heaven with lamps to be an adornment as well as to guard. Such is the Decree of the All Mighty, The All Knower.”

[*Al-Fussilat: 9-12*]

The earth was created in two days, the sky was created in two days and the rest of the creation was created in two days; and Allaah is able to create all of this with the word ‘Be’ and it is. The people of knowledge have said that in this way Allaah is accustoming His servants to patience and wisdom, as Allaah, the Most High, is not incapable of doing anything, the Most High.¹

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

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

¹ See *Al-Jaami’ Li Ahkaam Al-Quraan* by Al-Qurtubi (7/195) and *Fath Al-Qadeer* by Ash-Shawkaani (2/307)

﴿ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴾

“And our commandment is but one as a blink an eye.”

[Al-Qamar: 50]

All it needs is one word and there is no need for repetition. If He willed He could have created the heavens and the earth with ‘Be’.

2.

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ

Then He ascended above the throne.” This is a proof that the ascension (*Al-Istiwa*) over the throne was after the creation of the Heavens and the earth, He created the throne before the heavens and the earth by fifty thousand years. **“Then He ascended above the throne.”** Meaning: He rose and ascended, and this one of the three meanings of *Istiwa* found in the *Qur’aan*. There are also two other meanings found for *Istiwa*, they are *Qasada* (to focus) and *Istaqarra* (to settle). *Istiwa* with the meaning of *Qasada* is found in His saying, The Most High:

﴿ هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَىٰ

السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

“Then He set His focus on the creation of the heavens.”

[Al-Baqarah: 29]

And *Istiwaa* with the meaning of *Istaqarra* is found in His saying, the Most High:

﴿ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ ﴾

“And then you may remember the favour of your Lord when you are settled (on their backs).”

[Az-Zukhruf: 13]

Hence, this verse *Al-Araaf:54*, is a proof that *Al-Istiwaa* is an attribute of Allaah, the Most High. Is His ascension over the throne considered to be from those attributes that are permanent and continuous or from those attributes that are chosen actions that He performs when He likes? It is an attribute that is considered to be a chosen action that He performs when He likes, and the proof is:

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

“Then He ascended upon the throne.”

Meaning, He created the heavens and the earth then He ascended.¹

3.

يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ

¹ For more detail on this subject return to the book: 'Exemplary Foundations concerning the Beautiful Names and Attributes of Allah' by Shaykh Ibn 'Uthaymeen (رحمته), Published by 'Troid', Toronto, Canada.

“He causes the night to cover the day.” In another verse:

﴿ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ ﴾

“You make the night enter into the day, and You make the day to enter into the night.”

[Al-'Imraan: 27]

When the night covers the day, the world becomes dark; and when the day covers the night, the world becomes light and radiant. This is the third proof.

4.

يَطْلُبُهُ حَيْثَ مَا

“Which follows it with haste.” Meaning: Each of them follows the other swiftly; the night doesn't overtake the day and the day doesn't overtake the night.

5.

وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مَسخَرَت بِأَمْرِهِ

“The sun, the moon and the stars are subservient and subject to His command.” We have already discussed some of the wisdoms (behind the creation) of the sun and the moon, but why did Allaah, the Most High create the stars?

They (were created) as signposts that are used for direction, an adornment of the sky and missiles to pelt the devils.

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ

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

“Commandment is His alone.” Meaning: The command is His alone, both the legislative command and universal command. The legislative command: The commandments and messages. The universal command: is His rule and decree in the universe.

تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

“(Tabaaraka Allaah) Exalted is Allaah the Lord of all creation.” He, the Most High, praises Himself in this sentence. *Barakah* linguistically is when something increases and grows. *‘Tabaaraka Allaah’*, means exalted is Allaah, He is perfect from every angle.

The verb *‘Tabaaraka’* does not appear except in the past tense, and it is only used for Allaah. Is it permissible to supplicate to Allaah for a person that they be blessed and how is this done?

Answer: It is allowable to make a supplication for a person that they be blessed. The correct way to do this is to say: *‘Baaraka Allaahu laka* (may Allaah bless you) or *‘Baarka Allaahu ‘alayka’*, and *‘hadhal amr mubaarak’* (this affair is blessed). The expression that is common upon the tongues of the general people is *‘Mabrook ‘ala fulaan’* (may so and so be knelt upon); this is a blatant mistake and in

opposition to the correct usage of the word in the Arabic language.

Mabrook comes from the verb *Baraka* and *Mubaarak* comes from the verb *Baaraka*, so don't use the word *Mabrook*; alternatively, use *Mubaarak* because it comes from *Baaraka* as we stated. The common people don't intend by their saying: '*Mabrook 'alayhi*' to supplicate that this person be knelt upon, but this expression is incorrect, as they want to make a supplication for the person that they be blessed. So it is said '*Baaraka Allaahu 'alayka*', '*Hadha 'alayhi Mubaarak*', and '*Az-Zawaaj Mubaarak* (Allaah willing, the marriage will be blessed)'.

رَبُّ الْعَالَمِينَ

“The Lord of all creation”

None of the creation escapes His Lordship, the Most High.

THE AUTHOR (رحمہ) SAID:

وَالرَّبُّ هُوَ الْمَعْبُودُ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى:

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

﴿ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ ﴿٢٠﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ
السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ فَلَا تَجْعَلُوا لِلَّهِ أُندَادًا
وَأَنْتُمْ تَعْلَمُونَ ﴿٢١﴾ ﴾

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

[Al-Baqarah: 20-21]



EXPLANATION:

In these two verses there are other proofs that Allaah ,the Most High, mentions to establish that only He deserves to be worshipped. Let us proceed to examine these proofs, but before we continue we will discuss the meaning of His Saying:

يٰۤاَيُّهَا النَّاسُ اَعْبُدُوْا رَبَّكُمْ

“O mankind (An-Naas)! Single out your Lord with all worship”

The scholars that specialise in *Tafseer* have said that this is the first command to be found in the *Qur'aan*.

And I say that the word ‘An-Naas’ is a proof that the message of Muhammad (ﷺ) is for everyone (i.e. the whole of the human race and the Jinn), because the word ‘An-Naas’ is found to be in the definite state as a result of the determinative *alif* and *laam* (i.e. “Al”) and the ‘Al’ isn’t referring to something already conceivable; and this is, as documented in ‘the science of the fundamentals of *fiqh*’, one of the forms that indicates that a particular ruling is all-encompassing. There remains a question: Do the Jinn enter under the generality of this verse, which would show that the message of Muhammad (ﷺ) is for everyone?

Answer:

The general nature of this verse does include the Jinn, and this is from two angles. One is based on the Arabic

language and the other is based on a text. Firstly, the word ‘An-Naas’ in the Arabic language is derived from ‘An-Naws’ which means to move a lot. The common people say a place is ‘nawas’ if there is a lot of activity there. Secondly, the textual proof is what has been reported by Al-Bukhaaree upon the authority of Ibn Mas’ood (رضي الله عنه) about the reason for the revelation of His saying, the Most High:

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



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

[Al-Israa: 57]

He (ﷺ) said:

«ناس من الجن يُعبدون فأسلموا»

“They were a ‘Naas (a people)’ from the Jinn who were worshipped and they embraced Islam.”¹

After that there still remains the task of highlighting and discussing the proofs that Allaah mentions in this verse to establish that only He deserves to be worshipped.

¹ Al-Bukhaaree (no.4715) and Muslim (7470)

Allaah calls the whole of the creation to worship Him alone:

يٰۤاَيُّهَا النَّاسُ اَعْبُدُوْا رَبَّكُمْ

“O mankind, single out your Lord with all worship”

Then He mentioned the proofs that establish that only He deserves to be Worshipped and these proofs are easily understandable to the polytheists and none of them would be disputed because they all affirmed *Tawheed Ar-Rooboobiyyah*.

Let us move on to derive the necessary proofs:

1.

خَلَقَكُمْ وَالَّذِيْنَ مِنْ قَبْلِكُمْ

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

2.

الَّذِيْ جَعَلَ لَكُمْ الْاَرْضَ فِرَاشًا

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

3. The sky is a canopy:

وَالسَّمَاءَ بِنَاءً

“And He has made the sky a canopy.”

4.

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً

“And sent down rain from the sky.” Rain is sent down and the people drink from this water, use it to irrigate the vegetation and graze the cattle.

5.

فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ

“And brought out with it crops and fruits from the earth as provisions for you.” This water causes the crops and vegetation to grow.

These are the five proofs present within this verse that establish the obligation of worshipping Allaah, alone without any partners. Two issues that haven't been discussed remain that are connected to this verse:

The First:

His saying, the Most High:

لَعَلَّكُمْ تَتَّقُونَ

“So that you may be from those who possess Taqwa”
What does this mean? This means, ‘so that you fear Him’.

Taqwa literally comes from the word *al-wiqaayah* (protection) and this is to safeguard oneself from anything dislikeable. Islamically it means: to act in obedience to Allaah upon guidance from Allaah seeking His reward; and to avoid disobeying Allaah upon guidance from Allaah fearing His punishment.

The essence of ‘*taqwa*’, that Allaah commands with, is to worship Him alone and obey Him by fulfilling His commands and staying away from His prohibitions, whether this be pertaining to worship, business interactions or mannerisms.

This is of three levels:

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

Secondly:

His saying, the Mighty and Majestic:

فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا

“So do not set up rivals with Allaah in your worship.” In this verse, Allaah started the verse with a command to worship Him alone and He closed it with a prohibition from associating partners with Him (*Shirk*).

فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا

“So do not set up rivals (Andaad).” *Andaad* is the plural of *Nidd* which is a thing that is similar or equal.

تَجَعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

“So do not set up rivals with Allaah in your worship whilst you know.” Meaning, whilst you acknowledge that He bestowed these blessings upon you and had no partner in this, so worship Allaah alone.

Because just commanding the people to worship Allaah is not sufficient [and thereby leaving it open for them to worship others]. If the Messenger of Allaah (ﷺ) were to have said, “Worship Allaah,” then none of the people would have disputed this, but the thing that broke their backs and caused the split is ‘worship Allaah alone’ or ‘worship Allaah and don’t associate any partners with Him’. The polytheists, past and present, aren’t pleased with this due to their hearts being attached to the false deities that they worship.

This was the cause of argumentation, dispute and even separation, fighting and killing.

THE AUTHOR (رَسْمُهُ) SAID:

« قَالَ ابْنُ كَثِيرٍ (رَسْمُهُ): « الْخَالِقُ لِهَذِهِ الْأَشْيَاءِ هُوَ الْمُسْتَحِقُّ لِلْعِبَادَةِ »

Ibn Katheer (رَسْمُهُ) said:

“The creator of these things is the One who deserves to be worshipped.”



EXPLANATION:

The meaning of these words is clear and nothing else can be added and they are in no need of an explanation.

THE AUTHOR (رَسَمَهُ) SAID:

وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا مِثْلُ: الْإِسْلَامِ، وَالْإِيمَانِ، وَالْإِحْسَانِ، وَمِنْهُ: الدُّعَاءُ، وَالْخَوْفُ، وَالرَّجَاءُ، وَالتَّوَكُّلُ، وَالرَّغْبَةُ، وَالرَّهْبَةُ، وَالْخُشُوعُ، وَالْحَشْيَةُ، وَالْإِنَابَةُ، وَالِاسْتِعَانَةُ، وَالِاسْتِعَاذَةُ، وَالِاسْتِغَاثَةُ، وَالذَّبْحُ، وَالتَّنْذُرُ، وَغَيْرُ ذَلِكَ مِنْ أَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا. كُلُّهَا لِلَّهِ تَعَالَى. وَالِدَلِيلُ قَوْلُهُ تَعَالَى:

All types of worship which Allaah commanded like Islaam, Eemaan (true faith) and Ihsaan. And from that is invocation/supplication, reverential fear, hope and longing, trust and reliance, fervent desire, dread, reverence and humility, awe, turning repentantly, appealing for aid and assistance, seeking refuge, seeking deliverance and rescue, sacrificing, vows, and the rest of the types of worship commanded by Allaah. All of them are to be done exclusively for Allaah, the Most High. The proof for this is the saying of Him, the Most High:

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾

“And the places of prayer (Mosques) are for Allaah alone, so do not invoke anyone along with Allaah.”

[Al-Jinn: 18]



EXPLANATION:

Masaajid is the plural of *Masjid*. It is the location and place where the prayer is performed. It is called *Masjid* (a place of prostration) from *sujood*, and the prostration is the most excellent part of the prayer. Whether it is a building or an open space doesn't matter, as long as the prayer is performed there it is a *Masjid*.

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾

“And the places of prayer (Masaajid) are for Allaah alone, so do not invoke (Ahad) anyone along with Allaah.”

This is a prohibition from supplicating to other than Allaah, and this is a general ruling and there are no exceptions. This is understood to be general because 'Ahad' is in the indefinite form and mentioned in the context of a prohibition. Therefore, the meaning is 'do not invoke anyone, whether a Prophet, Angel, righteous man or Jinn, or anything else, along with or besides Allaah'.

THE AUTHOR SAID (رَسَدًا):

فَمَنْ صَرَفَ مِنْهَا شَيْئًا لِغَيْرِ اللَّهِ؛ فَهُوَ مُشْرِكٌ كَافِرٌ

Anyone who directs any part of that to anything besides Allaah is a polytheist, disbeliever.



EXPLANATION:

Meaning: Whoever directs any type of worship, those types that the *Shaykh* mentioned and those types of worship that he didn't. It is compulsory that all forms of worship be purely for the sake of Allaah.

THE AUTHOR (رحمۃ اللہ علیہ) SAID:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the proof is the saying of Him, the Most High:

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

رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾ ﴾

“And whoever worships along with Allaah any other object of worship has no proof for that; his reckoning will be with His Lord. Indeed the disbelievers will never prosper.”

[Al-Mu'minoon: 117]



EXPLANATION:

Allaah calls the person that invokes and supplicates to others besides Him a disbeliever with His saying:

إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

“Indeed the disbelievers will never prosper.”

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ

“And whoever worships along with Allaah any other object of worship has no proof for that”

Is there any proof that supports the existence of a god besides Allaah? The people of knowledge have said that this verse is informing about the reality of the matter; and the reality of the matter is that there is nothing that is worshipped along with or besides Allaah that possesses any sort of proof to establish that they deserve worship.

THE AUTHOR (رسالة):

وَفِي الْحَدِيثِ: « الدُّعَاءُ مُخُّ الْعِبَادَةِ »

In the hadeeth there occurs:

“Invocation is the core of worship.”



EXPLANATION:

This *hadeeth* is weak because in the chain of narration is a man known as Ibn Luhay'ah.¹ The authentic *hadeeth* is:

الدُّعَاءُ هُوَ الْعِبَادَةُ

“Invocation is worship.”²

¹ Reported by At-Tirmidhi (no.3371) and Tabaraani in *Al-Awsat* (no.3196) (3/293) and declared weak by Al-Albaanee in *Al-Jaami' As-Sagheer* (no. 3003).

² Reported by Ahmad (4/267), Abu Dawood (1479), At-Tirmidhi (2969) and Ibn Hibbaan (no.890) and declared authentic by Al-Albaanee in *Saheeh Al-Jaami'* (3407).

THE AUTHOR (رحمۃ اللہ علیہ) SAID:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence for this is the saying of Allaah, the Most High:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ

عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿۶۰﴾

“Your Lord says: Invoke Me and supplicate to Me and I will answer you. Indeed those who disdain to worship Me alone will enter the Hell-Fire in disgrace.”

[Ghaafir: 60]



EXPLANATION:

In this verse is:

1. An encouragement for the slaves to supplicate (to Allaah).
2. A promise that their supplication will be answered.
3. Invocation is called worship:

﴿ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

“Indeed those who disdain to worship Me alone will enter the Hell-Fire in disgrace.” Allaah called supplication worship; and the *hadeeth* ‘Invocation is worship’ has already been quoted.

4. How do we understand, from this verse, that this is a prohibition from supplicating to other than Allaah? The prohibition is understood from the threat. When there is a threat fixed to a certain action, then this is one of the secondary signs of a prohibition as documented in the ‘fundamental principles of *fiqh*’. Here, the prohibition indicates that this act is impermissible (*haraam*) as absolutely nothing proves otherwise; and this is the position of the people upon the truth.

There remain some issues relating to the topic of supplication that needs to be discussed:

1. *Du’aa* is of two types: (a). Supplication, when a request is made (*Du’aa Al-Mas’alah*). (b). Supplication through worship (*Du’aa Al-Ibaadah*).

When the servant supplicates to His Lord to bestow upon him goodness and repel any harm, it is **Du’aa Al-Mas’alah**. An example of *Du’aa Al-Mas’alah* is what has been reported by *Al-Bukhaaree* upon the authority of *Ibn ‘Abbaas* (رضي الله عنه) that the Messenger of Allaah (ﷺ) would say at times of distress:

«كان رسول الله يقول عند الكرب لا اله إلا الله العظيم الحليم
لا اله إلا الله رب السموات ورب الأرض رب العرش الكريم»

“There is none worthy of worship except Allaah, the Mighty, the Forbearing. There is none worthy of worship except Allaah, Lord of the heavens and Lord of the earth, and Lord of the Noble Throne.”¹

And:

«الظوا بيا ذا الجلال و الإكرام»

«Beseech Allaah by saying: “O Possessor of Majesty and Honour!”»²

Invocations are to be made by using one of the names of Allaah or one of His attributes. The previous *hadeeth* is a clear illustration of when a name of Allaah is used; and the following is an illustration of when an attribute is used:

أعوذ بعزة الله

“I seek refuge with the Might of Allaah.”

أعوذ بكلمات الله التامات

And: “I seek refuge with the perfect words of Allaah.”

أسألك اللهم برحمتك التي وسعت كل شيء

¹ Al-Bukhaaree (no. 6346)

² Ahmad (4/177), At-Tirmidhi (3524) and authenticated by Al-Albaanee in *Saheeh Al-Jaami'* (1250)

And: “O Allaah, I ask you by your mercy that encompasses all things.” *Du'aa Al-Istikhaarah*¹ - which is

¹ The *Shaykh*, may Allaah preserve him, is referring to the *hadeeth* reported by Al-Bukhaaree (6382) upon the authority of Jaabir ibn Abdullaah (رضي الله عنه) who said: The Prophet (ﷺ) used to teach us to seek Allaah's counsel in all matters, as he used to teach us a *Soorah* from the *Qur'aan*. He would say:

«إذا هم أحدكم بالأمر فليركع ركعتين من غير الفريضة ثم يقول: اللهم
إني أستخيرك بعلمك وأستقدرك بقدرتك وأسألك من فضلك العظيم
فإنك تقدر ولا أقدر وتعلم ولا أعلم وأنت علام الغيوب . اللهم إن
كنت تعلم أن هذا الأمر خير لي في ديني ومعاشي وعاقبة أمري أو قال
في عاجل أمري وآجله فاقدره لي , وإن كنت تعلم أن هذا الأمر شر لي
في ديني ومعاشي وعاقبة أمري أو قال في عاجل أمري وآجله فاصرفه عني
واصرفني عنه واقدر لي الخير حيث كان ثم رضني به . قال ويسمي
حاجته»

«When any of you has an important matter to decide, let him pray two rak'ahs other than the obligatory prayer, and then say: “O Allaah, I seek the counsel of your knowledge, and I seek the help of your Omnipotence, and I beseech you for your Magnificent Grace. Surely, You are capable and I am not. You know and I know not; and You are the knower of the unseen. O Allah, if you know that this matter (then mention the decision at hand) is good for me in my religion, in my life and in my life to come, then ordain it for me and make it easy for me; then bless me in it. And if you know that this matter is bad for me in my religion, in my life and in the life to come, then distance me from it, and ordain for me what is

well known - and *At-Tawassul* (seeking nearness to Allaah) is considered to be amongst those supplications where a request is made.

Tawassul is of three types:

The First: *Tawassul* to Allaah with His Names and Attributes.

The Second: *Tawassul* to Allaah with righteous actions. So if the Muslim finds them self in a state of distress, difficult predicament or hardship and in the past they had performed some righteous deeds, then they can turn to Allaah and supplicate to Him mentioning these actions; like if someone was to say: **“O Allaah, I performed such and such an action - a righteous deed - on such and such a day; if it was done purely seeking your Face, then remove this distress from me.”** The proof that shows that this type of *Tawassul* is legislated is the well known *hadeeth* about the three people who were stuck in the cave¹. They said, ‘Nothing will save you from this situation except that you supplicate to Allaah mentioning your righteous actions.’ So each of them invoked Allaah and implored Him mentioning their righteous actions.

good wherever it may be, and help me to be content with it.”»

¹ The *Shaykh* is referring to the *hadeeth* reported by Al-Bukhaaree (2215) and Muslim (6884) upon the authority of Muslim.

The Third: *Tawassul* to Allaah through the supplication of the righteous people, and this righteous person must be alive and able to supplicate, and it must be possible to contact them either through direct communication or communication through a means such as the telephone, that Allaah has blessed us with in these days. It is permissible to contact someone that you know to be upright, righteous, and pious by telephone and say to them: **“Your brother so and so for the sake of Allaah wants you to supplicate for him as he is in a state of distress and hardship.”** And it isn’t necessary that you disclose and reveal your painful circumstances.

Du’aa Al-‘Ibaadah involves two things: **Firstly:** Seeking to draw closer to Allaah with this invocation. The Muslim asks His Lord for what he loves to attain from this life and the Hereafter, and by this he seeks to draw nearer to Allaah. **Secondly:** Seeking to draw closer to Allaah by supplicating with the invocations that He has legislated, *Tasbeeh*, *Tahleel*, *Takbeer* and *Tahmeed*, all of which contain no requests.

Second Matter

The Muslim should be aware that when he supplicates to Allaah he will be granted one of three things: **The First:** He will be granted what he has supplicated for in this life. **The second:** He will be granted what he has supplicated for in the Hereafter. **The Third:** An evil that amounts to his supplication will avert him.

Third Matter

Every Muslim, male and female, should know that in order for their supplication to be answered they have to fulfil the following conditions: **One:** Their *Du'aa* has to be purely for the sake of Allaah. **Two:** They have to be certain that their supplication will be answered. **Three:** They shouldn't supplicate for something sinful and this shouldn't involve the severing of kinship. Like if someone was to supplicate for their ties of kinship to be severed by saying: "O Allaah, sever any connection between me and this relative of mine." And if someone was to say: "O Allaah, trial him by making something foul happen to his family," and refuge is sought with Allaah from this - is an example of a supplication that involves something sinful. This is a great sin; and what crime did his family commit that warranted him making this invocation against them. **Four:** A person should not be hasty; instead, they should supplicate and be patient; and Allaah perfectly executes his command and He commands that which He wills. The Prophet (ﷺ) clarified that hastiness is when someone says: "I supplicated to Allaah but He never responded to me."¹

¹ The *Shaykh* is referring to the *hadeeth* reported by Al-Bukhaaree (no.6340) and Muslim (6869) upon the authority of Abu Hurairah (رضي الله عنه) that the Prophet (ﷺ) said:

«يستجاب لأحدكم ما لم يعجل يقول دعوت فلم يستجب لي»

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

Five: To avoid transgressing (the rightful boundaries) in your supplication. An example of this is if someone was to say: “O Allaah, I ask of you to grant me a station in paradise that no other from your creation will reach.” With this supplication he desires to be in a higher station than the Prophets and Messengers; and the Prophet prohibited transgressing (the rightful boundaries) when supplicating.¹ **Six:** To ensure that all of ones provisions are lawful, food, drink, clothing and accommodation. These are some of the conditions that have to be fulfilled in order for the supplication to be answered. Just as the supplication has conditions it also has etiquettes, from them is:

One: That you sense a state of humility, submissiveness to Allaah, and ones need to turn to him.

Two: Raising the hands.

Three: Facing the *Qiblah*.

The Prophet (ﷺ) also informed us that there are certain times when the (*Du'aa*) invocation is answered, like

¹ The *Shaykh* is referring to the *hadeeth* reported by Ahmad (1/171), Abu Dawood (no.1480) and others upon the authority of Sa'd ibn Abee Waqqaas (رضي الله عنه) that he said:

«سيكون قوم يعتدون في الدعاء»

«I heard the Messenger of Allah say: “There will be a people who will transgress (the rightful boundaries) in their invocations.”»

And this was authenticated by Al-Albaanee in *Saheeh Al-Jaami'* (3671).

between the *Adhaan* and the *Iqaamah*¹, whilst upon a journey², when it rains³, when in prostration⁴ and in the middle of the night¹.

¹ The *Shaykh* is referring to what was reported by Abu Dawood (no.521) upon the authority of Anas Ibn Maalik (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

«لا يرد الدعاء بين الأذان والإقامة»

“A supplication made between the adhaan and the iqaamah is not refused.”

Authenticated by Al-Albaanee in *Al-Irwaa* (no.244).

² The *Shaykh* is referring to what was reported by Abu Dawood (1536) and At-Tirmidhi (1905) upon the authority of Abu Hurairah (رضي الله عنه) that the Prophet (ﷺ) said:

«ثلاث دعوات مستجابات لا شك فيهن دعوة الوالد ودعوة المسافر
ودعوة المظلوم»

“There are three supplications that are answered and there is no doubt about this: the supplication of the parent, the supplication of the traveller and the supplication of the oppressed.”

Authenticated by Al-Albaanee in *Saheeh Al-Jaami*' (no.3030).

³ The *Shaykh* is referring to what was reported by Ash-Shafi'ee in *Al-Umm* (1/420) that the Prophet (ﷺ) said:

«اطلبوا إجابة الدعاء عند التقاء الجيوش وإقامة الصلاة ونزول الغيث»

“Seek that your supplications be answered when the armies meet, when the iqaamah is made and when the rain descends.”

⁴ The Prophet (ﷺ) said:

«وأما السجود فاجتهدوا في الدعاء فقمن أن يستجاب لكم»

**“When you are prostrating make a lot of supplication,
because you are worthy to be answered.”**

Reported by Muslim (no.1074) upon the authority of Ibn 'Abbaas (رضي الله عنه).

¹ This is supported by the *hadeeth* reported by Al-Bukhaaree (1145) and Muslim (1769) upon the authority of Abu Hurairah (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

«يتزل ربنا تبارك وتعالى كل ليلة إلى السماء الدنيا حين يبقى ثلث الليل
الآخر يقول من يدعوني فأستجيب له من يسألني فأعطيه من يستغفرني
فأغفر له»

**«Our Lord, the Blessed and Exalted, descends to the
lowest Heaven in the last third of the night and He
says: “Who is invoking me so I may answer him, who
is asking me so I may give him and who is seeking my
forgiveness so I may forgive him.”»**

THE AUTHOR (رَسَّالُهُ) SAID:

وَدَلِيلُ الْخَوْفِ قَوْلُهُ تَعَالَى:

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

﴿ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾

“So do not fear them but fear Me and beware of disobeying Me, if you are truly believers.”

[Aal-'Imraan: 175]



EXPLANATION:

Khawf is a severe fear and weariness. This verse was revealed after the battle of Uhud, as mentioned by more than one scholar of *tafseer*, when someone said:

«إِنْ قَرِيشًا يَعِدُونَ لَكُمْ الْعِدَّةَ لَتَسْتَأْصِلَ شَأْفَتِكُمْ»

“Quraish are preparing themselves to exterminate you.”

So Allaah said:

﴿ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ ﴾

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

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

فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ

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

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

Fear is of three types:

1. **Secret supernatural fear:** Like when a person fears that an idol or Jinn will harm them with something dislikeable. This is major *Shirk* because this person has attached their heart to other than Allaah and destroyed one of the pillars that worship is built upon.

2. **Impermissible fear:** Such as leaving an obligation due to the fear of the people. This is regards to neglecting and failing to perform an obligation that is compulsory upon each and every individual, and it is not applicable to repelling the harm or an overall obligation that if some people arise with that task then the sin is lifted from the others. This (type of fear) negates the completeness of *Tawheed*.

3. **Natural fear:** This is something that all or rather the majority of the people were created with; such as a person fearing an actual enemy or a person fearing a particular path due to thieves or due to the fact that no one uses it

and he fears that his car might break down and stall. So a person might say fearfully: **“I am not going down that road”**, because he thinks that if he breaks down it is more than likely that no one will come to his rescue; and this is considered to be taking precautionary measures.

THE AUTHOR (رحمه الله) SAID:

وَدَلِيلُ الرَّجَاءِ: قَوْلُهُ تَعَالَى:

The evidence for hope and longing (Ar-Rajaa) is the saying of Allaah, the Most High:

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

“So whoever hopes to see His Lord and be rewarded by Him, then let him make his worship correct and make it purely and sincerely for Him; and let him not make any share of it to anyone other than his Lord.”

[Al-Kahf: 110]



EXPLANATION:

Hope and longing is one of the pillars that worship is built upon; and this means that a person is optimistic about obtaining the Mercy and Pardon of Allaah. It is obligatory upon the servant that they combine both hope and fear because hope causes a person to long for the Mercy of Allaah and fear prevents them from perpetrating an act that earns the anger of Allaah. Some of the people of knowledge have stated that fear and hope are like the two wings of the servant.

The noble verse:

فَمَنْ كَانَ يَرْجُوا

“So whoever hopes to meet his Lord”

Meaning, whoever desires and longs to meet their Lord, then sheer desire is not enough; but:

فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

“Let him perform righteous deeds; and let him not make any share of it to anyone other than Him.”

Thus, this verse is a proof that it is obligatory to perform righteous deeds:

فَلْيَعْمَلْ عَمَلًا صَالِحًا

“Let him perform righteous deeds”.

And we mean by a righteous deed everything that brings the servant closer to Allaah, whether it is an obligation or a recommended act.

فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

“Let him perform righteous deeds; and let him not make any share of it to anyone other than Him.”

This is a proof that the servant should prepare to meet Allaah by performing righteous deeds solely for His sake.

وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

“And let him not make any share of it to anyone other than Him.”

Meaning, he should not commit major *Shirk* that expels from the religion or minor *Shirk* that negates the completeness of *Tawheed*.

THE AUTHOR (رحمته) SAID:

وَدَلِيلُ التَّوَكُّلِ: قَوْلُهُ تَعَالَى:

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

﴿ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴾

“And place your reliance in Allaah if you are true believers.”

[*Al-Maa'idah*: 23]

وَقَوْلُهُ:

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾

And He said: “And whoever places his reliance and trust in Allaah then He will suffice him.”

[*At-Talaq*: 3]



EXPLANATION:

Literally trust and reliance (*at-tawakkul*) is: Entrustment. It is said ‘*Wakkalahu*’ if he entrusted this individual with something and ‘*Wakkaltu fulaan*’ meaning, he entrusted him with his affair.

Al-Wakaalah is when a person appoints a deputy to oversee their chosen affairs.

Islamically it is defined as: Trusting and relying upon Allaah with ones heart that He will bring whatever is beneficial and protect them from whatever is harmful. However, placing ones trust and reliance upon Allaah doesn't negate the implementation of the required legislated measures, contrary to that this is in accordance to it. The Messenger of Allaah (ﷺ), who had the greatest trust in Allaah, used to take the required steps.

An example of him (ﷺ) taking the necessary measures is that if he intended to set out on an expedition, he would conceal his plans and behave as though his objectives were other than that at hand;¹ and he would prepare the army with the adequate weaponry. Why would he conceal his plans?

He would conceal them to allow him to take his enemy by surprise, and this is taking the required steps. Also, on the day of the conquest of Makkah he prepared a ten thousand strong army with adequate weaponry and war material. Another example is that he (ﷺ) would leave

¹ Reported by Abu Dawood (no.2637) upon the authority of K'ab ibn Malik (رضي الله عنه) who narrated upon his father:

“That if the prophet intended to set out on a military expedition he would conceal his plans from the enemy.”

Declared authentic by Al-Albaanee in *Saheeh Al-Jaami'* (no.4662).

what Allaah had given him from the war booty¹ as maintenance for his family, to last for a period of a year or two.

In many verses in His Book Allaah commanded his servants to endeavour to earn a livelihood; one proof is:

﴿ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ ۝﴾

“He it is Who has made the earth subservient to you. So walk in the path thereof and eat of His provision. And to Him will be the resurrection.”

[Al-Mulk: 15]

And the Prophet (ﷺ) said:

«لو أنكم تتوكلون على الله حق توكله لرزقكم كما يرزق الطير تغدو خماصاً وتروح بطاناً»

“If you were to truly place your trust and reliance in Allaah, He would give you provision just as He provides sustenance for the bird. It leaves in the morning hungry and returns in the evening full.”²

¹ Reported by Al-Bukhaaree (4885) and Muslim (4550) upon the authority of Ibn ‘Umar (رضي الله عنه).

² Reported by Ahmad (1/301); and declared authentic by Al-Albaanee in *As-Silsilatus-Saheehah* (no.310).

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

The noble verse:

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ

“And place your reliance in Allaah if you are true believers.”

This verse- that Allaah informed us about - is at the end of a discussion that occurred between Moosaa and his people. What did Moosaa say to them?

﴿يَنْقُومِ آدْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ

أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾

“O my people! Enter the holy land of Palestine which Allaah has assigned to you and turn not back in flight; for then you will be returned as losers.”

[Al-Maa'idah: 21]

His people responded to him by saying:

﴿ قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلُهَا حَتَّىٰ نَخْرُجُوا مِنهَا فَإِن نَخْرُجُوا مِنهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾ ﴾

“O Moosa! In this land there are a people of great strength, and we shall never enter it until they leave it; when they leave, then we will enter.”

[Al-Maa'idah: 22]

The last thing they said was:

﴿ فَادْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٣﴾ ﴾

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

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

﴿ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أُنْعِمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِونَ وَعَلَىٰ اللَّهُ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٤﴾ ﴾

“Two men of those who feared Allaah and on whom Allaah had bestowed His grace said: Assault them from the gate; for when you are in,

victory will be yours; and put your trust in Allaah if you are truly believers.”

[Al-Maa'idah: 23]

Meaning, implement the necessary measures and enter from the gate as your Prophet has ordered you.

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

The other verse:

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ

“And whoever places his reliance and trust in Allaah then He will suffice him.”

Allaah ,the Most High, promises those who place their trust and reliance in Him that He will suffice them.

THE AUTHOR (رحمته الله) SAID:

وَدَلِيلُ الرَّغْبَةِ، وَالرَّهْبَةِ، وَالْخُشُوعِ قَوْلُهُ تَعَالَى:

The evidence for fervent desire (Raghbah), dread/fear (Rahbah) and reverence and humility (Khushoo') is the saying of Allaah, the Most High:

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

“They used to hasten to acts of devotion and obedience to Allaah, and they used to worship Allaah upon love and desire, and upon fear; and were reverent and humble before Allaah.”

[Al-Anbiyaa: 90]



EXPLANATION:

Fervent desire (*raghbah*) and dread (*rahbah*) are opposite to one another.

Raghbah is the desire and imploration.

Rahbah is fear.

Khushoo' is humility and submissiveness before Allaah.

In this verse Allaah praises the best of His creation and they are His Prophets (عليهم السلام) and He described them with

a number of praiseworthy attributes. Contemplate upon them:

1.

إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ

“They used to hasten to acts of devotion and obedience to Allaah.” They used to hasten to perform good deeds.

2.

وَيَدْعُونَنَا رَغَبًا وَرَهَبًا

“They used to worship Allaah upon love, desire and dread/fear.” They combined both fervent desire (*raghbah*) and dread; and the stronger the *Eemaan* is in the servant’s heart then the greater the fervent desire and dread. For this reason Allaah said:

﴿وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

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

3.

وَكَانُوا لَنَا خَاشِعِينَ

The last attribute is: “And were reverent and humble before Allaah.”

These are the attributes of the *Awliyaa*, and whenever an attribute of theirs is mentioned then this is a command to imitate them. Just like whenever the dispraise worthy attributes of the wretched and disobedient ones are

mentioned then this is a warning and prohibition. So the mentioning of praiseworthy attributes in an indirect command to perform them and to imitate those who possess them; and the mentioning of foul attributes is a prohibition from them and a warning against those who possess them.

THE AUTHOR (رِسَالُهُ) SAID:

وَدَلِيلُ الْخَشْيَةِ قَوْلُهُ تَعَالَى:

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

﴿ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ﴾

“So do not have awe of them, but have awe of me.”

[Al-Baqarah: 150]



EXPLANATION:

Awe (*khasyah*), as mentioned by some of the people of knowledge, is fear founded upon knowledge of the greatness (of the one whom you fear).

This verse:

﴿ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ﴾

“So do not have awe of them, but have awe of me.”

And the verse before it is:

﴿ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ، إِنَّمَا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ﴾

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

[Al-Baqarah: 150]

These were the people who were shaken, and amongst them were the Jews, when the Prophet (ﷺ) was ordered to pray in the direction of the Ka'bah and the direction of the prayer was changed from the *Baytul Maqdis* to the Ka'bah; they said:

﴿ مَا وَلَّهُمْ عَن قِبَلِهِمُ الَّذِي كَانُوا عَلَيْهَا ﴾

“What has turned the Muslims from their Qiblah which they used to face.”

[Al-Baqarah: 142]¹

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

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي

“So do not have awe of them but have awe of Me.” Meaning, wherever you are turn your face in the direction of Al-Masjid Al-Haram at Makkah, because these are the commands of Allaah and the blame of the blamers should

¹ Look at *Tafseer Ibn Katheer* (1/218)

never hinder a person from fulfilling the commands of Allaah. A person should always fulfil the commandments of Allaah.

THE AUTHOR (رحمته الله) SAID:

وَدَلِيلُ الْإِنَابَةِ قَوْلُهُ تَعَالَى:

And the evidence for turning repentantly (Al-Inaabah) is the saying of Allaah, the Most High:

﴿ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ ﴾

“So turn repentantly and obediently to your Lord, and submit obediently to Him.”

[Az-Zumar: 54]



EXPLANATION:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ

“So turn repentantly and obediently to your Lord.”
Turn to him by performing acts of obedience.

وَأَسْلِمُوا لَهُ

“And submit obediently to Him.” If *Al-Inaabah* is mentioned independently then it carries the meaning of Islam and *Eemaan*; but if it is mentioned along with Islam, then *Al-Inaabah* is the referring to the actions of the heart and Islam is referring to the apparent actions of the limbs. This is similar to Islam and *Eemaan*. If they are mentioned together, then *Eemaan* is referring to the matters of belief, actions of the heart, and Islam is referring to the actions of the limbs; and if they are mentioned separately then each

of them incorporates the meaning of the other. An explanation of this will come, Allaah willing, in its proper place.

THE AUTHOR (رحمته) SAID:

وَدَلِيلُ الْاِسْتِعَاةِ قَوْلُهُ تَعَالَى:

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

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

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

وفي الحديث:

And in the hadeeth there occurs:

«إِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ»

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



EXPLANATION:

Al-Isti'aanah is to appeal for assistance and aid.

It is of two types:

1. Appealing for assistance and aid in something that only Allaah has the ability to do. This is solely the right of Allaah, the Most High, and directing it to other than Allaah is major *Shirk* that takes a person outside the fold of Islam.

2. Appealing for assistance and aid from the creation in something which they are capable of. The conditions of this are:

Firstly: The creation must have the ability to do what is being sought of them, because if you appealed for the aid of someone incapable of assisting you, and you are aware of his circumstances, then you have embarrassed them and burdened them with more than they can bear; and this is impermissible.

Secondly: They must be alive.

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

In this verse there is a command to worship and to seek aid and assistance (which is a form of worship):

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

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

Some of the people of knowledge have stated that the underlying reason behind this is because it isn't possible to worship Allaah correctly without appealing for the aid and assistance of Allaah ,the Most High.

THE AUTHOR (رحمته الله) SAID:

وَدَلِيلُ الاستِعَاذَةِ قَوْلُهُ تَعَالَى:

The evidence for seeking refuge (Al-Isti'aadhah) is the saying of Allaah, the Most High:

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾

“Say: I seek refuge with the Lord of dawn.”

[Al-Falaq:1]

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴾

And: “Say: I seek refuge with the Lord of mankind.”

[An-Naas:1]



EXPLANATION:

These two magnificent verses, the first of them is the beginning of *Soorah Al-Falaq* and the second of them is the beginning of *Soorah An-Naas*. The proof from this verse that is pertinent here is seeking refuge with the Lord and He, the Most High, is the Lord of mankind.

Al-Isti'aadhah is to seek refuge and protection with Allaah, the Most High, fleeing from that which one hates.

Soorah An-Naas, specifically, contains the three categories of *Tawheed*.

Tawheed Ar-Rooboobiyyah:

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴾

“I seek refuge with Allaah the Lord of mankind.”

[An-Naas: 1]

Tawheed Al-Uloohiyyah:

﴿ إِلَهِهِ النَّاسِ ﴾

“The ilaah (One Who is worshipped) of mankind.”

[An-Naas: 3]

Tawheed Al-Asmaa was-Sifaat:

﴿ مَلِكِ النَّاسِ ﴾

“The King of Mankind.”

[An-Naas: 2]

Our scholars and Imaams never decided that *Tawheed* was three categories independently and haphazardly; this was done after careful study and examination of the *Qur'aan* and the *Sunnah*. One of the earliest people to mention the categories of *Tawheed* was Abu Yoosuf¹, the companion of Abu Haneefah (رضي الله عنه).

¹ The words of Abu Yoosuf (رضي الله عنه) can be found in the book *Kitaab At-Tawheed* and *Ma'rifatu Asmaa'illaah* (3/304) checking by the noble *Shaykh* 'Ali ibn Muhammed ibn Naasir Al-Faqeehee (*hafidhullaah*).

THE AUTHOR (رَسْمًا) SAID:

وَدَلِيلُ الْاِسْتِغَاثَةِ قَوْلُهُ تَعَالَى:

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

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ ﴾

“When you sought aid and deliverance of your Lord and He responded to you.”

[*Al-Anfaal*: 9]



EXPLANATION:

Al-Istigaathah is to seek deliverance and rescue; and it is a *du'aa* that is made at times of severe distress. The difference between *Istigaathah* and *Du'aa* is that *Du'aa* is unrestricted to (a particular situation), as it is made at times of difficulty and ease; whereas, *Istigaathah* is made only at times of distress.

Seeking deliverance and rescue with Allaah is solely the right of Allaah, the Most High:

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ ﴾

“When you sought aid and deliverance of your Lord and He responded to you.”

This is one of the verses where Allaah informs us about the people of Badr; He mentions that from His favours upon them is that He responded to them when they sought rescue and deliverance at the time when the Messenger of Allaah sought the rescue and deliverance of Allaah.¹ Allaah answered his (ﷺ) supplication and sent

¹ Al-Bukhaaree (4875) and Muslim (4563) reported upon the authority of 'Umar (رضي الله عنه) that he said:

قال النبي يوم بدر: لما كان يوم بدر نظر رسول الله إلى المشركين وهم ألف وأصحابه ثلاثمائة وتسعة عشر رجلا فاستقبل نبي الله القبلة ثم مد يديه فجعل يهتف بربه «اللهم أنجز لي ما وعدتني اللهم أت ما وعدتني اللهم إن قتلك هذه العصابة من أهل الإسلام لا تعبد في الأرض، فما زال يهتف بربه ماذا يديه مستقبل القبلة حتى سقط رداؤه عن منكبيه فاتاه أبو بكر فأخذ رداءه فألقاه على منكبيه ثم التزمه من ورائه وقال يا نبي الله كذاك مناشدتك ربك فإنه سينجز لك ما وعدك فأنزل الله عز وجل «إذ تستغيثون ربكم فاستجاب لكم أني ممدكم بألف من الملائكة مردفين» فأمده الله بالملائكة

«On the day of the battle of Badr the Prophet (ﷺ) saw that the polytheists numbered a thousand men and his companions were only three hundred and nineteen men. So the Prophet (ﷺ) faced the Qiblah and raised his hands, and he began to call upon his Lord earnestly saying: “O Allah fulfil that which You have promised me. O Allah if this small group who are the people of Islam are destroyed you will not be worshipped upon the earth.” The Prophet (ﷺ) continued to call upon his Lord earnestly with his hands raised and facing the Qiblah that his cloak fell from his shoulders. At that point, Abu Bakr (رضي الله عنه)

Angels to assist him; He made him victorious over the polytheists even though the believers were few in number and had inadequate weaponry, and the polytheists were great in number and were adequately equipped. A question arises: Is it permissible to seek deliverance and rescue from the creation?

The answer is yes, and the details given pertaining to Al-Isti'aanah apply here also.

picked up his cloak and placed it around his shoulders and embraced him from behind, and said: "O Prophet of Allah, your earnest supplication to your Lord will be sufficient for you since he will fulfil what He has promised you." So Allah revealed the verse: "When you sought aid and deliverance of your Lord and He responded to you that He was sending you a thousand Angels in succession to assist you." Thus, Allah sent Angels to assist him.»

THE AUTHOR SAID (رَسَدًا):

وَدَلِيلُ الذَّبْحِ قَوْلُهُ تَعَالَى:

The evidence for sacrificing (Adh-Dhabh) is the saying of Allaah, the Most High:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ﴾

“Say, O Muhammad, indeed my prayer, my sacrifice, my living and my dying are all purely and solely for Allaah, Lord of all creation. There is no share of that for other than Him.”

[Al-An'aam: 162-163]

وَمِنَ السُّنَّةِ:

Also the Prophet (ﷺ) said:

« لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ »

“Allaah has cursed anyone who sacrifices for other than Allaah.”¹



EXPLANATION:

In this verse there is a command to single out Allaah with these various acts. The Prophet (ﷺ) was commanded to

¹ Reported by Muslim (5097) upon the authority of 'Ali (رَسَدًا).

single out Allaah alone with those things mentioned in this verse, and this also applies to his nation.

These things are:

1. The prayer, whether supererogatory or obligatory. (So if we are commanded have *Ikhlāas* in the supererogatory prayer), then more so the obligatory prayer. Here, prayer is referring to both the obligatory and supererogatory prayers. The proof of this is that the the word ‘prayer’ is applicable to the supererogatory prayers; and this is His saying, the Most High:

إِنَّ صَلَاتِي

“Indeed my prayer.”

2.

وَنُسُكِي

“**My sacrifice**”: This is the evidential example from this verse. ‘*Nusak*’ is the sacrificial animal such as the animal sacrificed by the person performing Hajj and the *Udhiyyah* (sacrifice).

3.

وَعَيَّاي

“**My Life**”: Meaning, the states I find myself in when living.

4.

وَمَمَاتٍ

“My death”: Meaning, the state I die upon.

لِلَّهِ

“Are all purely and solely for Allaah.”

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

لَا شَرِيكَ لَهُ. وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

“There is no share of that for other than Him. This is what I have been commanded with, and I am the first of the Muslims.”

Meaning, he is the Imam of the Muslims, whether they be from his nation or another.

The *Shaykh* said:

Also the Prophet (ﷺ) said:

«لعن الله من ذبح لغير الله»

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

This *hadeeth* is found in *Saheeh Muslim* upon the authority of ‘Ali (ؓ) that he said:

«لعن الله من ذبح لغير الله ، لعن الله من لعن والديه ، لعن الله

من آوى محدثاً ، لعن الله من غير منار الأرض»

“The Messenger of Allaah (ﷺ) informed us about four things: Allaah has cursed anyone who sacrifices for other than Allaah, Allaah has cursed anyone who curses their parents, Allaah has cursed anyone who harbours an innovator and Allaah has cursed anyone who changes the boundaries of the land.”

If Allaah curses somebody, then this means that this individual will be expelled and distanced from the mercy of Allaah; and if the creation curses somebody, then this means that they seek that this individual be expelled and distanced from the mercy of Allaah. The evidential example is the portion that was quoted by the author:

«لعن الله من ذبح لغير الله»

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

It is necessary that we explain a few matters pertaining to the subject of *Adh-Dhabh* (sacrifice), and it is obligatory upon you to pay attention and comprehend this because many people say wrongfully: “I slaughtered such and such for other than the sake of Allaah”. There is a ridiculous amount of confusion about this subject due to a lack of knowledge. Know that *Adh-Dhabh* is of two types:

1. A customary normal sacrifice: Primarily, there is no reward or sin for this type of sacrifice. An example of a normal customary sacrifice is when some animals are sacrificed for household consumption or a special gathering where a group of people or families get together and slaughter what they can afford, whether it be one, two, more than that or less. Primarily, there is no reward or sin involved as long as there isn't a (good or corrupt) intention behind this. Furthermore, the reward or sin is as a result of the intention. If a person has a good intention and slaughters those animals to provide for his children and family he will be rewarded; and if he has a corrupt intention and sacrifices to boast, be haughty and break the hearts of the poor, then he is sinful. Therefore, there is no sin or reward for a normal customary sacrifice in itself.

2. A sacrifice of worship. This is of three types: Legislated, innovated and an act of *Shirk*.

Legislated: This is every sacrifice that Allaah has legislated, whether this is obligatory like *Al-Hadiyy* (the sacrifice made by the person performing *Hajj*) and according to one position *Al-Udhiyyah*, and we hold this to be the strongest stance, or recommended, like sacrificing to provide food as charity on behalf of a dead relative or oneself.

Innovated: This is like when someone offers a sacrifice at a grave believing that making this sacrifice at the grave is superior. So he does not offer the sacrifice for the inhabitant of the grave; and that is why this type of sacrifice is considered an innovation. I called it an

innovation because he is worshipping Allaah in a place where Allaah has not legislated that worship be performed.

An act of *Shirk*: This is when someone sacrifices to other than Allaah like to the Jinn, graves and idols. They offer this sacrifice as a means to draw nearer to these things and to request from them that they raise them in degree or because they fear their harm. This is an act of *Shirk* that exits a person from the fold of Islam to the fold of disbelief; and this was an act practised by the Quraish and the other polytheists. Hopefully, with this elaboration the difference between the various types of *Adh-Dhabh* are now clear to you.

THE AUTHOR (رحمۃ اللہ علیہ) SAID:

وَدَلِيلُ النَّذْرِ قَوْلُهُ تَعَالَى:

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

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾

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

[Al-Insaaan: 7]



EXPLANATION:

There are many issues relating to this subject of *An-Nadhhr* (vows). Firstly you have its definition, secondly its ruling and thirdly its conditions.

1. Its definition. Literally it means: to make something compulsory. Islamically it means: that a sane adult makes an act of worship, which has not originally been legislated as an obligation, compulsory upon themselves.
2. Its ruling. There are vows that are legislated and there are vows that are considered *Shirk*. A legislated vow is that which is made solely for Allaah; and a vow is considered *Shirk* if it is made for other than the sake of Allaah. The legislated vow is divided into two categories: conditional and unconditional. A conditional vow is opposite to that

which is unconditional; and it is also called 'absolute' because it isn't restricted or dependant upon anything. An example of an unconditional vow is if someone was to say: "I vow to perform 'Umrah this year," or, "I make a vow to Allaah that I will give 1000 Dollars¹ as charity". Whereas, the conditional vow is dependant upon the realisation of a chosen affair. For example if someone was to say: "If Allaah cures this sick family member of mine, I will fast for such and such amount of days," or, "If Allaah returns my lost family member I will give such and such amount in charity." These types of vows and those similar are considered conditional because they are dependant upon a condition being fulfilled. These are the different types of vows. Some of the people of knowledge believe that vows are impermissible and they use as a proof the saying of the Prophet (ﷺ):

«إن النذر لا يأتي بخير , وإنما يستخرج به من البخيل»

"Indeed, a vow does not bring good; it merely causes the miserly to spend."²

They state that this (*hadeeth*) is understood to show that this is a dispraise worthy act, and when an act is censured

¹ [TN] Permission was sought from the *Shaykh* to change the currency that was used in this example to Dollars.

² Reported by Al-Bukhaaree (6608) and Muslim (4213) upon the authority of 'Umar (رضي الله عنه). The wording mentioned by the *Shaykh*, may Allah grant him success, has been reported by An-Nasaa'ee in his *Sunan* (3801), and Al-Albaanee declared it authentic in *Irwaaa Al-Ghaleel* (no.2585).

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

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾

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

The conditions of a vow are:

- The person must be considered legitimately responsible, and this requires puberty and sanity.
- The vow taken has to be to perform an act of obedience.
- The person making the vow must own and possess what he has vowed to give.
- They must have the ability.
- The condition that his vow depends upon must be fulfilled.

The first four apply to both the conditional and unconditional vow; whereas, the last one is specific to a conditional vow. Two important points:

Whoever is incapable of fulfilling a vow of obedience, has to free them self from this by offering the legislated expiation (*Kafaaratul Yameen*), which is to feed or clothe ten needy people, or emancipate a slave. If they are unable to do this then they should fast for three days. On the other hand, there is a unanimous consensus that it is

impermissible to make a vow of disobedience and that this kind of vow should not be fulfilled. Does a person have to offer expiation (for failing to fulfil a vow of disobedience)? The people of knowledge have two opinions concerning this; the correct stance is that it is obligatory to offer an expiation based upon the *hadeeth*:

« لا نذر في معصية و كفارته كفارة يمين »

“A vow of disobedience has no validity and the expiation is the expiation for breaking an oath (Kafaaratul Yameen).”¹

The verse prior to that (mentioned by the author) is:

﴿ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥٦﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٥٧﴾ يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٥٨﴾ ﴾

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

[Al-Insaan: 5-7]

¹ Reported by Ahmad (6/247), Abu Dawood (3291), Tirmidhi (1524) and An-Nasaa'ee (3845), Al-Albaanee declared it authentic in *Al-Irwaa* (2590).

Has this verse come in the context of praise or a criticism? Surely, it has come as a praise and commendation. Therefore, this verse is a proof that it is not haraam to make a vow, and that fulfilling a vow is from the characteristics of the pious believers, may Allaah make us and you from amongst them.

THE AUTHOR (رحمته) SAID:

الأصلُ الثاني

The Second Principle

مَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ: وَهُوَ الْاسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ، وَالْإِنْقِيَادُ لَهُ
بِالطَّاعَةِ، وَالْبَرَاءَةُ مِنَ الشِّرْكِ وَأَهْلِهِ.

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



EXPLANATION:

The saying of the *Shaykh* when mentioning the second principle:

“Knowledge of the religion of Islam with the proofs (adillah)”

Adillah (proof) is the plural of *daleel*, and the proof is the Book, *Sunnah* and *Ijmaa'*. Everyone agrees about these three. Then *Qiyaas* (analogical deduction) and the saying of a Companion if he is not contradicted (by another Companion). So these are the proofs that establish the rules and regulations of the *Sharee'ah*. Thus, the religion is only based upon the text. Allaah is not to be worshipped

except with a text from the Book or the *Sunnah*. 'Ali ibn Abu Taalib (رضي الله عنه) said in a narration transmitted from him:

«لو كان الدين بالرأي لكان باطن الخف أولى بالمسح من أعلاه»

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

Ash-Sha'bee (رضي الله عنه) said:

«إياكم والمقايسة، فوالذي نفسي بيده لأن أخذتم بالقياس لتحلن الحرام و لتحرمن الحلال فما بلغكم عن حفظ من أصحاب محمد فخذوا به»

“Beware of logical conclusions. By the One Whom my soul is in His Hand, if you rely upon Qiyaas you will declare that which is impermissible permissible and that which is permissible impermissible. So whatever is conveyed to you by those who narrate upon the companions, then hold on to it.”¹

The four Imams and other than them were in agreement that it is obligatory to reject every statement that opposes the Book and *Sunnah*. This is because all of them recognised that the religion has to be based on the Book and the *Sunnah*. *Ijmaa'* is a proof in itself, and in all actuality this is based upon a text and this text might be known and it might be unknown.

¹ *Sunan Ad-Daarimee* (1/60) and (no. 109).

The *Shaykh* defined Islam to be:

“It is to submit to Allaah with Tawheed.”

Tawheed is the foundation and support of the Religion. Worship without *Tawheed* carries no weight whatsoever. Literally *Tawheed* is: make something one. *Tawheed* of Allaah is to single Him out alone with Lordship, worship and His names and attributes.

He said:

“And to yield obediently to Him.”

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

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

His saying:

“And (Al-Khuloos) to be free from Shirk”

Actually, the sentence should be:

“And (Al-Baraa’ah) disassociate oneself from Shirk”

Some scholars have said that the word 'Khuloos' has been altered and introduced by some of the scribes, and the correct version is:

“And (Al-Baraa’ah) disassociate oneself from Shirk”.

Maybe this can be supported - that it should be *Al-Baraa’ah* instead of 'Al-Khuloos' - by the fact that the *Shaykh* (رحمته) has mentioned in some of his other works.

The foundation and support of the religion is two things:

Firstly: The command to worship Allaah alone, to promote this, love those upon this and declare whoever abandons this to be a disbeliever.

Secondly: The prohibition of *Shirk* in the worship of Allaah, warning against this, hating those upon it and declaring whoever practises this to be a disbeliever.¹

This statement comprises of *Al-Walaa'* (allegiance) and *Al-Baraa'* (disassociation).

¹ *Al-Waajibaat Al-Mutahattimaat* (pg.5).

THE SHAYKH (رحمته الله) SAID:

وَهُوَ ثَلَاثُ مَرَاتِبَ: الْإِسْلَامُ، وَالْإِيمَانُ، وَالْإِحْسَانُ.

“And it is of three levels (Maraatib): Islaam, Eemaan and Ihsaan.”



EXPLANATION:

Maraatib is the plural of *Martabah*, and this is a station that a thing rightfully deserves.

The levels of the religion are three: Islam, Eemaan and Ihsaan. This is derived from his saying (ﷺ) in the famous *hadeeth* of Jibreel:

«هذا جبريل أتاكم يعلمكم دينكم»

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

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

THE AUTHOR SAID (رسالة):

وَكُلُّ مَرْتَبَةٍ لَهَا أَرْكَانٌ. فَأَرْكَانُ الْإِسْلَامِ خَمْسَةٌ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ بَيْتِ اللَّهِ الْحَرَامِ.

Each level has its pillars. The Pillars of Islaam are five: The testification that none has the right to be worshipped except Allaah, and that Muhammad is the Messenger of Allaah; to establish the Prayer; to pay Zakaat; to fast Ramadaan; and to make Hajj to the Sacred House of Allaah.

فَدَلِيلُ الشَّهَادَةِ قَوْلُهُ تَعَالَى:

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

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَابِئًا بِالْقِسْطِ

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾

“Allaah bears witness that none has the right to be worshipped but Him; and likewise the Angels and the people of knowledge bear witness: He who maintains justice, none has the right to be worshipped but Him, the All Mighty, the All Wise.”

[Al-Imraan: 18]

وَمَعَنَاهَا: لَا مَعْبُودَ بِحَقِّ إِلَّا اللَّهُ ﴿لَا إِلَهَ﴾ نَافِيًا جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ
 اللَّهِ ﴿إِلَّا اللَّهُ﴾ مُثَبِّتًا الْعِبَادَةَ لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ فِي عِبَادَتِهِ، كَمَا أَنَّهُ لَا
 شَرِيكَ لَهُ فِي مُلْكِهِ.

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



EXPLANATION:

Arkaan is the plural of Rukn, and a Rukn (pillar) is the strongest portion of a construction. Hence, the pillars of Islam are its supports that it is built upon.

The Prophet (ﷺ) said:

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ
 مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ،
 وَصَوْمِ رَمَضَانَ»

“Islam is built upon five: the testification that none has the right to be worshipped except Allaah and that Muhammed is the Messenger of Allaah; establishment of the prayer; payment of

Zakaat; Hajj to Allaah's Sacred House; and fasting Ramadaan.”¹

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

THE FIRST PILLAR

The testification (*Ash-Shahaadah*) that none has the right to be worshipped except Allaah, and that Muhammad is the Messenger of Allaah.

The word ‘*Ash-Shahaadah*’ has two usages in the Arabic language; it is used to mean notification and it is used to mean attendance.

An example of the first is if someone was to say:

“I testify (Ashhadu) that so and so has done such and such.”
What does the statement: *“I testify that so and so has done such and such”*, mean?

It means that I am informing and notifying. An example of the latter is if someone was to say:

“He used (Shahida) to attend the fajr prayer in congregation.”

¹ Reported by Al-Bukhaaree (no.8) and Muslim (no.112).

In the books that deal with the biographies of the outstanding Muslim figures you frequently find:

“He attended (Shahida) the battle of Badr.”

Islamically it is: The testification of faith is made when a legitimately responsible person affirms both the One-ness of Allaah and that His Prophet came with the message, and they affirm everything that the *Shahadaataan* requires of them.

The *Shahaadah* is mentioned firstly because it is the fundamental of all fundamentals. So the fundamental of all fundamentals is to testify to the One-ness of Allaah and this is completed when the legitimately responsible individual testifies that Muhammad is the Messenger of Allaah. Testifying to the One-ness of Allaah comprises the condition of sincerity and purity of ones intention (for Allaah), and testifying that Muhammad is the Messenger of Allaah comprises the condition following and adherence (to the way of the Prophet). These are the conditions that have to be met for an action to be accepted. We will start by firstly explaining the meaning of the *Shahaadah* ‘*Laa ilaha illa Allaah*’, and then we will follow this by speaking about the proof (quoted by the author). In brief the meaning of ‘*Laa ilaha illa Allaah*’ is that none has the right to be worshipped in truth except Allaah. A proof that shows that this is the correct meaning is his saying (ﷺ):

«من قال لا إله إلا الله وكفر بما يعبد من دون الله حرم دمه
وماله»

“Whoever says: ‘Laa ilaha illa Allaah’ and disbelieves in everything worshipped besides Allaah, then their blood and wealth is forbidden.”¹

This is the correct meaning of the testification ‘Laa ilaha illa Allaah’, and this is what prevented the disbelievers from pronouncing it; as for explaining ‘Laa ilaha illa Allaah’ to mean that there is no creator except Allaah and no sustainer except Allaah, then this false and incorrect because:

1. This explanation only focuses on *Tawheed Ar-Rooboobiyyah*, and the polytheists used to affirm this at the time of the Messenger of Allaah, and it never entered them into Islam.

2. If this was the meaning of ‘Laa ilaha illa Allaah’, then none of the polytheists would have refused to pronounce it, but they understood that this testification required them to forsake their idols and statues; and that is why they said as Allaah informed us about them:

﴿أَجْعَلِ الْأَلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ﴾

“Has he made the gods all into one God. Verily this is a strange thing.”

¹ Reported by Muslim (no. 129)

[Saad: 5]

3. If this was the correct explanation of '*Laa ilaha illa Allaah*', then this would suggest that Abu Jahl and the rest of the leaders of the disbelievers died upon *Tawheed* and that they were wrongfully killed. Glorified are you (Allaah), indeed this is a great lie. So in brief the correct meaning of '*Laa ilaha illa Allaah*' is that none has the right to be worshipped in truth except Allaah; and we mentioned the proofs for this and the proofs that show the invalidity of the false interpretations.

As for a more detailed explanation, then '*Laa ilaha illa Allaah*' comprises of two pillars, a negation and affirmation.

'*Laa ilaha*' means that nothing has the right to be worshipped; and this was understood and comprehended by the polytheists, and that is why they refused to pronounce it.

'*illa Allaah*' affirms worship for Allaah alone. So just like no one has any share of His dominion and sovereignty then similarly nothing should be made a sharer in worship along with Him.

So the Lord, the Mighty and Majestic, uses the fact that the polytheists affirm *Ar-Rooboobiyyah* as a proof against them in their denial of *Al-Uloohiyyah*. Is He requesting that they single Him out with Lordship (*Ar-Rooboobiyyah*) or that they worship Him alone (*Al-Uloohiyyah*)? He is

requesting that they worship him alone; He is calling and commanding them with this because they already affirm *Ar-Rooboobiyyah*.

We have become accustomed to this from our Lord in the Noble *Qur'aan*; He uses the fact that the polytheists affirm His Lordship as a proof against them in their refusal to worship Him alone; and He proves that He alone is deserving of worship with evidences that they accept pertaining to his Lorship. However, if the hearts are blinded and desires become firm rooted then there is nothing that can be done.

A person is destroyed at times of distress to the extent that they believe something foul to be pleasant.

The proof:

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

“Allaah bears witness that none has the right to be worshipped but Him; and likewise the Angels and the people of knowledge bear witness: He who maintains justice, none has the right to be worshipped but Him, the All Mighty, the All Wise.”

[*Al-'Imraan*: 18]

Let us contemplate upon this verse; three witnesses testify to the Oneness of Allaah, the Most High. The first of

them is The Truth, the Majestic; He testified Himself to His own One-ness, and there is no one more knowledgeable, no one more truthful in statement and no ones words are better.

The second of them are the Angels and they are the most knowledgeable of all the creation, that are legitimately responsible, about Allaah, the Most High. This is a proof to highlight their virtue and station with their Lord, as he called them to bear witness to His One-ness.

The third of them are the people of knowledge, the scholars of Islamic law. This verse is recommending and praising the scholars of Islamic legislation, and it shows that they are the best of mankind because if this wasn't the case then Allaah would not call them to bear witness to His Oneness.

وَأُولُوا الْعِلْمِ

“And the people of knowledge.”

This is a refutation upon those individuals who claim that they are giving *da'wah*, those who say that the caller is more superior than the scholar. Their argument is that the caller is like a rain cloud that travels from place to place and everyone benefits and obtains their water from it, as for the scholar then he is like a well no one can drink from it except those who travel to it. Glorified is Allaah the exalted! Are they more knowledgeable or Allaah? Who did Allaah call to bear witness to His One-ness the scholar

or the caller? The answer is the scholar. Who are the inheritors of the Prophets? The scholars or the callers who travel from place to place, some of whom cant even recite Fatihah properly and don't even know the pillars of Islam?

Groundless logic and false interpretation of the Speech of Allaah and the speech of His Messenger is a path of the people of innovation and desires; so stay away from this.

Then He said:

قَائِمًا بِالْقِسْطِ

“He who maintains justice.”

He maintains the creation with justice; He lowers some and raises others, He gives and withholds and He honours and humiliates; and He does this all for a wisdom.

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

“None has the right to be worshipped but Him, the All Mighty, the All Wise.”

He, who is free of all imperfections, the Most High closed this verse with what He started it with; He started the verse by mentioning His One-ness and closed the verse with His One-ness.

This verse also contains some of names and attributes (of Allaah). It comprises the names *Al-'Azeez*, The All-Mighty, and *Al-Hakeem*, The All Wise. The name, All-Mighty

includes the attribute of Might. The All-Wise includes the attribute of wisdom. *Al-Hakeem* means the one who dominates everything and does this perfectly; this is one of the two meanings. The other meaning is the one who judges between his creation.

THE AUTHOR (رِسَالَهُ) SAID:

وَتَفْسِيرُهَا الَّذِي يُوضِّحُهَا قَوْلُهُ تَعَالَى:

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

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ ﴾

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

[Az-Zukhruf: 26-28]

وَقَوْلُهُ:

And His saying:

﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿١٠٨﴾ ﴾

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

[Aal-'Imraan: 64]



EXPLANATION:

وتفسيرها

“The explanation..”

Meaning, this is a further clarification that will make the negation and affirmation (of ‘*Laa ilaha illa Allaah*’) even clearer. The author mentioned some proofs that show the negation and affirmation of the *Kalimatul-Ikhlaas* (i.e. ‘*Laa ilaha illa Allaah*’). Let us identify the two pillars of ‘*Laa ilaha illa Allaah*’ from *Sooratuz-Zukhruf*:

1.

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

“And remember when Ibraheem said to his father and his people: ‘I am totally free from everything that you worship except for the one who created me.’ Where is the negation and where is the affirmation? His Saying, the Mighty and Majestic:

إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ

“I am totally free from everything that you worship...” is synonymous with the negation ‘*Laa ilaha*’. And His saying:

إِلَّا الَّذِي فَطَرَنِي

“Except for the one who created me...” is synonymous with the affirmation ‘*illa Allaah*’. So the first part of the verse corresponds to the first part of ‘*Laa ilaha illa Allaah*’ and the second part of the verse corresponds to the second part of ‘*Laa ilaha illa Allaah*’.

So this verse in *Az-Zukhruf* contains a (blatant) disassociation from everything that is worshipped besides Allaah and it affirms all worship for Allaah alone, the one who is free of all imperfections, the Most High. This verse contains (*Al-Baraa’ah*) a disassociation from the worship of idols and statues and it affirms that all worship is for Allaah alone. Furthermore, this is a proof that the call of all the Messengers was the same:

وَجَعَلَهَا كَلِمَةً

“And he made this saying...” The ‘*he*’ is referring to Ibraaheem.

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ ۖ لَعَلَّهُمْ يَرْجِعُونَ

“And he made this saying, that none has the right to be worshipped except Allaah, to persist amongst his progeny.”

He made '*Laa ilaha illa Allaah*' or instead you could say (*Al-Baraa'ah*) a disassociation from worshipping other than Allaah and an affirmation that all worship belongs to Allaah to remain in his offspring.

لَعَلَّهُمْ يَرْجِعُونَ

“So that they might remember and return...”

So that they might return back from *Shirk* to the obedience of Allaah. [It should be noted that] Quraish is from progeny of Ibraheem; therefore, this verse is a refutation and disparagement of Quraish because they used to ascribe themselves to Ibraheem, and it was appropriate for them to be upon his religion that was brought by Muhammad (ﷺ); and this was the call to worship Allaah alone without any partners.

The second verse:

يَا أَهْلَ الْكِتَابِ

“O people of the Book..” This verse has come in the (middle) of a discourse with the Christians who said that Jesus was the son of Allaah. It is said that it was revealed about the delegation of Christians that came from Najraan.¹

¹ Refer to *Tafseer Al-Quraan Al'Adheem* by *Al-Haafidh Ibn Katheer* (1/494).

What is important to us right now is that Allaah commanded his Prophet (ﷺ) to call the People of the Book: “to a word of justice..” Let us agree upon this word “between us...” This word is:

أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا

“That we will single Allaah out with all worship and will not worship anything besides Him, and will disassociate ourselves from everything that is worshipped besides Him.”

أَلَّا نَعْبُدَ إِلَّا اللَّهَ

“That we will single Allaah out with all worship...” is synonymous to ‘*Laa ilaha*’.

وَلَا نُشْرِكَ بِهِ

“And will not worship anything besides Him...” is synonymous to ‘*illa Allaah*’.

Bearing that in mind, the people of the book are called to follow Muhammad (ﷺ) in that which he and the Messengers before him, amongst them was Jesus and Moosa, came with. It is one religion and this is the religion of ‘*Laa ilaha illa Allaah*’ which means that none has the right to be worshipped in truth except Allaah. This verse is a proof that the message of Muhammad (ﷺ) was for the whole mankind; and this is strengthened by the *hadeeth*:

«والذي نفسي بيده لا يسمع بي يهودي ولا نصراني ثم يموت
لم يؤمن بي إلا ادخله الله النار»

“By the one whom my soul is in His hand, there is not a Jew or Christian that hears of me and dies without believing in me except that Allaah will enter them into the Hellfire.”¹

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

[With this firmly rooted in your minds] it should be understood that there is no validity for the unification of religions; it is either Islaam or disbelief. There is no unifying the religion of the Muslims with that of Christians and the Jews, ever; but there is nothing wrong with worldly transactions and dealings between Muslims and non-Muslims [carried out with justice and fairness] for the benefit of the Muslims and Islaam. As for unification of the religions, watering down [Islaam] and claiming that the religions are the same, and this is a call propagated by some of the leaders of the Islamic movements, then By Allaah this is disbelief after true faith. I say: the claim that the religions are the same is disbelief after true faith because Islaam abrogates [all previous legislations] and it is the only religion Allaah will accept.

¹ Reported by Muslim (no.384).

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾

“Truly the religion with Allaah is Islaam.”

[Aal-'Imraan: 19]

Another heavy blow that rubbishes this claim:

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

الْخَاسِرِينَ ﴿٨٥﴾ ﴾

“And whoever seeks a religion other than Islaam, it will never be accepted from them; and in the hereafter he will be one of the losers.”

[Aal-'Imraan: 85]

That is why Allaah said:

﴿ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴾

“So if they turn away, then say: ‘Bear witness that we are Muslims.’”

Meaning, you as disbelievers should bear witness that we are Muslims because we accepted the religion of Allaah and singled Him out alone with all worship; and we do not believe that anyone other than Him, the Mighty and Majestic, has any share of worship.

THE AUTHOR (رضي الله عنه) SAID:

وَدَلِيلُ شَهَادَةِ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ قَوْلُهُ تَعَالَى:

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

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴾

“There has indeed come to you Allaah’s Messenger, from amongst yourselves and known to you. It grieves him that you should suffer. He is eager and anxious for the guidance of those of you who are astray, and that they should repent and return to the truth, and he is full of compassion and mercy for the Believers.”

[At-Tawbah: 128]

وَمَعْنَى شَهَادَةِ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ: طَاعَتُهُ فِيمَا أَمَرَ، وَتَصَدِيقُهُ فِيمَا أَخْبَرَ،
وَاجْتِنَابُ مَا عَنْهُ نَهَى وَرَجَرَ وَالْأُيُوبُ لِلَّهِ إِلَّا بِمَا شَرَعَ.

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



EXPLANATION:

What is a concise meaning of the testification that Muhammad is the Messenger of Allaah?

It means that a legitimately responsible person recognises and attests to the final universal message of Muhammad (ﷺ).

A detailed explanation of the testification, “Muhammad is the Messenger of Allaah,” is what has been cited by the *Shaykh*; this involves four stipulations:

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

With these four things the testification that, “Muhammad is the Messenger of Allaah,” is actualised and his way alone is followed.

At this point it is appropriate to mention the six areas where an action has to be in conformity to the *Sunnah*, as if there is any discrepancy in any of these areas the action is rejected.

We will clarify this by using some examples:

1. Conforming to the type/sort: Two people, one of them slaughter a gazelle for *Udhiyyah* (the ‘*Eid of Hajj* sacrifice) and the other slaughters a sheep. Which of the two is accepted? The answer is the sheep, even though the gazelle might be more expensive, and glory is to Allaah. This is because the person who slaughtered the sheep has agreed with Islamic legislation in terms of the type. Whereas, the person who slaughtered the gazelle has opposed Islamic legislation in terms of type, and that is why his *Udhiyyah* is rejected.

2. Conforming to the reason: One of the Muslims fasts on Monday because this is the day when the actions are presented to Allaah. So he loved that his action be presented and that is why he fasts. Another person fasts on this day because it is the twenty seventh of *Rajab*. Both of them fast on a Monday, maybe the latter woke up three hours earlier than the first. Whose fast is accepted? The first because he has agreed with Islamic legislation in terms of the reason and the second has opposed Islamic

legislation in terms of the reason. The second individual believes that that *Al-Israa wal Mi'raaj* (The night journey and ascension) occurred on the twenty seventh of *Rajab* and that is why he fasted. Is this legislated? Didn't both of them fast on a Monday? Both of them fasted from *Fajr* until sunset, but the first has his action accepted and the second has his rejected because he opposed Islamic legislation in terms of the reason.

3. Conforming to the way that (an action) has to be performed: One person prays four *rak'ahs* for *Dhuhr*, he recites one hundred verses after *Fatihah*. He reads one hundred *Tasbeehs* every time he bows and prostrates; he prostrates then stands from prostration, then he bows and then (immediately) he prostrates. He prays like this until he has completed all four *rak'ahs*. This person's prayer is not accepted because he opposed Islamic legislation in the way that this act should be performed.

4. Conforming with the amount or number: One individual says that he prays six *rak'ahs* for *Dhuhr*, and he doesn't mean four *rak'ahs* for the obligatory prayer and two *rak'ahs* *Sunnah*. He prays six *rak'ahs* for the obligatory prayer. He recites the longest *Soorahs* and he bows for a long period of time. He prays a lot longer than someone who prays four *rak'ahs* in eight minutes or ten minutes if they were to pray a bit longer. Our brother prayed six *rak'ah*, has he prayer more [than the others]? Yes, he has prayed more because he remained bowing, prostrating and standing for long periods of time. Secondly, he made

tashahhud three times; he prayed two *rak'ahs* and then stood up, doing this three times. He prayed more but what is the ruling of his prayer? His prayer is null and void because he opposed Islamic legislation in the amount that Messenger (ﷺ) had fixed for this act. Thus, he worshipped Allaah in a manner that the Messenger never prescribed.

5. Conformity with the time: This means to agree with Islamic legislation in terms of the time that it has set for a given act of worship. A person enters Ihram for Hajj in the month of Ramadaan and he remains in Ihram; whereas, others enter ihram for Hajj on the eighth day of Dhul Hijjah. The Hajj of the first person is rejected and void because he has opposed Islamic legislation in terms of time, and the second person's Hajj is accepted because they have conformed to the time.

6. Conforming to the place: Where does the person performing Hajj stand on the ninth day? He stands in 'Arafah, which starts from the time of *Zawwaal* (before *Dhuhr*) until sunset. So you have one man who wants to do more than anyone else, desiring good and to allow himself to acquire the delicious taste of worship; and he wants to be alone and protect himself from showing off. He abandons the people whilst they go to 'Arafah and instead he goes to Muzdalifah. He remains there for the eighth and ninth days of Hajj. On the tenth day he leaves for Mina after 'Asr. On the ninth day of *Dhul-Hijjah* everyone was standing in 'Arafah from *Zawwaal* until sunset. For three days he stayed in Muzdalifah remembering Allaah and praying the supererogatory and

night prayers. All of that and his Hajj is rejected and void because the Prophet (ﷺ) said:

«الحج عرفة»

“Hajj is ‘Arafah.”¹

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

His saying of Allaah, the Most High:

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴾

“There has indeed come to you a Messenger, from amongst yourselves. It grieves him that you should suffer. He is eager and anxious over you, and that they should repent and return to the truth, and he is full of compassion and mercy for the Believers.”

[At-Tawbah: 128]

This verse comprises of some of the characteristics of the Prophet (ﷺ) or one could say some his greatest qualities:

¹ Reported by An-Nasaa’ee (3016); and declared authentic by Al-Albaanee in *Al-Irwaa* (no.1064).

1.

لَقَدْ جَاءَكُمْ رَسُولٌ

“A Messenger...” That he was sent by Allaah is his greatest attribute full stop.

2.

مِنْ أَنْفُسِكُمْ

“From amongst yourselves...” i.e. that you know him, and it was well known that he was more than deserving of being believed. The Prophet (ﷺ) said:

«الأرواح جنودٌ مجندةٌ ما تعارف منها ائتلف و ما تناكر منها

اختلف»

“The souls are like a recruited army. Those souls that agree with each other will be together and those souls that disagree will differ.”¹

His people knew him and they knew that he was truthful, trustworthy, forbearing and brave. What they knew of him should have influenced them to believe in him but they treated him with hostility once he called them to worship Allaah alone. This is how desires and lusts split and divide.

¹ Reported by Al-Bukhaaree in *Ta'leeq* form (no.3336) and Muslim (6650) upon the authority of Abu Hurairah (رضي الله عنه).

3.

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ

“It grieves him that you should suffer...” i.e. whatever grieves you grieves him. This shows his tremendous compassion towards his nation. He (ﷺ) always made things easy and never made them difficult.

«وكان لا يخير بين أمرين إلا اختار أيسرهما وأسهلها ما لم

يكن أثماً»

“He (ﷺ) never chose between two affairs except that he would pick the easiest and simplest of the two, as long as it was not sinful.”¹

4.

حَرِيصٌ عَلَيْكُمْ

“He is eager and anxious over you...” i.e. he is eager for you be guided and become believers.

5.

بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ

“He is full of compassion and mercy for the Believers...”
It is understood from this that he was stern [when needed] with the non-Muslims.

¹ Reported by Al-Bukhaaree (no.6786) and Muslim (no.6002) upon the authority of ‘Aishah (رضي الله عنها).

THE AUTHOR (رَبِّنَا) SAID:

وَدَلِيلُ الصَّلَاةِ، وَالزَّكَاةِ، وَتَفْسِيرُ التَّوْحِيدِ قَوْلُهُ تَعَالَى:

The evidence for the prayer and the zakaat, and the explanation of Tawheed is the Saying of Allaah, the Most High:

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

“And they were not commanded except that they should worship Allaah alone, making their worship and obedience purely for Him, upon the true religion (Hunafaa) and free from Shirk; and that they should establish the prayer and pay the Zakaat, and that is the straight and true religion.”

[Al-Bayyinah: 5]



EXPLANATION:

This verse comprises three issues: the prayer, zakaat and the explanation of *Tawheed*. The proof for the prayer:

وَيُقِيمُوا الصَّلَاةَ

“And that they should establish the prayer.”

The proof for *Zakaat*:

وَيُؤْتُوا الزَّكَاةَ

“And pay the Zakaat.”

The proof for the explanation of *Tawheed*:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

“And they were not commanded except that they should worship Allaah alone, making their worship and obedience purely for Him.”

Worshipping Allaah alone is *Tawheed*. ‘*Hunafaa*’ is the plural of *haneef*. Then Allaah informs us that these things mentioned in this verse are:

وَذَلِكَ دِينُ الْقَيِّمَةِ

“The straight and true religion.”

i.e. this is the true and straight religion that contains no crookedness and no flaw.

Now a question arises, why is the prayer and zakaat singled out from amongst all the other acts of worship?

The answer: because the prayer and then the *Zakaat* are the greatest pillars of Islaam after the testification that none has the right to be worshipped except Allaah; and that Muhammad is the Messenger of Allaah.

THE AUTHOR (رحمته الله) SAID:

وَدَلِيلُ الصِّيَامِ قَوْلُهُ تَعَالَى:

And the evidence for Fasting (Siyaam) is the saying of Allaah, the Most High:

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

“O you who believe Fasting is prescribed as an obligation for you as it was prescribed as an obligation for those who came before you, so that you may obtain Taqwaa.”

[Al-Baqarah: 183]



EXPLANATION:

Literally the word ‘siyaam’ means: to refrain from something. It is said ‘Saama from something’ which means that he abstained from that particular thing. Islamically it means: to abstain from the urge of the stomach (i.e. food) and the privates (i.e. sexual relations) from the appearance of *Fajr* all the way until sunset. The fasting that is mentioned in this verse is referring to Ramadaan, and this is clarified by His Saying afterwards:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ
الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ﴾

“The month of Ramadaan in which the Qur’aan was revealed, it is guidance for mankind and clear proofs for the guidance and the criterion between right and wrong. So whoever sights the month, he must fast.”

[Al-Baqarah: 185]

The conditions that make fasting obligatory are:

1. Legitimate responsibility; and this requires sanity and puberty.
2. Residency.
3. Healthiness and the absence of any sicknesses that allows the fast to be broken.
4. The arrival of the month of Ramadaan, and this occurs by either the crescent being spotted or the completion of the thirty days of Sha’baan. The Prophet (ﷺ) said:

«صوموا لرؤيته وأفطروا لرؤيته فإن غيبي عليكم فأكملوا عدة شعبان ثلاثين»

“Fast when you see the moon and cease when you see the moon. If it is hidden from you then complete the thirty days of Sha’baan.”¹

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

¹ Reported by Al-Bukhaaree (no.1909) and Muslim (no.2496).

His Saying:

لَعَلَّكُمْ تَتَّقُونَ

“So that you may obtain taqwaa...”

Similarly, the Prophet (ﷺ) said:

الصيام جنة

“Fasting is a shield.”¹ – i.e. it protects a person from their own whims and lusts and likewise it protects them from the evils of the tongue.

The Prophet (ﷺ) said:

«يا معشر الشباب من استطاع منكم الباءة فليتزوج فإن ذلك
أحصن للفرج وأغض للبصر ومن لم يستطع فعليه بالصوم فإن
له وجاء»

“O youth, whoever of you is able to marry then let them do so, as it safeguards the private parts and helps lower the gaze. Whoever is not able then let them fast, as it is a shield.”²

It is not obligatory to fast other than the month of Ramadaan unless it is a vow, expiation, in place of the

¹ This is part of a *hadeeth* reported by Al-Bukhaaree (no.1894) and Muslim (no.2699).

² Reported by Al-Bukhaaree (no.5065) and Muslim (no.3394).

sacrificial animal for the person performing *Hajj Tamattu'* or *Qiraan*, or a redemption for missing one of the obligatory rites of Hajj.

THE AUTHOR (رحمته) SAID:

وَدَلِيلُ الْحَجِّ قَوْلُهُ تَعَالَى:

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

﴿ فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ ءَامِنًا ۗ وَبَلَّغْ عَلَى
النَّاسِ حُجَّ آلِ بَيْتٍ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ
عَنِ الْعَالَمِينَ ﴿٩٧﴾ ﴾

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

[Aal-'Imraan: 97]



EXPLANATION:

Hajj literally means to proceed towards and set ones focus upon something. Islamically it means to head to the sacred house during a specific period to perform specific actions in a specific manner.

أشهر الحج المعروفة

‘Specific period...’ is the known months of Hajj.

لعملٍ مخصوص

'To perform specific actions...' is the known pillars of Hajj.

على هيئة مخصوصة

'In a specific manner...' part of this is *ihraam* and there are other requirements as well.

Hajj is obligatory like the other pillars of Islam. This is proven by the Book, *Sunnah* and *Ijmaa'* (i.e. complete consensus and agreement of the Scholars of *Sunnah*). The correct opinion is that it is obligatory the very moment a person has the ability.

The conditions that make Hajj obligatory are:

1. Islam.
2. Legitimate responsibility.
3. Freedom.
4. Ability. An ability to travel there, physical and financial capability and (a safe) route. These conditions apply to both the men and women but for the women there is a fifth condition:
5. The presence of a *Mahram* or her husband. A *Mahram* is a male whom it is permanently impermissible for her to marry due to lineage or a valid reason. Fathers, sons, brothers, paternal and maternal uncles, and nephews are all *mahrams* due to lineage. Then you have relationships as a result of marriage such as her daughter's husband, her

husband's son; and relationships from breastfeeding such as her son from breastfeeding, her sister's son from breastfeeding, her brother's son from breastfeeding and her daughter's son from breastfeeding are all *Mahrms* due to a valid reason. Is it permissible for a woman to perform Hajj with someone whom she has gone through the process of *Mulaa'annah* with (which means he accused her of fornication and swore by Allaah four times that he is truthful and the fifth he invoked the curse of Allaah upon himself if he is lying against her and she done the same)? Do you know what *Mulaa'annah* is? At a time when the husband accuses his wife of fornication, the two spouses take oaths; this results in both of them being impermissible for one another. Thus, she cannot make Hajj with such a person even though he is permanently unmarriageable because this is not deemed a valid reason. So he cannot be alone with her and he cannot look at her, as this is an Islamic punishment.

Many of the Muslims are lackadaisical with this, may Allaah guide them and you to the straight path. You find women making Hajj with their first cousins under the pretence that they are mahrams. The Prophet (ﷺ) said:

«لا يحل لامرأة تؤمن بالله واليوم الآخر أن تسافر مع غير ذي
محرم»

“No woman who believes in Allaah and the last day should travel without a mahram.”¹

¹ Al-Bukhaaree reported (no.1088) upon the authority of Abu Hurairah (رضي الله عنه) that the Prophet (ﷺ) said:

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

And reported by Muslim (no.3257).

THE AUTHOR (رَسُولُهُ) SAID:

الْمَرْتَبَةُ الثَّانِيَةُ:

The Second Level

الإِيمَانُ وَهُوَ: بَضْعٌ وَسَبْعُونَ شُعْبَةً، فَأَعْلَاهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ، وَأَرْكَانُهُ سِتَّةٌ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَرَسُولِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ. وَالدَّلِيلُ عَلَى هَذِهِ الْأَرْكَانِ السِّتَّةِ قَوْلُهُ تَعَالَى:

Eemaan – And it has seventy odd branches, the highest of them is the saying that: ‘None has the right to be worshipped except Allaah’. The lowest of them is removal of that which is harmful from the path, and a sense of shame is branch of eemaan. Its pillars are six: to truly believe in Allaah, His Angels, His Books, His Messengers, the Last Day, and that you truly believe in pre-decree its good and its evil. The proof for these Six Pillars is the saying of Allaah, the Most High:

﴿ لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ

مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ﴾

“Its not righteousness that you turn your faces to the east or the west, but rather righteousness is the righteousness of those who truly believe in Allaah, and the Last Day, and the Angels, and the Books and the Prophets.”

[Al-Baqarah: 177]

وَدَلِيلُ الْقَدْرِ قَوْلُهُ تَعَالَى:

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

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾ ﴾

“We have created all things in accordance with a pre-decreed measure.”

[Al-Qamar: 49]



EXPLANATION:

Eemaan literally means attestation (*at-tasdeeq*). Islamically it means: Speech of the tongue, certain faith of the heart and actions of the limbs. It increases with acts of obedience and decreases with disobedience.

This is most correct of the definitions given for *Eemaan*. The evidences to support this definition are found in the Book and *Sunnah*. An example of one of the evidences from the Noble Book is:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴾

﴿ ﴿٤٩﴾ ﴾

“The true believers are those who believe in Allaah and His Messenger, and afterwards have no doubt but strive with their wealth and their

lives in the path of Allaah. Those! They are the truthful.”

[Al-Hujaraat: 15]

The evidence found in this verse is that *Jihaad* is mentioned in this verse along with the other traits of *Eemaan*, and this is an action (of the limbs). From the *Sunnah* is what has been reported by the two *Shaykhs* (Al-Bukhaaree and Muslim) upon the authority of Abu Jamrah that he said:

كنت أترجم بين ابن عباس والناس فأتته امرأة تسأله عن نبيذ
الجر - فقال: إن وفد عبد القيس أتوا رسول الله فقال رسول
الله من الوفد؟ أو من القوم؟ قالوا: ربيعة - قال: مرحبا بالقوم
أو بالوفد غير خزايا ولا ندامى - قال: فقالوا يا رسول الله إنا
نأتيك بشقة بعيدة - وإن بيننا وبينك هذا الحي من كفار
مضر - وإنا لا نستطيع أن نأتيك إلا في شهر الحرام - فمرنا
بأمر فصل نخبر به من وراءنا ندخل به الجنة - قال: فأمرهم
بأربع ونهاهم عن أربع , قال: أمرهم بالإيمان بالله وحده وقال
هل تدرون ما الإيمان بالله؟ قالوا الله ورسوله أعلم قال شهادة
أن لا إله إلا الله وأن محمدا رسول الله وإقام الصلاة وإيتاء
الزكاة وصوم رمضان وأن تؤدوا خمسا من المغنم

«I used to convey the words of Ibn ‘Abbaas so the people [could comprehend what he was saying. On one occasion a woman came and asked him about a type of beverage made in an earthen vessel. He (ﷺ) said: ‘Verily the delegation of ‘Abdul-Qais

came to the Messenger of Allaah (ﷺ), and he said: “Who are these people or who is this delegation?” They said: “These are Rabee’ah.” He said: “Welcome o people or delegation, you accepted Islam willingly without humiliatingly being defeated in war or being taken as captives; and you will not be regretful.” They said: “O Messenger of Allaah, we come to you after a far and difficult journey and between us and you is a village of disbelievers from Mudar. We are unable to come to you except in the month of Rajab. So inform us of something that separates truth from falsehood, so we can inform those who have been left behind about it and so that we can enter paradise.” The Prophet (ﷺ) commanded them with four things and prohibited them from four. He commanded them to believe in Allaah alone. He said: “Do you know what it is to believe (eemaan) in Allaah?” They said: “Allaah and His Messenger knows best.” He said: “To testify that none has the right to be worshipped except Allaah and that Muhammed is the Messenger of Allaah, to establish the prayer, to give Zakaat, to fast Ramadaan and to give one fifth of the war booty.”¹

The evidential example from this *hadeeth* is that the Prophet (ﷺ) explained *Eemaan* to be the apparent actions of Islam.

The *Shaykh* (رحمته) said:

¹ Reported by Al-Bukhaaree (no.53) and Muslim (no.116).

وهو بضع وسبعون شعبة، فأعلاها قول لا إله إلا الله وأدناها إمطة الأذى عن الطريق، والحياء شعبة من الإيمان

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

This statement has come in authentic *hadeeth* that has been collected by Al-Bukhaaree and Muslim (agreed upon); and it is his saying (رضي الله عنه):

«الإيمان بضع وستون شعبة أو بضع و سبعون شعبة أعلاها قول لا اله إلا الله وأدناه إمطة الأذى عن الطريق والحياء شعبة من الإيمان»

“Eemaan is sixty or seventy and odd branches, the highest of them is the saying that ‘none has the right to be worshipped except Allaah’, and the lowest of them is removal of that which is harmful from the path, and a sense of shame is branch of eemaan.”¹

«أعلاها قول لا اله إلا الله»

«The highest of them is the saying that ‘none has the right to be worshipped except Allaah.’ »

¹ Reported by Al-Bukhaaree (no.9) and Muslim (151) upon the authority of Abu Hurairah (رضي الله عنه).

Let us look and see how the Prophet (ﷺ) addressed the people, did he start with the highest branch of *eemaan* or the lowest? He started with the highest, and this is demonstrated once again in the *hadeeth* when the Prophet (ﷺ) sent Mu'aadh to Yemen. He said:

«إنك تأتي قوماً أهل كتاب فليكن أول ما تدعوهم إليه شهادة
إن لا اله إلا الله»

“O Mu'aadh (رضي الله عنه), verily you are going to the people of the Book. Let the first thing you call them to be the testification that none has the right to be worshipped except Allaah.”¹

Then the *Shaykh* cited two verses as evidences for the Six Pillars of *eemaan*. One verse contains five of them and this is the first verse. These five are:

1. Belief in Allaah.
2. The Last Day.
3. The Angels.
4. The Book.
5. The Prophets.

This verse contains five of the pillars of *eemaan*. The verse begins with belief in Allaah because this is the foundation. Then the Last Day is mentioned because it is the day of reckoning and recompense, and so preparation for it is obligatory. Thirdly, Allaah, the Most High, mentions the

¹ Reported by Al-Bukhaaree (no.1496) upon the authority of Ibn 'Abbaas (رضي الله عنه).

Angels, and we have already spoken about this earlier. Then the Book is mentioned because the Books (elaborate) on the paths of guidance. Lastly, He mentioned the Messengers because they convey to the people the revelation He reveals to them. The second verse contains the sixth pillar of *eemaan* which is the belief in the pre-decree, its good and its bad.

«إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ»

“We have created all things in accordance with a pre-decreed measure.”

Qadr literally means: to evaluate something. It is said ‘*Qaddarta Ash-Shay*,’ if you grasped its true quantity and worth.

Islamically it means: Allaah’s ordainment of everything before it existed with a preordainment that is in accordance with His Knowledge and with what He has written, as related to amount, how, time and place.

The belief in the pre-decree is of four levels:

1. Knowledge. To believe that Allaah has always known and eternally known everything; and if something never took place He knows how it would have been if it had occurred.
2. (To believe that) all of this was recorded, when he commanded the pen to write, in accordance with His

knowledge, all that which will occur up until the establishment of the Hour.

3. (To believe that everything that occurs) is by the Will of Allaah. That which He Wills to take place will come to pass; and that which He doesn't Will to take place will not take place.

4. (To believe that Allaah) created everything.

This categorisation has been regarded by the people of knowledge as a summarised look at *qadr* (pre-decree). Is it possible to make a further elaboration about the levels of belief in the pre-decree, and if so how? The pre-decree can be discussed in two ways, either a summarised study or one which goes into more depth and detail. The summarised version has been dealt with earlier; and there remains the detailed discussion. The people of knowledge like *Shaykhul-Islam* Ibn Taymiyyah and others mention that the writing (*of the decree*) can be further explained by an additional three classifications, which are in accordance to (Allaah's) knowledge and what was recorded in the preserved tablet. The three levels are: i. The decree of events relating to an individuals lifespan, ii. the yearly decree iii. and the daily decree.

1. The decree of events pertaining to a person's lifespan deals with everything that will happen to him throughout his life, from the time he was created up until the point where he dies. Verily, Allaah decreed all of this for a person before the creation of the Heavens and the earth, and from this the events which relate specifically to each

individual's lifespan will be written regardless of whether he lives for a hundred years or less than that. This means that before any baby is born everything that pertains to him will be written from the 'Preserved Tablet'. For example when the soul has been breathed into the foetus everything will be written, the deeds whether good or bad, sustenance, and nothing will be omitted. This has been decreed from the preserved tablet where this has been recorded. The proof for the decree of events that relates to a person's lifespan is the *hadeeth* of 'Abdullaah ibn Mas'ood:

"The angel is sent to breathe the soul into him. Then he is commanded to write four decrees: his provision, his lifespan, his deeds and whether he will be wretched or blessed."¹

Where has the decree of events that pertain to a person's life been taken from? This has been taken from the 'Preserved Tablet' which was recorded before the creation of the Heavens and the earth because:

"When Allaah created the Pen, He said, 'Write!' It said, 'What shall I write?' He said, 'Write the decree of everything'"²

¹ Reported by Al-Bukhaari (no. 3208) and Muslim (no.6665).

² Reported by Ahmad (5/317) and Abu Dawood (no. 4700).
Authenticated by Al-Albaanee in *Dhilaal Al-Jannah* (no. 103).

When the baby has his soul breathed into him, is the (information written) new or pre-decreed? It is pre-decreed but the writing of the decree of events pertaining to his life (at the point when his soul is breathed into him) is new. Neither the knowledge of Allaah nor what was recorded in the preserved tablet has changed, actually what has changed is the angel's knowledge.

2. The yearly decree. This takes place on the night of pre-decree (laylatul qadr). On the night of Pre-decree the details of everything relating to that particular year is presented to the Angels, entrusted with this task, from the 'Preserved Tablet'. It is well known that *Laylatul-Qadr* (i.e. the Night of Power and Pre-decree) falls on an odd night of the last ten days of *Ramadaan*. Exactly the same thing will happen the following year. The proof for this is the beginning of *Soorah Ad-Dukhaan*:

﴿ حَمِّ ۝ وَالْكِتَابِ الْمُمِينِ ۝ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ ۝﴾

﴿ إِنَّا كُنَّا مُنذِرِينَ ۝ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝﴾

“Haa-Meem. By the manifest Book (this Qur'aan) that makes things clear. We sent it (this Qur'aan) down on a blessed night (i.e. night of Al-Qadr) in the month of Ramadhaan. Verily, We are ever warning (mankind that Our Torment will reach those who disbelieve in Our Oneness of

Lordship and in Our Oneness of worship).
Therein (that night) is decreed every
matter of ordainments.”

Thus, this will take place upon the night of pre-decree. What is the meaning of ‘yufraq’ in this verse? The people of knowledge have stated that this means it is written from the Preserved Tablet.¹

3. The daily decree. This means that the decree for that day will be written. The proof for this is the Saying of Allaah:

﴿ يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴾

“Whosoever is in the Heavens and on earth begs of Him. Everyday He is (engaged) in some affairs (such as giving honor or to some, life or death to some, etc.)!”

[Soorah Ar-Rahmaan 55:29]

He gives ascendancy to some and humiliates others, He gives life and death, He provides for some and prevents others, and He raises the status of some and lowers other. For example, for a given person Allaah knew his name and the name of his father, mother and tribe. Allaah knew everything that will happen to him during his life and Allaah recorded this in the preserved tablet. When was this recorded? It was recorded before the creation

¹ Refer to *Fathul-Qadeer* of Shawkaani (4/811).

of the Heavens and the earth. When the soul has been breathed into this person, the decree of all events pertaining to his lifespan is written. However, we are all aware that Allaah knew everything that will happen in the universe, and nothing that will occur is new to Allaah.

In order to understand the Divine Will and Predestination it is incumbent to fathom these primary principles to avoid erring in this area, as it is not an easy subject if you do not comprehend these levels.

THE AUTHOR (رحمته) SAID:

الْمَرْئِيَّةُ الثَّلَاثَةُ: الْإِحْسَانُ

The Third Level is Al-Ihsaan.

رُكْنٌ وَاحِدٌ وَهُوَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

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



EXPLANATION:

The third level from the levels of the religion is *Ihsaan*; and this is to perform something well and perfectly. It is of three types:

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

The definition of *Ihsaan* in the *Sharee'ah* is what has been mentioned by the *Shaykh*, and this (exact wording) is found in the *hadeeth* of Jibreel:

«أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك»

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

This is a prophetic definition from Muhammad (ﷺ), and there is no room or space for anyone to come along and say we can explain this (*Ihsaan*) in our own words or with its exact wording. Only two sentences:

«أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك»

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

No movement or stillness is hidden from Allaah; and there are many evidences for this in the Noble Book.

THE AUTHOR (رحمہ اللہ) SAID:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the proof is the Saying of the Most High:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

“Allaah is with those who fear Him and keep away from what He has forbidden, and those who are people of *Ihsaan*.”

[An-Nahl: 128]



EXPLANATION:

This verse contains the following:

1. A command to demonstrate *Ihsaan* with all its three types that we spoke about earlier. Where is the command here? This is understood from the promise of Allaah that He is with those people of *Ihsaan*.
2. This verse affirms that Allaah is “with” (*Ma’iyyah*) those people who fear him and those who are people of *Ihsaan*:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

“Allaah is with those who fear Him and keep away from what He has forbidden, and those who are people of *Ihsaan*.”

This *Ma'iyah* (being with) is specific [to certain types of people] and it means assistance, support and facilitation of success and firmness upon the truth.

THE AUTHOR (رحمه الله) SAID:

وَقَوْلُهُ:

His saying:

﴿ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾ الَّذِي يَرْنٰكَ حِيْنَ تَقُوْمُ ﴿٢١٨﴾
وَتَقْلِبُكَ فِى السُّجُوْدِ ﴿٢١٩﴾ اِنَّهٗ هُوَ السَّمِيعُ الْعَلِيْمُ ﴿٢٢٠﴾ ﴾

“And place your reliance O Muhammed in the All Mighty, the Bestower of Mercy. He Who sees you when you stand to pray, and sees your movements along with those who prostrate. Verily, He is the All Hearer, the All Knower.”

[Ash-Shu'ara: 217-220]



EXPLANATION:

Where is the evidential example for *Ihsaan* in this verse?

الَّذِي يَرْنٰكَ حِيْنَ تَقُوْمُ

“He Who sees you when you stand to pray...”

Is the evidential example for:

فِيْاَن لَّمْ تَرَاهُ فَاِنَّهٗ يَرٰكَ

“And even though you do not see Him then He certainly sees you.”

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

“And place your reliance O Muhammed in the All Mighty, the Bestower of Mercy.”

Contains the following:

1. A command to place ones (*Tawakkul*) reliance in Allaah.
2. It affirms two names from the names of the Lord, The Mighty and Majestic; they are the All Mighty and the Bestower of Mercy, each name includes an attribute of His.
3. An encouragement to possess *Ihsaan* with all its three types.
4. An encouragement to attend the congregational prayer; and this is found in His Saying:

وَتَقَلِّبُكَ فِي السَّجْدَيْنِ

“And sees your movements along with those who prostrate.” i.e. with those who pray. Prostration has been singled out (from all the other parts of the *Salaat*) because it is the most superior of the actions of the prayer.

5.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

“Verily, He is the All Hearer, the All Knower.” This affirms that perfect Hearing and perfect Knowledge are attributes of Allaah, and this is taken from His two names The All-Hearer and the All-Knower. This should cause the slave to be watchful of Allaah because Allaah knows everything that he does and hears everything that he says.

Allaah hears everything that can be heard, He sees everything that can be seen and He knows everything that can be known even the quietest whispers.

THE AUTHOR (رحمه الله) SAID:

وَقَوْلُهُ:

His Saying:

﴿ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ
إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ﴾

“You are not involved in any matter, O Muhammed, nor do you recite the Book of Allaah, nor do you do any action, except that We are witnessing your deeds when you do them.”

[Yoonus: 61]



EXPLANATION:

This verse is an evidence for *Ihsaan* because it contains that Allaah Sees and Knows when His servants recite His Book and speak concerning it.

THE AUTHOR (رضي الله عنه) SAID:

وَالدَّلِيلُ مِنَ السُّنَّةِ حَدِيثُ جِبْرِائِيلَ الْمَشْهُورُ عَنْ عُمَرَ (رضي الله عنه) قَالَ:

The proof from the Sunnah is the well-known hadeeth of Jibreel, reported upon the authority of 'Umar (رضي الله عنه), that he said:

بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ (ﷺ) إِذْ طَلَعَ عَلَيْنَا رَجُلٌ،
شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ
السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ (ﷺ)
فَأَسَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَيْهِ عَلَى
فَخَذِيهِ، وَقَالَ

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

يَا مُحَمَّدُ: أَخْبِرْنِي عَنِ الْإِسْلَامِ

“O Muhammad, inform me about Islaam.”

فَقَالَ: «أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ،
وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ
إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا»

So the Messenger of Allaah (ﷺ) said: "Islaam is that you testify hat none has the right to worshipped except Allaah, and that Muhammad is the Messenger of Allaah, establish the prayer, pay Zakaat, fast Ramadaan, and perform Hajj to the house if you are able to do so."

قَالَ: «صَدَقْتَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ»

He said: "You have spoken the truth." So we were amazed at him asking a question and then saying that he had spoken the truth.

قَالَ: «فَأَخْبِرْنِي عَنِ الْإِيمَانِ»

He said: "Then inform me about eemaan."

قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ
الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ»

He (ﷺ) said: "It is that you truly believe in Allaah, His Angels, His books, His Messengers, the Last Day, and that you truly believe in the pre-decree its good and its bad."

قَالَ: «صَدَقْتَ»

قَالَ: «أَخْبِرْنِي عَنِ الْإِحْسَانِ»

He said: "You have spoken the truth." He said: "Then inform me about Ihsaan."

قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَمَا تَكُنْ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

He (ﷺ) said: “It is that you worship Allaah as if you were seeing Him, and though you do not see Him then certainly He sees you.”

قَالَ: «أَخْبِرْنِي عَنِ السَّاعَةِ»

قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

He said: “Then inform me about the Hour.” He (ﷺ) said: “The one who is asked about it knows no better than the one who is asking.”

قَالَ: «فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا»

قَالَ: «أَنَّ تِلْدَ الْأُمَةِ رَبَّتْهَا، وَأَنَّ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ»

He said: “Then inform me about its signs.” He (ﷺ) said: “That the slave girl will give birth to her mistress, and you will see the barefooted, naked and destitute shepherds competing in the building of tall buildings.”

قَالَ: «فَمَضَى، فَلَبِثْنَا مَلِيًّا»

فَقَالَ: «يَا عُمَرُ أَتَدْرِي مَنِ السَّائِلِ؟»

قُلْنَا: «اللَّهُ وَرَسُولُهُ أَعْلَمُ»

قَالَ: «هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ»

So he left, and we remained for a while, then he (ﷺ) asked: “O ‘Umar, do you know who the questioner was?” I said: “Allaah and His

Messenger know best.” He said: “That was Jibreel, he came to teach you your religion.”»



EXPLANATION:

It is obvious how this *hadeeth* is a proof for the three levels of the religion. [The *hadeeth*] contains a comprehensive explanation of each level of the religion along with its pillars.

To derive all the religious rulings present in this *hadeeth* would demand many sittings and time is short, so we will focus on a few of them.

- We can say that this *hadeeth* contains the manners and etiquettes that should be portrayed by the questioner when dealing with the one whom he is asking, and the manners and etiquettes of the student when dealing with the teacher.
- These three levels are the levels of the religion; and it is from the religion to prepare for the Last Day. What is the proof for this? The proof is the question that Jibreel (عليه السلام) posed to Muhammad (ﷺ) about the Hour.
- The people should be taught step by step. Today it is called an ‘educational curriculum’. The successful, skilful, wise educator is the one who

teaches the people the basics before the complicated issues.

- The obligation of learning the fundamentals [mentioned in this *hadeeth*]. This *hadeeth* contains four fundamentals; the levels of the religion are three of them and the fourth is the signs of the Hour. It is sufficient to learn what one can from the 'signs of the Hour', as the intent behind this is to prepare oneself for the Day of Judgement. If you studied the message of Muhammad (ﷺ) you would find that these three levels have been explained thoroughly. From the time Allaah sent Muhammad (ﷺ) all the way until he died the Prophet taught these levels in detail and short.

THE AUTHOR (رَسُوْلُهُ) SAID:

الأصلُ الثالثُ

The Third Principle

مَعْرِفَةُ نَبِيِّكُمْ مُحَمَّدٍ (ﷺ) :
وَهُوَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَهَاشِمٌ مِنْ قُرَيْشٍ،
وَقُرَيْشٌ مِنَ الْعَرَبِ، وَالْعَرَبُ مِنْ ذُرِّيَةِ إِسْمَاعِيلَ ابْنِ إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِ وَعَلَى
نَبِينَا أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ

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



EXPLANATION:

Knowledge of the Prophet (ﷺ) covers two things. The first of them is knowledge of his lineage, and that which is in front of us in this book is the shortest version possible. The proof for the portion of the lineage that is before us is what has been reported by Muslim in his authentic collection upon the authority of Waathilah ibn Al-Asqa', that he (رَسُوْلُهُ) said that the Messenger of Allaah (ﷺ) said:

إن الله اصطفى كنانة من ذرية أو من ولد إسماعيل و اصطفى
قریش من كنانة واصطفى هاشم من قریش واصطفاني من بني
هاشم

“Allaah chose Kinaanah from the offspring of
Isma’eel; and he chose Quraish from Kinaanah;
and he chose Haashim from Quraish; and he
chose me from Banu Hashim.”¹

This is a summarised version of the lineage of the Prophet
(ﷺ); truthfully, it is one of the shortest descriptions.

We know that from Allaah’s wisdom is that he sends each
Messenger with the language of their people and that he
sends the most noble, best mannered and pure of them.
All of the above are present in Muhammad (ﷺ). As for
the second thing, then this is to know the true station that
the religion of Allaah has given to (the Prophet (ﷺ)). The
Prophethood of Muhammad (ﷺ) is established by text
and a total consensus of all the Muslims.

¹ Reported by Muslim (no.5897).

THE AUTHOR (رحمۃ اللہ علیہ) SAID:

وَلَهُ مِنَ الْعُمُرِ ثَلَاثٌ وَسِتُّونَ سَنَةً، مِنْهَا أَرْبَعُونَ قَبْلَ النَّبُوءَةِ، وَثَلَاثٌ وَعِشْرُونَ نَبِيًّا رَسُولًا. نُسِيَ بِ ۞ اِقْرَأْ ۞، وَأُرْسِلَ بِ ۞ الْمُدَّثِّرِ ۞

He (ﷺ) lived for sixty three years, forty years before Prophethood, and twenty three years as a Prophet and Messenger. He was commissioned as a Prophet with 'iqra' (i.e. 'Read!', the beginning of Sooratul-'Alaq), and as a Messenger with 'Muddaththir'.



EXPLANATION:

نبيء ياقراً

“He was commissioned as a Prophet with ‘iqra’.”

Meaning, according to the strongest opinion, this was the first piece of revelation. Initially, the following verses were revealed to him:

۞ اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اِقْرَأْ وَرَبُّكَ
الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

“Read! In the name of your Lord who has created all that exists. He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught the writing by the pen. He has taught man that which he knew now.”

[Al-'Alaq:1-5]

This was the initiation and introduction to the beginning of revelation. The Angel came to (the Prophet) and took him and embraced him tightly, and then let him go; he done this three times. Then he said:

أقرأ

“Recite.” He said:

ما أنا بقارئ

“I cannot read.”

Then the third time he mentioned the verses. Then the Prophet (ﷺ) went to Khadeejah who was his noble, trusted, pious wife; and he informed her of what took place. He was trembling and frightened as he was met with this unexpectedly and this was unfamiliar to him. Before this incident he used to love to be alone, he would go to cave Hira' and in the evenings he would worship and reflect. He would receive the necessary supplies from his wife Khadeejah. She calmed him and quelled his fright. Then she took him to her cousin Waraqah ibn Nawfal who used to write the *Injeel* (Gospels) in Hebrew. She said to him:

يا عم اسمع من ابن أخيك وهذه عادة العرب يقولون للكبير يا
عم - فأخذ خير النبي (ﷺ) وقال له هذا كما كان يترل
على موسى

“My uncle. Listen to your nephew.” This is the way of the Arabs, they call someone who is older

than them 'uncle'. He listened to the story about what happened to the Prophet (ﷺ), and he said: **"This is the Angel that used to descend upon Moosa."**¹

¹ Reported by Al-Bukhaaree (no.3) and Muslim (no.401).

THE AUTHOR (رَسُولُهُ) SAID:

وَبَلَدُهُ مَكَّةَ، وَهَاجَرَ إِلَى الْمَدِينَةِ. بَعَثَهُ اللَّهُ بِالنَّذَارَةِ عَنِ الشِّرْكِ، وَيَدْعُو إِلَى التَّوْحِيدِ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى:

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

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾
وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾ وَلَا تَمْنُنِ تَسْتَكْبِرُ ﴿٦﴾ وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾ ﴿

“O you wrapped in garments. Arise and warn your people; and venerate and worship your Lord. Purify your garments; shun the idols, and do not give anything in order to receive something more in return; and patiently persevere for the sake of your Lord.”

[Al-Muddaththir: 1-7]



EXPLANATION:

After the verses from *Sooratul-'Alaq* were revealed to him, there was short interruption of revelation and then these verses were revealed. With these verses the Prophet (ﷺ) embarked upon the task that His Lord had set and equipped him for. This was to warn and caution against *Shirk*, and call to the *Tawheed* of Allaah. He (ﷺ) began his

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

﴿فَاصْدَعْ بِمَا تُؤْمَرُ﴾

“Therefore proclaim openly (Allaah’s message) that which you are commanded.”

[Al-Hijr: 94]

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

THE AUTHOR (ﷺ) SAID:

وَمَعْنَى: ﴿قُمْ فَأَنْذِرْ﴾: يُنذِرُ عَنِ الشِّرْكِ، وَيَدْعُو إِلَى التَّوْحِيدِ. ﴿وَرَبِّكَ فَكَبِّرْ﴾:
أَي: عَظَّمَهُ بِالتَّوْحِيدِ. ﴿وَوَيْبَاكَ فَطَهِّرْ﴾: أَي: طَهَّرَ أَعْمَالَكَ عَنِ الشِّرْكِ.

The meaning of “Arise and warn your people” is that he was to warn against Shirk and to call to Tawheed. “Venerate and worship your Lord.” Means honour and venerate Him with Tawheed. “Purify your garments.” Means purify your actions from any Shirk.



EXPLANATION:

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

THE AUTHOR (رَسَدًا) SAID:

﴿وَالرُّجْزَ فَاهْجُرْ﴾: الرُّجْزَ: الأصْنَامُ، وَهَجْرُهَا: تَرْكُهَا، وَالْبِرَاءَةُ مِنْهَا وَأَهْلِهَا

“Shun the idols (ar-Rujz).” Ar-Rujz means idols, and hajr of them means shunning them, and freeing and disassociating oneself from them and their people.



EXPLANATION:

This is a very important principle indeed - that it is not sufficient to worship Allaah; but it is a must that this be coupled with disassociation from *Shirk* and the people of *Shirk*. *Al-Baraa'ah* (dissasocation) is to hate and renounce *Shirk* and its people.

THE AUTHOR (رحمته الله) SAID:

أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ، وَبَعْدَ الْعَشْرِ عُرِجَ بِهِ إِلَى السَّمَاءِ، وَفُرِضَتْ عَلَيْهِ الصَّلَوَاتُ الْخَمْسُ، وَصَلَّى فِي مَكَّةَ ثَلَاثَ سِنِينَ، وَبَعْدَهَا أُمِرَ بِالْهَجْرَةِ إِلَى الْمَدِينَةِ

He carried out this duty for ten years, calling them to Tawheed, and after ten years he was taken up through the heavens (Mi'raaj); and the five daily prayers were obligated upon him, and he prayed in Makkah for three years, and then he was commanded to migrate to Madinah.



EXPLANATION:

The night ascension¹ is authentically proven by the *Sunnah*, and the night journey² is proven by the Book and

¹ Reported by Al-Bukhaaree (349).

² This is found in the saying of Allah:

﴿ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴾

“Glorified and Exalted is He (Allaah). Who took His slave for a night journey from Al-Masjidul-Haram to Al-Masjidul-Aqsa, the neighbourhood which We

the *Sunnah*.¹ Both of them occurred to his body and soul, and it was whilst he was awake and not a dream; as for those texts that hint towards it being a dream then this is a mistake from the narrators. This was a special event that was only afforded to the Prophet (ﷺ), up until this hour I am not aware that any Prophet ascended to the Heaven like what happened to the Messenger of Allaah (ﷺ). He ascended to the point that he passed the Lote Tree of utmost boundary over the Seventh Heaven. Yes, Allaah raised a group of the Prophets and from them is Jesus (عليه السلام). He was raised when he was alive and he will descend at the latter end of time; he will judge with the *Sharee'ah* of Muhammad (ﷺ) and he will kill the Dajjaal. Likewise, Moosaa, before him Adam, Ibraheem, Haroon and Yahya were all raised to the Heavens, but it seems like this was after they had died because the Prophet met them all in the heavens.

blessed, in order that We might show him our Ayaat.
Verily, He is the All Hearer, the All Seer.”

[*Al-Israa: 1*]

¹ Reported by Al-Bukhaaree (4710).

THE AUTHOR (رَسُوْلُهُ) SAID:

وَالْهَجْرَةُ الْإِنْتِقَالُ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الْإِسْلَامِ. وَالْهَجْرَةُ فَرِيضَةٌ عَلَى هَذِهِ
الْأُمَّةِ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الْإِسْلَامِ

Hijrah is migrating from the land of Shirk to the land of Islam. Hijrah from the land of Shirk to the land of Islam is an obligation upon this nation.



EXPLANATION:

Literally *Hijrah* means: abandonment.

It is commonly understood to mean the moving from one land to another. The Islamic definition of *Hijrah* is what has been mentioned by the *Shaykh* (رَسُوْلُهُ). *Hijrah* is an undisputable obligation, it was never abrogated, and it is obligatory upon the Muslim who resides a land of disbelief and cannot safeguard their religion or honour. If a person can safeguard their religion and honour, then it is not an obligation upon them but it is highly recommended (i.e. a *Sunnah*). No doubt, it is better for the Muslim to migrate from the land of disbelief to the land of Islam. In the authentic *Sunnah* and Noble Book there are clear and explicit evidences that show that *Hijrah* is an undisputable obligation.

THE AUTHOR (رحمه الله) SAID:

وَهِيَ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى:

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

﴿إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْغَالِيَةَ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتَهَاجَرُوا فِيهَا فَأُولَئِكَ مَاؤُنْهُمُ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿١٠٠﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿١٠١﴾ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا غَفُورًا ﴿١٠٢﴾﴾

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

[An-Nisaa: 97-99]



EXPLANATION:

This verse clearly shows that *Hijrah* will always remain; and it is a proof from the angle that the Angels rebuked those people who were content with the humiliation and injury that (hindered) them from (establishing) their religion. They never migrated even though they had the ability to do so. That is why Allaah said after that:

إِلَّا الْمُسْتَضْعَفِينَ

“Except for the weak.”

Yet, if the disbelievers were hindering a person from their religion and were violating his honour and they were unable to migrate, then there is no sin upon them; but if they remained and were content with these conditions whilst they were able to migrate, then they are deserving of this punishment that they have been threatened with, as is evident from the verse.

THE AUTHOR (رحمہ اللہ) SAID:

وَقَوْلُهُ تَعَالَى:

Also the Saying of Allaah:

﴿يَعِبَادِي الَّذِينَ ءَامَنُوا إِنَّ اَرْضِي وَسِعَةٌ فَأَيُّيَ فَاعْبُدُونِ﴾

“O My servants who believe. Indeed My earth is spacious.”

[Sooratul-'Ankaboot: 56]



EXPLANATION:

Meaning, if they are not able to worship Allaah in the land of disbelief, then it is upon them to migrate to a Muslim land or non-Muslim land that allows them to worship Allaah in the correct manner.

THE AUTHOR (رَسْمُهُ) SAID:

قَالَ الْبَعَوِيُّ (رَسْمُهُ):
«سَبَبُ نَزُولِ هَذِهِ الْآيَةِ فِي الْمُسْلِمِينَ الَّذِينَ بِمَكَّةَ وَلَمْ يُهَاجِرُوا، نَادَاهُمُ اللَّهُ
بِاسْمِ الْإِيمَانِ»

Al-Baghawae (رَسْمُهُ) said:

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



EXPLANATION:

Consideration is given, as documented by those scholars who specialise in the fundamental principles of *fiqh*, to the general meaning of a text and not the specific reason why it was revealed. So a text is understood to be applicable (to those in the same predicament), even though it foremostly applies to the incident why it was revealed.

THE AUTHOR (رَسْمًا) SAID:

وَالدَّلِيلُ عَلَى الْهَجْرَةِ مِنَ السَّنَةِ قَوْلُهُ (ﷺ):

The proof for the Hijrah found in the Sunnah is his (ﷺ) saying:

«لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ، وَلَا تَنْقَطِعُ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا»

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



EXPLANATION:

This *hadeeth* proves two things:

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

THE AUTHOR (رَسُوْلُهُ) SAID:

فَلَمَّا اسْتَقَرَّ فِي الْمَدِيْنَةِ أُمِرَ بِبَقِيَّةِ شَرَائِعِ الْإِسْلَامِ، مِثْلَ: الزَّكَاةِ، وَالصَّوْمِ، وَالْحَجِّ، وَالْأَذَانَ، وَالْجِهَادِ، وَالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَعَبَّرَ ذَلِكَ مِنْ شَرَائِعِ الْإِسْلَامِ، أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ، وَتُوْفِيَ (ﷺ) وَدِيْنُهُ بَاقٍ.

So when he (ﷺ) settled in Madinah he ordered the rest of the prescribed duties of Islam, such as Zakaat, the Prayer, the Hajj, Jihaad, the Adhaan, and commanding the good and forbidding the evil, and the rest of the prescribed duties of Islam. He spent ten years establishing that, after which he passed away, may Allaah extol and send blessings of peace upon him.



EXPLANATION:

This is because his message is the final message, all the way to the Day of judgement, for the whole of mankind and the Jinn; and there is no Prophet after him as established by the Book, *Sunnah* and a total consensus of the Muslims.

THE AUTHOR (رضي الله عنه) SAID:

وَهَذَا دِينُهُ، لَا خَيْرَ إِلَّا دَلَّ الْأُمَّةَ عَلَيْهِ، وَلَا شَرَّ إِلَّا حَذَّرَهَا مِنْهُ، وَالْخَيْرُ الَّذِي دَلَّهَا عَلَيْهِ التَّوْحِيدُ، وَجَمِيعُ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ، وَالشَّرُّ الَّذِي حَذَّرَهَا مِنْهُ الشِّرْكَ، وَجَمِيعُ مَا يَكْرَهُهُ اللَّهُ وَيَأْبَاهُ.

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



EXPLANATION:

The proof for this from the *Sunnah* is his (ﷺ) saying:

«إنه لم يكن نبي قبلي إلا كان حقا أن يدل أمته على خير ما يعلمه لها وينذرهم شر ما يعلمه لها»

“There was never a Prophet before me except that it was mandatory upon him to guide his nation to everything that he knew was beneficial for them and to warn them against everything that he knew was harmful for them.”¹

And his (ﷺ) saying:

¹ Reported by Muslim (no.4753).

«عليكم بسنتي و سنة الخلفاء الراشدين المهديين من بعدي»
“Stick to my Sunnah and the Sunnah of the
rightly guided caliphs after me.”¹

These are a few of the plentiful (*mutawaatir*) narrations of the *Sunnah*, and not forgetting the numerous verses in the Noble Book.

¹ Reported by Ahmad (no.4/126), Abu Dawood (no.4607) and At-Tirmidhi (no.2676); and Al-Albaanee declared it authentic In *As-Silsilat As-Saheehah* (no.2735).

THE AUTHOR (رحمه الله) SAID:

بَعَثَهُ اللَّهُ إِلَى النَّاسِ كَافَّةً،

Allaah sent him as a Messenger to all of the people.



EXPLANATION:

A proof from the *Qur'aan* that confirms that his message was for the whole of mankind is:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

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

[*Saba'*:28]

A proof from the *Sunnah* is his (ﷺ) saying:

«أَعْطَيْتُ خَمْسًا لَمْ يَعْطِهِنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي»

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

Amongst those things was:

«وَكَانَ النَّبِيُّ يَبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَيَبْعَثُ إِلَى النَّاسِ كَافَّةً»

“A Prophet would be sent specifically to his own people and I was sent to the whole of mankind.”

THE AUTHOR (رحمه الله) SAID:

وَأَفْتَرَضَ طَاعَتَهُ عَلَى جَمِيعِ الثَّقَلَيْنِ الْجِنِّ وَالْإِنْسِ؛ وَالذَّلِيلُ قَوْلُهُ تَعَالَى:

Allaah made it obligatory upon all the Jinn and Mankind to obey him. The proof is the saying of Allaah, the Most High:

﴿ قُلْ يَأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴾

“Say, O Muhammed, to all of the people: ‘I am the Messenger of Allaah to you all.’”

[Al-A'raaf: 158]



EXPLANATION:

This proves that the message of the Prophet (ﷺ) is for the whole of mankind and that it is obligatory to obey him. Allaah, the Most High said:

﴿ قُلْ يَأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴾

“Say, O Muhammed, to all of the people: ‘I am the Messenger of Allaah to you all.’”

The Prophet (ﷺ) said:

«أَعْطَيْتُ خَمْسًا لَمْ يَعْطِهَنَّ أَحَدٌ قَبْلِي - وَذَكَرَ مِنْهَا - وَكَانَ

النَّبِيُّ يَبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبَعَثْتُ إِلَى النَّاسِ عَامَّةً»

“I was given five things that were never given to any Prophet before me.” Amongst those things that he mentioned was: **“A Prophet would be sent specifically to his own people and I was sent to the whole of mankind.”**¹

¹ Reported by Al-Bukhaaree (no.335) and Muslim (no.1163) upon the authority Jaabir ibn ‘Abdullaah (رضي الله عنه).

THE AUTHOR (رَسُولُهُ) SAID:

وَأَكْمَلَ اللَّهُ بِهِ الدِّينَ وَالذَّلِيلُ قَوْلُهُ تَعَالَى:

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

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

“This day I have completed your religion for you, and perfected My blessings upon you, and am pleased with Islam as your religion.”

[Al-Maa'idah: 3]



EXPLANATION:

This verse was revealed in the tenth year of Hijrah on the Day of 'Arafah on Jumu'ah. This was revealed to the Prophet (ﷺ) on the day of 'Arafah; it was the last verse to clarify Islamic legislation. However, there is another narration that states that the last verse to be revealed was:

﴿ وَأَتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ﴾

“And be afraid of the day when you shall be brought back to Allaah.”

[Al-Baqarah: 281]

The people of knowledge reconciled between these two texts by saying that the last verse revealed to clarify Islamic legislation was:

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

“This day I have completed your religion for you, and perfected My blessings upon you, and am pleased with Islam as your religion.”

And the last verse to remind the people about the last day was:

﴿ وَأَتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ﴾

“And be afraid of the day when you shall be brought back to Allaah.”

THE AUTHOR (رضي الله عنه) SAID:

وَالدَّلِيلُ عَلَى مَوْتِهِ (ﷺ) قَوْلُهُ تَعَالَى:

The proof that he (ﷺ) died is the Saying of Allaah, the Most High:

﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ۚ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ

تَخْتَصِمُونَ ۗ ﴾

“O Muhammad (ﷺ), you will die, and verily, they too will die.”

[Az-Zumar: 30-31]



EXPLANATION:

This verse shows that he (ﷺ) was going to die because the meaning of ‘mayyit’ is that he is going to die in opposition to ‘mayt’ which means he already died.

﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

“O Muhammad (ﷺ), you will die, and verily, they too will die.”

So the Prophet (ﷺ) was similar to any other human. He would be afflicted with sickness, death and forgetfulness, but he (ﷺ) never forgot anything pertaining to the Islamic legislation, he never forgot to convey anything that he was commanded.

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَّيِّتُونَ

“O Muhammad (ﷺ), you will die, and verily, they too will die.”

This is also a refutation upon those people who claim that the Prophet (ﷺ) is still alive like every other living human. Texts such as,

«وصلوا عليَّ فإنَّ صلاتكم تبلغني»

“Send Salaat (salutations) upon me because verily your Salaat will reach me”,

are understood to affirm a particular life in the grave, and only Allaah knows exactly how this is.

THE AUTHOR (رَسُولُهُ) SAID:

وَالنَّاسُ إِذَا مَاتُوا يُعْعَوْنَ وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

After death the people will be resurrected, and the proof is the saying of Allaah, the Most High:

﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٥﴾ ﴾

“From the earth we created you, O mankind, and to it We shall return you after death, and from it We shall raise you to life yet again.”

[Taa Haa: 55]

وَقَوْلُهُ تَعَالَى:

﴿ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ

إِخْرَاجًا ﴿١٨﴾ ﴾

Also His Saying, the Most High: “And Allaah created you from the dust of the earth, then He will cause you to return to being dust within the earth, then He will bring you forth and restore you to life.”

[Nooh: 17-18]



EXPLANATION:

The human passes through three stages, as mentioned in these two verses. The first stage is his creation from the dust of the earth. The second stage is that he will be

returned to being dust within the earth, and this is death. The third stage is that he will be brought forth, and this is resurrection from the grave for reckoning and recompense. This will happen when the Angel is commanded to blow the trumpet and after this the people will arise from their graves, perplexed as they if they are scattered moths. With this proof it becomes clear that whoever doesn't believe in the resurrection is a disbeliever. He said, the Most High:

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا
 عَمِلْتُمْ وَذَٰلِكَ عَلَىٰ اللَّهِ يَسِيرٌ ﴿٧﴾ ﴾

“The unbelievers claim that Allaah will not resurrect them after death. Say to them, O Muhammad: By my Lord you will certainly be resurrected from your grave, and then you will be informed of the deeds which you did in the world. That is easy for Allaah.”

[At-Taghaabun: 7]

THE AUTHOR (رَسُولُهُ) SAID:

وَبَعْدَ الْبُعْثِ مُحَاسِبُونَ وَمَجْزِيُّونَ بِأَعْمَالِهِمْ،

After resurrection the people will be brought to account and will be rewarded or punished for their actions.



EXPLANATION:

This comprises three things:

1. The perfect ability of Allaah (to do all things), as in His Saying, the Most High:

﴿ أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ۚ وَالْجِبَالَ أَوْتَادًا ۚ وَخَلَقْنَاكُمْ أَرْوَاجًا ۚ
وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۚ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۚ وَجَعَلْنَا النَّهَارَ
مَعَاشًا ۚ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۚ وَجَعَلْنَا سِرَاجًا وَهَاجًا ۚ
وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۚ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۚ
وَجَنَّاتٍ أَلْفَافًا ۚ ﴾

“Have We not made the earth as a bed...” up until His Saying: “And gardens of thick growth.”

[An-Naba': 6-16]

2. The perfect knowledge of Allaah:

﴿ أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾
 وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾
 قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ﴾

“Does man not see that We have created him from mixed drops of male and female discharge. Yet behold! He stands forth as an open opponent. And he puts forth for us a parable, and forgets his own creation. He says: ‘Who will give life to these bones after they are rotten and have become dust.’ Say [O Muhammad]: ‘He who created them for the first time will give them life. And He is the All Knower of every creation.’ ”

[YaaSeen: 77-79]

This shows His perfect knowledge along with His perfect ability [to do all things]. It is well-known that the creation finds the reconstruction of something (already made) easier than making the whole thing from afresh, but all of this is simple for Allaah.

3. The perfect justice and wisdom of Allaah. How is this? Because everyone will receive their reward in the hereafter. Some people don't receive any reward for their actions in this life or they receive a partial reward but it is not complete. A proof for this is His Saying:

﴿ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْجَرِيمِينَ ﴿٢٠﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٢١﴾ ﴾

**“Shall we treat the Muslims like the criminals.
What is the matter with you? How do you
judge?”**

[Al-Qalam: 35-36]

THE AUTHOR (رَسْمًا) SAID:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

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

﴿ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴾ (31)

“That He may requite those who did evil and disobeyed Him, and punish them in the Fire for what they did; and that He may reward those who did good and were obedient to Him, with what is best (Al-Husna).”

[An-Najm: 31]



EXPLANATION:

The affair doesn't finish with the resurrection. Instead, the people will be brought to account for their deeds. Paradise is part of *Al-Husna* (that they have been promised); and the greatest blessing in paradise is that the Believers will see their Lord. Muslim¹ reported that the Prophet (ﷺ) said:

«إذا دخل أهل الجنة الجنة نودوا يا أهل الجنة إن لكم موعدا عند الله لم تروه فقالوا وما هو ألم تبيض وجوهنا وترحرحنا عن النار وتدخلنا الجنة قال فيكشف الحجاب فينظرون إليه

¹ Reported by Muslim (no.448) and Ahmad (4/332) upon the authority of Suhayb (رَسْمًا).

فوالله ما أعطاهم الله شيئا أحب إليهم منه ثم تلا رسول الله
ﷺ: ﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ «

«When the people of paradise enter paradise, an announcement will be made: “O people of paradise, Indeed there remains a blessing that Allaah has promised you – which you have not yet seen.” They will say surprisingly: “What can this be? He has already made our faces white, distanced us from the hellfire and entered us into paradise. The screen will be removed and they will look at Allaah. By Allaah, He never gave them anything more beloved to them than this.” Then the Messenger of Allaah (ﷺ) recited:

“For those who have done good is the best reward and even more.”

[Yoonus: 26]»

THE AUTHOR (رحمہ اللہ) SAID:

وَمَنْ كَذَّبَ بِالْبُعْثِ كَفَرَ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى:

Furthermore, whoever denies the Resurrection is a disbeliever, and the proof is the saying of Allaah, the Most High:

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤَنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَىٰ اللَّهِ يَسِيرٌ ﴾

“The disbelievers claim that Allaah will not resurrect them after death. Say to them, O Muhammad, ‘By my Lord you will certainly be resurrected from your graves, and then you will be informed of the deeds which you did in the world. That is easy for Allaah.’”

[At-Taghaabun: 7]



EXPLANATION:

The evidential example from this verse is:

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا

“The disbelievers claim that Allaah will not resurrect them after death.”

One of the things that these people rejected was the Resurrection; and the Resurrection is one of the six fundamental beliefs.

THE AUTHOR (رحمته) SAID:

وَأَرْسَلَ اللَّهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنذِرِينَ وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

Allaah sent all of the Messengers as bringers of glad tidings and as warners, and the proof is the Saying of Allaah:

﴿رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لَعَلَّ يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ

الرُّسُلِ﴾

“Messengers who were sent as bearers of good news and as warners, so that mankind should have no plea against Allaah after the sending of Messengers.”

[An-Nisaa: 165]



EXPLANATION:

The Messengers bring glad tidings of paradise for the people of *Tawheed* and obedience; and they warn the people of *Shirk* and disobedience about Hellfire.

THE AUTHOR (رَسُولُهُ) SAID:

وَأَوْلَهُمْ نُوحٌ عَلَيْهِ السَّلَامُ، وَآخِرُهُمْ مُحَمَّدٌ (ﷺ) وَالدَّلِيلُ عَلَى أَنَّ أَوْلَهُمْ
نُوحٌ عَلَيْهِ السَّلَامُ قَوْلُهُ تَعَالَى:

The first of them was Nooh (عليه السلام), and the last of them
was Muhammed (ﷺ); and the proof that the first of
them was Nooh (عليه السلام) is the Saying of Allaah:

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ﴾

“We have sent you, O Muhammed, as a
Messenger with revelation, just as We sent
revelation to Nooh and the Messengers after
him.”

[An-Nisaa: 163]



EXPLANATION:

Ponder over how this verse proves that Nooh (عليه السلام) was
the first Messenger. He said:

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ ﴾

“We have sent you, O Muhammed, as a Messenger with
revelation, just as We sent revelation to Nooh.”

So which of the two came first, Nooh or Muhammad? The
answer is Nooh because He said:

كَمَا أَوْحَيْنَا إِلَى نُوحٍ

“Just as We sent revelation to Nooh.”

Between Nooh and Muhammad (ﷺ) was the rest of the Prophets.

مِنْ بَعْدِهِ

“And the Messengers after him.”

i.e. the Messengers after Nooh. Thus, Allaah mentioned the last of the Messengers (i.e. Muhammad (ﷺ)) and He informed us that He sent revelation to him just as He sent revelation to the first of the Messengers, which was Nooh. Then He mentioned those between Nooh and Muhammad, and these are the rest of the Prophets and Messengers (عليهم السلام).

THE AUTHOR (رسالة) SAID:

وَكُلُّ أُمَّةٍ بَعَثَ اللَّهُ إِلَيْهَا رَسُولًا مِنْ نُوحٍ إِلَى مُحَمَّدٍ (ﷺ) يَأْمُرُهُمْ بِعِبَادَةِ اللَّهِ وَحْدَهُ، وَيَنْهَاهُمْ عَنْ عِبَادَةِ الطَّاغُوتِ وَالذَّلِيلُ قَوْلُهُ تَعَالَى:

Allaah sent a Messenger to every nation, from Nooh until Muhammed, commanding them to worship Allaah alone, and forbidding them from the worship of at-taghoot, and the proof is the Saying of Allaah:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ ﴾

“We sent a Messenger to every nation commanding them to worship Allaah alone and that they should shun everything worshipped besides Allaah.”

[An-Nahl: 36]



EXPLANATION:

This is a proof:

1. That the message reached every nation; this is understood to be universal and all-inclusive from His Saying: “**Every nation.**” The word ‘kullu’ is one of the forms that indicates that a particular ruling is general and all-encompassing.
2. That Allaah will not accept any type of worship with the presence of *Shirk*.
3. That the religion of Prophets is one.

THE AUTHOR (رِسَالَهُ) SAID:

وَأَفْتَرَضَ اللَّهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ وَالْإِيمَانَ بِاللَّهِ. قَالَ ابْنُ الْقَسِيمِ (رِسَالَهُ): «مَعْنَى الطَّاغُوتِ مَا تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ مِنْ مَعْبُودٍ أَوْ مَتَّبِعٍ أَوْ مُطَاعٍ» وَالطَّاغُوتُ كَثِيرُونَ وَرُؤُوسُهُمْ خَمْسَةٌ: إِبْلِيسُ لَعَنَهُ اللَّهُ، وَمَنْ عْبَدَ وَهُوَ رَاضٍ، وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَةِ نَفْسِهِ، وَمَنْ ادَّعَى شَيْئًا مِنْ عِلْمِ الْغَيْبِ، وَمَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ وَالِدَلِيلُ قَوْلُهُ تَعَالَى:

Allaah made it obligatory upon all the servants to reject and disbelieve in At-Taaghoot, and to believe in Allaah. Ibnul-Qayyim (رِسَالَهُ) said:

‘At-Taaghoot is anyone whom the servant goes beyond the due bounds, whether it is someone worshipped, obeyed, or followed.’

The Taaghoot are many, and their heads are five:

1. Iblees (Satan), may Allaah’s curse be upon him.
2. Whoever is worshipped and is pleased with that.
3. Whoever calls the people to worship them.
4. Whoever claims to possess anything from the knowledge of the affairs of the Hidden and Unseen.
5. Whoever judges by other than what Allaah sent down.

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

﴿ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
 وَيُؤْمَرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ
 سَمِيعٌ عَلِيمٌ ﴾

“No one is to be compelled to enter the Religion, true guidance has been made clear and distinct from falsehood. So whoever rejects At-Taaghoot and truly believes and worships Allaah alone, then he has grasped the firmest handhold that will never break.”

[Al-Baqarah: 256]

وَهَذَا هُوَ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ،

This is the meaning of ‘Laa ilaha illa Allaah’.



EXPLANATION:

This is pointing to the fact that it is obligatory to worship Allaah alone and sincerely without any partners, because the first thing that Allaah commanded the servants with was to believe in Allaah and disbelieve in At-Taaghoot. Moreover, At-Taghoot are many but their heads are five.

THE AUTHOR (رَسَّاهُ) SAID:

وَفِي الْحَدِيثِ:

And in the hadeeth:

«رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةٌ سَنَامِهِ الْجِهَادُ
فِي سَبِيلِ اللَّهِ»

“The head of the affair is Islaam, and its supporting pillar is the prayer, and its highest part is Jihaad in Allaah’s cause.”¹

وَاللَّهُ أَعْلَمُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.

And Allaah knows best, and may Allaah extol and send blessings of peace upon Muhammed, his true followers and his family.



EXPLANATION:

In the hadeeth:

رَأْسُ الْأَمْرِ

‘The head of the affair’ meaning: This is the affair that will rectify a person’s worldly life and his Hereafter. The

¹ This is part of a hadeeth reported by Ahmad upon the authority of Mu’aadh in *Al-Musnad* (5/237); and Al-Albaanee declared it authentic in *Al-Irwaa* (no.413).

supporting Pillar of Islaam is the prayer, and it is the second pillar of Islam after the testification, **‘that none has the right to be worshipped except Allaah, and that Muhammed is the Messenger of Allaah’**. The highest part of Islam is Jihaad.

*And Allaah knows best, and may Allaah extol and send blessings of peace upon
Muhammed, his true followers and his family.
End.*



GLOSSARY OF ARABIC TERMS



Aayah (pl. Aayaat): An *aayah* of the Qur'aan composed of a number of words that occur together.

Ahlul-Bid'ah: The people of Innovation, those people who introduce matters, whether beliefs, actions or statements, into the religion which do not belong in it and which the Messenger (ﷺ) and his Companions were not upon.

Ahlul-Kalaam: The People of Theological Rhetoric, those who resort to philosophical reasoning and rationale in understanding the texts of the Book and the Sunnah, and therefore went astray.

Ahlus-Sunnah wal-Jamaa'ah: Those who hold fast to that which the Prophet (ﷺ) and his Companions were upon with regards to *'aqedah* (belief), *manhaj* (methodology) and all other matters of religion and who hold onto to this way, not abandoning it for the way of the innovated and misguided sects such as the *Khawaarij*, the *Mu'tazilah*, the *Ash'ariyyah*, the *Soofiyyah* and their likes.

'Allaamah: A title given to someone who is distinguished in his learning and knowledge of the religion.

'Aqedah: The principles and specific details of belief that one holds in his heart.

Ashaabul-Hadeeth: The People of *Hadeeth*, this is a description of whoever submits to the Prophetic Narrations in accepting and deriving his belief. As opposed to *Ahlul-Kalaam* and *Ahlul-Bid'ah* who rely upon other than this.

Athar (pl. Aathaar): Literally, a remnant or trace. It means a narration from the Prophet (ﷺ) or from the Companions, the *Taabi'een* or those after them.

Bid'ah: An innovation; a deed, statement or belief having no precedence from the Prophetic guidance in its origin nor in manner in which it is performed.

Dalaalah: Misguidance

Dhaahir: Apparent, manifest

Eemaan: The correct Islamic belief which comprises firm belief in the heart, profession by the tongue and the actions of the limbs. It can increase and decrease.

Faqeeh: Someone who has good understanding of the religion, of the texts of the Book and the *Sunnah* and who can derive rulings from them.

Fiqh: The understanding and application of the *Sharee'ah* as derived from the Qur'aan and the *Sunnah*.

Haafidh: A preserver of the Qur'aan and *Hadeeth*.

Hadeeth (pl. Ahaadeeth): A narration containing the sayings of the Messenger of Allaah (ﷺ), his actions, his silent approvals or any descriptions of him.

Hasan: In the Science of *Hadeeth*, a good and acceptable *hadeeth*.

Haqeeqah: Real, in reality (as opposed to metaphorically).

'Ilmul-Hadeeth: The Science of *Hadeeth* which is involved with separating the correct and true *ahaadeeth* from the weak and fabricated ones.

Ijmaa': Consensus, the agreement of the Companions of the Messenger (ﷺ) upon an issue, and the agreement of the Scholars of *Ahlu-Sunnah wal-Jamaa'ah* upon an issue.

Imaam: One who leads in prayer. And in terms of knowledge or *fiqh*, a great scholar. Also can be a leader of a state.

Jamaa'ah: The body of Muslims which is united upon adherence to the truth, which is what the Companions were upon and those following them upon that.

Kaafir: A disbeliever.

Khaleefah (pl. Khulafaa): The leader of the Muslim Ummah.

Khilaafah: The Muslim State which is based upon the beliefs, actions and methodology of the Messenger (ﷺ) and His Companions.

Khutbah: A sermon (i.e., the *khutbah* on a Friday performed in the mosques).

Kufr: Disbelief, can be major disbelief which exits a person from Islaam or lesser which does not exit a person from Islaam.

Madhhab (pl. Madhaahib): A way or a school of thought.

Manhaj: Methodology, the methodology of a Muslim in the derivation, understanding and application of his Religion.

Mu'min: A Believer

Muhaddith: Someone well versed in the Science of *Hadeeth* and all its branches and who is able to separate the correct from the false *ahaadeeth*.

Mushaf: The printed Qur'aan.

Mushrik: A pagan, one who associates partners with Allaah, in either his beliefs or his actions.

Muwahhid (pl. Muwahhidoon): One who holds the correct belief in Allaah and His Names and Attributes, who worships Him alone, with everything that the correct

meaning of worship requires. Not associating partners with Him in any form or fashion and who dies upon that state.

Nifaaq: Hypocrisy

Qadaa: Allaah's ordainment of everything in creation.

Qadar: Allaah's Pre-decree and pre-ordainment of the creation.

Qiblah: The direction one faces during Prayer (i.e., towards the *Ka'bah* in Makkah)

Saheeh: Authentic, a hadeeth fulfilling all the conditions of authenticity.

Salaam: The greetings that a Muslim gives to another, '*Assalaamu 'alaikum,*' may Allaah protect you and keep you safe.

Salaf: Predecessors, the early Muslims, those of the first three generations specifically (i.e., the Companions, the Successors and their successors) and those who are upon their way in belief and methodology, generally.

Shirk: Associating partners with Allaah.

Sunnah: In the broadest sense the entire religion which the Prophet (ﷺ) came with i.e., all matters of belief, rulings, manners and actions which were conveyed by the Companions. It also includes those matters which the Prophet (ﷺ) established by his sayings, actions and tacit approval.

Ta'teel: The act of denying any of Allaah's Attributes.

Ta'weel: To give a figurative explanation of any of Allaah's Attributes, such as to say that Allaah's Hand means 'power' or 'blessing' or that His Anger means 'to intend to punish' or to say that His Throne really means His 'sovereignty' and other similarly false interpretations.

Taabi'ee (pl. Taabi'een): The Successors, that is the successors of the Companions, the next generation after the Companions.

Tahreef: To distort the meaning of Allaah's Attributes or any of the texts of the Book and the Sunnah such as to say that Allaah's Mercy means 'the desire to confer a favour upon someone' or to say that *Istawaa* (to ascend) really means *istawlaa* (to conquer, dominate).

Takyeef: To enquire into exactly how Allaah's Attributes are such as to say 'How is Allaah's Hand?' or 'Exactly how does Allaah ascend the Throne?' etc. This is an innovation.

Takbeer: *Allaahu Akbar* meaning: Allaah is greater.

Taqiyah: Deception, manifesting other than ones true Religion or intentions, i.e., Hypocrisy (*Nifaaq*).

Tasdeeq: To affirm something is true and correct.

Tashbeeh: To claim that Allaah's Attributes resemble the Attributes of the creation such as to say 'Allaah's Hand is like our hands' etc. This is heresy.

Tawheed: The Unity and Uniqueness of Allaah with respect to His Lordship, His Names and Attributes and in His right to be worshipped alone.

Ummah: The Muslim Nation.

SALAFI PUBLICATIONS
"OUR DA'WAH"



1. Returning to the Noble Qur'aan and the Authentic and Purified *Sunnah* in every affair of life.
2. Every issue of *'aqeedah* (creed), *'ibaadah* (worship) or *manhaj* (methodology) which the Book of Allaah and the *Sunnah* has not provided a text for and upon which the Companions never agreed is falsehood, vain and innovated.
3. Affirming what is established in the Book and the authentic *Sunnah* in every issue of the issues of *'aqeedah* and not resorting to *ta'weel* (figurative interpolation) with respect to any of it and not delving into argumentation regarding it in that for which there is no place for the intellect.
4. Not arguing with the People of Innovations and Desires, or sitting with them, listening to their words or presenting any of their doubts (to others).
5. The Prophetic *manhaj* which is found in the Qur'aan, the *Saheeh* of Bukhaaree and Muslim and the remaining books of the *Sunnah* and the sayings and actions of the *Salafus-Saalih*, not the various new and pretentious methodologies.
6. Acquainting the Muslims with their true religion and calling them to act in accordance with its teachings and rulings and to adorn themselves with its excellencies and its noble manners, which will guarantee for them the

pleasure of Allaah and which will bring into reality both happiness and glory.

7. Warning the Muslims from *shirk* in all its different manifestations, and warning them from innovations, all strange and false thoughts and rejected and fabricated *hadeeth*, all of which have mutilated the beauty of Islaam and have prevented the advancement and progress of the Muslims.

8. Eagerness for bringing about the *Jamaa'ah* of the Muslims and uniting their word upon the truth and in the truth. And the multiplicity of contemporary groups and parties have divided the Muslims and have mutilated the beauty of Islaam.

9. It is a duty upon every Muslim, *Muwahhid* to restore and offer the rights that the *Sharee'ah* has upon him with respect to the Scholars, the Senior Shaikhs—to respect them, honour them, give them their due recognition and estimation, taking knowledge from them, refraining from attacking them and their intentions. So do not be a helper to the criminals by abandoning the Scholars of the *Sunnah*, and so by this action of yours, make people flee from them, from their lectures and gatherings and forsake them, leaving them as booty for the callers of political agitation and incitement or leave them neglected as prey for the various parties and groups.

10. Getting closer to Allaah, the Mighty and Majestic, by giving obedience to whomever Allaah has placed over our affair and not to rebel against him.

11. Following the truth, absolutely and unconditionally in both narration (*riwaayah*) and opinion (*ra'i*) without specifying a specific person or group besides the

Messenger (ﷺ) as someone to be followed in all circumstances.

12. We love every Muslim to the extent of what he possesses of obedience, following (of the *Sunnah*) and we hate him to the extent of what he possesses of disobedience and opposition (to the *Sunnah*). And we love the one who aids the *Sunnah* and its people and we hate the one who helps Innovation and its people.

13. We love the Companions of the Messenger of Allaah (ﷺ) and we detest everyone who speaks ill about them. And when you see a man speaking bad about a single one of the Companions of Allaah's Messenger (ﷺ), then know that he is a *Zindeeq* (heretic).

14. We believe that the Qur'aan is the Speech of Allaah, it is not created and we do not declare anyone from the people of the *Qiblah* (those who stand to pray facing the *Qiblah*, i.e. the Muslims) to be a disbeliever on account of a sin that he committed, so long as he does not declare it to be permissible.

15. We reject those who divide the religion into two categories (i.e. trivial and important matters) and we know that this is a destructive call. We reject those who desert the knowledge of the *Sunnah*, and those who do not act by it and those who do not separate what is authentic from what is inauthentic.

16. *Tasfiyyah* (purification of the religion in terms of *'aqeedah* and *'ibaadah*) and *Tarbiyyah* (nurturing and cultivation upon the pure religion) upon the Straight Prophetic Methodology and the guiding understanding of the Salaf.

17. Sincerely correcting every opposition to the *Sunnah* regardless of the methodology the one who has erred ascribes to. Using the principles of Islaam and the wisdom contained within it to explain the error, regardless of whether it occurred deliberately or by mistake, so that this noble Religion retains its purity and innocence and so that the people can drink from it, certain of its sweet taste.
18. Speaking the truth, not fearing the censure of those who blame and rebuke, holding onto the *Sunnah* with the molar teeth amidst all the controversies and differences—until the affair of Allaah is established.