



العِبَادَةُ
سُبْحَانَكَ اللَّهُمَّ إِنَّكَ تَعْلَمُ

Ibn Taymiyyah's Essay on

SERVITUDE

Ibn Taymiyyah's Essay on Servitude

Translated by

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Transliteration Table

Consonants

ء	'		ض	d
ب	b		ط	t
ت	t		ظ	dh
ث	th		ع	'
ج	j		غ	gh
ح	h		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w
ص	s		ي	y

Vowels

ا	a		ا	aa
و	u		و	oo
ي	i		ي	ee

Translator's Introduction

All praise is for Allaah. We praise Him and seek His help and forgiveness. We seek refuge in Allaah from the evil of our own selves and the wickedness of our own deeds. Whomsoever Allaah guides, cannot be lead astray and whomsoever Allaah misguides, none can guide him.

I bear witness that none has the right to be worshipped except Allaah, alone without any partner, who proclaims in His Book:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

“And I have not created the *jinn* and mankind except that they should worship Me (Alone).”

Soorah adh-Dhaariyaat (51): 56

I also bear witness that Muḥammad is His slave and Messenger, who has declared: *“I was sent with the sword just before the Hour so that Allaah is worshipped, with no partner.”*¹

The discussion before you is of tremendous standing and great importance. It focuses on answering specific questions posed to the author, which deservedly, gives rise to great praise for the questioner. Since, not all questions - or the very thoughts themselves, which lead on to questions - warrant a status, as do these particular ones.

Shaykhul-Islam Ibn Qayyim al-Jawziyyah, one of the great students of the author, writes: “The best of thoughts are those regarding

- (1) The welfare of one's Hereafter.
- (2) The ways of achieving such welfare.
- (3) The repulsion of the evils of the Hereafter.
- (4) The ways of avoiding such evils.

These are four (types of) thoughts, which are the most sublime of all thoughts. They are followed by four (other types of thoughts):

¹ Refer to p.93 for its *takhreej*.

- (1) Thoughts about the welfare of one's worldly existence.
- (2) The ways of acquiring such welfare.
- (3) The evils of the world.
- (4) The methods of protecting one's self from such evils.

It is on these eight categories that the thoughts of the sane centre."² Hence, questions that lead to clarification of matters dealing with the first category are the most important of all. One can only truly attain happiness if he or she is able to answer three questions that remain lodged within the bosoms of all people:

1. Who brought me here?
2. Why have I been brought here?
3. To where is my destination?

The Muslim – and all praise is for Allaah - not only possesses the general answers to these questions, but he also has, by way of protection from Allaah, the means to acquire the detailed specifics that spring off from these questions. These need to be comprehended and implemented for the true attainment of happiness in this life and success in the Hereafter.

After having understood the answer to the second question, which is that one has been created for worship of Allaah, one's logical thought process then generates a next question: '*What is worship?*'

It is this question and others related to it that forms the basis of this treatise.

Points to note:

- The version of *al-'Uboodiyah* adopted for translation is the one published by Daar al-Asaalah, Jordan.³ It surpasses the other versions available by the greater concentration paid to it by its

² *Al-Fawa'id*, pg. 255, fifth print 1404H, published by Daar an-Nafaa'is, Beirut.

³ *Al-'Uboodiyah*, slight commentary and *takhreej* by 'Alee Hasan al-Halabee al-Atharee, first print 1412H, Daar al-'Asaalah, Jordan.

checker, Shaykh 'Alee Hasan al-Halabee, may Allaah preserve him. In his introduction, Shaykh 'Alee points out a number of examples of inaccuracies and omissions found in other existing versions.

- I have relied solely on Shaykh 'Alee's verification of the *hadeeths* and as a result, the following system has been adopted for the footnotes:

Any footnote terminated with a [t] is from the translator.

Any footnote terminated with a [s] is from the commentary given by Shaykh 'Abdul-'Azeez ar-Raaji^hee.⁴

Any footnote that is not terminated by one of the previous signs is that of Shaykh 'Alee Hasan, as his footnotes form the majority.

- This book does not contain a complete compilation of the commentaries given by Shaykh 'Abdul-'Azeez and Shaykh 'Alee as I have only taken a selection of them.

- Chapter headings are not from the pen of Ibn Taymiyyah but have been taken from Shaykh 'Alee's version of *al-'Uboodiyyah*.

- Translation of the Qur'aan is based on 'The Noble Qur'an' by Dr. Muḥammad Taqi-ud-Din al-Hilali and Dr. Muḥammad Muḥsin Khan with slight modification where necessary.

- Certain Arabic words have been transliterated and their meanings can be found in the glossary.

⁴ *Sharḥ al-'Uboodiyyah* of Shaykh 'Abdul-'Azeez Ibn 'Abdullaah ar-Raaji^hee, first print 1319H, Daar al-Fa^hdeelah, Riyadh.

- I have included the following short biography of Shaykhul-Islaam Ibn Taymiyyah, which has been mainly benefited from a modern day biography written by D. 'Abdur-Rahmaan Ibn Saaliḥ al-Mahmood in his thesis *Mawqif Ibn Taymiyyah min Al-Ashaa'irah*, vol. 1. I have cited his references to source books within this brief discussion on Ibn Taymiyyah for further benefit to the reader.
- May Allaah reward all those who have helped in this translation and with Him lies all success. May He make our actions sincerely for His Face and not let anyone have a share in them.

Ibn Taymiyyah (رحمته الله)

As for the author, his calibre and prestige goes without saying. He is the great scholar, Shaykhul-Islaam Ibn Taymiyyah, may Allaah have mercy upon him. Scholars of Islaam acknowledge his astonishing excellence in all fields of knowledge – and Allaah favours whom He chooses.

His name is Ahmad Ibn 'Abdul-Haleem Ibn 'Abdis-Salaam. His *kunyah* is Aboo al-'Abbaas and he is also referred to as Taqiyy ad-Deen. As for his most common appellation: *Ibn Taymiyyah*, scholars give different accounts for why he was referred to by this term. Some say that one of his ancestors performed *hajj* through the route of Taymaa and he saw a maid (there) who had came out of a tent, when he returned (to his homeland) he found that his wife had given birth to a daughter and they raised her up to him, whereupon he said: "O Taymiyyah, O Taymiyyah" i.e., she resembled the maid he had seen at Taymaa. It is also said that the mother of his grandfather Muhammad, was named Taymiyyah and thus he came to be ascribed to her.⁴ He was born in Harraan, an old city within the Arabian Peninsula between Shaam⁵ and Iraq, on the tenth or the twelfth of the month Rabe' al-Awwal in the year 661H. He later fled at a young age with his family to Damascus because of the terrible conditions of his homeland and those surrounding it as a result of the occupation by the Tartars.

His family was renowned for its knowledge and stature; both his father and grandfather were people of scholarly repute. Three of his brothers were also known for their knowledge and excellence: 'Abdur-Rahmaan, 'Abdullaah and his half-brother, Muhammad.

⁴ Refer to *Al-'Uqood ad-Durriyyah min Mana'iqib Shaykhul-Islaam Ahmad Ibn Taymiyyah* of Ibn 'Abdil-Haadee, pg. 2, *tahqeeq* of Muhammad Haamid al-Faqee, 1356H print, Matba'ah Hijazee, Cairo and *Siyar 'Alaam an-Nubalaa* of adh-Dhahabee, 22/289, *tahqeeq* by a number of researchers, *takhreej* and supervision by Shu'ayb al-Arna'oot, *Mu'assasah ar-Risaalah*, Beirut.

⁵ An old name that represents the areas of Syria, Jordan, Palestine and Lebanon.

1. His Early Life

Ibn Taymiyyah was brought up, cared for and nurtured by his father. He obtained knowledge from him and the other *shaykhs* of his era. He did not confine himself to the knowledge of those around him but also directed his attention to the works of the scholars before his time by way of perusal and memorisation.

The following observations can be drawn from his early life:

1. The strength of his memory and speed of his comprehension.⁶
2. His strict observance of time from an early age,⁷ which later led the rest of his life to be filled with actions such as *jihad*, teaching, commanding the good, forbidding the evil, writing books and letters and refuting opponents.
3. The scope and strength of his effect and arguments. A Jew accepted Islaam at his hands whilst he was still very young.⁸
4. He started issuing legal verdicts at the age of nineteen⁹ and started teaching in *Daar al-Hadeeth as-Sukriyyah* when he was approximately 22 years of age.¹⁰
5. His initial sources of knowledge centred around diverse sciences like: *Tafseer*; Sciences of the Qur'aan; the *Sunnah*; the

⁶ Refer to *al-'Uqood ad-Durriyyah*, pg. 4, and *al-Kawaakib ad-Durriyyah Fee Manaaqib al-Mujtahid Ibn Taymiyyah* by al-Karmee al-Hanbalee, pg.80, *tahqeeq* of Najm 'Abdur-Rahmaan Khalaf, 1406H print, Daar al-Gharb al-Islaamee, Beirut.

⁷ Refer to *ar-Radd al-Waafir 'alaa man za'ama bi anna man sammaa Ibn Taymiyyah Shaykhul-Islaam Kaafir* by Ibn Naasir ad-Deen ad-Dimashqee, pg. 218, *tahqeeq* of Zuhayr ash-Shaaweeh, first edition, 1400H, al-Maktab al-Islaamee, Beirut, and *A'yaan al-'Asr 'an Shaykhul-Islaam Ibn Taymiyyah, Seeratuh wa Akhbaaruh 'inda al-Mu'arrikheen* by al-Munajjid, pg. 49.

⁸ Refer to *al-'A'laam al-'Aliyyah Fee Manaaqib Shaykhul-Islaam Ibn Taymiyyah* by al-Bazzaar, *tahqeeq* of Zuhayr Shaaweeh, 3rd edition, 1400H, al-Maktab al-Islaamee, Beirut.

⁹ Sharaf ad-Deen al-Maqdasee (d. 694H) gave him permission to deliver legal verdicts. He later used to take pride in this, saying, 'I gave him the permission to give legal verdicts.' See *al-Bidaayah wan-Nihaayah* by Ibn Katheer, 13/341, first edition 1966, Maktabah al-Ma'aarif, Beirut, and *al-'Uqood ad-Durriyyah*, pg. 4.

¹⁰ Refer to *al-'Uqood ad-Durriyyah*, pg. 5; *al-Bidaayah wan-Nihaayah*, 13/303; *ar-Radd al-Waafir*, pg. 146 and *adh-Dhayl 'alaa Tabaqaat al-Hanaabilah* of Ibn Rajab, 2/388, *tahqeeq* Muḥammad Haamid al-Faqee, 1972 print, Matba'ah as-Sunnah al-Muḥammadiyyah, Cairo.

Six books; *Musnad Imaam Aḥmad*; *Sunan ad-Daarimee*; *Mu'jam at-Tabaraanee*; Sciences of *Hadeeth* and narrators; *Fiqh* and it's *Usool*; *Usool ad-Deen* and sects; language; writing; mathematics; history and other subjects like astronomy, medicine and engineering. This is quite evident from examining the works he later authored; any topic he tackled and wrote about leaves the reader thinking that Ibn Taymiyyah was a specialist in that particular field.

2. His Teachers¹¹

He took his knowledge from a great number of scholars and he himself mentioned a number of them as related by adh-Dhahabee directly from him.¹² This particular chronicle of *shaykhs* includes forty male scholars and four female scholars. The total number of scholars whom he took knowledge from exceeds two hundred.¹³

The following is a selection of some of his teachers:

- Aboo al-'Abbaas Aḥmad Ibn 'Abdud-Daa'im al-Maqdasee
- Aboo Naṣr 'Abdul-'Azeez Ibn 'Abdul-Mun'im
- Aboo Muḥammad Ismaa'eel Ibn Ibraaheem at-Tanookhee
- al-Manjaa Ibn 'Uthmaan at-Tanookhee ad-Dimashqee
- Aboo al-'Abbaas al-Mu'ammil Ibn Muḥammad al-Baalisee
- Aboo 'Abdullaah Muḥammad Ibn Abee Bakr Ibn Sulaymaan al-'Aamiree
- Aboo al-Faraj 'Abdur-Raḥmaan Ibn Sulaymaan al-Baghdaadee
- Sharaf ad-Deen al-Maqdasee, Aḥmad Ibn Aḥmad ash-Shaafi'ee

¹¹ Refer to *Majmoo' Fataawa Shaykhul-Islam*, 18/76-121, compilation and arrangement of 'Abdur-Raḥmaan Ibn Muḥammad Ibn Qaasim and his son Muḥammad, first print 1381H, Mataabi' ar-Riyaadh; *Dhayl Ibn Rajab* (2/387); *al-Bidaayah wan-Nihaayah* (14/136-137); *al-Waafee bee al-Wafayaat* by as-Safadee (7/16); *Tadhkirah al-Huffaadh* of adh-Dhahabee (3/1496), fourth edition 1388H, Daa'irah al-Ma'aarif al-'Uthmaaniyah, India; *ad-Durar al-Kaaminah fee 'Ayaan al-Mi'ah ath-Thaaminah* (1/154) of Ibn Hajar al-'Asqalaanee, second edition 1395H, Daa'irah al-Ma'aarif al-'Uthmaaniyah, India and others.

¹² It is recorded in *Majmoo' al-Fataawa* 18/76-121.

¹³ *al-Uqood ad-Durriyyah*, pg. 3 and *al-Kawaakib ad-Durriyyah*, pg. 52.

- Muḥammad Ibn 'Abdul-Qawee al-Maqdasee
- Taqee ad-Deen al-Waasiṭee, Ibraaheem Ibn 'Alee as-Ṣaaliḥee al-Hanbalee
- His paternal aunt, Sitt ad-Daar bint 'Abdus-Salaam Ibn Taymiyyah

3. The *Jihaad* and Actions of Ibn Taymiyyah

The life of Ibn Taymiyyah was distinguished with the tremendous qualities of ordering the good, forbidding the evil and performing *jihaad* for the cause of Allaah. He combined his roles of teaching, issuing legal verdicts and writing with actions of the highest magnitude. His whole life was in fact filled with *jihaad*. With a very brief examination of his life in this area we can point out at a number of incidents:

I. ORDERING THE GOOD AND FORBIDDING THE EVIL

a. His destruction of idols and places¹⁴ that were worshipped besides Allaah and prevention of people from visiting such places:¹⁵ This practical aspect was preceded by two stages: the first, by explaining the reality of these shrines in that many of them were fabricated and that many of the graves that were glorified and journeyed to were in fact not even those of whom they were attributed to.¹⁶ The second, by way of intellectual discourse through direct debates, books and letters and explaining the *shirk* and innovations

¹⁴ Read for example his destruction of a pillar, at *Masjid at-Taareekh* in Damascus, which people used to seek blessing from. *Nahiyaah min Shaykhul-Islam Ibn Taymiyyah*, pg. 10-11; *al-Bidaayah wa an-Nihaayah*, 13/34; *as-Sulook lee Ma'rifah Duwal al-Mulook* of al-Miqreezee, *tahqeeq* Mustafaa Ziyaadah, second print 1957, Matba'ah Lajnah at-Ta'leef wa at-Tarjamah, Cairo and *Badaa'i' az-Zuhoor fee Waqa'd'i' ad-Duhoor* of Muḥammad Ibn Aḥmad Ibn 'Iyaas al-Hanafee, *tahqeeq* Muḥammad Mustafaa, second print 1402H, al-Hay'ah al-Misriyyah al-'Aamah lee al-Kitaab, Cairo.

¹⁵ See examples of this in *Naahiyah min Hayaat Shaykh Al-Islam Ibn Taymiyyah* by his attendant, Ibraaheem Ibn Aḥmad al-Ghayaathee, pg. 6-24, *tahqeeq* of Muḥibb ad-Deen al-Khaṭeeb, third edition 1396H, al-Matba'ah as-Salafiyyah, Cairo.

¹⁶ Refer to *Ra's al-Husayn* of Ibn Taymiyyah recorded in *Majmoo' al-Fataawa*, Vol. 27 and also 17/500, 27/173 and 27/61 on the topic of Nooh's grave.

connected to such acts and also through presenting the opinions of opponents and refuting their arguments.

b. His stance against the Christians:

He wrote a letter to the then Christian King of Cyprus inviting him to Islaam and exposing the lies and corruption being committed by the priests and monks whilst they knew fully well that they were upon falsehood. After mentioning the devoutness of the King, his love for knowledge and good conduct towards the people, Ibn Taymiyyah then invited him to embrace Islaam and adopt the correct belief. He did this in a gentle and exemplary manner addressing his intellect, and entrusted him to behave benevolently towards the Muslims in Cyprus, not to strive to change the religion of a single one of them.¹⁷

He also engaged in debates with Christians, some of which he himself referred to in his book *al-Jawaab as-Saheeh*.¹⁸

c. He took many stances against the *Soofiyyah*. A famous one was against the *Bataa'ihiiyyah*.¹⁹ He refuted them and exposed their satanic behaviour such as entering into fire and emerging unharmed and claiming that this was an indication of their miraculous nature. He explained that even if they did this or flew in the air it would not be an evidence that could be used to declare their violations of the *Sharee'ah* to be correct.²⁰ He challenged them by proposing to also enter into the fire with them on the condition that they first wash

¹⁷ *Risaalah al-Qubrussiyah* of Ibn Taymiyyah, within *Majmoo' al-Fataawa*, Vol. 28. This is available translated along with a number of Ibn Taymiyyah's letters: *Ibn Taymiyyah's Letters from Prison*, published by Message of Islam, U.K.

¹⁸ *Al-Jawaab as-Saheeh lee man Baddala Deen al-Maseeh* of Ibn Taymiyyah, 2/172, printed under the supervision of 'Alee as-Subh al-Madaneeh, Matba'ah al-Madaneeh, Cairo.

¹⁹ They are referred to as *al-Ahmadiiyyah* and *ar-Rafaa'iyyah* in attribution to their founder Ahmad ar-Rafaa'ee, originally from one of the villages of al-Bataa'ih.

²⁰ Imaam ash-Shaafi'ee, may Allaah have mercy upon him, said: "If you see someone walking on water or flying through the air, then do not believe him until you ascertain his conformity to the *Sunnah*."

themselves with vinegar and hot water. Ultimately, they were exposed and defeated and they agreed to a complete adherence to the Book and *Sunnah*.²¹

d. In the year 699H, he and a number of his companions rose against some taverns; they broke their utensils, spilt their wine and chastised a number of them, which caused the people to come out and rejoice at this.^{22 23}

e. As for his stances against the rulers, they were famous. One of the well-known ones was his stance against Qaazaan, the ruler of the Tartars. At a time when the Tartars commanded awe and authority, he spoke to the ruler with strong words concerning their actions, spread of corruption and infringement of the sanctities of the Muslims whilst they themselves claimed to be Muslims.²⁴ Likewise, his strong words with Sultan an-Naasir, convinced the Sultan to refrain from pursuing a course of action which was impermissible.²⁵

f. Ibn Taymiyyah also had an effect in causing the rulers to assume their role of commanding the good and forbidding the evil. An example of this is when bribery became widespread and became an influencing factor in holding offices and even in abolishing capital punishment in the year 712H. An official decree was sent to Damascus, from the Sultan, citing that no one should be granted a post

²¹ See *Majmoo' al-Fataawa*, 11/456-457, *al-'Uqood ad-Durriyyah*, pg. 194 and *al-Bidaayah wa an-Nihaayah* 14/36.

²² *Al-Bidaayah wa an-Nihaayah*, 14/122-123.

²³ Such incidents that the Shaykh performed are of course done within the guidelines and principles pertaining to commanding the good and forbidding the evil. Ibn Taymiyyah himself discusses such guidelines in his treatise *al-Amr bi al-Ma'roof wa an-Nahy 'an al-Munkar*.

²⁴ *Al-Bidaayah wa an-Nihaayah*, 14/89; *al-'Alaam al-'Aliyyah*, pg.69; *al-Kawaakib ad-Durriyyah*, pg. 93 and *Dawlah Bane Qalaawoon fee Misr*, pg. 178 of Muḥammad Jamaal ad-Deen Suroor, Daar al-Fikr al-'Arabee, Cairo.

²⁵ *Al-'Uqood ad-Durriyyah*, pg. 281; *al-Bidaayah wa an-Nihaayah*, 14/54; *al-Kawaakib ad-Durriyyah*, pg. 138 and *Husn al-Muhaadarah fee Taareekh Misr wa al-Qaahirah* of as-Suyooṭee, *tahqeeq* Muḥammad Aboo al-Faḍl Ibraahcem, first print 1967, Daar Ihya' al-Kutub al-'Arabiyyah.

or office through money or bribery and that the killer is to be punished by the law of the *Sharee'ah*; this decree emanated through the advice and consultation of Ibn Taymiyyah.²⁶

These are some examples that demonstrate the efforts of Ibn Taymiyyah, may Allaah have mercy upon him, in ordering the good and forbidding the evil.

One also notices when reading his biography that Ibn Taymiyyah had the assistance of a number of companions in carrying out such tasks.

II. HIS JIHAAD AGAINST THE TARTARS

Ibn Taymiyyah played a great role in establishing *jihad* against the Tartars. He clarified the reality of their condition and showed that it was an obligation to fight them, firstly, because of the consensus of the scholars on the obligation of fighting any group that openly rejects and resists the laws of Islaam and secondly, explaining that this ruling is applicable to the Tartars because of their condition.

He elucidated the causes for victory and explained that it was not impossible or difficult to achieve victory over them if the Muslims adopted the causes that achieve victory such as judging by the *Sharee'ah*, putting an end to oppression, spreading justice and being sincere in one's intention when performing *jihad* in Allaah's cause.

We find Ibn Taymiyyah ordering the people in the battle of *Shaqhab*, which took place in the month of *Ramadaan*, to break fast in emulation of the guidance of the Prophet (ﷺ). Again, when Ibn Taymiyyah encouraged the Sultan to perform *jihad*, the Sultan asked him to take position by his side to which Ibn Taymiyyah replied: "The *Sunnah* is for each man to stand behind the flag of his people and we are from Shaam so we will only stand with them."²⁷

²⁶ See *al-Bidaayah wa an-Nihaayah*, 14/66.

²⁷ See *al-Bidaayah wa an-Nihaayah*, 14/26.

After performing *jihad* against the Tartars and defeating them, we see Ibn Taymiyyah analysing the battles, expounding upon the beneficial lessons that can be derived from them and illustrating the areas of similarity between these battles against the Tartars and the battles of the Prophet (ﷺ).²⁸

III. HIS JIHAAD AGAINST THE CHRISTIANS AND THE RAAFIḌAH

The majority of references do not make mention of Ibn Taymiyyah's role in *jihad* against the Christians before their final expulsion from Shaam. Al-Bazaar however, does mention the following when discussing the bravery and strength of heart of Ibn Taymiyyah: "They relate that they saw of him at the conquest of 'Akkah, such a display of bravery that was beyond description. They say that he was a reason behind it's seizure by the Muslims because of his deeds, advice and sharp perception."²⁹

As for the *Raafidah*, they fortified themselves in the mountains of al-Jard and al-Kasrawaniyyeen. Ibn Taymiyyah headed for them in the year 704H with a group of his companions and requested a number of them to repent and they enjoined the laws of Islaam upon them. In the beginning of the year 705H, Ibn Taymiyyah went to battle with a brigade and the deputy Sultan of Shaam and Allaah aided them over the *Raafidah*.³⁰

These are examples of the *jihad* of Ibn Taymiyyah, may Allaah have mercy upon him, and his unification of knowledge with action.

IV. THE STATUS AND RANK OF IBN TAYMIYYAH

Shaykhul-Islaam Ibn Taymiyyah held a lofty status amongst the scholars of his time. This was for a number of reasons, such as his

²⁸ Al-'Uqood ad-Durriyyah, pg. 121.

²⁹ Al-'Alaam al-'Aliyyah, pg. 68.

³⁰ Refer to al-'Uqood ad-Durriyyah, pg. 179-194, al-Bidaayah wa an-Nihaayah, 14/35 and as-Sulook, 12/2. Read another incident of his *jihad* in Majmoo' al-Fataawa, 11/474.

ability to clarify matters that were vague to the other scholars of his time, such as the issue of fighting the Tartars and the issue of the wealth obtained from some of the sects of the *Raafidah*;³¹ Ibn Taymiyyah expounded upon these matters and clarified them to the people.

In the year 701H, a Jew came from Khaybar alleging that he had a letter from the Messenger of Allaah (ﷺ), which abrogated the *Jizyah* that the Jews had to pay to the Muslims. Ibn Taymiyyah exposed his lies and critically scrutinised and invalidated the letter from a *hadeeth* point of view and relying upon historical knowledge.³²

Whilst Ibn Taymiyyah was in prison in Cairo, Ibn Katheer mentions: “Difficult legal questions used to be sent to him from governors and specific people, which the Jurists could not deal with, and he would respond from the Book and *Sunnah* in a way that would bewilder the minds.”³³

Another reason was his role in *jihaad*; he was not only a brave soldier but also an instructor and leader. He was sought after for advice and military strategy.

Most importantly, one of the greatest causes behind his exalted rank amidst the scholars and common folk alike was his comprehensive knowledge. When he gave a lecture; delivered a sermon; gave a legal ruling; wrote a letter or authored a book in any field, he would produce a level of knowledge that far excelled the other scholars of his time. This is why Ibn Taymiyyah became a reference point amongst the people. Whenever two people fell into dispute over a matter – and they could be from the people of knowledge and students alike as noticed from some questions - his opinion would be the deciding factor.

³¹ *Al-Bidaayah wa an-Nihaayah*, 14/78.

³² *Al-Bidaayah wa an-Nihaayah*, 14/19.

³³ *Al-Bidaayah wa an-Nihaayah*, 14/46.

V. THE PRAISE OF THE SCHOLARS FOR IBN TAYMIYYAH

Al-Haafidh adh-Dhahabee said: “He is far greater than the likes of me to inform on his qualities. If I were made to swear (by Allaah) by the corner (of the Ka’bah) and the place (of Ibraaheem), I would swear that I have not seen with my two eyes the like of him and by Allaah, he himself has not seen his own like in knowledge.”³⁴

Al-Haafidh al-Mizzee said: “I have not seen the like of him and nor has he seen the like of himself. I have not seen one more knowledgeable of the Book of Allaah and the *Sunnah* of His Messenger and more compliant to it than him.”³⁵

Al-Imaam Ibn Daqeeq al-’Eed said: “When I met Ibn Taymiyyah, I saw a person who had all the types of knowledge between his eyes; he would take of it what he desired and leave of it what he desired.”³⁶

Al-Haafidh Ibn Hajar al-’Asqalaanee, may Allaah have mercy upon him, mentioned in the context of refuting the one who opposed that Ibn Taymiyyah be termed ‘Shaykhul-Islam’: “The acclaim of Taqiyy ad-Deen is more renown than that of the Sun and titling him Shaykhul-Islam of his era remains until our time upon the virtuous tongues. It will continue tomorrow just as it was yesterday. No one refutes this but a person who is ignorant of his prestige or one who turns away from equity.”³⁷

³⁴ *Ar-Radd al-Waafir*, pg. 35. The edition of *Ar-Radd al-Waafir* under this section is also the first edition but its year of print is 1393H.

³⁵ *Ar-Radd al-Waafir*, pg. 128.

³⁶ *Ar-Radd al-Waafir*, pg. 59.

³⁷ *Ar-Radd al-Waafir*, pg. 144. This statement of Ibn Hajar, may Allaah have mercy upon him, is included towards the end of the book *Ar-Radd al-Waafir*. Ibn Hajar was one of the scholars who wrote an approval of the book *Ar-Radd al-Waafir* by Ibn Naaṣir ad-Deen ad-Dimashqee (d. 842), which contains scholarly praise and accounts of Ibn Taymiyyah by more than 80 scholars. It was written in refutation of the unjust, partisan, oppressive and ignorant statement ‘Whoever refers to Ibn Taymiyyah as Shaykhul-Islam is a Kaafir’!

Shaykh Kamaal ad-Deen Ibn az-Zamlakaanee, who debated with Ibn Taymiyyah on more than one occasion, said: “Whenever he was questioned on a particular field of knowledge, the one who witnessed and heard (the answer) concluded that he had no knowledge of any other field and that no one possessed such as his knowledge. The jurists of all groups, whenever they sat with him, they would benefit from him regarding their own schools of thought in areas they previously were unaware of. It is not known that he debated anyone whereby the discussion came to a standstill or that whenever he spoke on about a particular field of knowledge - whether it be related to the sciences of the *Sharee’ah* or else - that he would not then excel the specialists of that field and those who are affiliated to it.”³⁸

He also said: “The prerequisites of *ijtihaad* were combined within him in the way they should be. He was very proficient in authoring very well and in excelling in expression, arrangement, classification and explanation.”³⁹

Al-Haafidh Ibn Katheer said “... It was rare for him to he hear something and not memorise it and he occupied himself with the sciences. He was intelligent and had committed much to memory and thus, became an Imaam in *tafseer* and what pertained to it. He had (comprehensive) knowledge of *fiqh*; it was said that he had more knowledgeable of the *fiqh* of the *madhabs* then the followers of those very same *madhabs* in his time and other times. He was fully aware of the different opinions of the scholars. He was a scholar in *Usool*, the branches of the religion, grammar, the language and other textual and intellectual sciences. He was never overcome in a sitting and no noble (scholar) would speak to him on a particular science except that he thought that this science was the speciality of Ibn Taymiyyah and he would see him as being well-versed in it and

³⁸ *Ar-Radd al-Waafir*, pg. 58.

³⁹ *Ar-Radd al-Waafir*, pg. 58.

having perfected it.. As for *hadeeth* then he was the carrier of its flag, a *haafidh* in *hadeeth*, and able to distinguish the weak from the strong, fully acquainted with the narrators and being proficient in this...”⁴⁰

Abu Hayyaan al-Andalusee said: “By Allaah, my two eyes have never seen the like of Ibn Taymiyyah.”⁴¹

Al-*Haafidh* Badr ad-Deen al-’Aynee al-*Hanafee* said: “He is the Imaam, the noble, the masterful, the pious, the pure, the devout, the proficient in the two sciences of *hadeeth* and *tafseer, fiqh* and the two fundamentals (i.e., the Book and *Sunnah*) with determination and precision. He is the sharp sword against the innovators, the authority, who established the matters of the religion and the great commander of the good and forbidded of evil. He possessed (noble) concern, bravery and embarked upon that which frightened and deterred. He was of much remembrance, fasting, prayer and worship.”⁴²

VI. THE ORDEALS AND IMPRISONMENT OF IBN TAYMIYYAH

Ibn Taymiyyah was put through many trials throughout his life and it is extremely difficult to deal with them and present them properly in this brief discussion on him so I will merely list the more famous ones.

- His ordeal because of his treatise *al-Hamawiyyah* in the year 698H.
- His ordeal and debates because of his treatise *al-Waasitiyyah* in the year 705H.
- His ordeal, summons to Egypt and imprisonment there in the year 705H for 18 months.
- His ordeal with the *Soofiyyah* in Egypt after his release.

⁴⁰ *Al-Bidaayah wa an-Nihaayah* of Ibn Katheer, 14/157, *tahqeeq Maktab Tahqeeq at-Turaath*, 1413H, *Daar Ihyaa at-Turaath al-Islaamee*, Beirut.

⁴¹ *Ar-Radd al-Waafir*, pg. 63.

⁴² *Ar-Radd al-Waafir*, pg. 159.

- His deportation to Alexandria in the year 709H and imprisonment there for 8 months.
- His ordeal because of specific verdicts related to divorce and resultant imprisonment in the year 720H, for five months.
- His ordeal because of his legal verdict banning the undertaking of journeys specifically to visit graves and resultant imprisonment in the year 726H until he passed away, may Allaah have mercy upon him, in the year 728H.

Ibn Taymiyyah's response to these ordeals was always a positive one which turned these trials and tribulations – by the favour of Allaah - into great opportunities for increasing *eemaan* and reacting positively in knowledge and action. His summons to Egypt, for example, led him to debate and thoroughly deal with the innovators who had spread their beliefs throughout the region. His role in prison was another manifestation of this blessing, such as his efforts in educating the prisoners and nurturing them to the extent that the dissemination of knowledge and religion within the prison excelled certain institutions outside the prison. This happened in both Egypt and Alexandria. His decision to remain in Egypt after being released, was as he mentioned in a letter⁴³ to his mother, because of matters necessary to religion and the world. This brought about much goodness in aiding the *Sunnah* and suppressing innovations. One of the greatest positive results was the books and papers he wrote and authored within prison. He also pardoned those who oppressed him, even when Ibn Taymiyyah had the opportunity to exact revenge. One of his opponents, Ibn al-Makhloof, the Maalikee Judge said: “We did not see the likes of Ibn Taymiyyah; we incited against him but were not able to overpower him, when he was able to overpower us, he instead pardoned us and pleaded on our behalf.”⁴⁴

Another positive outcome was that these ordeals in themselves were a reason for the widespread circulation of Ibn Taymiyyah's works.⁴⁵

⁴³ Read the English translation of this heart-stirring letter in *Ibn Taymiyyah's letters from Prison*. [t]

⁴⁴ *Al-Bidaayah wa an-Nihaayah*, 14/54.

⁴⁵ *Al-'Uqood ad-Durriyyah*, pg. 283.

VII. HIS STUDENTS⁴⁶

He had many students and those that were affected by him are countless, some of his students were:

- Ibn Qayyim al-Jawziyyah, Muḥammad Ibn Abee Bakr, (d. 751H).
- adh-Dhahabee, Muḥammad Ibn Aḥmad, (d.748H).
- al-Mizzee, Yoosuf Ibn 'Abdur-Rahmaan, (d. 742H).
- Ibn Katheer, Ismaa'eel Ibn 'Umar, (d. 774).
- Ibn 'Abdil-Haadee, Muḥammad Ibn Aḥmad, (d. 744H).
- al-Bazaar, 'Umar Ibn 'Alee, (d. 749).
- Ibn Qaadee al-Jabal, Aḥmad Ibn Ḥasan, (d. 771H).
- Ibn Fadlillaah al-'Amree, Aḥmad Ibn Yahyaa, (d. 749H).
- Muḥammad Ibn al-Manjaa Ibn 'Uthmaan at-Tanookhee, (d. 724).
- Yoosuf Ibn 'Abdul-Maḥmood Ibn 'Abdis-Salaam al-Battee, (d. 728).

VIII. HIS WORKS

The existing works of Ibn Taymiyyah are great in number, despite the fact that a proportion of his works have perished.

He was a very quick writer. His brother 'Abdullaah said: "Allaah blessed him with the ability to write quickly and he used to write from memory without copying."⁴⁷ Ibn Taymiyyah had a scribe who used to make copies of his work because of the fact that he used to write so fast. There was a person known as 'Abdullaah ibn Rasheeq al-Maghrabee who used to write the works of the Shaykh; Ibn Katheer says of him: "He could make out the handwriting of the Shaykh better than the Shaykh himself."⁴⁸ He used to take a lot of time out to review his works as he did when he came out of prison

⁴⁶ See for example *ar-Radd al-Waafir* and *ash-Shahaadah az-Zakkiyyah fee Thanaa' al-'A'immah 'alaa Ibn Taymiyyah* of al-Karmee al-Ḥanbalee, *tahqeeq* of Najm 'Abdur-Rahmaan Khalaf, first print 1404H, Mu'assisah ar-Risaalah, Beirut.

⁴⁷ *Al-'Uqood ad-Durriyyah*, pg. 64.

⁴⁸ *Al-Bidaayah wa an-Nihaayah*, 14/229.

–because of the issue of divorce - in the year 721H.⁴⁹ After his return to Shaam in the year 712H, he dedicated a lot of time to authoring lengthy works.⁵⁰ He would pay great attention to the writings that used to be attributed to him;⁵¹ it seems that the constant fabrication about him by his enemies and the twisting of his words was a reason for this.

He would not delay in answering questions that came to him and he authored and wrote from his memory while in prison.⁵²

Some of his works are:

- *Minhaaj as-Sunnah an-Nabawiyyah*
- *Dar Ta'arud al-'Aql wa an-Naql*
- *al-Istiqaamah*
- *Iqtidaa' as-Siraat al-Mustaqeem Li Mukhaalafah As-haab al-Jaheem*
- *Naqd Maraatib al-Ijmaa'*
- *as-Saarim al-Maslool 'alaa Shaatim ar-Rasool*
- *al-Jawaab as-Saheeh li man baddala Deen al-Maseeh*
- *ar-Radd 'alaa al-Mantiqiyyeen*
- *ar-Radd 'alaa al-'Akhnaa'ee*
- *Naqd at-Ta'sees*
- *an-Nuboowaat*

There are so many other works that have been included in *Majmoo' al-Fataawa*, which is a compilation of his writings and verdicts put together by Ibn Qaasim and his son. These include:

- *Qaa'idah fee Tawheed al-Uloohiyyah*
- *al-Waasitah bayna al-Haqq wa al-Khalq*
- *Qaa'idah Jaleelah fee at-Tawassul wa al-Waseelah*

⁴⁹ *Al-'Uqood ad-Durriyyah*, pg. 327.

⁵⁰ *Al-Bidaayah wa an-Nihaayah*, 14/67.

⁵¹ See *Majmoo' al-Fataawa*, 27/315.

⁵² *Al-'Alaam al-'Aliyyah*, pg. 22, *al-Kawaakib ad-Durriyyah*, pg. 81 and *ad-Durar al-Kaaminah*, 1/163.

- *ar-Radd al-Aqwam 'alaa maa fee Fusoos al-Hikam*
- *ar-Risaalah at-Tadmuriyyah*
- *al-'Aqeedah al-Waasitiyyah*
- *al-Wasiiyyah al-Kubraa*
- *al-Hamawiyyah al-Kubraa*
- *Sharh Hadeeth an-Nuzool*
- *Kitaab al-Eemaan*
- *Amraad al-Quloob wa Shifaa' uhaa*
- *al-'Uboodiyyah*⁵³
- *al-Wasiiyyah as-Sughraa*
- *al-Furqaan bayna Awliyaa' ar-Rahmaan wa Awliyaa' ash-Shaytaan.*
- *al-Furqaan bayna al-Haqq wa al-Baatil*
- *Muqaddimah fee Usool at-Tafseer*
- *Tafseer Soorah al-Ikhlaas*
- *Raf' al-Malaam 'an al-A'immah al-A'laam*
- *al-Hisbah*
- *al-Amr bi al-Ma'roof wa an-Nahy 'an al-Munkar*
- *as-Siyaasah ash-Shar'iiyyah*
- *al-Madhaalim al-Mushtarakah.*

IX. A DISCUSSION ON HIS PERSONAL STATE AND WORSHIP OF HIS LORD

It is appropriate here to discuss this aspect of Ibn Taymiyyah's life, mainly to exhibit that the discussion he presents in this book does not emanate from one who is void of enacting such descriptions found within this discourse and that it does not merely derive from his academic knowledge and excellence.

In fact, one who reads his biography will realise that Ibn Taymiyyah had a great attachment to his Lord which manifested in his worship and strong reliance on Him, this is how we deem him to be and we do not put anyone's commendation in front of Allaah's.

⁵³ The translation of which, is the book before you. It is located in volume 10, pages 149-236 of *Majmoo' al-Fataawa*.

Those who wrote his biography discussed the worship, asceticism, piety, selflessness, humility and generosity he was famous for.⁵⁴

Ibn al-Qayyim says of Ibn Taymiyyah's remembrance of his Lord: "I heard Shaykhul-Islam Ibn Taymiyyah, may Allaah (ﷺ) sanctify his soul, say, 'Remembrance to the heart is like water to fish. What will be the state of the fish if it becomes separated from water?... I once attended *fajr* prayer with Shaykhul-Islam Ibn Taymiyyah, he then sat and remembered Allaah (ﷺ) until it was nearly midday. He then turned round to me and said, 'This is my early morning meal, If I do not take this breakfast, my strength will drop'."⁵⁵

A great manifestation of his worship was in his genuine reliance upon his Lord and his belief in the decree of Allaah. At times when he was subjected to the severest forms of treatment, he had the greatest reliance upon his Lord. When the news of his expulsion to Alexandria came to him and it was said to him: "They are plotting to kill you, expel or imprison you." He replied: "If they kill me it will be a *shahaadah* for me. If they expel me, it will be a *hijrah* for me; if they expel me to Cyprus, I will call its people to Allaah so that they answer me. If they imprison me, it will be a place of worship for me."⁵⁶

Ibn al-Qayyim also says: "He used to say frequently in prostration when imprisoned, 'O Allaah, assist me to remember you, to be grateful to you and to worship you properly.' and he said to me once, 'The one who is (truly) imprisoned is the one whose heart is imprisoned from Allaah and the captivated one is the one whose desires have enslaved him.'"⁵⁷

⁵⁴ See *al-A'laam al-'Aliyyah*, pg. 36-41, 42, 48 & 63 and *al-Kawaakib ad-Durriyyah*, pg. 83-88.

⁵⁵ *Al-Waabil as-Sayyib* of Ibn al-Qayyim, pg. 60, Daar al-Bayaan.

⁵⁶ *Naahiyah min Hayaah Shaykhul-Islam*, pg. 30.

⁵⁷ *Al-Waabil as-Sayyib*, pg. 61.

X. HIS DEATH, MAY ALLAAH HAVE MERCY UPON HIM

When he was ultimately banned from having any books, papers and pens during the latter stage of his final imprisonment, Ibn Taymiyyah devoted all of his time to worship and reciting the Qur'aan. He remained in this state for a short period until he passed away on the twentieth of Dhu al-Qa'dah of the year 728H. He fell sick for the few days that led to his death.

This came as a great shock to the people and they turned out in enormous numbers.

Historians regard this as one of those rare funerals and they compare it to the funeral of Imaam Ahmad Ibn Hanbal, may Allaah have mercy upon him.

Ibn Taymiyyah died at a time when he was imprisoned, with resentment from the Sultaan and when many of the jurists and *Soofiyyah* were mentioning many things about him. However, despite that, his funeral was one that was witnessed by many and was famous.

Al-Bazaar says: "Once the people had heard of his death, not a single person in Damascus who was able to attend the prayer and wanted to, remained until he appeared and took time out for it. As a result, the markets in Damascus were closed and all transactions of livelihood were stopped. Governors, heads, scholars, jurists came out. They say that none of the majority of the people failed to turn up, according to my knowledge - except three individuals; they were well known for their enmity for Ibn Taymiyyah and thus, hid away from the people out of fear for their lives."⁵⁸

Ibn Katheer mentions that the deputy Sultaan was absent and the State was perplexed as to what it should do. Then the deputy of the prison came to give his condolences and sat by Ibn Taymiyyah. He

⁵⁸ *Al-A'laam al-'Aliyyah*, pg. 82-83.

opened the entrance for those of his close companions and beloved people to enter upon him. They sat by him, cried and praised him.⁵⁹ “Then they started to wash the Shaykh... they only let those who helped in the washing to remain by him. Amongst them was our Shaykh al-Haafidh al-Mizzee and a group of the senior righteous and good people; people of knowledge and *eemaan*... then they proceeded with him to the *Jaami' al-Umawee*. There was so many people in front of his *janaazah*, behind it, to it's right and to it's left. None but Allaah could enumerate them, then one shouted out “This is how the *janaazahs* of the *Imaams* of the *Sunnah* are to be!” At that, the people, started to cry... when the *adhaan* of *dhuhr* was given they prayed after it straight away against the usual norm. Once they finished prayer, the deputy *khateeb* came out – as the main *khateeb* was absent and in Egypt - and he led the prayer over Ibn Taymiyyah... Then the people poured out from everywhere and all the doors of the *Jaam'i*... and they assembled at al-Khayl market.”⁶⁰

On open land, his *janaazah* was placed down and his brother, 'Abdur-Rahmaan, led prayer over him. Then his *janaazah* was taken to his grave and he was buried in the *Soofiyyah* graveyard by the side of his brother, 'Abdullaah, may Allaah have mercy upon them all.

People then arrived praying over him at his grave, those who had not yet managed to pray previously. Whenever news of his death reached a region, the people would gather in the main mosques and pray over him, especially in Shaam, Egypt, Iraq, Tibreez and Basra.⁶¹

May Allaah reward Shaykhul-Islaam Ibn Taymiyyah with goodness and grant him *al-Firdaws al-A'laa* and may He cause those after him to benefit from his knowledge.

⁵⁹ *Al-Bidaayah wa an-Nihaayah*, 14/138.

⁶⁰ *Al-Bidaayah wa an-Nihaayah*, 14/138.

⁶¹ Refer to *al-'Alaam al-'Aliyyah*, pg. 85.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ibn Taymiyyah's Essay on Servitude

All praise is for Allaah. We praise Him and seek His help and forgiveness. We seek refuge in Allaah from the evil of our selves and the wickedness of our own deeds. Whomsoever Allaah guides, cannot be lead astray and whomsoever Allaah misguides, none can guide him. I bear witness that none has the right to be worshipped except Allaah, alone without any partner and I bear witness that Muḥammad is His slave and Messenger.

Shaykhul-Islaam, the famous of the famous, protector of the *Sunnah* and suppresser of innovation, Aḥmad ibn 'Abdul-Haleem ibn Taymiyyah, may Allaah have mercy upon him, was questioned on the saying of Allaah (ﷻ):

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ

“O Mankind! Worship your Lord...”⁵³

What is 'Ibaadah (worship)?

What are its branches?

Is the whole of the Deen embodied within it?

What is the reality of 'uboodiyyah (servitude)?

Is it the highest (attainable) station in this world and in the Hereafter, or are there other stations above it?

Please elaborate for us on all of this.

Thus, Ibn Taymiyyah, may Allaah have mercy upon him, replied:

⁵³ Soorah al-Baqarah (2): 21.

Introduction

'*Ibaadah* is a comprehensive term that encompasses everything that Allaah loves and is pleased with, of both statements and actions, (both) the apparent and hidden.⁵⁴

Hence, prayer; *zakaah*; fasting; *hajj*; being truthful in speech; fulfilling one's trust; kindness towards parents; maintaining relations with kin; fulfilling pledges; commanding the good; forbidding the evil; *jihaad* against the disbelievers and the hypocrites; being beneficent towards the neighbour, the orphan, the poor person, the traveller and the owned human or animal; supplication; remembrance (of Allaah); recitation (of the Qur'aan) and the like of such, are all types of worship.

Likewise is the case with love of Allaah and His Messenger; reverence of Allaah; turning to Allaah in repentance; sincerity of *Deen* for Him; patience with His judgement; gratitude for His favours; contentment with His decree; *tawakkul* upon Him; hope for His Mercy; fear of His Punishment and the like of such, all are forms of worship of Allaah.

This is so because worship of Allaah is the end objective that is beloved to Him and it is what pleases Him. It is the purpose for which He created the creation, as Allaah (ﷻ) has said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

“And I have not created the *jinn* and mankind except that they should worship Me (Alone).”⁵⁵

⁵⁴ Al-Miqreezee states in *Tajreed at-Tawheed al-Mufeed*, pg. 82 with my checking: “And know that '*ibaadah* (worship) is four principles, they are: ascertainment of what Allaah and His Messenger love and are pleased with, and the enactment of that in the heart, upon the tongue and limbs. Thus, '*uboodiyyah* is a term that embodies these four levels and the people of worship in truth are the people of these (four principles).”

⁵⁵ Soorah adh-Dhaariyaat (51):56.

He sent all the Messengers with this worship, as when Nooh said to his people:

أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

“Worship Allaah, you have no other deity but Him.”⁵⁶

Likewise, Hood, Saalih, Shu’ayb and others, said the same to their people.⁵⁷ Allaah (ﷻ) says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ
وَأَجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ
حَقَّتْ عَلَيْهِ الضَّلَالَةُ

“And verily We have sent amongst every nation a messenger (saying), ‘Worship Allaah (Alone) and avoid all false deities’. Then of them were some whom Allaah guided and of them were some upon whom the straying was justified.”⁵⁸

Allaah (ﷻ) says:

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

“And We did not send any messenger before you (O Muhammad) but We revealed unto him that none has the right to be worshipped but I (Allaah), so worship Me (Alone).”⁵⁹

⁵⁶ Soorah al-A’raaf (7):59.

⁵⁷ As in Soorah al-A’raaf (7):50-84.

⁵⁸ Soorah an-Nahl (16):36.

⁵⁹ Soorah al-Anbiyaa (21):25.

Allaah (ﷻ) says:

إِنَّ هَذِهِ
أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾

“Verily, this *ummah* of yours is one *ummah* and I am your Lord, therefore worship Me (Alone).”⁶⁰

Allaah also says in another *aayah*:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾ وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾

“O Messengers! Eat of the good things and perform righteous deeds; verily I am well acquainted with all that you do. And verily, this *ummah* of yours is one *ummah* and I am your Lord, therefore have *taqwaa* of Me.”⁶¹

Allaah made this (worship) binding upon His Messenger until death, as He (ﷻ) says:

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿١٩﴾

“And worship your Lord (O Muhammad) until there comes unto you the *yaqeen* (i.e., the hour that is certain: death).”⁶²

With this (depiction of worship), He describes His Angels and Prophets; He (ﷻ) said:

⁶⁰ Soorah al-Anbiyaa (21):92.

⁶¹ Soorah Al Mu'minoon (23):51-52.

⁶² Soorah al-Hijr (15):99.

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ
 عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ
 لَا يَفْتُرُونَ ﴿٢٠﴾

“To Him belongs whoever is in the heavens and the earth. And those who are with Him (i.e., the Angels) do not disdain to worship Him and they never become weary. They exalt Him night and day, never slackening.”⁶³

Allaah (ﷻ) says:

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ
 لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ، وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾

“Surely those who are with your Lord do not disdain to worship Him. They exalt Him and prostrate before Him.”⁶⁴

Allaah censured those who are too haughty and proud to worship Him in His (ﷻ) saying:

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

“And your Lord said, ‘Invoke Me, I will respond to your (invocation)’. Verily, those who scorn My worship, will enter Hell in humiliation!”⁶⁵

⁶³ Soorah al-Anbiyaa (21):19-20.

⁶⁴ Soorah al-A' raaf (7):206.

⁶⁵ Soorah al-Ghaafir (40):60.

He also described the finest of His creatures⁶⁶ with servitude to Him; Allaah (ﷻ) said:

عَيْنَا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦٦﴾

“A fountain where the *'Ibaad* (i.e., worshippers) of Allaah will drink, making it gush forth in abundance.”⁶⁷

He (ﷻ) also said:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٧﴾

“And the *'Ibaad* of ar-Rahmaan are those who walk upon the earth in humility, and when the foolish address them, they reply with words of gentleness.”⁶⁸

Furthermore, when *Shaytaan* said:

رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤٠﴾

“O my Lord! Because You misled me I shall indeed adorn (the path of error) for them (i.e., mankind) on earth and I shall mislead them all; save Your chosen, guided *'Ibaad* amongst them.”⁶⁹

Allaah (ﷻ) replied:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾

“Certainly, you have no authority over My *'Ibaad*, except those who follow you of the errant.”⁷⁰

⁶⁶ They are the righteous ones, who establish His command.

⁶⁷ Soorah al-Insaaan (76):6.

⁶⁸ Soorah al-Furqaan (25):63.

⁶⁹ Soorah al-Hijr (15):39-40.

⁷⁰ Soorah al-Hijr (15):42.

Furthermore, Allaah (ﷻ) said in connection to describing the Angels with this (servitude):

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحٰنَهُ
 بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾ لَا يَسْئُرُونَهُ بِالْقَوْلِ وَهُمْ
 بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
 وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِّنْ خَشْيَتِهِ مُشْفِقُونَ

‘And they say, ‘ar-Rahmaan has begotten children.’
 How perfect He is! They are but honoured ‘Ibaad.
 They do not speak until He has spoken and they act
 by His Command. He knows what is before them
 and what is behind them. They cannot intercede
 except for one whom He (Himself) is pleased with,
 and they stand in awe for fear of Him.’⁷¹

Allaah (ﷻ) also says:

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾ لَقَدْ
 جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾ تَكَادُ السَّمٰوٰتُ يَنْفَطِرْنَ مِنْهُ
 وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾ أَنْ دَعَوْا لِلرَّحْمٰنِ وَلَدًا
 ﴿٩١﴾ وَمَا يَنْبَغِي لِلرَّحْمٰنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِنْ كُلُّ مَنْ فِي
 السَّمٰوٰتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمٰنِ عَبْدًا ﴿٩٣﴾ لَقَدْ أَحْصٰهُم
 وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ﴿٩٥﴾

‘And they say, ‘ar-Rahmaan has begotten children.’
 Indeed, you have brought forth a terrible evil thing.
 The heavens are about to rip apart, the earth to split
 asunder and the mountains to fall in ruins; in that,
 they ascribed children to ar-Rahmaan. It is not be-

⁷¹ Soorah al-Anbiyaa (21):26-28.

fitting (the Majesty) of ar-Rahmaan that He should beget children. There is none in the heavens and the earth but comes unto ar-Rahmaan as an 'abd. Verily He knows their number and has enumerated them most definitely and precisely. Every one of them will come to Him on the Day of Resurrection, alone."⁷²

Allaah (ﷻ) says regarding *al-Maseeh* (i.e., Prophet 'Eesaa (ﷺ)) to whom divinity⁷³ and son-ship (to Allaah) were alleged:

إِنَّهُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ

“He (i.e., 'Eesaa) was no more than an 'abd. We favoured him and made him an example for the Children of Israa'eel.”⁷⁴

This is why the Prophet (ﷺ) said as in the authentic *hadeeth*:⁷⁵ “Do not praise me as the Christians have praised 'Eesaa, son of Maryam; for I am only an 'abd, so say, ' 'abdullaah (i.e., the 'abd of Allaah) and his Messenger.”

Furthermore, Allaah described the Messenger with 'uboodiyyah in his most perfect states. He (ﷻ) said in reference to *al-Israa* (i.e., the Night Journey):

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا

“Exalted is He (i.e., Allaah), Who took His 'abd (i.e., Muḥammad (ﷺ)) for a journey by night...”⁷⁶

⁷² Soorah Maryam (19):88-95.

⁷³ As alleged by the Christians, who distorted 'Eesaa's book and wreaked havoc upon their beliefs. I have elaborated on this general summation in my book *Diraasah wa Tahleel Li Uṣool an-Nagraaniyyah wa al-Anaa'jeel*; may Allaah facilitate its completion.

⁷⁴ Soorah az-Zukhruf (43):59.

⁷⁵ Related by al-Bukhaaree (3445); ad-Daarimee (2/320); Aḥmad (1/23, 24 & 55); at-Tayaalisee (2424); al-Baghawee in both *Sharḥ as-Sunnah* (13/246) and *al-Anwaar* (420); at-Tirmidhee in *ash-Shamaa'il* (284); Ma'mar in his *Jaami'* (20524); al-Ḥumaydee (1/16/27) and al-Bayhaqee in *Dalaa'il an-Nuboowwah* (5/498) from 'Umar Ibn al-Khattaab.

⁷⁶ Soorah al-Israa' (17):1.

He (ﷺ) said in reference to (receiving) revelation:

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾

“So did Allaah reveal to His *'abd* what he revealed (through the Angel Jibraa'eel).”⁷⁷

In reference to (the station of) *Da'wah*, He (ﷺ) said:

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدًّا ﴿١٩﴾

“And when *'abdullaah* (i.e., the *'abd* of Allaah, **Muhammad** (ﷺ)) stood up, calling unto Him (i.e., Allaah) they gathered against him and almost suppressed him.”⁷⁸

Allaah (ﷻ) said in reference to the challenge (of producing anything like the Qur'aan):

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا
فَأْتُوا بِسُورَةٍ مِّثْلِهِ

“And if you are in doubt concerning that which We have sent down to Our *'abd* (i.e., **Muhammad** (ﷺ)) then produce a *Soorah* of its like.”⁷⁹

Hence, the *Deen* in its entirety is embodied within *'Ibaadah*.⁸⁰

It has been established in the *Saheeh*⁸¹ that when Jibreel (الجنون) came to the Prophet (ﷺ) in the appearance of a Bedouin and questioned

⁷⁷ Soorah an-Najm (53):10.

⁷⁸ Soorah al-Jinn (72):19.

⁷⁹ Soorah al-Baqarah (2):23.

⁸⁰ This is a very important statement and it is the answer to one of the questions directed to the author. [s]

⁸¹ *Saheeh Muslim* (No. 8). Also related by an-Nasaa'ee (8/97); at-Tirmidhee (2738); Aboo Daawood (4695); Ibn Maajah (64) and Ahmad (1/27, 28, 52 & 53) from 'Umar. It has been related by al-Bukhaaree (1/106); Muslim (9 & 10); Ibn Maajah (64) and Ahmad (2/426) from Aboo Hurayrah. It has been related by Ahmad (1/319) from Ibn 'Abbaas. It has been related by an-Nasaa'ee (8/101) and Aboo Daawood (4698) from Aboo Dharr and Aboo Hurayrah.

him about Islaam, he answered: “*Islaam is that you testify that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah; that you establish prayer; give zakaah; fast (the month of) Ramaadaan and you perform the pilgrimage to the House, if you are able to do so.*”

Jibreel (then) asked: “*And what is eemaan?*” He replied: “*That you have eemaan in Allaah, His Angels, His Books, His Messengers, in the Resurrection after death and that you have eemaan in al-Qadar, it’s good and bad.*”

Jibreel (then) questioned: “*And what is Ihsaan?*” He answered: “*That you worship Allaah as if you can see Him, and if you are not able to see Him, then He indeed sees you.*”

The Prophet stated at the end of the *hadeeth*: “*That was Jibreel; he came to teach you your Deen.*” Thus, he made all of this part of the *Deen*.

(The term) *ad-Deen* embodies the meanings of lowliness, submission and humility. It is said, ‘*dintuhu*⁸² *fadaana*’ i.e., ‘*I subdued him so he humbled*’. It is also said, ‘*yadeenu Allaaha*’ or ‘*yadeenu lillaahi*’ i.e., ‘*he worships Allaah, obeys Him and submits to Him*’. Thus ‘*Deen of Allaah*’ is worship, obedience and submission to Him.

As for ‘*Ibaadah*’, its original meaning also denotes lowliness and submission. One says, ‘*a pathway that is mu’abbad*’ i.e., it has become smoothed out because of being treaded upon.

However, the ‘*Ibaadah*’ that has been enjoined (upon us) encompasses the meaning of submission along with the meaning of love. It embodies the utmost degree of submission to Allaah (ﷻ) through the utmost degree of love of Him.

⁸² *Al-Qaamoos al-Muheet* (1546), *Mukhtaar as-Sihaah* (217) and *al-Misbaah al-Muneer* (205).

The final level of love⁸³ is *at-Tatayyum* (i.e., enslavement, infatuation, captivation and adoration). Its initial level is *al-'Alaaqah* (i.e., connection) because of the hearts connection to the beloved. Thereafter, comes the level of *as-Sabaabah* (i.e., craving, longing and desire) as the heart starts to crave for the beloved. Next is the level of *al-Gharaam* (i.e., love, passion and fondness), which is the love that is inseparable from the heart. Thereafter, *al-'Ishq*⁸⁴ (i.e., ardent and passionate love) and its final level is *at-Tatayyum*. One says, 'taym of Allaah' i.e., the 'abd of Allaah. Thus, the *mutayyam* is the *mu'abbad* of his beloved.

One who submits to a person whilst possessing hatred for him is not an 'aabid (i.e., worshipper) of him and (in contrast) if he was to love someone and at the same time does not submit to him, he is likewise not an 'aabid of him, as is the case of a man who loves his child and friend.

Consequently, only one of the two (qualities) is not sufficient as far as the 'ibaadah of Allaah (ﷻ) is concerned. Rather, it is necessary that Allaah be the most beloved above all else to the 'abd and that he holds Allaah to be the greatest of all. Indeed, None other than Allaah deserves total love and submission.

Moreover, anything that is loved for other than Allaah; love of such a thing is unsound and anything that is glorified without the order of Allaah; glorification of such a thing is false. Allaah (ﷻ) says:

⁸³ Refer to these levels in detail with the Author's student, the great scholar Ibn Qayyim al-Jawziyyah, in *Rawdah al-Muhibbeen* (pg. 16) and *Ighaathah al-Lahfaan* (pg. 103–*Mawaarid al-Amaan*—my work).

⁸⁴ Allaah is not described with this particular category [s]. This category connotes a sexual love that Allaah is exalted above. Ibn Taymiyyah here is mentioning the levels of love in a general manner and not for Allaah specifically. A number of scholars have discussed this issue, such as Ibn Taymiyyah himself in his other works, Ibn Qayyim al-Jawziyyah and Aboo al-Faraj Ibn al-Jawzee, may Allaah have mercy upon them. [t]

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
 وَأَمْوَالٌ أُقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ
 تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ
 فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ

“Say, ‘If your fathers; your sons; your brothers; your wives; your kindred; the wealth that you have gained; the commerce in which you fear a decline and the dwellings in which you delight, are dearer to you than Allaah and His Messenger and striving hard and Fighting in His Cause, then wait until Allaah brings about His Decision (torment).”⁸⁵

Thus, the genus of love should be for Allaah and His Messenger, as in the case of obedience; obedience is for Allaah and His Messenger and pleasing is for Allaah and His Messenger:

وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ

“...But it is more fitting that they should please Allaah and His Messenger...”⁸⁶

The issue of bestowal also belongs to Allaah and His Messenger:

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ

“If only they had been contented with what Allaah and His Messenger gave them.”⁸⁷

⁸⁵ Soorah at-Tawbah (9):24.

⁸⁶ Soorah at-Tawbah (9):62.

⁸⁷ Soorah at-Tawbah (9):59.

As for 'Ibaadah and that which relates to it, such as *tawakkul*, fear and their like, these are for none other than Allaah alone,⁸⁸ as He (ﷻ) has said:

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 ﴿٦٤﴾

“Say, ‘O people of the Book! Come to a word that is just to you and us; that we worship none but Allaah, that we associate nothing in worship with Him and that none of us shall take others as lords besides Allaah’. Then, if they turn away, say, ‘Bear witness that we are Muslims’.”⁸⁹

Allaah (ﷻ) also said:

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ
 وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ
 وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

“If only they had been contented with what Allaah and His Messenger gave them and had said, ‘Allaah is sufficient for us. Allaah and His Messenger will give us of His Bounty. It is Allaah that we implore (to enrich us)’.”⁹⁰

Hence, (the issue of) bestowal belongs to Allaah and His Messenger, as He (ﷻ) has said:

⁸⁸ This is an explanation of the specific unique rights that belong to Allaah as well as the common rights that belong to both Allaah and the Messenger. [s]

⁸⁹ Soorah Aal-'Imraan (3):64.

⁹⁰ Soorah at-Tawbah (9):59.

وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“...and whatsoever the Messenger gives you, take it, and whatsoever he forbids you from, abstain (from it)...”⁹¹

As for *al-Hasb*, which is what suffices, it is Allaah alone, as Allaah (ﷻ) has said:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدِ جَمَعُوا لَكُمْ فَآخَظْتَهُمْ
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

“Those (i.e., the believers) unto whom the people (i.e., the hypocrites) said, ‘Verily, the people have gathered against you (in the form of a great army), so fear them’. However, it (only) increased them in *emaan* and they said, ‘Our *Hasb* (i.e., one who suffices us) is Allaah and How fine a trustee (He is)’.”⁹²

Allaah (ﷻ) also says:

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

“O Prophet! Your *Hasb* (i.e., one who suffices) as well as those who follow you of the believers, is Allaah.”⁹³

i.e., Allaah is the one who suffices you and the believers who follow you. As for the one who presumes the meaning to be ‘*the one who suffices you (O Muhammad) is Allaah and the believers together*’, then he has committed an atrocious error, as we have already clarified this in a different place.⁹⁴

⁹¹ Soorah al-Hashr (57):7.

⁹² Soorah Aal-'Imraan (3):173.

⁹³ Soorah al-Anfaal (8):64.

⁹⁴ The author, may Allaah have mercy upon him, said when explaining this *ayah* correctly in *Minhaaj as-Sunnah* (7/201): “Its meaning is that Allaah is sufficient for you (i.e., Muhammad ﷺ). Thus, He alone is sufficient for you and sufficient for the believers that follow you. =

He (ﷺ) also said:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

“Is not Allaah sufficient for His 'abd?...”⁹⁵

The clarification of this is that the term 'abd refers to the *mu'abbad*, whom Allaah has subjugated, so Allaah subdues, governs and administers him.

From this perspective, all creatures are the 'Ibaad of Allaah; the righteous as well as the immoral, the believers, the unbelievers, the inhabitants of Paradise and the inhabitants of the Fire. Since, Allaah is the Lord and Owner of them all. None can escape His will, omnipotence and His perfect words, which no righteous or unrighteous person can transgress.⁹⁶ Whatever He has willed, will come to be even if they have not willed it, and whatever they will, will not come to be if He does not will it, as Allaah (ﷻ) says:

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

= This (particular style of construction of words) is (in the same style) as (when) the Arabs say, 'Sufficient for you and Zayd is a dirham'. Another example is the saying of a poet:

So sufficient for you and ad-Dahhaak is a sharp sword."

Ibn Taymiyyah then went to lengths in affirming this. Also refer to (2/32) and (8/487) of *Minhaaj as-Sunnah*.

⁹⁵ Soorah az-Zumar (39):36.

⁹⁶ This contains a reference to the statement that has been established from the Prophet (ﷺ): "Jibreel came to me and said, 'Recite' I said, 'And what should I recite?' He replied, 'Say, "I take refuge within Allaah's perfect words, which no righteous or unrighteous person can transgress, from the evil of what he has created..."'. It has been related by Ahmad (3/19); Ibn as-Sunnee (631); al-Uzdee in *al-Makhzoon* (122); al-Bukhaaree in *at-Taareekh* (3/1/248); ad-Daaruuqutnee in *al-Mu'talif* (2/697) and others from 'Abdur-Rahmaan Ibn Khanbash with a chain of narration that is *hasan*. As-Suyoootee mentioned it in *Jaami' al-Jawaami'* (No. 5018 – his own numbering) and he added that it is also related by Ibn Abee Shaybah, al-Bazzaar, al-Hasan Ibn Sufyaan, Aboo Zur'ah, Ibn Mandah and Aboo Na'eem in *ad-Dalaal*. He also mentioned (3980) from the *mursal* of Makhool from Ibn Abee Shaybah. See *Tu'jeel al-Manfa'ah* (pg. 249) and *al-'Isaabah* (4/300-301).

“Do they then seek other than the *Deen* of Allaah? While all that is in the heavens and the earth have submitted to Him willingly or unwillingly. And to Him they shall all be returned.”⁹⁷

Thus, He (سبحانه) is the Lord of the worlds; their Creator; their Provider; the One Who bestows life upon them and causes their death; the One who fluctuates their hearts and the One who disposes of their affairs. They do not have any other lord; they do not have any other king and owner and they do not have any other creator, irrespective of whether they admit to it or deny it, and whether they are aware of it or are ignorant of it.

However, the people of *eemaan* know of it and believe in it, in contrast to the one who is ignorant of it or rejects it, being arrogant towards his Lord, not acknowledging or submitting to it, with the (full) knowledge that Allaah is his Lord and Creator.

Whenever knowledge of the truth is accompanied with arrogance towards accepting it and its denial, it will be a (reason for) punishment for its possessor, as Allaah (ﷻ) said:

وَحَدُّوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ
كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

“And they denied them (i.e., Allaah’s signs) unjustly and arrogantly, though their own selves were convinced of them. So, see what was the end of the *mufsidoon*.”⁹⁸

Allaah (ﷻ) also says:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا يَعْرِفُونَ آبَاءَهُمْ وَإِنَّ
فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

⁹⁷ Soorah Aal-'Imraan (3):83.

⁹⁸ Soorah an-Naml (27):14.

“Those to whom We gave the Scripture (i.e., the Jews and Christians) recognise him (i.e., Muḥammad (ﷺ)) as they recognise their own sons. However, a party of them indeed, conceal the truth whilst they know it (i.e., in reference to the descriptions of Muḥammad (ﷺ), which are written in the *Tawraat* and the *Injeel*).”⁹⁹

Allaah (ﷻ) also says:

فَاتَّهُمْ لَا يَكْذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَيَّاتِ اللَّهُ يَجْحَدُونَ ﴿٢٣﴾

“Indeed, It is not you (i.e., Muḥammad (ﷺ)) that they deny, but it is the Signs (i.e., the *ayaat* of the Qur'aan) of Allaah that the *dhaalimoon* deny.”¹⁰⁰

Therefore, if the *'abd* knows that Allaah is his Lord and Creator, and that he is in need of Him, then he is aware of the *'uboodiyyah* that is related to the Lordship of Allaah.¹⁰¹

This *'abd* asks of his Lord, beseeches Him and relies upon Him. However, he may obey His Command or he might disobey it. He may also worship Him and he may worship *Shaytaan* and idols.

This category of *'uboodiyyah* does not distinguish the people of Paradise from the people of the Fire, nor does a person become a Muslim on account of it, as Allaah (ﷻ) says:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾

“And most of them believe not in Allaah except that they attribute partners (unto Him).”¹⁰²

⁹⁹ Soorah al-Baqarah (2):146.

¹⁰⁰ Soorah al-An'aam (6):33.

¹⁰¹ Thus, the general *'uboodiyyah* pertains to the Lordship of Allaah and that Allaah is the *Rabb* of everything. As for the specific *'uboodiyyah*, it pertains to worship of Him, His *tawḥeed*, being sincere to him alone through submission, one's choice and out of love and fear of Him.

[s]

¹⁰² Soorah Yoosuf (12):106.

In fact, the *mushrikoon* (at the time of the Prophet (ﷺ)) used to acknowledge that Allaah is their Creator, and with that, they used to worship other than Him. Allaah (ﷻ) said:

وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ

“And verily, if you ask them, ‘Who created the heavens and the earth?’ They will surely reply, ‘Allaah’...”¹⁰³

Allaah (ﷻ) says:

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْفِقُ ﴿٨٧﴾ قُلْ مَنْ مِنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

“Say, ‘To who does the earth and whosoever is within it belong to? If you truly know!’ They will reply, ‘To Allaah!’ Say, ‘Will you not then remember?’ Say, ‘Who is the Lord of the seven heavens and the Lord of the Great Throne?’ They will reply, ‘(That belongs) to Allaah.’ Say, ‘Will you not then fear Allaah’. Say, ‘In Whose Hand is the sovereignty of everything and He protects (all), whilst against Him, there is no protector, if indeed you know?’ They will reply, ‘(It belongs) to Allaah’. Say, ‘Then how is it that you are deceived (and averse from the truth)?’”¹⁰⁴

¹⁰³ Soorah az-Zumar (39):38.

¹⁰⁴ Soorah al-Mu'minoon (23):84-89.

Many of those who speak about this truth¹⁰⁵ and consequently bear witness to it, do not witness except this very truth. It is the universal truth, of which, its truth, witness of it and knowledge of it are common to the believer, the disbeliever, the righteous, and the unrighteous. Indeed, even *Iblees* and the people of the Fire admit to this truth. *Iblees* said:

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾

“My Lord! Give me then respite till the Day they (i.e., the dead) are resurrected.”¹⁰⁶

He also said:

قَالَ رَبِّ بِمَا
أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٠﴾

“O my Lord! Because You misled me I shall indeed adorn the path of error for them (i.e., mankind) on earth and I shall indeed mislead them all.”¹⁰⁷

He also said:

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨١﴾

“Then by Your Might, I will surely mislead them all.”¹⁰⁸

Iblees also said:

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْت عَلَىٰ لَيْلِي أَخَّرْتَنِي
إِلَى يَوْمٍ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٢﴾

¹⁰⁵ i.e., the reality of *Ruboobiyyah* (i.e., Lordship) and the existence of Allaah (ﷻ), like the *Soofiyyah* and their likes!

¹⁰⁶ Soorah Saad (38):79.

¹⁰⁷ Soorah al-Hijr (15):39.

¹⁰⁸ Soorah Saad (38):82.

“Do You see this one whom You have honoured above me, if You grant me respite (i.e., keep me alive) to the Day of Resurrection, I will surely cut the roots of his offspring (by sending them astray), all but a few!”¹⁰⁹

There are other instances of such an address where *Iblees* acknowledges that Allaah is his Lord and Creator and the Creator of all others. Similarly, the people of the Fire said:

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾

“They will say, ‘Our Lord! Our wretchedness overwhelmed us and we were an erring people.’”¹¹⁰

Allaah (ﷻ) says concerning them:

وَلَوْ تَرَىٰ إِذْ دُقُّوْا عَلَىٰ رِجْلِهِمْ ۚ قَالَ أَأَلَيْسَ هَٰذَا بِالْحَقِّ ۚ قَالُوا بَلَىٰ وَرَبِّنَا

“If you could but see when they will be detained in front of their Lord! He will say, ‘Is not this (Resurrection and the taking of the accounts) the truth?’ They will reply, ‘Yes indeed, by our Lord!’ ...”¹¹¹

Thus, whoever halts at this reality¹¹² and at (merely) acknowledging it, but does not establish the *religious* truth that Allaah has commanded him with, which is the worship of Him that pertains to his *uloohiyyah*, obedience of His command and His Messenger’s, will be of the same genre as *Iblees* and the people of the Fire.

Moreover, if such a person presumes himself to be amongst the elite of Allaah’s *awliyyaa’*, the people of *ma’rifah* and *ithbaat*, who are absolved of any religious commands and prohibitions, he will be of the worst people of *kufr* and *ilhaaad*.¹¹³

¹⁰⁹ Soorah al-Israa (17):62.

¹¹⁰ Soorah al-Mu’minoona (23):106.

¹¹¹ Soorah al-An’aam (6):30.

¹¹² i.e., regarding Allaah’s Lordship.

¹¹³ Compare this with what Imaam Ibn al-Jawzee wrote in his amazing book *Talbees Iblees*, pg. 456 (my edition *al-Muntaqaa an-Nafees*)

Whosoever imagined that al-Khadir¹¹⁴ and others besides him were not answerable to the Command because *they had witnessed the Will* or something similar to that, such a person's profession is one of the most evil utterances of the disbelievers in Allaah and His Messenger, until he enters into the second type of meaning of *al-'Abd*. This is the connotation of *al-'Abd* as *al-'Aabid* (the worshipper).

Hence, he should be a worshipper of Allaah, not worshipping anything but Him, therefore obeying His command and that of His Messenger, having allegiance with the *awliya'* of Allaah, the believers and the pious ones and holding animosity towards His enemies.

This *'ibaadah* pertains to the *ilaahiyyah* of Allaah (ﷻ) and this is why the epitome of *tawhheed* was لا إله إلا الله *'None has the right to be worshipped but Allaah'* in contrast to the one who acknowledges the Lordship of Allaah but does not worship Him or one who worships alongside him another deity.

Thus, the *ilaah* (إله) is what the heart defies with total love, glorification, reverence, grandeur, fear, hope and such matters.

This is the *'Ibaadah* that Allaah loves and is pleased with. With it, He depicted the chosen of His slaves and with it, He sent the Messengers.

As for the connotation of *al-'Abd* as being the subdued one, irrespective of whether he maintains it or rejects it, this meaning is common to both the believer and disbeliever.

¹¹⁴The author, may Allaah have mercy upon him, has a lengthy discussion on al-Khadir (ﷺ) and he refuted many false beliefs surrounding him, which have been mentioned by the *Soofiyyah* and other deviant people. Refer to *Majmoo' al-Fataawa* (4/337-341, 10/434, 11/430, 13/266, 27/100-102) and other places.

Through the disparity between these two types, one can distinguish the difference between the religious (*deeniiyyah*) realities that pertain to the worship of Allaah, His religion and His Legislative Command, which He loves, is pleased with, offers *walaa'* to its people and honours them with His garden, and between the universal (*kawniiyyah*) realities that are common to both the believer and disbeliever, and the righteous and unrighteous.

Whoever limits himself to the universal realities and does not accede to the religious realities, is of the followers of the accursed *Iblees* and of the disbelievers in the Lord of the Worlds.

As for the one who limits himself to some of these matters (i.e., religious realities) and forgoes others, or in only certain standings or circumstances, his *eemaan* and *wilaayah* with Allaah decreases according to the decrement that is present of the religious realities.

This is a tremendous area in which the errant ones were mistaken and in which confusion increased upon the travellers (to Allaah) to the extent that the number of senior *shaykhs* who alleged that they were people of *tahqeeq*, *tawheed* and *'irfaan*, but who slipped (in this regard) cannot be enumerated except by Allaah, Who knows the secret and the revealed.

Shaykh 'Abdul-Qaadir¹¹⁵ pointed out this very thing, as is mentioned of him.¹¹⁶ He explained that: "When many people arrive at

¹¹⁵ He is al-Jeelaanee, an ascetic scholar. He is the author of the book *al-Ghunyah* and he passed away in the year 561H. Adh-Dhahabee gave a biographical account of him in *Siyar al-'Alaam an-Nubalaa'* (20/451). He concluded his biography with the words: "In summary, Shaykh 'Abdul-Qaadir is of great standing. He has some statements and claims that are objectionable and disapproved of and with Allaah is his appointment. Some of these (statements) are falsely attributed to him."

¹¹⁶ Note that the author attributed the statement to him in an unasserted manner.

(the topic of) *al-Qadaa* and *al-Qadar*, they refrain,¹¹⁷ but not me. As a window has been opened in it for me and I contend the decrees of the truth, with the truth, for the truth.¹¹⁸ Moreover, a (real) man is one who contends with *al-Qadar*, not one who sanctions it.”

What has been mentioned by the *Shaykh*, may Allaah have mercy upon him, is what Allaah and His Messenger have commanded.

However, many people have erred in this regard. They may witness the disobedience and sins that have been ordained upon one of them or another person, or even indeed if it is *kufr*. They witness that this is occurring by the Will of Allaah and by His *al-Qadaa* and *al-Qadar* and as being included within the command of His Lordship and the dictates of His Will. Hence, they believe that acceptance of this, agreement of it and contentment of it and so on, is part of the *Deen*, the way and worship. In such circumstances, they resemble the *Mushrikoon* who said:

لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاءُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ

“If Allaah had willed, we would not have taken partners (in worship with Him) nor would our fathers, and we would not have forbidden anything (against His Will).”¹¹⁹

They also said:

أَنْطَعِمُ مَنْ لَوْ شَاءَ اللَّهُ أَطْعَمَهُ

“Shall we feed those whom, if Allaah willed, He (Himself) would have fed?”¹²⁰

¹¹⁷ This is what is correct. Since, one should not indulge excessively into the issues of *al-Qadar* as has been established from the Prophet (ﷺ) that he said: “When *al-Qadr* is mentioned, then refrain.” Refer to the discussion on the grade and sources of it’s chain of narration in *as-Saheehah* (34).

¹¹⁸ i.e., ‘I do not stop at *al-Qadar* and say disobedience had been decreed on me. Thus if Allaah decrees obedience, I do not stop but instead I turn in repentance to Allaah and repel this *Qadar* (of disobedience) with *Qadar* (of obedience).’ [S]

¹¹⁹ Soorah al-An’aam (6):148.

¹²⁰ Soorah Yaa Seen (36):47.

They said:

لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ

“If it had been the Will of the Most Beneficent (Allaah), we should not have worshipped them.”¹²¹

If they had been rightly guided, they would have understood that we have been ordered to be content with *al-Qadar* and to be patient with its injunctions in the calamities that afflict us, such as poverty, sickness, and fear. Allaah (ﷻ) said:

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ

“No calamity befalls, but by the permission of Allaah, and whosoever believes in Allaah, He guides his heart.”¹²²

Some of the *Salaf*¹²³ have said: “This is in reference to the person who is afflicted with a calamity, but he knows that it is from Allaah and therefore is content with it and submits to it.” Allaah (ﷻ) also says:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ
مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا
تَأْسَوْا عَلَى مَافَاتِكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ

“No calamity befalls on earth or in yourselves but it is (recorded) in a Book, before We bring it (i.e., the calamity) into existence. Verily, that is easy for Allaah. In order that you may not be sad over matters that you fail to gain, nor rejoice at that which has been given to you.”¹²⁴

¹²¹ Soorah az-Zukhruf (43):20.

¹²² Soorah at-Taghaabun (64):11.

¹²³ He is 'Alqamah as related from him by ' Abd Ibn Humayd, Ibn al-Mundhir and al-Bayhaquee in *Shu'ab al-Eemaan* as mentioned in *ad-Durr al-Manthoor* (8/183 – 2nd print).

¹²⁴ Soorah al-Hadeed (57):22-23.

It is reported in the *Ṣaḥeeḥayn*¹²⁵ that the Prophet (ﷺ) said: “*Aadam and Moosa had an argument. Moosa said, ‘You are Aadam, whom Allaah created with His Hand, into whom He breathed the soul He created (for you), to whom He made the Angels prostrate and whom He taught the names of everything. So why have you expelled us and yourself from Paradise?’ Aadam replied, ‘You are Moosa, whom Allaah favoured with His Message and His Speech. Have you not found that this had been written upon me before I was even created?’ Moosa replied, ‘Yes’.*” Then he (i.e., the Messenger (ﷺ)) remarked: “*Thus, Aadam got the better of Moosa in the argument.*”

Note that Aadam did not prove his argument over Moosa by means of *al-Qadar*, thinking that the sinner can use *al-Qadar* as an argument. Therefore, this is not asserted by any Muslim, nor any sane person. If this had been an excuse, it would have (equally) been one for Iblees, the people of Nooh, the people of Hood and every disbeliever.

Likewise, Moosa did not censure Aadam over the sin itself, as Aadam had repented to His Lord and His Lord then chose Him and guided him. Moosa, however, censured him over the resultant calamity that befell them because of the sin. This is why Moosa asked, ‘So why have you expelled us and yourself from Paradise?’ and Aadam answered, ‘This is what had been recorded upon me before I was created.’¹²⁶

Hence, the action and the resultant calamity upon him were ordained. The calamities that are ordained must be submitted to, as this is from the perfection of being pleased with Allaah as Lord.

¹²⁵ Related by al-Bukhaaree (11/441); Muslim (2652); Maalik (2/898); Aboo Daawood (4701) and at-Tirmidhee (2135) from Aboo Hurayrah. This account is related by a number of Companions, refer to *as-Ṣaḥeeḥah* (909 & 1702) of our Shaykh al-Albaanee.

¹²⁶ “And he did not question, ‘Why did you disobey the Command?’ People are bound to submit to *al-Qadar* and observe (Allaah’s) Lordship when afflicted with calamities at the hands of others or otherwise.” Mentioned by the author himself in his treatise *al-Ihtijaaj bi al-Qadar* (pg. 26), which he based on the commentary of this *hadeeth*. For more benefit refer to *Mirqaah al-Mafaateeh* (1/123-132) by Shaykh ‘Alee al-Qaaree.

As for sins, it is not for the 'abd to commit sins and if he does so, it is upon him to seek forgiveness and repent. Thus, He repents from all types of sins and is patient with calamities. Allaah (ﷻ) says:

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ

“So be patient (O Muhammad (ﷺ)). Verily the Promise of Allaah is true and ask forgiveness for your fault.”¹²⁷

Allaah (ﷻ) says:

وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا

“But if you remain patient and pious, not the least harm will their cunning do to you.”¹²⁸

Allaah (ﷻ) also says:

وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

“But if you persevere patiently and are pious. Indeed, then that will be a matter of great resolution.”¹²⁹

Yoosuf (عليه السلام) said:

إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

“Verily, he who fears (Allaah) and is patient, then surely Allaah makes not the reward of the good-doers to be lost.”¹³⁰

¹²⁷ Soorah al-Ghaafir (40):55.

¹²⁸ Soorah Aal-'Imraan (3):120.

¹²⁹ Soorah Aal-'Imraan (3):186.

¹³⁰ Soorah Yoosuf (12):90.

The Obligation of Commanding the Good

Similar is the case with the sins of the slaves;¹³¹ it is a must upon the 'abd in this regard to command the good and forbid the evil in accordance with his capability.

He has to make *jihad* in the way of Allaah against the disbelievers and the hypocrites, offer allegiance to the *awliya'* of Allaah and hold animosity towards the enemies of Allaah.

He has to love for Allaah and hate for Allaah, as Allaah (ﷻ) has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تَلْقَوْنَ
 إِلَيْهِم بِالْمُودَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ
 وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي
 وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمُودَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ
 وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾ إِنْ
 يَتَّفِقُوا يَكُونُوا أَعْدَاءً وَيَسْطُورُ إِلَيْكُمْ أَيْدِيهِمْ وَأَلْسِنَتُهُمْ
 بِالسُّوءِ وَوَدُوًّا لَوْ تَكْفُرُونَ ﴿٢﴾ لَنْ تَنْفَعَكُمْ أَرْحَامُهُمْ وَلَا أَوْلَادُهُمْ
 يَوْمَ الْقِيَامَةِ يَفْصَلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾ قَدْ
 كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لَوْ قُمْنَا
 بِمَا بَيْنَنَا وَبَيْنَكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كُفْرًا بِكُمْ وَبَدَا بَيْنَنَا
 وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

¹³¹ What has preceded concerns the *abd's* own sins. A person is not permitted to sin, but if he does, he should repent from it and he should also be patient during calamities. As for the sins of others around him, his stance is one of ordering the good and forbidding the evil and performing *jihad* for Allaah's cause. [s]

“O you who believe! Do not take my enemies and your enemies as *awliyyaa*’, offering them affection and love, whilst they have disbelieved in the truth that has come to you, and have driven out the Messenger (Muhammad (ﷺ)) and yourselves (from your homeland) because you believe in Allaah, your Lord!

If you have come forth to strive in My cause and to seek My Good Pleasure (then take not these disbelievers as your friends). You show friendship to them in secret, while I am fully aware of what you conceal and what you reveal. And whosoever of you does that, then he has indeed gone (far) astray, away from the Straight Path.

Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil and they desire that you should disbelieve.

Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allaah). He will judge between you, and Allaah fully sees what you do.

Indeed there has been an excellent example for you in Ibraaheem and those with him, when they said to their people, ‘Verily, we are disowning you and whatever you worship besides Allaah, we have rejected you, and there has arisen between us and you hostility and hatred for ever, until you believe in Allaah Alone.’¹³²

¹³² Soorah al-Mumtahanah (60):1-4.

Allaah (ﷻ) says:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ
حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ
أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمْ
الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ

“You will not find any people who believe in Allaah and the Last Day, having friendship with those who oppose Allaah and His Messenger (Muhammad ﷺ) even if they were their fathers, or their sons, or their brothers or their kindred. For such, He has written *emaan* in their hearts and strengthened them with *rooh* (i.e., proofs, light and guidance) from Himself.”¹³³

Allaah says:

أَفَجَعَلْنَا الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٢٥﴾

“Shall We then treat the Muslims the same as the *mujrimoon* (criminals, *mushrikoon* and disbelievers)?”¹³⁴

Allaah says:

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

“Shall We treat those who believe and do righteous deeds the same as those who do mischief on earth? Or shall We treat the pious the same as the unrighteous?”¹³⁵

¹³³ Soorah al-Mujaadalah (58):22.

¹³⁴ Soorah al-Qalam (68):35.

¹³⁵ Soorah Saad (38):28.

Allaah (ﷻ) also says:

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتِهِمْ سَاءَ
مَا يَحْكُمُونَ ﴿١١﴾

“Or do those who earn evil deeds think that We shall hold them equal to those who believe and do righteous deeds, — in (both) their present life and after their death? Worst is the judgement that they make.”¹³⁶

Allaah (ﷻ) also says:

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ ﴿١٩﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ
﴿٢٠﴾ وَلَا الظُّلُّ وَلَا الْحَرُّ ﴿٢١﴾ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ

“Not alike are the blind and the seeing. Nor are darkness and light. Nor are the shade and the sun’s (full) heat. Nor are the living and the dead.”¹³⁷

Allaah (ﷻ) also says:

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ
شُرَكَاءُ مُتَشَكِّسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا

“Allaah puts forth a parable: a (slave) man belonging to many partners (like those who worship others along with Allaah) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allaah Alone), are those two equal in comparison?”¹³⁸

¹³⁶ Soorah al-Jaathiyah (45):21.

¹³⁷ Soorah Faatjr (35):19-22.

¹³⁸ Soorah az-Zumar (39):29.

Allaah (ﷻ) says:

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا
مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا
فَهُوَ يَنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾ وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ
أَحَدُهُمَا أَبْكُمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى
مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ
يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾

“Allaah puts forward the example (of two men - a disbeliever and a believer): a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), and one (believer) on whom We have bestowed a good provision from Ourselves, and he spends thereof secretly and openly. Can they be equal? (By no means) All Praise is for Allaah. Nay! (But) most of them know not.

And Allaah puts forward (another) example of two men, one of them, dumb (disbeliever), who has no power over anything, and he is a burden to his master, whichever way he directs him, he brings no good. Is such a man equal with one (i.e., the believer) who commands justice, and is himself on a Straight Path?”¹³⁹

Allaah (ﷻ) also says:

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ
الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمْ الْفَائِزُونَ ﴿٢٠﴾

¹³⁹ Soorah an-Nahl (16):75-76.

“Not equal are the dwellers of the Fire and the dwellers of Paradise. It is the dwellers of Paradise that will be successful.”¹⁴⁰

Similarly, there are other *ayaat*, in which Allaah differentiates the people of truth from the people of falsehood; the people of obedience from the people of disobedience; the people of righteousness from the people of unrighteousness; the people of guidance from the people of deviation; the people of error from the people of reason and the people of truthfulness from the people of deceit.

Thus, one who witnesses the universal realities only and not the religious realities has (in effect) equated these different groups, which Allaah has differentiated in the most decisive of manners.

This equalisation eventually leads the person to equating Allaah with the idols, as Allaah has related from them:

تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّكُمْ رَبِّ الْعَالَمِينَ ﴿٩٨﴾

“By Allaah, we were truly in manifest error. When we held you (false deities) as equals (in worship) with the Lord of the Worlds.”¹⁴¹

In fact, the situation with these people is such that they eventually equated Allaah with every existing thing. They declared the worship and obedience deserving (solely) for Allaah true for everything in existence, for they declared Allaah to be the very existence of all creation!¹⁴² This is the most monstrous *kufr* and *ilhāad* in the Lord of the Worlds.

Kufr absorbs these people to the point that they do not (even) witness that they are the *'ibaad* of Allaah, not in the sense of them

¹⁴⁰ Soorah al-Hashr (57):20.

¹⁴¹ Soorah ash-Shu'araa (26):97-98.

¹⁴² They are the professors of *Wahdah al-Wujood* (i.e., unity of existence, pantheism), May Allaah protect us from that.

being subdued, nor in the sense of them being worshippers, since they bear witness that their own selves are the Truth, as is explicitly stated by their false deities. Such as Ibn 'Arabee,¹⁴³ the author of *al-Fuṣooṣ*¹⁴⁴ and his likes of the *mulhidoon* and the slanderers and like Ibn Sab'een¹⁴⁵ and his likes. They bear witness that they are (simultaneously) the worshippers and the ones being worshipped.

This is not witnessing of the Reality, neither the universal nor the religious. Rather, it is deviation and blindness from witnessing the universal reality, by the virtue that they declared the existence of the Creator to be the existence of the Creation and they made every censured and praiseworthy description an attribute of (both) the Creator and the Creation, as the existence of the former is the (very) existence of the latter in their view!

As for the believers in Allaah and His Messenger, the elite and masses of them, who are the people of the Qur'aan, as the Prophet (ﷺ) has said: "To Allaah belongs two types of people." He was questioned: "Who are they O Messenger of Allaah?" He answered: "The people of the Qur'aan, they are the people of Allaah and His elite."¹⁴⁶

¹⁴³ Muḥyee ad-Deen (!) Ibn 'Arabee, passed away 638H. For knowledge of the statements of the scholars concerning him, refer to *Ibn 'Arabee 'Aqeedatuhu wa Ḥayaatuhu wa Aqwaal al-'Ulamaa' feehi* by Shaykh Taqee ad-Deen al-Hilaalee with my comments.

¹⁴⁴ The title of this book is *Fuṣooṣ al-Ḥikam*. It contains varieties of *Kufr* and *Shirk*. Ibn Taymiyyah, may Allaah have mercy upon him, has an unprecedented refutation of it titled *ar-Rad al-Aqwam 'alaa maa fee Fuṣooṣ al-Ḥikam*. It is printed within *Majmoo' al-Fataawa* (2/362).

¹⁴⁵ He is 'Abdur-Rahmaan Ibn Sab'een, passed away 669H. He has statements of *Kufr* that are well known. See *al-Bidaayah wa an-Nihaayah* (13/261) and *Lisaan al-Meezaan* (1/188). Also refer to *Majmoo' al-Fataawa* (2/115, 123, 220, & 294).

¹⁴⁶ Related by at-Tayaalisee (2124); Ibn Maajah (215); Ahmad (3/127, 127-128 & 242) and Aboo Na'eem in *al-Hilyah* (3/63 & 9/40) from a number of chains from 'Abdur-Rahmaan Ibn Budayl from his father from Anas. Al-Buṣayree declared in *Misbaah az-Zujaajah*: "Its chain of narration is *ṣaḥeeh*." I say, 'Rather, it is *hasan*, because of what has been said of 'Abdur-Rahmaan Ibn Budayl'.

These people know that Allaah is the Lord, Owner and Creator of everything and that the Creator (ﷻ) is separate from the creation. He is not incarnate within the creation, He is not united with it and nor is His existence, its very existence.

Moreover, Allaah declared the Christians to be **disbelievers** because of the fact that they professed (the doctrine of) the incarnation and unification of the Lord with *al-Maseeh*, **exclusively**. So how is the (state of the) one who declares that to be comprehensive, encompassing every creation?

Furthermore, they are aware in addition to this, that Allaah commanded obedience of Him and of His Messenger, that He prohibited disobedience of Him and His Messenger, that He does not like *fasaad*, He does not like *kufr* for His slaves and that it is upon creation to worship Him and therefore obey His command and to seek His assistance in all of this, as He has mentioned in the opening of the Book:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“It is You alone we worship and it is You alone we ask for help.”¹⁴⁷

Commanding the good and forbidding the evil according to ones capability, and *jihad* in his cause against the people of *kufr* and hypocrisy are manifestations of his worship and obedience.

Thus, they (i.e., the believers) exert efforts in establishing his religion, seek assistance from him, thereby uplifting and effacing as a result, the evils that had been decreed and at the same time repelling with that any feared consequences. This is similar to when a person vanquishes his present hunger by eating, at the same time he also repels future hunger; likewise, when a spell of coldness appears, he repels it with (extra) clothing.

¹⁴⁷ Soorah al-Faatihah (1):5.

Similar is the case with every thing desired that is used to repel something undesired. Just as they (i.e., the Companions) said to the Prophet (ﷺ): “O Messenger of Allaah! Concerning the medicine that we use to cure ourselves, the ruqaa that we use as remedies (by reciting Qur’aan and du’aa) and the shelters that we use to protect ourselves (from the enemies), do these repel the Qadar of Allaah in any way? He answered: “These **are** from the Qadar of Allaah.”^{148,149}

Also, in the hadeeth: “Indeed, supplication and calamity meet and wrestle with each other between the heaven and earth.”¹⁵⁰

Hence, this is the condition of the believers of Allaah and his Messenger, who worship Allaah.

All of these (aforementioned) matters are of worship.

As for these people who witness the universal reality - and that is His Lordship over everything - and they make that an obstacle to following his legal and religious command, they are of varying levels of deviation:

¹⁴⁸ i.e., Allaah has measured effects by their causes, and interlinked them. Hence, the presence of effects due to the presence of causes is also from the *Qadar* of Allaah. [t]

¹⁴⁹ Related by at-Tirmidhee (2148); Ibn Maajah (3437); al-Haakim (4/199); Ahmad (3/421) and al-Kharaa’itee in *Makaarim al-Akhlaaq* (pg. 94-95) from a number of chains from az-Zuhree from Aboo Khizaamah from his father. Aboo Khizaamah is unknown. It has a supporting hadeeth in *Mu’jam at-Tabaraanee al-Kabeer* (12784) by way of Saalih al-Murree from Qataadah from Zuraarah Ibn Abee Awfaa from Ibn ‘Abbaas. Al-Haythamee says in *al-Majma’* (5/85): “It contains Saalih Ibn Basheer al-Murree and he is weak.”

I say, ‘In addition, there exists the *‘an’annah* of Qataadah and he is a *mudallis*.’ The hadeeth has other chains of narration, which are all not free of errors by narrators or mistakes. Refer to these in *Takhreej Ahadeeth Mushkilah al-Faqr* (pg. 13-15) of our Shaykh al-Albaanee.

¹⁵⁰ Related by al-Haakim, 1/492; al-Bazaar, 2165; al-Khateeb, 8/453 and Ibn al-Jawzee in *al-Waahiyaat*, 1411 from ‘Aa’ishah. Its *sanad* contains Zakariyyaa Ibn Manthoor and he is weak. The hadeeth however is attested to by the saying of the Prophet (ﷺ): “Nothing repels al-Qadaa except supplication.” This is related by at-Tirmidhee, 2140 and at-Tahaawee in *al-Mushkil*, 4/169 from Salmaan with a *sanad* that also has weakness. It has other supporting narrations, refer to *as-Saheehah*, 154.

The extreme of them declares that to be absolute and general. They use *al-Qadar* as proof for every thing in which they oppose the *Sharee'ah*.

The statement of these people is more evil than that of the Jews and Christians. It is from the category of the statement of the *Mushrikoon* who said:

لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاءُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ

“If Allaah had willed, we would not have taken partners (in worship with Him) nor would our fathers, and we would not have forbidden anything (against His Will).”¹⁵¹

They also said:

لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ

“If it had been the Will of the Most Beneficent (Allaah), we should not have worshipped them.”¹⁵²

Moreover, these people are the most contradictory people upon the earth. In fact, every person who uses *al-Qadar* as a proof, then he contradicts himself.

The reasoning is that it is not possible to endorse every single person in that which he does. Since, it is a must that if an oppressor oppresses him (i.e., the upholder of this argument) or oppresses the people and he goes on traversing across the land with mischief, spilling the blood of people, declaring illicit relations lawful, destroying crops and cattle and other similar types of harm, with which the people are not able to have any lifeline, it is a must that this *Qadar* be repelled and that the oppressor be punished so that his aggression and the aggression of others like him are prevented.

¹⁵¹ Soorah al-An'aam (6):148.

¹⁵² Soorah az-Zukhruf (43):20.

Thus, it is said to him (i.e., the upholder of this argument), '*If al-Qadar is a proof, then allow everyone to do what they want with you and anyone else, and if it is not a proof, your original statement that al-Qadar is a proof is falsified.*'¹⁵³

Indeed, the maintainers of this statement, who use as proof the universal reality, do not (fully) reject it nor do they (fully) adhere to it. In fact, they merely follow their opinions and desires as some of the *Salaf* have said of them: "You are at times of (enacting) obedience a *Qadaree*, and at times of (committing) disobedience a *Jabree*; any school of thought that agrees with your desires, you adopt."

Another type of these people allege *tahqeeq* and *ma'rifah* and they claim that the Command and Prohibition is binding for the one who witnesses for himself actions and affirms for himself attributes. As for the one who witnesses that these actions are created or that he is compelled to do such and that Allaah controls him in the same way that he manages all other moving things, in such a case this person is not accountable to the Command and Prohibition and to the Promise and Threat.

Furthermore, they might assert: "*Whoever witnesses the Will, the takleef has been removed from him and they also claim that the takleef had been removed from al-Khidhr because he had witnessed the Will.*"

Hence, these people (of this particular group) differentiate between the masses and the elite who witnessed the universal reality; they witness that Allaah is the Creator of the actions of the slaves and that He wills and governs all beings.

They may differentiate between one who simply knows that and between one who sees that by witnessing. They do not remove the *takleef* from one who simply believes in it and knows it only, but

¹⁵³ This a rational and solid argument that invalidates their saying from its very foundation.

they remove it from one who witnesses that, whereby he does not see himself as having any action at all, from the outset.

These people declare *al-Jabr* and the affirmation of *al-Qadar* as an obstacle to the enjoining of *takleef* from this angle.

A number of groups that are attributed to *tahqeeq*, understanding and *tawhheed* have fallen into this.

The reason behind this is that their comprehension was too narrow to understand the fact that the 'abd can be commanded with something that opposes what has been decreed for him, just as the comprehension of the *Mu'tazilah* and their likes from the *al-Qadariyyah* was too narrow to understand that.

Thereafter, the *Mu'tazilah* affirmed the legal Command and Prohibition without affirming *al-Qadar* and *al-Qadaa*, which are the general will of Allaah and His creation of the actions.

These people (i.e., the former), affirmed *al-Qadar* and *al-Qadaa* and negated the command and the prohibition with regards to the one who witnesses *al-Qadar*, since they could not negate that in an absolute sense.

The statement of these people is worse than the statement of the *Mu'tazilah*, for this reason, not a single one of these people was of the *Salaf*.

These people declare the Command and Prohibition (enforceable) upon the *barred* ones, who have not witnessed the universal reality and this is why they deem the one who has arrived at witnessing this reality as being unaccountable to the Command and Prohibition. They say that he has become one of the elite and they may even construe for this purpose His (ﷺ) saying:

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿١٩﴾

“And worship your Lord until there comes unto you the certainty (i. e., death).”¹⁵⁴

This ‘certainty’ in their view, is the knowledge of this reality. **The saying of these people is unequivocal *Kufr***, although some sects fell into this without knowing that it is *kufr*.

It is known, by necessity, from the *Deen* of Islaam, that the Command and Prohibition are binding upon every single *’abd*, so long as his sanity remains intact, up until he dies. The Command and Prohibition are never invalidated in his regard, not because of witnessing *al-Qadar* or any other matter.

One who is unaware of this (basic fact) is to be taught and informed, if he persists in upholding the belief of the invalidation of the Command and Prohibition, he is to be killed.

Such similar doctrines and statements are numerous amongst the later generations, as for the predecessors of this *ummah*, these types of statements were not known amidst them.

These doctrines are (in essence) in opposition to Allaah and His Messenger, animosity towards them, an obstruction towards His path, contention with Him, denial of His Messengers, antagonistic to Him with regard to His rule, even though it may be possible that the one who professes such doctrines may be ignorant of this and believes that this path he is upon is the way of the Messenger and the way of the *awliyaa’* of Allaah, the people of *tahqeeq*.

Under such circumstances, he bears resemblance to a person who believes that prayer is not obligatory over him because of his lack of need of it, as a result of the states and experiences of the heart he has undergone, or that intoxicating drinks are permissible for him because he is of the elite, who are not harmed by the consumption of intoxicating beverages, or that lewd deeds are lawful for him

¹⁵⁴ Soorah al-Hijr (15):99.

because he has become similar to an ocean, which cannot be marred by sins and other such accounts!

There is no doubt that the *Mushrikoon* who belied the Messenger (ﷺ), alternated between (committing) innovations that oppose the Law of Allaah and between adopting *al-Qadar* as proof for opposing the Command of Allaah.

Hence, these (aforementioned) groups bear some resemblance to the *Mushrikoon*, because they (also) either commit innovations or uphold *al-Qadar* as proof, or they may (even) combine both matters, as Allaah has informed us regarding the *Mushrikoon*:

وَإِذَا فَعَلُوا
فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ
لَا يَأْمُرُ بِالْفَحِشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

“When they commit a lewd sin, they say, ‘We found our fathers doing it, and Allaah has commanded it on us.’ Say, ‘Nay, Allaah never commands what is lewd. Do you say of Allaah what you know not?’”¹⁵⁵

He has also said concerning them,

سَيَقُولُ الَّذِينَ أَشْرَكُوا
لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ

“Those who commit *shirk* with Allaah will say, ‘If Allaah had willed, we would not have committed *shirk*, nor would our fathers, and we would not have forbidden anything (against His will).’”¹⁵⁶

The innovations committed in the *Deen*, such as declaring lawful the unlawful and worshipping Allaah with what He has not legis-

¹⁵⁵ Soorah al-A'raaf (7):28.

¹⁵⁶ Soorah al-An'aam (6):148.

lated, have also been mentioned in connection with the *Mushrikoon*, as in His (ﷻ) saying:

وَقَالُوا هَذِهِ أَنْعَمٌ وَحَرَّتْ حِجْرٌ لَا يَطْعُمَهَا إِلَّا مَنْ
 نَشَاءُ بَرَعِمِهِمْ وَأَنْعَمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَمٌ لَا يَذْكُرُونَ
 أَسْمَاءَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ

“And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to use for burden (or any other work), and cattle on which (at slaughtering) the Name of Allaah is not pronounced; lying against Him (Allaah).”¹⁵⁷

To the end of the *Soorah*. Likewise, in *Soorah al-A'raaf*:¹⁵⁸

يَبْنِيءَ آدَمَ لَا يَفْنَدَنَّكُمْ
 الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا
 لِيُرِيَهُمَا سَوْءَ تَهُمَا إِنَّهُ يَبْرَأُكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ
 إِنَّا جَعَلْنَا الشَّيْطَانَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾ وَإِذَا فَعَلُوا
 فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنِّي أَلْفَحِشَةً
 لَا يَأْمُرُ بِالْفَحِشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾ قُلْ
 أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ
 وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا
 هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيْطَانَ
 أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنََّّهُم مُّهْتَدُونَ ﴿٣٠﴾

¹⁵⁷ Soorah al-An'aam (6):138.

¹⁵⁸ Aayaat 27-33.

يَبْقَىءَآدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا
وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ
الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا
فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَلِكَ نَفْصَلُ الْآيَاتِ
لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطَّنَ ۖ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ
سُلْطٰنًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْمُونَ ﴿٣٣﴾

“O Children of Aadam! Let not *Shaytaan* deceive you, as he got your parents (Aadam and Hawwaa’) out of Paradise, stripping them, of their clothing, to show them their private parts. Verily, he and his sort (i.e., his soldiers from the *jinn* or his tribe) see you from where you cannot see them. Verily, We made the *Shayaateen awliyaa’* for those who do not believe.

And when they commit a lewd deed, they say, ‘We found our fathers doing it, and Allaah has commanded it on us.’ Say, ‘Nay, Allaah never commands what is lewd. Do you say of Allaah what you know not?’

Say (O Muhammad ﷺ), ‘My Lord has commanded justice and (said) that you should face Him only (i.e., worship none but Allaah and face the *Qiblah*, i.e., the Ka’bah at Makkah during prayers) in each and every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him by not joining in worship any partner to Him and with the intention that you are doing your deeds for Allaah’s sake

only. As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection) (in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers). A group He has guided, and a group deserved to be in error; (because) surely they took the *Shayaateen* (devils) as *awliyaa'* instead of Allaah, and consider that they are guided.

O Children of Aadam! Take your adornment (by wearing your clean clothes), when praying and circling the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allaah) does not like the *musrifoon* (those who waste by extravagance).

Say (O Muhammad (ﷺ)), 'Who has forbidden the adoration with clothes given by Allaah, which He has produced for His slaves, and *at-Tayyibaat* (all kinds of lawful things) of food?' Say, 'They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not have a share of them).' Thus, We explain the *Aayaat* (Islamic laws) in detail for people who have knowledge.

Say (O Muhammad (ﷺ)), '(But) the things that my Lord has indeed forbidden are the *Fawaahish* (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allaah for which He has given no authority, and saying things about Allaah of which you have no knowledge.'"¹⁵⁹

These people may label the innovations they have invented as a reality or truth, just as they label the *Qadar* they witness to be a reality or truth.

¹⁵⁹ Soorah al-A'raaf (7):27-33.

The path pertaining to this reality, according to them, is the type of conduct in which the person does not confine himself to the Command and Prohibition of the Legislator (i.e., Allaah), but to what he himself sees, *tastes* and experiences in his heart - **in spite** of the inadvertence of Allaah that he actually has in his heart, etc.

These people do not adopt *al-Qadar* as proof in an unbound sense. Actually, their (prime) foundation is one of adherence to their own opinions and desires, and declaring what they see and what they desire to be a reality.

They instruct the people to follow this instead of the Command of Allaah and His Messenger (ﷺ), in similar standing to the people of *Kalaam* such as the *Jahmiyyah* and others, who declare the doctrines that they had innovated, which oppose the Book and *Sunnah*, to be rational realities that must be believed, in place of what the revealed texts point towards.

As for (their stance towards) the Book and the *Sunnah*, they either misconstrue the texts out of their proper context, or they neglect it completely, thereby not contemplating over it nor comprehending it, but instead declare, 'We entrust its meaning back to Allaah' whilst at the very same time they hold beliefs that are contrary to the indications of such texts.

If these people (i.e., people of *Kalaam*) actually fulfil these mentalities, which they maintain and which oppose the Book and *Sunnah*, absurd heresies and corrupt beliefs emerge.

Likewise, if they (i.e., the former groups) fulfil what they maintain to be the realities of the *awliyyaa'* of Allaah, which oppose the Book and *Sunnah*, desires will emerge of which it is the enemies of Allaah who actually follow them and not the (real) *awliyyaa'* of Allaah.

The root deviation of anyone who goes astray, is in placing forward ones own inference before the text that has been revealed

from Allaah and by placing forward the following of one's desires before that of following the Command of Allaah.

Since, taste, passion and such matters are relative to what the 'abd loves and desires. Hence, every lover has a taste and passion that is relative to his love and desire.

The people of *eemaan* for instance, possess a taste and passion that is congruent to what the Prophet (ﷺ) has clarified in the *saheeh hadeeth*: “Three (qualities), whoever possesses them, will find the sweetness of *eemaan*: that Allaah and His Messenger are more beloved to him besides anyone else, that he loves someone only for the sake of Allaah and that he hates to return to *kufr* after Allaah has delivered him from it just as he hates to be slung into the fire.”¹⁶⁰

He (ﷺ) also said in a *saheeh hadeeth*: “He indeed has tasted the relish of *Eemaan*: one who is pleased with Allaah as a Lord, with *Islaam* as a *Deen*, and with *Muhammad* as a Prophet.”¹⁶¹

As for the people of *kufr*, *bid'ah* and lusts, each one of them (also has a taste which) is relative to his own individuality.

Sufyaan Ibn 'Uyaynah was asked: “What is it with the people of desires in that they have extreme passion for their desires.” His reply was something similar to: “Have you forgotten the saying of Allaah (ﷻ):

وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ^٥

¹⁶⁰ Related by al-Bukhaaree (16, 21, 6041 & 6941); Muslim (43); Ibn Maajah (4033); an-Nasaa'ee (8/94-96); at-Tirmidhee (2626); Ahmad (3/103, 172, 174, 230, 245, 275 & 288); at-Tayaalisee (1959) and Ibn Mandah in *al-Eemaan* (281, 282 & 284) from Anas, may Allaah be pleased with him.

¹⁶¹ Related by Muslim (24); at-Tirmidhee (2623); Ahmad (1/208); al-Baghawee (1/52) and al-Bayhaqee in *al-Asmaa wa as-Sifaat* (73) from al-'Abbaas Ibn 'Abdul-Muttalib, may Allaah be pleased with him.

“And their hearts absorbed (the worship of) the calf because of their disbelief.”¹⁶²

Thus, the worshippers of the idols love their deities, as Allaah (ﷻ) has said:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ
وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ

“And of mankind are some who take (for worship) others besides Allaah as rivals (to Allaah). They love them as they love Allaah. But those who believe love Allaah more (than anything else).”¹⁶³

He also said:

فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ
أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَن أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ
هُدًى مِّنَ اللَّهِ

“But if they answer you not (i.e., do not believe in your doctrine nor follow you) then know that they only follow their own lusts and who is more astray than one who follows his own lusts without any guidance from Allaah?”¹⁶⁴

He also said

إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنفُسُ
وَلَقَدْ جَاءَهُمْ مِّن رَّبِّهِمُ الْهُدَىٰ

“They follow but conjecture and that which their souls desire. And indeed there has already come to them the Guidance from their Lord!”¹⁶⁵

¹⁶² Soorah al-Baqarah (2):93.

¹⁶³ Soorah al-Baqarah (2):165.

¹⁶⁴ Soorah al-Qaṣaṣ (28):50.

¹⁶⁵ Soorah Najm (53):23.

This is the reason why these people deviate and become very fond of listening to poetry and sounds that stimulate general love, which is not specific to the people of *eemaan*. In fact, it is common to the lover of the Beneficent; the lover of the idols; the lover of the crosses; the lover of one's native lands, the lover of brethren, the lover of *murdaan* and the lover of women.

These are ones who follow their own tastes and passions without any consideration given to the Book, the *Sunnah* and the way the *Salaf* of this *ummah* were upon.

Consequently, the one who opposes that which Allaah sent His Messenger with of worship of Allaah alone and obedience to Him and His Messenger, can never be one who is following a *Deen* that Allaah has legislated, as Allaah (ﷻ) has said:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ
 أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَنُغْنُوا عَنْكَ مِنَ اللَّهِ
 شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ

“Then We have put you (O Muhammad ﷺ) on an evident way of Our Commandment. So follow that, and do not follow the desires of those who know not. Verily, they can avail you nothing against Allaah. Verily, the *dhaalimoon* are *awliyaa'* of one another, but Allaah is the *Walee* of the *muttaqoon*.”¹⁶⁶

He is instead, following his own desire without any guidance from Allaah. Allaah (ﷻ) says:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ

“Or do they have partners with Allaah who have legislated for them a *Deen* which Allaah has not allowed?”¹⁶⁷

¹⁶⁶ Soorah al-Jaathiyah (45):18-19.

¹⁶⁷ Soorah ash-Shoora (42):21.

In this, they are sometimes upon innovation, which they label as being a reality and place before Allaah's legislation. At other times, they adopt the universal *Qadar* as proof against the *Sharee'ah* just as Allaah had stated about the *Mushrikoon*, as mentioned previously.

Another section of these people, is a group that is held in the highest regard by them. They (i.e., the people of this faction) adhere to what they have chosen by their own desires of the *Deen* concerning performing the obligatory well-known duties and refraining from the well-known prohibitions.

Yet, they deviate by abandoning the causes, which they have been commanded with and which are actually manifestations of worship. They do this under the presumption that as for the *'aarif*, if he witnesses *al-Qadar*, he is to abandon such causes. An example of this is like the one amongst them who considers *tawakkul*, supplication, etc. as befitting the levels of the general populace and not for the elite, by virtue of the point that the one who witnesses *al-Qadar*, knows that what has been decreed will come to pass, so there is no need for that (i.e., to have *tawakkul* and supplicate and so on)!

This is manifest deviation. Since, Allaah measures matters by their causes, just as He measured happiness and misery by their causes. This is just as the Prophet (ﷺ) said: "*Allaah has for paradise a (specific) people. He created it for them whilst they were still in their fathers' loins and with the actions of the people of paradise, they act. He created for the Fire a (specific) people. He created it for them whilst they were still in their fathers' loins and with the actions of the people of the Fire, they act.*"¹⁶⁸

The Prophet (ﷺ) further told them (i.e., the Companions) when he informed them that Allaah had recorded every measure and they

¹⁶⁸ Related by Muslim (2662); Aboo Daawood (4713); an-Nasaa'ee (4/57); Ibn Maaajah (82); Ahmad (6/41 & 208) and al-Aajuree in *ash-Sharee'ah* (196) from 'Aa'ishah.

replied, ‘O Messenger of Allaah! Shall we then not abandon performing actions and rely upon the Book?’ He said: “No, perform deeds, as each one of you is facilitated towards that which he was created for. Those who are among the people of happiness, they will be helped to do the deeds of the people of happiness. As for those who are among the people of misery, they will be helped to do the deeds of the people of misery.”¹⁶⁹

Thus, all of the causes that Allaah has ordered His ‘*ibaad* with, they are of worship. Moreover, *tawakkul* is associated with worship, as in the saying of Allaah (ﷻ):

فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ

“So worship Him (O Muhammad (ﷺ)) and have *tawakkul* in Him.”¹⁷⁰

And His (ﷻ) saying:

قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ (٣٠)

“Say, ‘He (Allaah) is my Lord! None has the right to be worshiped but He! On Him I have *tawakkul* and to Him will be my return with repentance.”¹⁷¹

And the saying of Shu’ayb:

عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ (٨٨)

“In Him (Allaah) I have *tawakkul* and unto Him I repent.”¹⁷²

¹⁶⁹ Related by al-Bukhaaree (1362, 4945 & 4946); Muslim (2647); Aboo Daawood (4694); at-Tirmidhee (2136 & 3344); Ahmad (1/82, 129, 132 & 140); Ibn Maajah (78); an-Nasaa’ee in *al-Kubraa* as mentioned in *Tuhfah al-Ashraaf* (7/399); ‘Abdur-Razzaaq in *al-Musannaf* (20074); Ibn Hibbaan (34 & 35) and al-Aajuree (171-172) from ‘Alee, may Allaah be pleased with him.

¹⁷⁰ Soorah Hood (11):123.

¹⁷¹ Soorah ar-Ra’d (13):30.

¹⁷² Soorah Hood (11):88.

Another (section) of these people, is a group who may abandon the recommended deeds but not the obligatory duties and thus, they lessen accordingly (because of their abandonment of the recommended duties).

Another type, is a group that is deluded by the extraordinary occurrences that befall them,¹⁷³ such as *mukaashafah*, an answer of a supplication in an unusual manner and so on. Consequently, they become preoccupied with these matters instead of the worship and gratitude they have been commanded with.

Such matters commonly occur to the people of *Sulook* and *Tawajjuh*. Indeed however, the 'abd can only save himself from such matters by holding fast to Allaah's Command, with which He sent His Messenger, at all times.

As az-Zuhree said: "Those who passed of our *Salaf* used to proclaim, 'Adherence to the *Sunnah*, is the salvation.'"¹⁷⁴

The reasoning is that the *Sunnah* is as Maalik, may Allaah have mercy upon him, said: "Like the ark of Nooh; whoever embarks upon it will be saved and whoever stays behind, drowns."

Worship, obedience, uprightness, holding fast to the Straight Path and the like of such terms, which have one sole purpose, possess two pillars:

The first, that none should be worshipped except Allaah.

The second, that He should not be worshipped except with what has been commanded and legislated; He should not be worshipped with

¹⁷³ Like many who claim to perform miracles, the vast majority of them are great liars, deceivers and fraudulent!

¹⁷⁴ Refer to *Miftaah al-Jannah fee al-Ihtijaaj bi as-Sunnah*, pg. 129

other than that, such as with desires, conjectures and innovations. Allaah (ﷻ) said:

فَمَنْ كَانَ يَرْجُوا
لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٦﴾

“So whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none as partner in worship of his Lord.”¹⁷⁵

Allaah (ﷻ) also said:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ
فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٦﴾

“Yes, but whoever submits himself to Allaah and he is a good-doer, his reward is with his Lord, on such shall be no fear, nor shall they grieve.”¹⁷⁶

He (ﷻ) also said:

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

“And who can be better in *Deen* than one who submits to Allaah, and he is a doer of good (deeds) and follows the way of Ibraaheem, the worshipper of none but Allaah Alone? Indeed, Allaah did take Ibraaheem as a *khaleel*.”¹⁷⁷

The righteous deed is *Ihsaan* and that is to perform good acts. Good acts are those which are loved by Allaah and His Messenger and which have either been commanded as an obligation or recommendation.

¹⁷⁵ Soorah al-Kahf (18):110.

¹⁷⁶ Soorah al-Baqarah (2):112.

¹⁷⁷ Soorah an-Nisaa (4):125.

Therefore, whatever is found amidst the *Deen* by way of innovations that are not in the Book, nor in the authentic *Sunnah*, then these are not legislated, regardless of who professes them and of who performs them. Since, Allaah does not love them nor does His Messenger, so they are not of the good acts or righteous deeds.

This is the same as when one commits impermissible actions such as lewd sins and oppression, they are not good acts or righteous deeds.

As for His saying:

وَلَا تُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١٦٧﴾

“...And (let him) associate none as partner in worship of his Lord.”¹⁷⁸

And His saying:

مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ

“...He who submits himself to Allaah...”¹⁷⁹

This is in reference to purifying the *Deen* for Allaah alone.

'Umar bin al-Khattaab used to say, “O Allaah, make all my actions righteous and make them purely for your Face and do not let anyone have a share in them.”

Al-Fudayl ibn 'Iyaad¹⁸⁰ stated in explanation to His (ﷺ) saying:

لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

“That He (Allaah) may test you as to which of you is best in deed.”¹⁸¹

¹⁷⁸ Soorah al-Kahf (18):110.

¹⁷⁹ Soorah al- Baqarah (2):112.

¹⁸⁰ An *Imaam*, a model and ascetic. He passed away in the year 186H. His biography can be found in *Siyar al-'Alaam an-Nubalaa'* (8/372).

¹⁸¹ Soorah al-Mulk (67):2.

“The most sincere and most correct.” The people questioned: “O Aboo ’Alee, how does it become the most sincere and the most correct?” He answered: “Indeed, the action, if it is done sincerely but not correctly, it is not accepted and if it is done correctly but not sincerely, it is not accepted, until it is done sincerely and correctly. The sincere deed is that it is for Allaah (alone) and the correct deed is that it conforms to the *Sunnah*.”¹⁸²

If one questions: “If everything that Allaah loves is encompassed by the term *’ibaadah*, why did Allaah connect other terms to it (in one clause) as in His saying in the opening of the Book:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“You (Alone) we worship *and* You (Alone) we ask for help.”¹⁸³

And in His saying to His Prophet:

فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ

“So worship Him (O Muḥammad (ﷺ)) *and* have *tawakkul* in Him.”¹⁸⁴

And the saying of Nooḥ (to his people):

أَنْ أَعْبُدُوا اللَّهَ وَأَتَّقُوهُ وَأَطِيعُوا

“You should worship Allaah *and* protect yourselves from Him (by warding off evil) *and* obey me.”¹⁸⁵

In similar regard, there are statements of other Messengers.

The answer is: This (literary style) has many comparable examples, as in His saying:

¹⁸² Within my book *’Ilm Uṣool al-Bida’* is a substantial account - Allaah willing - of this principle.

¹⁸³ Soorah al-Faatihah (1):5.

¹⁸⁴ Soorah Hood (11):123.

¹⁸⁵ Soorah Nooḥ (71):3.

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

“Verily, Prayer prevents (one) from (committing) *al-Fahshaa* (lewd sins) and *al-Munkar* (reprehensible deeds).”¹⁸⁶

Al-Fahshaa (blatant sin) is a type of *al-Munkar* (the reprehensible deeds). Likewise, His saying:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ
وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ

“Verily! Allaah enjoins *al-Adl* (justice) and *al-Ihsaan* (beneficence), and giving (help) to kith and kin and He forbids *al-Fahshaa* (lewd sins) and *al-Munkar* (reprehensible deeds), and *al-Baghy* (all kinds of oppression).”¹⁸⁷

Giving help to kith and kin is part of *al-'Adl* (justice) and *Ihsaan* (beneficence) just as *al-Fahshaa* and *al-Baghy* are of *al-Munkar*.

Also, in His saying,

وَالَّذِينَ يَمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ

“And as to those who hold fast by the Book and establish Prayer (perfectly).”¹⁸⁸

Establishing prayer is of the greatest ways of holding fast to the Book. In addition, Allaah’s statement about His Prophets:

إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ
وَيَدْعُونَ تَارِعًا وَرَهْبًا وَكَانُوا لَنَا خَشِيعِينَ ﴿١٠﴾

¹⁸⁶ Soorah al-'Ankaboot (29):45.

¹⁸⁷ Soorah an-Nahl (16):90.

¹⁸⁸ Soorah al-'A'raaf (7):170.

“Verily, they used to rush to do good deeds, and they used to call on Us with hope and fear and they used to humble themselves before Us.”¹⁸⁹

Their supplication out of hope and fear is part of doing good deeds. Examples of such kind are numerous in the Qur'aan.

As for (the signification of) this type (of literary style), in certain instances, one of the terms is a constituent of the other, and thus, the specific term is connected to the broader term to specifically single it out by mentioning it. This is done (in such occasions) when the single term is sought after from (both) the general meaning (found in the broad term) as well as from the specific meaning (found in the specific term).

In other instances, the connotation of the very term itself varies in accordance to whether it is mentioned separately or when mentioned in a connected manner (with other terms).

If the term is mentioned independently, it takes on a general meaning and when it is connected to other terms, it takes on a specific meaning. For example, the terms '*al-Faqeer*' (the poor) and the term '*al-Miskeen*' (the needy); when any one of them is mentioned separately, the other term also becomes included in it, as in His (ﷺ) saying:

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ

“(Charity is) for the *fuqaraa*,¹⁹⁰ who in Allaah’s Cause are restricted (from travel).”¹⁹¹

And His (ﷺ) saying:

إِطْعَامُ عَشْرَةِ مَسْكِينٍ

¹⁸⁹ Soorah al-Anbiyaa (21):90.

¹⁹⁰ The plural of *faqeer*. So here, the *fuqaraa* include the *masaakeen* as well. [t]

¹⁹¹ Soorah al-Baqarah (2):273.

“...or feeding ten *masaakeen*¹⁹² persons.”¹⁹³

However, when they are used in conjunction with each other, as in His saying:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ

“Zakaat is only for the *fuqaraa* and the *masaakeen*...”¹⁹⁴

They become two distinct categories (i.e., each taking on a specific meaning). It has also been maintained that, whenever a specific term is connected after a general term, the specific term no longer remains embedded within the general term, but instead belongs to this (aforementioned) type (above).

The correct position however, is that this is not always necessarily true. Allaah (ﷻ) says:

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ

“Whoever is an enemy to Allaah and His angels and His Messengers and Jibreel and Meekaal...”^{195, 196}

He (ﷻ) also said:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ
وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ

¹⁹² The plural of *miskeen*. Likewise here, the *masaakeen* include the *fuqaraa* as well. [t]

¹⁹³ Soorah al-Maaidah (5):89.

¹⁹⁴ Soorah at-Tawbah (9):60.

¹⁹⁵ Soorah al-Baqarah (2):98.

¹⁹⁶ The point being made here is that *Jibreel* and *Meekaal* are specific terms that have been mentioned after a general term: *Angels*. At the same time however, they still remain well embedded within the meaning of this general term. Thus, they are referred to in this general term and again in their own specific terms for the purpose of specification and individualisation, which emanates from various reasons, some of which are about to be mentioned by Shaykhul-Islam in the forthcoming paragraph. [t]

“And (remember) when We took from the prophets their covenant *and* from you (O Muhammad (ﷺ)) *and* from Nooh *and* Ibraaheem *and* Moosa, *and* 'Eesa Ibn Maryam.”¹⁹⁷

Mentioning the specific term alongside the general term can be for a variety of reasons. Sometimes, it might be because this specific term possesses a particular speciality that is not found in the remaining single terms that form the general term. This is the case of (the mentioning of) Nooh, Ibraaheem, Moosa and 'Eesa (in the previous *ayah*).

On another occasion, it may be because the general term is so absolute, that one might not comprehend (the detail of) its generality, as in His saying:

هُدًى لِّلْمُتَّقِينَ ﴿٢٠٠﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢٠١﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ
إِلَيْكَ وَمِمَّا أُنزِلَ مِنْ قَبْلِكَ

“...a guidance to the *muttaqoon*. Who believe in the *Ghayb* (the Unseen), establish Prayer, and spend out of what We have provided for them. *And* who believe in that which has been sent down (revealed) to you (Muhammad (ﷺ)) and in that which was sent down (revealed) before you.”¹⁹⁸

Thus, His saying, “They believe in *al-Ghayb* (the Unseen)”, encompasses all the *ghayb* which one must believe in, however, it is very extensive. There is not within it an indication that part of the *ghayb* is “What has been revealed to you (Muhammad (ﷺ)) and what has been revealed before you.”

¹⁹⁷ Soorah al-Ahzaab (33):7.

¹⁹⁸ Soorah al-Baqarah (2):2-5.

Another example befitting this sort is the saying of Allaah (ﷻ):

آتِلْ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ

“Recite what is revealed to you of the Book *and* establish Prayer.”¹⁹⁹

And His (ﷻ) saying:

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ

“And those who hold fast by the Book *and* establish Prayer.”²⁰⁰

The *tilaawah* (recitation) of the Book is actually following it and acting by it, as Ibn Mas’ood has commented on the saying of Allaah (ﷻ):

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ

“Those to whom We have given the Book, recite It as It should be recited.”²⁰¹

He said: “They declare its lawful to be lawful, its unlawful to be unlawful, believe in its *mutashaabih* and they act by its *muhkam* (clear and conclusive *aayaat*).”²⁰²

Following the Book encompasses Prayer as well as other matters. However, Allaah mentioned it specifically because of its excellence. Another example is His statement to Moosa:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

“Verily! I am Allaah, there is no deity but I, so worship Me *and* establish Prayer for My remembrance.”²⁰³

¹⁹⁹ Soorah al-’Ankaboot (29):45.

²⁰⁰ Soorah al-A’raaf (7):170.

²⁰¹ Soorah al-Baqarah (2):121.

²⁰² Related by Ibn Jareer in *Jaami’ al-’Uloom* (2/519) and ’Abdur-Razzaaq in his *Tafseer* (1/56).

²⁰³ Soorah Taa Haa (20):14.

Establishing prayer for His remembrance is one of the most exalted manifestations of worshipping Allaah. Also, His (ﷺ) saying:

اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

“...have *taqwaa* of Allaah and (always) speak the truth.”²⁰⁴

His saying:

اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

“...have *taqwaa* of Allaah and seek the means of approach to Him.”²⁰⁵

His saying:

اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

“...have *taqwaa* of Allaah and be with the truthful.”²⁰⁶

All these matters constitute the perfection of having *taqwaa* of Allaah. Also, His saying,

فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ

“So worship Him (Allaah) and have *tawakkul* in Him.”²⁰⁷

Tawakkul is to seek aid, and this pertains to worship. It has been specifically mentioned here however, so that the worshipper may attune himself to it and seek it specifically as it is the aid to (enacting) all other types of worship. Indeed, Allaah (ﷻ) cannot be worshipped except through His assistance (afforded to the slave).

²⁰⁴ Soorah al-Ahzaab (33):71.

²⁰⁵ Soorah al-Maa'idah (5):35.

²⁰⁶ Soorah at-Tawbah (9):119.

²⁰⁷ Soorah Hood (11):123.

If this matter becomes clear, the perfection of the creature, is dependent on the accomplishment of his 'uboodiyyah to Allaah. The more the 'abd fulfils al-'uboodiyyah, the greater his perfection will be and the higher his rank will be. As for whoever supposes that creation can draw away from 'uboodiyyah in any manner whatsoever or that drawing away from it is a greater perfection, he is indeed of the most ignorant amongst all the creation. In fact, he is of the most astray amongst them. Allaah (ﷻ) has said:

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحٰنَهُۥ

بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٦٦﴾ لَا يَسْبِقُونَهُۥ بِالْقَوْلِ وَهُمْ بِأَمْرِهِۦ يَعْمَلُونَ ﴿٦٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ أَرَادَ أَنْ يَرْضَىٰ وَهُمْ مِّنْ خَشْيَتِهِۦ مُشْفِقُونَ

“And they say, ‘ar-Rahmaan has begotten children.’ How perfect He is! They are but honoured 'Ibaad. They do not speak until He has spoken and they act by His Command. He knows what is before them and what is behind them. They cannot intercede except for one whom He (Himself) is pleased with, and they stand in awe for fear of Him.”²⁰⁸

He (ﷻ) also said:

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾ لَقَدْ

جِئْتُمْ شَيْئًا إِذَا تَكَادُ السَّمٰوٰتُ يَنْفَطِرْنَ مِنْهُ وَتَلْسُقُ الْأَرْضُ وَتُخْرَجُ الْجِبَالُ هَدًّا ﴿٩٠﴾ أَنْ دَعَوْا لِلرَّحْمٰنِ وَلَدًا ﴿٩١﴾ وَمَا يَنْبَغِي لِلرَّحْمٰنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِنْ كُلُّ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمٰنِ عَبْدًا ﴿٩٣﴾ لَقَدْ أَحْصٰنَهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلَّهُمْ آتِيهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ﴿٩٥﴾

²⁰⁸ Soorah al-Anbiyaa (21):26-28.

“And they say, ‘ar-Rahmaan has begotten children.’ Indeed, you have brought forth a terrible evil thing. The heavens are about to rip apart, the earth to split asunder and the mountains to fall in ruins; in that, they ascribed children to ar-Rahmaan. It is not befitting (the Majesty) of ar-Rahmaan that He should beget children. There is none in the heavens and the earth but comes unto ar-Rahmaan as an ‘abd. Verily He knows their number and has enumerated them most definitely and precisely. Every one of them will come to Him on the Day of Resurrection, alone.”²⁰⁹

Allaah (ﷻ) said concerning the *Maseeh* (i.e., ‘Eesa Ibn Maryam):

إِنَّهُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ

“He (i.e., ‘Eesaa) was no more than an ‘abd. We favoured him and made him an example for the Children of Israa'eel.”²¹⁰

He (ﷻ) also said:

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ
عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ
لَا يَفْتُرُونَ ﴿٢٠﴾

“To Him belongs whoever is in the heavens and the earth. And those who are with Him (i.e., the Angels) do not disdain to worship Him and they never become weary. They exalt Him night and day, never slackening.”²¹¹

²⁰⁹ Soorah Maryam (19):88-95.

²¹⁰ Soorah az-Zukhruf (43):59.

²¹¹ Soorah al-Anbiyaa (21):19-20.

He (ﷺ) said:

لَنْ يَسْتَنْكِفَ
الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ
وَمَنْ يَسْتَنْكِفَ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ
إِلَيْهِ جَمِيعًا ﴿١٧٢﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِّنْ فَضْلِهِ ؕ وَأَمَّا الَّذِينَ
أَسْتَنْكَفُوا وَأَسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا
يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

“*Al-Maseeh* will never be too proud to reject to be an ‘abd to Allaah, nor even the Angels who are near (to Allaah). And whosoever rejects His worship and is proud, He (Allaah) will gather them all together unto Himself. So as for those who believed and did righteous deeds, He will give them their (due) rewards, and more out of His Bounty. But as for those who refuse His worship and were proud, He will punish them with a painful torment and they will not find for themselves besides Allaah any protector or helper.”²¹²

He (ﷺ) also said:

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

“And your Lord said, ‘Invoke Me, I will respond to your (invocation)’. Verily, those who scorn My worship, will enter Hell in humiliation!”²¹³

²¹² Soorah an-Nisaa (4):172-173.

²¹³ Soorah al-Ghaafir (40):60.

Allaah (ﷻ) said:

وَمِنْ آيَاتِهِ
الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ
وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ فَإِنَّ أَسْتَكْبَرُوا فَالَّذِينَ عِنْدَ
رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٨﴾

“And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allaah Who created them if you (really) worship Him. But if they are too proud (to do so), then there are those who are with your Lord (Angels) exalting Him night and day and they never tire.”²¹⁴

He (ﷻ) also said:

وَأذْكُرْ رَبَّكَ
فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ
وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٣٥﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ
لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٣٦﴾

“And (O Muḥammad (ﷺ)) remember your Lord in your (very) soul, humbly and with fear, without loudness in words in the mornings and evenings, and be not of those who are neglectful. Surely those who are near to your Lord are never too proud to worship Him, and they exalt Him and prostrate before Him.”²¹⁵

²¹⁴ Soorah Fussilat (41):37-38.

²¹⁵ Soorah al-A'raaf (7):205-206.

These *aayaat* and their like, in which the best of creation are depicted with worship and in which those who come away from that are condemned, are numerous in the Qur'aan.

In fact, Allaah (ﷻ) explained that He sent all the Messengers with this (worship). He (ﷻ) said:

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

“And We did not send any messenger before you (O Muhammad) but We revealed unto him that none has the right to be worshipped but I (Allaah), so worship Me (Alone).”²¹⁶

Allaah said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“And verily We have sent amongst every nation a messenger (saying), ‘Worship Allaah (Alone) and avoid all false deities.’”²¹⁷

Allaah (ﷻ) said to the Banees Israa'eel:

يَعْبَادِي الَّذِينَ آمَنُوا إِنِّي ارْضَىٰ وَسِعَةً فَيَأْتِنِي فَاعْبُدُونِ

“O My *'ibaad*, who believe! My earth is indeed spacious. Therefore, worship Me (Alone).”²¹⁸

وَإِنِّي فَاتَّقُونِ

“And of Me, have *taqwaa*.”²¹⁹

²¹⁶ Soorah al-Anbiyaa (21):25.

²¹⁷ Soorah an-Nahl (16):36.

²¹⁸ Soorah al-'Ankaboot (29):56.

²¹⁹ Soorah al-Baqarah (2):41.

He said:

يَا أَيُّهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١١﴾

“O mankind! Worship your Lord, Who created you and those who were before you so that you may have *taqwa*.”²²⁰

He said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

“And I did not create the *jinn* and men except that they should worship Me (Alone).”²²¹

Allaah (ﷻ) also said:

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ
أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ
﴿١٣﴾ قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾ فَأَعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ

“Say (O Muhammad (ﷺ)), ‘Verily, I am commanded to worship Allaah (Alone) making the *Deen* pure for Him only and I am commanded to be the first of those who are Muslims (those who surrender to Allaah).’ Say, ‘Verily, I fear, if I disobey my Lord, the torment of a great Day’. Say, ‘(It is) Allaah alone that I worship making my *Deen* pure for Him only, so worship what you like besides Him.’”²²²

Every one of the Messengers started his call with the invitation to the worship of Allaah (alone), as (shown) in the saying of Nooh and those who came after him (as revealed) in *Soorah ash-Shu'araa* and other *Soorahs*:

²²⁰ Soorah al-Baqarah (2):21.

²²¹ Soorah adh-Dhaariyaat (51):56.

²²² Soorah az-Zumar (39):11-15.

أَنْعَبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

“Worship Allaah! You have no other deity but Him.”²²³

Moreover, in the *Musnad*²²⁴ (of Imaam Ahmad), Ibn 'Umar relates that the Prophet (ﷺ) said: “I was sent with the sword just before the Hour so that Allaah is worshipped, with no partner. My sustenance was made under the shadow of my spear, and humiliation and lowliness were made for those who disobey my order.”

Allaah (ﷻ) has clarified that His chosen 'ibaad are the ones who escape from the evil that *Shaytaan* makes alluring. *Shaytaan* said (as Allaah (ﷻ) related on him):

رَبِّ بِمَا أَغْوَيْتَنِي لِأُرِيَنَّ لَهُمْ فِي الْأَرْضِ وَلَاغْوِيَنَّهُمْ
أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤٠﴾

“O my Lord! Because You misled me I shall indeed adorn (the path of error) for them (i.e., mankind) on earth and I shall mislead them all; save Your chosen, guided 'Ibaad amongst them.”²²⁵

Allaah (ﷻ) said:

هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾ إِنَّ عِبَادِي
لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾

“This is the Way which will lead straight to Me. Certainly, you have no authority over My 'Ibaad, except those who follow you of the errant.”²²⁶

²²³ Soorah al-Mu'minoon (23):32.

²²⁴ (2/50 & 92) With a chain of narration that is *hasan*. I have discussed its ruling and chains of narrations at length in the beginning of the treatise on the commentary to the *hadeeth* authored by al-Haafidh Ibn Rajab, *al-Hikam al-Jadeerah bi al-Ithaa'ah...* May Allaah facilitate its publication.

²²⁵ Soorah al-Hijr (15):39-40.

²²⁶ Soorah al-Hijr (15):41-42.

Allaah also said (regarding *Shaytaan*):

قَالَ فَيَعِزُّنَاكَ
لَأَعُوْبَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ الْإِعْبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٨٣﴾

“Then by Your Might, I will surely mislead them all, except Your chosen *'ibaad* amongst them.”²²⁷

Allaah said concerning Yoosuf:

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ
وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلِصِينَ ﴿٢٤﴾

“Thus it was, that We might turn away from him evil and the lewd sin (i.e., illicit relationship). Surely, he was one of Our chosen, guided *'ibaad*.”²²⁸

Allaah (ﷻ) also said:

سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾ الْإِعْبَادَ لِلَّهِ الْمُخْلِصِينَ ﴿١٦٠﴾

“Exalted be Allaah from what they ascribe (to Him), except the chosen, guided *'ibaad* of Allaah (who do not attribute false things to Allaah).”²²⁹

He said:

إِنَّهُ دَلِيلٌ لَهُ سُلْطٰنٌ
عَلَى الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٩٩﴾ إِنَّمَا
سُلْطٰنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ

“Verily! He (i.e., *Shaytaan*) has no power over those who believe and have *tawakkul* only in their Lord

²²⁷ Soorah Saad (38):82-83.

²²⁸ Soorah Yoosuf (12):24.

²²⁹ Soorah as-Saaffaat (37):159-160.

(Allaah). His (i.e., *Shaytaan*) power is only over those who take him as a *walee* and who join partners (with Allaah).”²³⁰

With *'uboodiyyah*, He described all of those whom He has chosen amongst His creation, as in His saying:

وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ
 أُولَى الْأَيْدِي وَالْأَبْصَرِ ﴿٤٥﴾ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى
 الدَّارِ ﴿٤٦﴾ وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾

“And remember Our *'ibaad*: Ibraaheem, Ishaaq and Ya’qoob, possessors of strength (in worshipping us) and understanding (of the *Deen*). Verily, We did choose them by granting them a special thing: the remembrance of *ad-Daar* (the home of the Hereafter), and they are in Our sight, verily of the chosen and the best.”²³¹

And in His saying:

وَأَذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِي إِنَّهُ أَوَّابٌ ﴿٤٧﴾

“And remember Our *'abd*, Daawood, the possessor of strength. Verily! He was ever oft-turning in repentance (towards Allaah).”²³²

He said of Sulaymaan:

نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ

“How excellent an *'abd* (he is)! Verily, he was ever oft-returning in repentance (to Us)!”²³³

²³⁰ Soorah an-Nahl (16): 99-100.

²³¹ Soorah Saad (38):45-47.

²³² Soorah Saad (38):17.

²³³ Soorah Saad (38):30.

And regarding Ayyoob:

نَعْمَ الْعَبْدُ

“How excellent an *'abd* (he is)!”²³⁴

He also said about him:

وَإِذْ كَرَّمْنَا نُوحًا إِذْ نَادَىٰ رَبَّهُ

“And remember Our *'abd* Ayyoob, when he invoked his Lord...”²³⁵

Allaah said of Nooh:

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٢٠٠﴾

“O offspring of those whom We carried (in the ship) with Nooh! Verily, he was a grateful *'abd*.”²³⁶

He said concerning the *Seal of His Messengers*:

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ
إِلَى الْمَسْجِدِ الْأَقْصَا

“Exalted be He (Allaah) who took His *'abd* (Muhammad ﷺ) for a journey by night from the Sacred Mosque (at Makkah) to the farthest Mosque (at Bayt al-Maqdis).”²³⁷

It (i.e., al-Masjid al-Aqṣaa) was the first of the two *qiblahs* and Allaah favoured it by declaring worship within it to be of five hundred manifolds.²³⁸ The intended place where the multiplication of reward is eligible is the actual mosque, which the Jews once burnt,

²³⁴ Soorah Saad (38):44.

²³⁵ Soorah Saad (38):41.

²³⁶ Soorah al-Israa (17):3.

²³⁷ Soorah al-Israa (17):1.

²³⁸ As related by al-Bazaar in his *Musnad* (422) by way of Sa'eed Ibn Saalim al-Qaddaah from Sa'eed Ibn Basheer from Ismaa'eel Ibn 'Ubaydallaah from Umm ad-Dardaa' from Aboo ad-Dardaa'... It is also related by Ibn 'Abdil-Barr in *at-Tamheed* (6/30); at-Tahaawee in =

may the curse of Allaah be upon them. Some hold the opinion that al-Masjid al-Aqṣaa (the farthest mosque) is the rock and its encompassing dome but that is not the case.

He also said:

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ

“And when ‘*abdullaah* (i.e., the ‘*abd* of Allaah, Muḥammad (ﷺ)) stood up, calling unto Him (i.e., Allaah)...”²³⁹

He said:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا

“And if you are in doubt concerning that which We have sent down to Our ‘*abd*...”²⁴⁰

He said:

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

“So did Allaah reveal to His ‘*abd* what He revealed (through the Angel Jibraa'eel).”²⁴¹

= *Mushkil al-Aathaar* (1/248); Ibn 'Adee in *al-Kaamil* (3/1234) by way of Sa'eed al-Qaddaah then by the same chain of narrators. As-Suyootee mentioned it in *ad-Durr al-Manthoor* (2/53) and added that it was also related by Ibn Khuzaymah, at-Tabaraanee and al-Bayhaqee in *ash-Shu'ab*. Al-Qaddaah and Sa'eed Ibn Jubayr are both weak! The correct position on this issue is what has been related by al-Haakim (4/509) and ad-Diyaa al-Maqdasee in *Fadaa'il Bayt al-Maqdis* (pg. 51) from Aboo Dharr that the Prophet (ﷺ) was questioned on praying in the Bayt al-Maqdis, does it hold a greater excellence or is the greater virtue in his (ﷺ) mosque? He replied, 'A prayer in this mosque of mine is better than four prayers in it...' i.e., 250 prayers. The chain of this *hadeeth* is *hasan*. Al-Haythamee made mention of it in *al-Majma'* (4/7) and added that at-Tabaraanee related it in *al-Awsaṭ*. He then said: "Its chain of narrators are people of the *Saheeh*"

²³⁹ Soorah al-Jinn (72):19.

²⁴⁰ Soorah al-Baqarah (2):23.

²⁴¹ Soorah an-Najm (53):10.

Allaah also said:

عَيْنَا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

“A fountain where the 'Ibaad of Allaah will drink, making it gush forth in abundance.”²⁴²

He also said:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

“And the 'Ibaad of ar-Rahmaan are those who walk upon the earth in humility, and when the foolish address them, they reply with words of gentleness”²⁴³

The like of these *ayaat* are numerous in the Qur'aan.

²⁴² Soorah al-Insaan (76):6.

²⁴³ Soorah al-Furqaan (25):63.

On the Varying Levels of *Eemaan*

If the preceding discussion has become clear,²⁴⁴ then it is well known that people vary very greatly in this concern and it is actually representative of their variance in the reality of *eemaan*.

They separate in this regard into a general category and a specific category. This is why their deification of the Lord is in a general and specific manner.

For this very reason, the presence of *shirk* in this *ummah* is more discrete than the creeping of an ant.²⁴⁵

Furthermore, in the *Saheeh*, it is reported that the Prophet (ﷺ) said: “*May the 'abd of the dirham perish, may the 'abd of the deenaar perish, may the 'abd of the qateefah perish, may the 'abd of the khameesah perish. May he perish and regress and when he is pricked, may he not be able to extract the thorn. If he is given, he becomes pleased and if he is denied, he scorns.*”²⁴⁶

Thus, the Prophet (ﷺ) labelled such a person an '*abd* of the *dirham*, an '*abd* of the *deenaar*, an '*abd* of the *qateefah* and an '*abd* of the *khameesah*. He also made mention of him by way of supplication

²⁴⁴ i.e., that people vary greatly in servitude to Allaah. [s]

²⁴⁵ As has been authenticated from the Prophet (ﷺ) and related by Aboo Ya'laa (58), Ibn as-Sunnee (No. 281) and al-Marwazee in *Musnad Abee Bakr* (17) by way of Ibn Jurayj, who heard it from Layth Ibn Abee Sulaym from Aboo Muhammad from Hudhayfah from Aboo Bakr as-Siddeeq... Its chain is weak because of the weakness of Layth and the anonymity of Aboo Muhammad. This *hadeeth* is related by a number of companions via weak chains, which collectively strengthen each other, in: *al-Musnad* (4/403) from Aboo Moosa; *al-Hilyah* (7/112) via another chain from Aboo Bakr; by Ibn al-Jawzee in *al-'Ilal al-Mutanaahiyah* (1378), al-Haakim (2/291) and Aboo Nu'aym (8/368) from 'Aa'ishah; *al-Hilyah* (3/36) again from Ibn 'Abbaas. Refer to *Majma' az-Zawaa'id* (10/223); *Itihaaf as-Saadah al-Muttaqeen* (2/470, 7/304, 8/31); *al-Mataalib al-'Aaliyah* (3199) and *ad-Durr al-Manthoor* (2/17).

²⁴⁶ *Saheeh al-Bukhaaree* (no. 6435) from Aboo Hurayrah. It is also related by Ibn Maajah (4136), al-Bayhaqee (9/159) and others.

(against him) and information (about him) and that is his saying: “*May he perish and regress and when he is pricked, may he not be able to extract the thorn. If he is given, he becomes pleased and if he is denied, he scorns.*”

The word *an-Naqsh* means to remove a thorn from ones foot and *al-Minqaash* is the instrument used to remove the thorn.

This is the condition of one who when afflicted with evil, does not come away from it and he never succeeds because he has perished and regressed; he does not attain what he seeks nor does he deliver himself from adversity. This is the case of one who worships wealth.

This person has been depicted as such that when he is given he becomes pleased and when he is denied he scorns, as Allaah (ﷻ) has said:

وَمِنْهُمْ مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا
وَإِنْ لَّمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَحْضِرُونَ ﴿٥٨﴾

“And of them are some who accuse you (O Muhammad (ﷺ)) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!”²⁴⁷

Their pleasure is for other than Allaah and their discontentment is for other than Allaah.

Such is the case for one who is attached to leadership, a *soorah* (image) or other such desires of his soul. If he attains it, he is pleased and if he unable to attain it, he becomes discontented. Such a person is the *abd* of what he desires of these matters and he is a slave of it, since slavery and servitude in reality is the enslavement and

²⁴⁷ Soorah at-Tawbah (9):58.

servitude of the heart, so whatever enslaves the heart and puts it under its servitude, the heart will be the 'abd of that object. This is why it is said:

*The 'abd is free as long as he is content
and the free one is an 'abd as long as he desires.*

Another has said:

*I obeyed my desires so they enslaved me
and if only I had been content, I would have been free*

It is also said that desires are chains around one's neck and shackles around one's ankles; if the chains around the neck disappear, the shackles around the ankles disappear.

It is reported from 'Umar Ibn al-Khattaab that he said: "Desire is poverty and despair is enrichment and if one of you were to despair of something, he would become independent of it."

This is a matter that one finds in himself, for the thing that he becomes despondent of, he does not bother to seek it, nor desire it and his heart does not remain in need of it or in need of one who does it. However, if he desires a particular thing and hopes for it, his heart becomes attached to it and it becomes in need of attaining it and attaining anyone who he believes will constitute a cause towards acquiring that thing. This relates to wealth, power, *suwar* (images) and other things.

Al-Khaleel (i.e., Ibraaheem) said:

فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ
وَأَعْبُدُوهُ وَأَشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾

“So seek with Allaah your provision and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.”²⁴⁸

²⁴⁸ Soorah al-Ankaboot (29):17.

The 'abd has to have sustenance and he is need of it: If he seeks his sustenance from Allaah, he becomes an 'abd of Allaah and in need of Him and if he seeks his sustenance from a creation, he becomes an 'abd of that creation and in need of it.

This is why the issue of asking something of a creation is in principle, impermissible, and it is only permitted in a case of dire necessity.²⁴⁹

The prohibition of this is found in many *hadeeths* in the *Sihaah*, the *Sunan* and the *Masaaneed*, like his (ﷺ) saying: “One of you would carry on asking until he comes on the Day of Resurrection without any flesh on his face.”²⁵⁰

He also said: “Whoever asks of the people whilst possessing what suffices him, what he asked for will appear on the Day of Judgment as scratches on his face.”²⁵¹

He said: “Asking is not permissible except for one who carries a burdensome debt, one who takes on an excruciating blood-money payment²⁵² or one who is in abasing poverty.”²⁵³

²⁴⁹ Refer to the author's discussion of this issue in *Majmoo' al-Fataawaa* (1/185-187).

²⁵⁰ Related by al-Bukhaaree (3/268); Muslim (1040); an-Nasaa'ee (5/94) and Ahmad (2/15 & 88) from Ibn 'Umar.

²⁵¹ Related by Aboo Daawood (1626); an-Nasaa'ee (5/97); at-Tirmidhee (650); ad-Daarimee (1/386); Ibn Maajah (1840); Ahmad (1/388 & 441) and al-Haakim (1/408) from Ibn Mas'ood. Its chain of narration is *saheeh*.

²⁵² One who strives to secure peace between two sides disputing over blood or wealth by guaranteeing appropriate payments to the parties deserving it, in order to otherwise prevent an ill outcome. Refer to *Sunan Abee Daawood* with its commentary *Ma'aalim as-Sunan* by al-Khaṭaabee (1640). [t]

²⁵³ Related by Ahmad (3/100, 114 & 126); Aboo Daawood (1641); an-Nasaa'ee (7/259); Ibn Maajah (2189); at-Tayaalisee (285) and Aboo Na'eem (3/132) via a number of routes from Aboo Bakr al-Hanafee from Anas... Its chain is weak because of the anonymity of Aboo Bakr al-Hanafee. It is supported by the next *hadeeth* (indirectly referred to) as declared by the author himself.

This meaning (of the hadeeth) is found in the Saheeh.²⁵⁴

Also in the Saheeh (is the hadeeth): “It is better for one of you to take his rope and then to go and chop wood (for his livelihood) than to beg from people, whence they then (decide to) grant him or deny him.”²⁵⁵

He (ﷺ) also said: “Whatever comes to you of this wealth without you asking for it or earnestly desiring it, then take it. As for anything besides that, then do not make yourself chase after it.”²⁵⁶

Thus, the Prophet (ﷺ) disliked one to take it by asking for it or earnestly desiring it within one’s heart.

He (ﷺ) also said as in the saheeh hadeeth: “Whoever abstains from asking others, Allaah will make him contented, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient. And whoever remains patient, Allah will make him patient. No one has ever been given a bestowal better and more extensive than patience.”²⁵⁷

²⁵⁴ He is probably referring to the hadeeth related by Muslim (1044); Aboo Daawood (1640); an-Nasaa’ee (5/89 & 96-97); ad-Daarimee (1/333) and al-Bayhaqee (5/21 & 23) from Qabeesah that the Prophet (ﷺ) said: “...begging is not permissible except for one of the three (classes) of people: one who has incurred debt, for him begging is permissible until he pays that off, after which he must stop; a man whose property has been destroyed by a calamity which has smitten him, for him begging is permissible until he receives enough sustenance, or reasonable subsistence; and a person who has been smitten by poverty, the genuineness of which is confirmed by three intelligent members of his people, for him begging is permissible...”

²⁵⁵ Related by al-Bukhaaree (1471 & 2373); Ahmad (1/168 & 164); al-Bayhaqee (4/195); Ibn Maajah (1836) and Wakee’ in *az-Zuhd* (141) from az-Zubayr Ibn al-’Awwaam.

²⁵⁶ A saheeh hadeeth. Refer to the discussion on its ruling and chains of narration in my brief commentary to *ar-Rubaa’ee fee al-Hadeeth* (pg. 17-18) by al-Haafidh ‘Abdul-Ghane Ibn Sa’eed al-Azdee. Also refer to *an-Nukat adh-Dhiraaf* (8/39) and *Fath al-Baaree* (13/153), both by al-Haafidh Ibn Hajar.

²⁵⁷ Related by al-Bukhaaree (3/265); Muslim (1053); Maalik in *al-Muwatta* (2/997); Aboo Daawood (1644); at-Tirmidhee (2025); an-Nasaa’ee (5/95); al-Bayhaqee (4/195) and al-Baghawee (6/110) from Aboo Sa’eed al-Khudree.

Furthermore, he (ﷺ) advised the elite of his Companions not to ask anything of anyone. In *al-Musnad*,²⁵⁸ (is the narration): “Aboo Bakr’s whip would fall from his hand and he would not ask anyone to hand it to him. He would comment, ‘My *khaleel* instructed me never to ask anything of anyone.’”

In *Saheeh Muslim*²⁵⁹ and other sources, ‘Awf ibn Maalik relates that a group of people gave their pledge of allegiance to the Prophet (ﷺ) and he confided to them never to ask anything of anyone. Thereafter, whenever a whip used to drop from the hand of one of them, he would not say to anyone, ‘Hand it to me.’

The command to ask from the Creator and the prohibition from asking from the created are well indicated by the texts in many places, like in His (ﷻ) saying:

فَإِذَا فَرَغْتَ فَانصَبْ ۖ وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾

“So when you finish (from your occupation), stand up (for Allaah’s worship i.e., stand up for prayer) and to your Lord (alone) turn (all your intentions, hopes and) your invocations.”²⁶⁰

The Prophet (ﷺ) said to Ibn ‘Abbaas: “If you ask, then ask Allaah and if you seek help, then seek help from Allaah.”²⁶¹ *Al-Khaleel*

²⁵⁸ No. 65, by way of Ibn Abee Mulaaykah from Aboo Bakr. The great scholar Aḥmad Shaakir said: “Its chain is weak because of a break in it; Ibn Abee Mulaaykah whose name is ‘Abdullaah Ibn ‘Abdullaah, is a *taabi’ee* and *thiqah* but did not reach the time of Aboo Bakr. As-Suyootee mentioned in *Jan’ al-Jawaami’* (17113 – his own arrangement) the statement of Ibn Hajar as in *al-Atraaf*: “This (chain) is unconnected.” The part within the narration that is attributed to the Prophet is attested to by the *hadeeth* following it.

²⁵⁹ No. 1043. It is also related by Aboo Daawood (1626); an-Nasaa’ee (1/229); Ibn Maajah (2868); at-Ṭabaranees in *al-Kabeer* (18/33, 67 & 130) and in *Musnad ash-Shaamiyyeen* (335) and Aḥmad (6/37) via two ways from ‘Awf.

²⁶⁰ Soorah al-Inshiraah (94):7-8.

²⁶¹ Related by Aḥmad (1/293 & 307); at-Tirmidhee (2516); Ibn as-Sunnee in *‘Amal al-Yawm* (425); Aboo Ya’laa (2556) and al-Bayhaqee in *al-Asmaa wa as-Sifaat* (pg. 75) from Ibn ‘Abbaas with a chain that is *hasan*. The *hadeeth* has additional chains and other supporting *hadeeths*, which are not suitable to be presented here (to maintain brevity).

said:

فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ

“So seek with Allaah your provision...”²⁶²

He did not say: “So seek your provision with Allaah,” because bringing forward the adverb denotes specialisation and restriction. It as if he said; “Do not seek provision except from Allaah.”²⁶³ Allaah (ﷻ) has also said:

وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ

“And ask Allaah of His bounty.”²⁶⁴

A person has to obtain the provision he is in need of and he has to repel what could harm him. With regard to both matters, it has been legislated for him that his supplication should be for Allaah. He does not ask for provision except from Allaah and does not complain except to Allaah, as Ya’qoob (ﷺ) said:

إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ

“I complain of my grief and sorrow only to Allaah.”²⁶⁵

Moreover, Allaah (ﷻ) mentioned in the Qur'aan a gracious separation,²⁶⁶ a gracious pardon²⁶⁷ and a gracious patience. It has been explained that a gracious separation is one without harm, a gracious pardon is one without blame and a gracious patience is one without complaint to creation. Consequently, when someone said to Ahmad

²⁶² Soorah al-Ankaboot (29):17, as Allaah relates from him.

²⁶³ i.e., bringing forward the adverb (عِنْدَ), ‘with’ in front of the object ‘provision’ imparts the meaning of restriction. If it had been deferred it would read ‘seek your provision with Allaah’ which does not signify the limitation as one could add, ‘seek your provision with Allaah and so-and-so and...’ [t].

²⁶⁴ Soorah an-Nisaa' (4):32, as Allaah relates.

²⁶⁵ Soorah Yoosuf (12):86, as Allaah relates.

²⁶⁶ Allaah says: “And be patient (O Muhammad (ﷺ)) with what they say, and keep away from them in a good way.” Soorah Muzzamil (73):10 [t].

²⁶⁷ Allaah says: “...so overlook (O Muhammad (ﷺ)), their faults with a gracious forgiveness.” Soorah al-Hijr (15):85. [t]

Ibn Hanbal during his illness that Taawoos used to dislike the groaning of a sick person and that he used to say that it was a form of complaining, Ahmad thereafter, never groaned until he passed away.

As for complaining to the Creator, this does not negate a gracious patience as Ya'qoob said:

فَصَبْرٌ جَمِيلٌ

“...so a gracious patience (is most fitting for me)...”²⁶⁸

He also said:

إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ

“...I only complain of my grief and sorrow to Allaah...”²⁶⁹

'Umar Ibn al-Khattaab, may Allaah be pleased with him, once recited in the *fajr* prayer, *Soorahs Yoonus, Yoosuf* and *an-Nahl*. When he passed by this *ayah* during his recitation he cried to the extent that his sobbing could be heard from the last set of rows.

(This is also indicated by) one of Moosa's supplications:²⁷⁰ “O Allaah, for You is all praise and to You all complaints are directed. You are the One who is sought for help and You are the One who is called out for succour. Upon You we rely and there is no might nor power except with Allaah.”

The supplication made by the Prophet (ﷺ) after the way he was treated by the people of at-Taa'if (contains a similar indication): “O Allaah, to You I complain of the frailty of my strength, the defi-

²⁶⁸ Soorah Yoosuf (12):83, as related by Allaah.

²⁶⁹ Soorah Yoosuf (12):86, as related by Allaah.

²⁷⁰ It is most probably a narration emanating from Jewish sources, the mention of which is not objectionable on the condition that it does not embody anything contrary (to Islaamic teachings). This issue is elaborated upon in my treatise *at-Tahdheeraat min al-Fitan al-'Aasifaat* (pg. 18-20).

ciency of my stratagem and my humiliation at the people. O Most Merciful of those who show mercy, You are the Lord of the feeble and oppressed and You are my Lord. O Allaah, to whom will You entrust me? To a distant one who will receive me in an odious way or to an enemy, whom You will put me in the possession of? If You are not angry with me, then I am indifferent, save that Your 'aafiyah²⁷¹ is more expansive for me. I take refuge in the light of Your Face, which has radiated darkness and put the affair of this world and the Hereafter in order, from Your discontent descending upon me or that Your anger set down upon me. To You is al-'utbah²⁷² until You are pleased and there is no might nor power except by Allaah." In some narrations (the ending reads): "there is no might nor power except by You."²⁷³

The stronger the 'abd's desire is for the favour of Allaah and His Mercy, in accomplishing his needs and necessary requirements, the stronger his 'uboodiyyah to Allaah will be and the greater becomes his freedom from every thing besides Allaah.

Just as the 'abd's desire for his Lord necessitates 'uboodiyyah towards Him, likewise, his despair of creation will generate contentment in his heart, which (in turn) dispenses of creation. This is as has been said: "Manage without whomsoever you wish, you will become his peer, favour whomsoever you wish, you will become his leader and have need of whomsoever you wish, you will become his captive."

²⁷¹ A possible meaning here is 'your protection of me from the people'. Refer to *an-Nihaayah fee Ghareeb al-Hadeeth*, lexical entry (عفا). [t]

²⁷² A possible meaning here is, 'I plead to you and constantly apologise for my wrong doings until you become pleased.' Refer to *Lisaan al-'Arab* of Ibn al-Mandhooor, lexical entry (عتب). [t]

²⁷³ Related by Ibn Ishaaq in *as-Seerah* (2/70 – *Tahdheeb* edition) in *mursal* form and it is also related via him by at-Tabaree in his *at-Taareekh* (2/344). At-Tabaraanee connected it in *al-Mu'jam al-Kabeer* and its chain can be seen in *Taareekh Qazween* (2/82) as mentioned by al-Haythamee in *al-Majma'* (3/35) from 'Abdullaah Ibn Ja'far. He then said: "Its chain contains Ibn Ishaaq and he is a *mudallis thiqah* and the rest of the narrators are *thiqaat*." I say: "Moreover, Ibn Ishaaq has performed 'an'anah here."

Similarly, the desire of the 'abd for His Lord and his hope in Him generates 'uboodiyyah of Him. The turning of his heart away from seeking from Allaah and hoping in Him causes his heart to turn away from having 'uboodiyyah of Allaah, especially, in the case of one who hopes in creation and not in the Creator, in the sense that his heart is reliant on the leadership of that creation, his army, his followers and slaves. Or he could be reliant on his family and friends; his wealth and provisions; or his heads and elders such as his owner, king, shaykh and employer and so on of those who have passed away or who will die. Allaah (ﷻ) says:

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ
وَكَفَىٰ بِهِ عِبَادُهُ خَيْرًا

“And put your trust in the Living One, Who will never die, and glorify His praises; Sufficient He is, in being aware of the sins of His 'Ibaad.”²⁷⁴

Any person who attaches his heart to a creation for the purposes of aid, sustenance or guidance has submitted his heart to them and has given rise to a level of 'uboodiyyah of that creation in accordance to the level of that (attachment), even if it appears that he is their leader who organises their affairs and manages them. The sensible person looks at the realities (of matters) and not at the superficialities.

If a man's heart becomes attached to a woman, even if it is a woman who is lawful for him, his heart will remain captive to her. She will rule him and manage him in any way she sees fit. On the surface, he is her master because he is her husband or owner but in reality he is her captive and is owned by her. This condition holds even more so if she is aware of his need for her, his passion for her and that he views her as irreplaceable. In such circumstances, she rules him in the manner a forceful and oppressive master rules his subjugated slave, who is unable to deliver himself from his master. In fact, this

²⁷⁴ Soorah al-Furqaan (25):85.

condition (of a man attached to a woman in such a way) is much more severe (than the analogy put forward) because the captivity of the heart is more serious than the captivity of the body and the enslavement of the heart is more severe than the enslavement of the body.

Indeed, one whose body is enslaved and captured does not care (as much) so long as his heart is at ease and is appeased. In fact, he may even be able to employ some stratagem to liberate himself. However, if the heart, which is the king of the limbs, is taken captive, enslaved and holds the greatest type of love for other than Allaah, this is pure subservience and captivity and it is a servile *'uboodiyyah* of what the heart has been enslaved by.

Reward and punishment are the consequences of the *'uboodiyyah* and captivity of the **heart**. If a Muslim is taken captive by a *kaafir* or unlawfully subjugated by an evil person, it will not harm him if he performs the obligatory duties within his capability.

Likewise, whoever is enslaved lawfully, if he renders the rights of Allaah upon him and the rights of his master, he will receive two rewards,²⁷⁵ even if he is forced to utter statements of *kufr* and does so, whilst his heart is content with *eemaan*, this will not harm him. As for the one whose heart is enslaved and has become an *'abd* for other than Allaah, this will harm him, even if he is the king of his people.

²⁷⁵ As is authenticated from the Prophet (ﷺ). It is related by al-Bukhaaree (5/126); Muslim (154); an-Nasaa'ee (6/115); at-Tirmidhee (1116); ad-Daarimee (2/154-155); at-Tayaaliseen (520); Sa'eed Ibn Mansoor (914) and Ahmad (4/402 & 405) from Aboo Moosa al-'Ash'aree, who relates that the Messenger of Allaah (ﷺ) said: "Three types of people will be given their reward twice: A man who had a slave-girl, taught her good manners proficiently, improved her education proficiently and then manumitted her and married her; a slave who rendered the rights of his Lord and the rights of his master and a person who believed in his Book and then believed in Muhammad (ﷺ)."

Thus, freedom is freedom of the heart and 'uboodiyyah is 'uboodiyyah of the heart, just as richness, is richness of the soul. The Prophet (ﷺ) said: "*Affluence is not the result of (possessing) the vanities of this world, but affluence is affluence of the heart.*"²⁷⁶

By Allaah! This (i.e., the aforementioned account) is the case when the person is enslaved by a lawful *soorah*.

As for the one who is enslaved by an unlawful *soorah*: (be it) a woman or youth, this is indeed, a (type of) punishment that is unparalleled.

These people who are passionately fond of these *suwar* are of the most severely punished types of people and the least of them rewarded; if the heart of the one who is passionately in love with a *soorah*, remains attached to it and enslaved by it, the number of sorts of evils and corruption that band together within him are so great that none but the Lord of the 'Ibaad can enumerate them.

Further, even if such a person were to be free of having committed the greater lewd sin (i.e., illicit sexual relation), the continuous attachment of the heart to this *soorah*²⁷⁷ without committing the lewd sin is more harmful to him than the case of one who embarks upon a sin and then repents and thereafter, the effect of the sin clears away from his heart.²⁷⁸

Such people are likened to drunkards and demented people, as has been said:

²⁷⁶ Related by al-Bukhaaree (6446); Muslim (1051); at-Tirmidhee (2373); Ahmad (2/389, 390 & 243); al-Humaydee (1063); Ibn Maajah (4137); al-Qudaa'ee (1211) and al-Baghawee (4040) from Aboo Hurayrah.

²⁷⁷ Accompanied with heedlessness of the remembrance Allaah and without striving against one's soul.

²⁷⁸ Thus, (the state of the former) weakens *eemaan*, diminishes the value of attachment to Allaah (ﷻ), which lead to disobedient acts and legal breaches.

*The two types of intoxication are the intoxication of
desire and of wine*

*And when will be the consciousness of the one who is
intoxicated?*

It has also been chanted:

*They said, 'You have become insane because of the one
you desire' so I replied to them*

*Passion is much more severe than what afflicts the insane
The holder of such passion cannot recover consciousness
throughout all time*

Whereas the insane person falls down only at times.

One of the greatest causes for this ordeal is the turning away of the heart from Allaah. If the heart tastes the sweetness of the worship of Allaah and of sincerity towards Him, nothing besides this will be sweeter, more delightful, pleasurable and agreeable.

Moreover, a person only abandons something beloved to him, when it is for something else even more beloved to him or because of fear of something harmful. Corrupt love can be relinquished by the heart as a result of a righteous love or fear of harm.

Allaah (ﷻ) says concerning Yoosuf:

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ
وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾

**“Thus it was, that We might turn away from him
evil and the lewd sin (i.e., illicit relationship). Surely,
he was one of Our chosen, guided 'ibaad.”²⁷⁹**

Thus, Allaah averts from his 'abd any inclination he may have to-wards suwar and any attachment to them, which can bring harm

²⁷⁹ Soorah Yoosuf (12):24.

upon him and He turns lewd sins away from him as a result of the 'abd's sincerity towards Allaah.

This is why it²⁸⁰ is before he tastes the sweetness of 'uboodiyyah to Allah and sincerity to Him, whereby the soul overpowers him into following it's desire. Once he tastes the sweetness of sincerity and it strengthens in his heart, his desire will vanquish without any (other) remedy.

Allaah (ﷻ) says:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ

“Verily, Prayer prevents (one) from (committing) al-Fahshaa (lewd sins) and al-Munkar (reprehensible deeds) and indeed, the remembrance of Allaah is greater.”²⁸¹

The prayer prevents harmful matters, which are lewd sins and reprehensible deeds and it also brings about a beloved matter and that is the remembrance of Allaah. The attainment of this beloved matter is greater than the prevention of those harmful things because the remembrance of Allaah is 'ibaadah of Allaah and the 'ibaadah of Allaah, enacted by the heart, is a matter that is directly intended and sought after in itself. The prevention of harm on oneself however, is indirectly intended by way of consequence.

The heart has been created with love for truth and it wants and seeks it. When an intent for evil presents itself to the heart, it seeks to repel it because such an intent corrupts the heart in the same manner plantation is corrupted by thicket.

²⁸⁰ i.e., having such an attachment to other than Allaah because of one's aversion to Allaah and His remembrance. [t]

²⁸¹ Soorah al-'Ankaboot (29):45.

That is why Allaah (ﷻ) has said:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

“Indeed, he succeeds who purifies it (i.e., his soul).
And indeed, he fails who corrupts it.”²⁸²

Allaah (ﷻ) also said:

قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ﴿١٤﴾

“Indeed, he succeeds whosoever purifies himself,
and remembers (glorifies) the Name of his Lord and
prays.”²⁸³

He said:

قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا اَفْرُوْجَهُمْ
ذٰلِكَ اَزْكٰى لَّهُمْ

“Tell the believing men to lower their gaze (from
looking at forbidden things), and protect their pri-
vate parts (from illegal sexual acts, etc.). That is
purer for them.”²⁸⁴

Allaah (ﷻ) also says:

وَلَوْلَا فَضْلُ اللّٰهِ عَلٰىكُمْ وَرَحْمَتُهُ مَا زَكٰى مِنْكُمْ مِّنْ اَحَدٍ اَبَدًا

“And had it not been for the Grace of Allaah and
His Mercy on you, not one of you would ever have
been sanctified (i.e., pure from sins).”²⁸⁵

Thus, Allaah (ﷻ) made the lowering of one’s gaze and the protec-
tion of one’s private organs as the strongest (method of) purifica-
tion of the soul and He also explained that the shunning of lewd sins

²⁸² Soorah ash-Shams (91):9-10.

²⁸³ Soorah al-'Alaa (87):14-15.

²⁸⁴ Soorah an-Noor (24):30.

²⁸⁵ Soorah an-Noor (24):21.

emanates from the purification of the soul. Purification of the soul implies the cessation of all evils, such as oppression, *shirk*, lying... etc.

Likewise,²⁸⁶ (the case is the same with) the one who seeks leadership and superiority in the land. His heart is compassionate and enslaved towards the one who can assist him in this, even if he is, outwardly, placed ahead in front of them and the obeyed amongst them, he in reality, hopes in them and fears them. He extends to them wealth and offices and pardons them for what they perpetrate in order that they obey and assist him. **Hence, he is on the exterior their leader who is obeyed, but in reality (none other than) an 'abd who obeys them.**

The precise determination is that each party exhibits *'uboodiyyah* of the other and both have abandoned the reality of the *'ibaadah* of Allaah. If their collaboration is undertaken for the purposes of (seeking) leadership in the land in an unlawful manner, they will be equivalent to those who cooperate to commit lewd sins or brigandry. Each one, as a result of the desires that have enslaved and subjugated him, is enslaved by the other. This is the same for the seeker of wealth, since that wealth enslaves and subjugates him.

These matters (that are sought) are of two types:

A type that the *'abd* is in need of, such as his need for food, drink, abode, marriage and their like. The *'abd* is to seek and request these from Allaah. Thus, the wealth he possesses - he employs it in accordance to his need - is synonymous to his donkey that he mounts and his rug that he sits on, or even more explicitly, his lavatory in which he relieves himself, in the sense that it does not enslave him whereby he then becomes anxious (over it):

²⁸⁶ i.e., the attachment of a man to a woman (or vice versa) in such a way is one particular type of many types of attachment. [t]

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۖ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾

“Irritable (discontented) when evil touches him and niggardly when good touches him.”²⁸⁷

The other is the type of matters that the 'abd is not in need of. It is not fitting that he affixes his heart on them. If he does attach his heart to them, they will enslave him. He may even become reliant upon other than Allaah and consequently, the reality of the 'ibaadah of Allaah and *tawakkul* on Him may no longer subsist in him. Instead, within him forms an element of 'ibaadah for other than Allaah and an element of *tawakkul* on other than Allaah and such a person merits the most, the saying of the Messenger (ﷺ): “*May the 'abd of the dirham perish, may the 'abd of the deenaar perish, may the 'abd of the qateefah perish, may the 'abd of the khameesah perish.*”²⁸⁸ This person is an 'abd of these things; if he asks Allaah for these things, Allaah either grants it to him and he becomes pleased or He denies him and he becomes enraged.

The (true) 'abd, however, is the one who is pleased with what pleases Allaah and His Messenger; who has hatred for what Allaah and His Messenger hate; offers *walaa'* to the *awliyaah* of Allaah and holds enmity towards the enemies of Allaah. This is the person who has fulfilled *eemaan* as in the *hadeeth*: “*Whoever loves for Allaah; hates for Allaah; gives for Allaah and denies for Allaah has fulfilled eemaan.*”²⁸⁹

He (ﷺ) also said: “*The firmest bond of eemaan is love for Allaah and hate for Allaah.*”²⁹⁰

²⁸⁷ Soorah al-Ma'aarij (70):20-21.

²⁸⁸ Its *takhreej* has already preceded, see footnote no. 246.

²⁸⁹ Related by Aboo Daawood (4681), at-Tabaraanee in *al-Kabeer* (7613, 7737 & 7738) and al-Baghawee (13/54) with a *hasan* chain from Aboo Umaamah.

²⁹⁰ A *hasan hadeeth* that has a number of chains from several Companions. The best of these chains is that related by Imaam at-Tabaraanee in *al-Mu'jam al-Kabeer* (10357) from Ibn Mas'ood with a *hasan* chain, Allaah willing. I have a separate treatise on the chains and *takhreej* of this *hadeeth*.

Also recorded in the *Saheeh*,²⁹¹ the Prophet (ﷺ) has said: “Three (qualities), whoever possesses them, will find the sweetness of eemaan: that Allaah and His Messenger are more beloved to him besides anyone else, that he loves someone only for the sake of Allaah and that he hates to return to kufr after Allaah has delivered him from it just as he hates to be slung into the fire.”

Thus, this person agreed with His lord in that which He loves and hates. Allaah and His Messenger became the most beloved of all to him and he loved creation for Allaah, not for any other reason. This was as a result of his perfection of love for Allaah, since (also) having love for what one’s beloved loves, constitutes perfection of having love for one’s beloved.²⁹²

So if he loves the Prophets of Allaah and the *awliyyaa* of Allaah because of their accomplishment of what *al-Haqq*²⁹³ loves, not for any other reason, he has then loved them for Allaah and none other. Allaah (ﷻ) has indeed said:

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُ أَذِلَّةَ عَلَى الْمُؤْمِنِينَ أَعِزَّةَ عَلَى الْكَافِرِينَ

“Allaah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers.”²⁹⁴

This is why Allaah (ﷻ) has said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ

²⁹¹ Its *takhreej* has already preceded.

²⁹² Thus Allaah (ﷻ) loves the Prophets, the Angels and righteous people and if you also love them, this will constitute perfection of your love and agreement with Allaah. Likewise Allaah hates the disbelievers and the hypocrites, so if you also hate them, you have agreed with your Lord in that which He hates. [s]

²⁹³ One of the names of Allaah (ﷻ), The True.

²⁹⁴ Soorah al-Maa'idah (5):54.

“Say (O Muhammad (ﷺ) to mankind): “If you (really) love Allaah then follow me (i.e. accept Islaamic Monotheism, follow the Qur'aan and the *Sunnah*), Allaah will love you.”²⁹⁵

The Messenger only commands that which Allaah loves, prohibits that which Allaah hates, he only does that which Allaah loves and informs of that which Allaah loves to ratify.

Hence, whoever loves Allaah, has to follow the Messenger; by believing him in that which he informs, obeying his orders and emulating him in his actions. Whosoever does this has indeed performed what Allaah loves and consequently, Allaah will love him.

Allaah has laid down two signs of the people who love Him: following the Messenger and performing *jihad* in his cause. This is because the reality of *jihad* is to strive to attain what Allaah loves of *eemaan* and righteous action and of repelling what he hates such as *kufur*, *fusooq* and disobedience. Allaah (ﷻ) has said:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ
تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ
فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ

“Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allaah and His Messenger, and striving hard and fighting in His Cause, then wait until Allaah brings about His Decision (torment).”²⁹⁶

²⁹⁵ Soorah Aal-'Imraan (3):31.

²⁹⁶ Soorah at-Tawbah (9):24.

Allaah (ﷻ) warns one whose family and wealth are more beloved to him than Allaah and his Messenger and *jihaad* in his cause with such a threat.

In fact, it has been established from the Prophet (ﷺ) in the *Saheeh*²⁹⁷ that he said: “*By Him in Whose Hand is my soul, not one of you will have (complete) eemaan until I am more beloved to Him than his children, father and all of mankind.*”

Also recorded in the *Saheeh*,²⁹⁸ 'Umar Ibn al-Khattaab said, ‘*O Messenger of Allaah, By Allaah, you are indeed more beloved to me than everything besides my own self*’. The Prophet remarked, ‘*No O 'Umar (you will not possess complete eemaan), until I am more beloved to you than your own self*’. He then replied, ‘*Then by Allaah, you are indeed more beloved to me than my own self*’. The Prophet then said, ‘*Now, O 'Umar*’.

Thus, the reality of love can only be fulfilled by having *muwaaalaah* of the beloved; this is by being agreement with him in loving that which the beloved loves and hating what the beloved hates and Allaah loves *eemaan* and *taqwaa* and hates *kufr*, *fusooq* and disobedience.

It is known that love stirs the will of the heart; the more the love strengthens in the heart, the (more the) heart calls for enacting the beloved things. If the love is complete it will necessitate a decisive intent for attaining the beloved matters and if the *'abd* possesses the ability to do so, he will achieve them.

If however, he is unable (to actually attain the beloved matter) and does what is within his capability, he will attain the reward of the one who does it (completely), as the Prophet (ﷺ) has said: “*Whoever invited to guidance, will have a reward (assured) for him equiva-*

²⁹⁷ Related by al-Bukhaaree (1/58), Muslim (44) and an-Nasaa'ee (8/114) from Anas. It is also related by al-Bukhaaree (1/58) from Aboo Hurayrah.

²⁹⁸ Related by al-Bukhaaree (11/523) from 'Umar.

lent to the rewards of those who adhered to that guidance, without their own rewards being diminished in any respect. Whoever called to deviation, will have to carry a sin equivalent to the sins of those who committed it, without their own sins being diminished in any respect.”²⁹⁹

He (ﷺ) also said (whilst on an expedition): “Indeed, there are men (right now) in al-Madeenah; there is not a distance that you traverse or a valley that you pass through, except that they are with you.” They (i.e., those accompanying him) remarked: “Whilst they are in Madeenah?” He replied: “(Yes), whilst they are in Madeenah; they have been prevented (from joining you) by (justifiable) reasons.”³⁰⁰

Jihaad, is to extend one’s utmost efforts - and these efforts are a reference to all the capabilities one possesses - in attaining that which al-Ḥaqq loves and in repelling that which al-Ḥaqq hates.

Consequently, if the ‘abd relinquishes the jihaad that is within his capability, this will be indicative of a weak love of Allaah and His Messenger that resides in his heart.

It is also common knowledge that in general one cannot attain that which is beloved, without enduring some form of hardship, regardless of whether the love in question is a righteous or unrighteous one. The lovers of wealth, leadership and *suwar* (for example), only obtain their pursuits after being afflicted with some harm in this world, along with the harms that befall them in this world and the hereafter.

Therefore, if the one who loves Allaah and His Messenger cannot endure what a discerning person from the lovers of other than Allaah

²⁹⁹ Related by Muslim (2674); Aboo Daawood (4609); at-Tirmidhee (2674); ad-Daarimee (1/126-127); Ibn Maajah (206); Aḥmad (2/397) and al-Baghawee (1/232) from Aboo Hurayrah.

³⁰⁰ Related by al-Bukhaaree (6/34); Aḥmad (3/103); Aboo Daawood (2508) and Ibn Maajah (2764) from Anas. It is also related by Muslim (1911), Ibn Maajah (2765) and Aḥmad (3/341) from Jaabir.

sees as endurable for the sake of attaining his pursuits, it indicates a weakness of his love for Allaah, (especially) on account that the path they (i.e., lovers of other than Allaah) take, according to their view, is the path that the intellect points towards.

It is well known that the believer has a much more intense love for Allaah, as Allaah (ﷻ) says:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ
وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ

“And of mankind are some who take (for worship) others besides Allaah as rivals (to Allaah). They love them as they love Allaah. But those who believe, love Allaah more (than anything else).”³⁰¹

Yes indeed, a lover may traverse – because of his feeble intellect and corrupt perception - a path in which he cannot attain his pursuit. Such a path is not commended if the love is a righteous and praiseworthy one, how is it then when the love in question is a corrupt one **and** the path does not lead (to it)? Such as the case of the impetuous folk who chase wealth, leadership and *suwar*, through having love for things that bring harm upon them and do not attain their goals. The point here however, is on the paths that are traversed upon by the possessor of sound intellect in pursuit of his demands.

If this becomes clear, then the greater the heart has of love of Allaah, the greater will be one’s *’uboodiyyah*. The greater one’s *’uboodiyyah* is, the greater one’s love will be of Him and he will prefer Him above all else.

Moreover, the heart is intrinsically in need of Allaah from two angles: from the angle of *’ibaadah*, which is the ultimate reason (be-
final cause

³⁰¹ Soorah al-Baqarah (2):165.

Aristotle’s 4 causes:

1. material cause
2. formal cause
3. efficient cause
4. final cause.

hind the heart's creation) and from the angle of seeking assistance and *tawakkul*, which is the effective reason.³⁰²

efficient cause

The heart can only become sound, achieve success, take pleasure, be satisfied, experiencing enjoyment, become pleased, attain serenity and calmness through the 'ibaadah of its Lord, having love of Him and turning to Him (in repentance). Even if it were to attain every type of pleasure from creation, it will not acquire serenity and tranquillity. This is because the heart possesses an intrinsic need for it's Lord, since He is its deity, love and pursuit and with Allaah, the heart achieves joy, pleasure, delight, amenity, serenity and tranquillity.

This can only be achieved through Allaah's assistance given to the 'abd, since none other than Allaah has the ability to assure the 'abd of such an achievement, thus, he is in constant need of the reality of:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“You (Alone) we worship, and You (Alone) we ask for help (for each and everything).”³⁰³

If he was to be assisted in attaining all that he loves, desires and covets and does not attain any 'ibaadah of Allaah, he actually attains nothing more than pain, regret and torment. Such a person will not be able to free himself from the pains of this world and its agonising life, except through sincere love of Allaah, whereby Allaah is his utmost pursuit and ultimate desire and that Allaah is his beloved from the initial intention and all others besides him are only loved for His sake, he does not love anything or anyone in a direct and independent way except Allaah.

³⁰² i.e., one can only establish the requisites and pillars of worship – which is the end reason – when Allaah facilitates such actions and the means towards enacting those actions. This facilitation is granted through seeking Allaah's assistance and having *tawakkul* upon him.

³⁰³ Soorah al-Faatihah (1):5.

If the person does not achieve this, then he has not as of yet actualised the reality of لا إِلَهَ إِلَّا اللَّهُ 'None has the right to be worshipped except Allaah'. Nor has he actualised *tawhheed*, 'uboodiyyah and love of Allaah. Within him is a deficiency of *tawhheed* and *eemaan*, rather, he has pains, regrets and torments, the magnitude of which, is a proportional amount (to his lack of fulfilment of those matters).

If he was to strive to attain this pursuit and not seek assistance from Allaah, have *tawakkul* in Him or feel in need of Him to achieve it, he will not achieve it, as what Allaah wills, comes to be and what He does not will, does not come to pass. Hence, the person is in need of Allaah, from the reasoning that Allaah is the end objective and the One that is beloved, the One desired and the object of worship and from the reasoning that He is the One who is be implored upon, sought assistance from and relied on. Allaah is his deity, whom there is no other (true) object of worship and Allaah is his Lord, whom there is no other (true) lord besides Him.

The 'uboodiyyah of Allaah cannot be accomplished by the person except by these two things. Hence, whenever the person loves other than Allaah in a direct and independent manner or he turns to other than Allaah for help, he will become an 'abd of whom he loves and an 'abd of whom he has hope in, according to the degree of love and hope he has for those besides Allaah.

If however, he does not love anyone directly or independently except Allaah. He loves others besides Him for Allaah's sake alone. He does not have hope in anyone or anything at all besides Allaah and when he undertakes the causes or achieves any of them, he witnesses that Allaah is the One who created them, decreed them and made them subservient to him and that Allaah is the Lord, Owner, Creator and Subjugator of everything in the heavens and earth and he feels a need for Him, (in such a situation therefore) he attains a level of complete 'uboodiyyah of Allaah in accordance to what has been apportioned for him.

People are of varying grades in this regard, none but Allaah can enumerate its paths.

From this perspective, the most perfect of creation, the best, most exalted, closest to Allaah, strongest and most guided is the one who has a more complete *'uboodiyyah* of Allaah.

This is the essence of the *Deen* of Islaam, with which Allaah sent the Messengers and revealed His Books and that is that the *'abd* submits to Allaah and none other. The one who submits to Allaah and other than Him is a *mushrik* and the one who refuses to submit to Allaah is an insolent person.

It is established in the *Saheeh*³⁰⁴ that the Prophet (ﷺ): “No one who has in his heart the weight of a mustard seed of pride shall enter Paradise.”

Likewise, no one who has the weight of a mustard seed of *eemaan* in his heart shall reside forever in the Fire.

The Prophet (ﷺ) declared pride to be opposite to *eemaan*, since pride negates the reality of *'uboodiyyah*, as has been established in the *Saheeh*³⁰⁵ that the Prophet (ﷺ) said: “Allaah says, ‘Majesty is my lower garment and Pride is my upper garment; whoever contends Me on any of the two, I will punish him.’”

³⁰⁴ Related by Muslim (91); at-Tirmidhee (1998 1999); Aboo Daawood (4091); Ibn Maajah (59 & 4173) and at-Tabaraanee in *al-Kabeer* (10000) from Ibn Mas’ood.

³⁰⁵ Related by Muslim (2620) with the Prophetic wording: “Glory and Honour is His lower garment...” and al-Humaydee said: “This is how we have seen it in the copies of Muslim’s book and al-Barqaanee has related it from the chain related by Muslim from Aboo Sa’eed and Aboo Hurayrah...” and he mentioned it with the same wording mentioned by the author... al-Humaydee then said: “Aboo Mas’ood also related it in this way in his book.” Likewise, it is like this in *Jaami’ al-Usool* (10/613) and *at-Targheeb wa at-Tarheeb* (4/16). It is also related by Aboo Daawood (4090), Ibn Maajah (4174) and Ahmad (2/414, 248, 376, 427 & 442) with the same wording mentioned by the author.

Thus, pride and majesty are of the specialities of Lordship, and pride is superior to majesty; this is why He declared pride to be at the level of the higher garment, just as He declared majesty to be at the level of the lower garment.

Accordingly, the emblem of Prayer, *adhaan* and the days of 'eid was made *at-Takbeer*³⁰⁶ and its utterance was made recommended in high places, such as as-Safaa and al-Marwah,³⁰⁷ when a person ascends a high point³⁰⁸ or mounts an animal³⁰⁹ and so on. With it, one extinguishes fire, even if it is of great magnitude,³¹⁰ and during the *adhaan*, *Shaytaan* flees³¹¹ (when it is mentioned).

Allaah (ﷻ) says:

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

³⁰⁶ i.e., saying, 'Allaahu Akbar'. The words *Takbeer*, *Akbar* and *Kibar* (pride) are derived from the same root (كبر). [i]

³⁰⁷ As related by Muslim (1218); Aboo Daawood (1907); Maalik (1/372) and Ibn Maajah (3074) from Jaabir.

³⁰⁸ Related by al-Bukhaaree (6385); Muslim (1344); Ibn as-Sunnee (519); Maalik (1/421); Aboo Daawood (2770) and others from Ibn 'Umar.

³⁰⁹ As related by Muslim (1342), at-Tirmidhee (3444) and Aboo Daawood (2599) from Ibn 'Umar.

³¹⁰ The author, may Allaah have mercy upon him, mentioned this *hadeeth* in *al-Kalim at-Tayyib* (No. 221). He attributed it to the Prophet (ﷺ) in an unasserted manner. The *hadeeth* is related by al-'Uqaylee in *ad-Du'afaa'* (2/296), Ibn 'Adee in *al-Kaamil* (4/1469) and Ibn as-Sunnee in *'Amal al-Yawm wa al-Laylah* (289-292) via a number of routes from 'Amr Ibn Shu'ayb from his father from his grandfather. These chains up to 'Amr are all very weak. It has other chains in *Taareekh Jurjaan* (414); *al-Kunaa wa al-Asmaa* by ad-Doolaabee, (2/137); *ad-Du'aa* (1001); *al-Kaamil* (5/1767); *al-Mataalib al-'Aaliyah* (3424) and *al-Maqaasid al-Hasanah*. I may therefore, if Allaah wills, devote some time to scrutinise it further on a different occasion.

³¹¹ As related by al-Bukhaaree (2/69-70); Muslim (389); Maalik (1/69 & 70); Aboo Daawood (516) and an-Nasaa'ee (2/21 & 22) from Aboo Hurayrah.

“And your Lord said, ‘Invoke Me, I will respond to your (invocation)’. Verily, those who scorn My worship, will enter Hell in humiliation!”³¹²

Anyone who is too proud to accede to the *'ibaadah* of Allaah, most definitely worships other than Allaah, since man is an emotional being, who stirs by means of volition.

In the *Saheeh*,³¹³ it is established that the Prophet (ﷺ) said: “*The most truthful of names are Haarith³¹⁴ and Hammaam³¹⁵*”.

The *Haarith* is an achiever and worker and *Hammaam* fits the structure *فَعَّال*, which is derived from (الهم) ‘al-Hamm’. Al-Hamm denotes the initial part of intention. A person always holds intention and every intention demands (the presence of) an end objective, which it eventually leads to. Thus, every *'abd* has a beloved goal that forms the conclusion of his love and intention. Whoever does not have Allaah as his object of worship and the conclusion of his love and intention and in fact, is too proud to accede to that, he will be an *'abd* of whatever his beloved desire is: whether it be wealth; status; *suwar* or the false deities he takes besides Allaah such as the sun; moon; stars; idols; graves of the Prophets and righteous people or Angels and Prophets, whom they take as lords and all else that is worshipped besides Allaah.

³¹² Soorah al-Ghaafir (40):60.

³¹³ Related by Muslim (2132), but with the wording: “*The most beloved names to Allaah are 'Abdullaah and 'Abdur-Rahmaan*” from Ibn 'Umar. It is also related by at-Tirmidhee (2835) and Aboo Daawood (2/584). As for the wording: “*The most truthful of names are Haarith and Hammaam,*” this has been related by Ibn Wahb in his *Jaami'* (pg. 7) from 'Abdullaah Ibn 'Aamir al-Yahsee in *mursal* form with a chain that is *saheeh*. It has a supporting *hadeeth* that is unbroken (in its chain), which is related by Ahmad (4/345), Aboo Daawood (4950) and an-Nasaa'ee (6/218) from Aboo Wahb al-Jushamee with a chain that contains weakness. Thus, the narration strengthens by virtue of this one, Allaah willing. Also refer to *Mawaarid al-'Amaan*... pg. 65-66.

³¹⁴ Lexically, a ploughman and cultivator.

³¹⁵ Lexically, one who is energetic and active.

If he is an 'abd to other than Allaah, he will be a *mushrik*. Every proud person is a *mushrik*; this is why Fir'awn was one of the most prominent of people who were too proud to accede to the 'ibaadah of Allaah **and** he was a *mushrik*.

Allaah (ﷻ) says:

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا
 وَسُلْطٰنٍ مُّبِينٍ ﴿٢٣﴾ إِلَىٰ فِرْعَوْنَ وَهٰمٰنَ وَقُرُوٰنَ
 فَعَالُوا سِحْرًا كَذٰبًا ﴿٢٤﴾ فَلَمَّا جَآءَهُمْ بِالْحَقِّ مِنْ
 عِنْدِنَا قَالُوا اقْتُلُوا اٰبْنَآءَ الَّذِيْنَ ءَامَنُوْا مَعَهُۥ وَاسْتَحْيُوا
 نِسَآءَهُمْ وَمَا كَيْدُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ﴿٢٥﴾
 وَقَالَ فِرْعَوْنُ ذَرُوْنِيْ اَقْتُلْ مُوسٰى وَلْيَدْعُ رَبَّهُۥٓ اِنِّيْٓ اَخَافُ
 اَنْ يُبَدِّلَ دِيْنَكُمْ اَوْ اَنْ يُظْهِرَ فِي الْاَرْضِ الْفَسَادَ ﴿٢٦﴾
 وَقَالَ مُوسٰى اِنِّيْٓ اَعُوْذُ بِرَبِّيْ وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ
 لَا يُوْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾ وَقَالَ رَجُلٌ مُّؤْمِنٌ مِنْ آلِ
 فِرْعَوْنَ يَكْتُمُ اِيْمٰنَهُۥٓ اَنْقَتُلُوْنَ رَجُلًا اَنْ يَقُوْلَ رَبِّيَ
 اللّٰهُ وَقَدْ جَآءَكُمْ بِالْبَيِّنٰتِ مِنْ رَبِّكُمْ وَاِنْ يَكُ كٰذِبًا
 فَعَلَيْهِ كَيْدُهُۥٓ وَاِنْ يَكُ صٰدِقًا يُصِْبْكُمْ بَعْضُ الَّذِي
 يَعِدْكُمْ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ مُسْرِفٌ كَذٰبٌ ﴿٢٨﴾ يَقُوْمُ
 لَكُمْ الْمَلِكُ الْيَوْمَ ظٰلِمِيْنَ فِي الْاَرْضِ فَمَنْ يَنْصُرُنَا مِنْ
 بَاسِ اللّٰهِ اِنْ جَآءَنَا قَالَ فِرْعَوْنُ مَا اُرِيْكُمْ اِلَّا مَا اُرِيْ وَمَا
 اَهْدِيْكُمْ اِلَّا سَبِيْلَ الرَّشٰدِ ﴿٢٩﴾ وَقَالَ الَّذِيْ ءَامَنَ يَقُوْمُ اِنِّي
 اَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْاَحْزَابِ ﴿٣٠﴾ مِثْلَ دَابِ قَوْمِ نُوْحٍ

وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿٣١﴾
 وَيَقُومُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾ يَوْمَ تُنُونَ مُدِيرِينَ
 مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾
 وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكِّ
 مِمَّا جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ قُلْتُمْ لَنْ نَبْعَثَ اللَّهَ
 مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ
 مُرْتَابٌ ﴿٣٤﴾ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ
 أَتَهُمْ كِبْرُ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا كَذَلِكَ
 يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

“And indeed We sent Moosa with Our *Aayaat* and a manifest authority to Fir’awn, Haamaan and Qaaron, but they called (him), ‘A sorcerer, a liar!’ Then, when he brought them the Truth from Us, they said, ‘Kill the sons of those who believe with him and let their women live’ but the plots of the disbelievers are nothing but loss! Fir’awn said, ‘Leave me to kill Moosa and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!’ Moosa said, ‘Verily, I take refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning!’

And a believing man of Fir’awn’s family, who hid his faith said, ‘Would you kill a man because he says: “My Lord is Allaah, and he has come to you with clear signs (proofs) from your Lord?” And if he is a liar, upon him will be (the sin of) his lie; but

if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall you. Verily, Allaah guides not one who is a *Musrif* (a polytheist, or a murderer who sheds blood unlawfully, or those who commit great sins, oppressor, transgressor), a liar! O my people! Yours is the kingdom this day, you are uppermost in the land. But who will save us from the Torment of Allaah, should it befall us?’

Fir’awn said, ‘I show you only that which I see (as being correct), and I guide you only to the path of right policy!’ And the one who believed said, ‘O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old). Like the fate of the people of Nooh (Noah), and ’Aad, and Thamood and those who came after them. And Allaah wills no injustice for (His) slaves. And, O my people! Verily! I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise). A Day when you will turn your backs and flee having no protector from Allaah, And whomsoever Allaah sends astray, for him there is no guide’.

And indeed Yoosuf did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said, ‘No Messenger will Allaah send after him’. Thus Allaah leaves astray him who is a *Musrif* (a polytheist, oppressor, a criminal, sinner who commit great sins) and a *Murtaab* (one who doubts Allaah’s Warning and His Oneness). Those who dispute about the *Aayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allaah, without any authority that has come to them, it is greatly hateful and disgusting to Allaah and to those who

believe. Thus does Allaah seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).”³¹⁶

Allaah (ﷻ) also said:

وَقَتْرُونَ وَفِرْعَوْنَ وَهَمَانَ وَلَقَدْ جَاءَهُمْ مُوسَىٰ
بِالْبَيِّنَاتِ فَأَسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ

“And (We destroyed also) Qaaron, Fir’awn and Haamaan. And indeed Moosa came to them with clear *Aayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (i.e., escape Our punishment).”³¹⁷

He (ﷻ) said:

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ
طَائِفَةً مِنْهُمْ يَتَّبِعُ أَبْنَاءَ هِمٍّ وَيَسْتَحْيِي نِسَاءَهُمْ

“Verily, Fir’awn (Pharaoh) exalted himself in the land and made its people into sects, weakening (oppressing) a group (i.e., Children of Israel) among them, killing their sons, and letting their females live.”³¹⁸

He (ﷻ) said:

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ
كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

“And they belied them (those *Aayaat*) wrongfully and arrogantly, though their own selves were con-

³¹⁶ Soorah Ghaafir (40):23-35.

³¹⁷ Soorah al-‘Ankaboot (29):39.

³¹⁸ Soorah al-Qasas (28):4.

vinced thereof [i.e., that those (*Aayaat*) are from Allaah and Moosa is the Messenger of Allaah in truth, but they disliked to obey Moosa and hated to believe in his Message of Monotheism]. So see what was the end of the *Mufsideen* (disbelievers, those who disobey Allaah, evildoers, liars).³¹⁹

The like of these (*aayaat*) are numerous in the Qur'aan.

Fir'awn has been depicted with *shirk* in Allaah's saying:

وَقَالَ الْمَلَأِينَ قَوْمِ فِرْعَوْنَ أَتَنْذَرُنَا مُوسَىٰ وَقَوْمَهُ لِيَفْسِدُوا
فِي الْأَرْضِ وَيَذُرْكُمُ أَهْلَهُنَّ

“The chiefs of Fir'awn's people said, ‘Will you allow Moosa and his people to spread mischief in the land and to abandon you and your gods?’”³²⁰

In fact, examination and research indicate that the more a person is too proud to accede to the worship of Allaah, the greater will be the *shirk* he commits with Allaah. The reason is that the more he disdains to worship Allaah, the greater will be his poverty and need for a beloved pursuit, which culminates as his end desire: the primary desire of the heart. Thus, he becomes a *mushrik* on account of what has enslaved him of such end intents.

Furthermore, the heart can only dispense of all creation when Allaah is its patron and protector and when it worships none other; only seeking assistance from Allaah; relying on none besides Him; taking joy in only that which Allaah loves and is pleased with; disliking only that which the Lord hates and dislikes; not offering *walaa'* except to those whom Allaah has offered *walaa'*; having enmity only towards those whom Allaah has enmity towards; loving for Allaah solely; hating for Allaah solely; giving for Allaah only and denying for Allaah only.

³¹⁹ Soorah an-Naml (27):14.

³²⁰ Soorah al-A'raaf (7):127.

The stronger the sincerity of one's *Deen* is for Allaah, the more complete will be his 'uboodiyyah and his independence of the creation.

With the perfection of one's 'uboodiyyah of Allaah, will be the completion of one's absolution of pride and *shirk*. *Shirk* is prevalent among the Christians and pride is prevalent among the Jews. Allaah (ﷻ) says concerning the Christians:³²¹

أَتَّخَذُوا أَحْبَابَهُمْ
 وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ
 مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا
 لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

“They took their rabbis and their monks to be their lords besides Allaah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allaah), and (they also took as their Lord) *al-Maseeh*, son of Maryam, while they were commanded to worship none but One Deity (i.e., Allaah); None has the right to be worshipped but He. Praise and glory be to Him, (far above is He) from having the partners they associate (with Him).”³²²

Regarding the Jews, Allaah says:

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ
 أَسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾

³²¹ Although, this *ayah* is not specific to the Christians – a matter that the author is very much aware of - the intention from the author is to use the significant part from the *ayah* that demonstrates his specific point here. [t]

³²² Soorah at-Tawbah (9):31.

“Is it that whenever there comes to you a messenger with what you yourselves desire not, you treat him with disdain? Some you disbelieve in and some you kill.”³²³

Allaah (ﷻ) also says:

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ
 فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كَلِمَةَ آيَةٍ لَا يُؤْمِنُوا
 بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا
 سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا

“I shall turn away from My *Aayaat* (i.e., verses of the Qur'aan) those who behave arrogantly on the earth, without a right, and (even) if they see all the *Aayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way.”³²⁴

Since pride necessitates *shirk* and *shirk* is the antithesis of Islaam – and it is the sin that Allaah does not forgive - Allaah (ﷻ) has said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
 ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا

“Verily, Allaah forgives not that *shirk* should be committed with Him, but He forgives (everything) besides that to whom He pleases, and whoever commits *shirk* with Allaah in worship, he has indeed invented a tremendous sin.”³²⁵

³²³ Soorah al-Baqarah (2):87.

³²⁴ Soorah al-A'raaf (7):146.

³²⁵ Soorah an-Nisaa' (4):48.

Allaah also says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

“Verily, Allaah forgives not that *shirk* should be committed with Him, but He forgives (everything) besides that to whom He pleases, and whoever commits *shirk* with Allaah in worship, he has indeed strayed far away.”³²⁶

All of the Prophets were sent with the *Deen* of Islaam. It is the only *Deen* that Allaah accepts, from the first to the last of people. Nooh said:³²⁷

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ
أَجْرِي إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾

“But if you turn away [from accepting my doctrine of Islaamic Monotheism], then no reward have I asked of you, my reward is only from Allaah, and I have been commanded to be one of the Muslims (those who submit to Allaah’s Will).”

Allaah said concerning Ibraaheem:

وَمَنْ يَرْغَبْ عَنْ
مِلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا
وَإِنَّهُ فِي الْآخِرَةِ لِمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ
قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ وَوَصَّي بِهَا إِبْرَاهِيمَ بَنِيهِ
وَيَعْقُوبَ يَنْبِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا
وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

³²⁶ Soorah an-Nisaa' (4):116.

³²⁷ As related by Allaah, Soorah Yoonus (10):72.

“And who turns away from the religion of Ibraaheem (i.e., Islaamic Monotheism) except him who deludes himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. When his Lord said to him, ‘Submit (i.e., be a Muslim)!’ He replied, ‘I have submitted myself (as a Muslim) to the Lord of the ‘Aalameen (mankind, *jinn*s and all that exists)’. And this (submission to Allaah, Islaam) was enjoined by Ibraaheem upon his sons and by Ya’qoob (saying), ‘O my sons! Allaah has chosen for you the (true) religion, then die not except as Muslims.’”³²⁷

Yoosuf said:³²⁸

تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠١﴾

“...and cause me to die as a Muslim (the one submitting to Your Will), and unite me with the righteous.”

Moosa said:³²⁹

يَقَوْمِ إِنْ كُنْتُمْ ءَامِنُمْ
بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ ﴿٨٤﴾ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا

“...‘O my people! If you have believed in Allaah, then put your trust in Him if you are Muslims’. They said, ‘In Allaah we put our trust’...”

Allaah (ﷻ) also says:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا
هُدًى وَنُورٌ يُحْكَمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا

³²⁷ Soorah al-Baqarah (2):130-2.

³²⁸ As related by Allaah, Soorah Yoosuf (12):101.

³²⁹ As related by Allaah, Soorah Yoonus (10):84-85.

“Verily, We did send down the Tawraat (to Moosa), therein was guidance and light, by which the Prophets, who submitted themselves to Allaah’s Will, judged the Jews.”³³⁰

Bilqees said:³³¹

رَبِّ إِنِّي

ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾

“My Lord! Verily, I have wronged myself, and I submit (in Islaam) together with Sulaymaan to Allaah, the Lord of the ‘*Aalameen* (mankind, jinn and all that exists).”

Allaah said:

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي

وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿١٣١﴾

“And when I (i.e., Allaah) put in the hearts of the *Hawaariyyeen* (i.e., the disciples of ‘Eesa) to believe in Me and My Messenger, they said, ‘We believe and bear witness that we are Muslims.’”³³²

Allaah also says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

“Truly, the religion with Allaah is Islaam.”³³³

Allaah says:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ

دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٨٥﴾

³³⁰ Soorah al-Maa'idah (5):44.

³³¹ As related by Allaah, Soorah an-Naml (27):44.

³³² Soorah al-Maa'idah (5):111.

³³³ Soorah Aal-'Imraan (3):19.

“And whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers.”³³⁴

Allaah (ﷻ) also says:

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا

“Do they seek other than the religion of Allaah (the true Islaamic Monotheism worshipping none but Allaah Alone), while to Him all creatures in the heavens and the earth have submitted, willingly or unwillingly.”³³⁵

Thus, Allaah (ﷻ) mentioned the *Islaam* of all beings, willingly or unwillingly, since all of creation worship Allaah with the general manifestation of worship, regardless of whether one (of them) acknowledges or denies that. They submit to Him and are managed by Him. Thus, they submit to Him, willingly or unwillingly; not a single one of His creation has the ability to escape that which Allaah wills, decrees and ordains. There is no might nor power except with Allaah and He is the Lord of the Worlds and their Owner. He disposes as He sees fits and He is the Creator, Originator and Fashioner of them all.

Everything besides Him is under the Lordship of Allaah, created, originated, destitute, indigent, subjugated and subdued. Whereas He (ﷻ) is the One, *al-Qahhaar*,³³⁶ the Creator, Originator and Fashioner.

³³⁴ Soorah Aal-'Imraan (3):85.

³³⁵ Soorah Aal-'Imraan (3):83.

³³⁶ One of Allaah's Names (ﷻ), it denotes the One Who has subdued all of creation and Whom all of creation are subservient to. All movements occur by His will. [t]

Furthermore, even though He created His creation through causes, He is also the Creator of cause and the One who decrees it.³³⁷ Cause is in need of Him just as (other parts of) creation is in need of Him. There does not exist amidst creation, a cause that independently brings about good or repels harm. Indeed, everything that is a cause is in need of another cause that assists it and in need of that which repels the deterrent factor, which seeks to oppose and resist it.

He is solely, the Rich and independent of all besides Him; He does not have a partner that aids Him or a rival that is hostile towards Him and opposes Him. Allaah (ﷻ) says:

قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ
 مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ
 أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ قُلْ حَسْبِيَ
 اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

“Say, ‘Tell me then, the things that you invoke besides Allaah, if Allaah intended some harm for me, could they remove His harm, or if He (Allaah) intended some mercy for me, could they withhold His Mercy?’ Say, ‘Sufficient for me is Allaah; in Him those who trust (i.e., believers) must put their trust.’”³³⁸

³³⁷ There are causes that Allaah has linked to effects. There is no single cause that independently attains one’s pursuit. Rather, Allaah has linked everything through causes and obstacles. If such causes materialise and such obstacles disappear, the pursuit is achieved. There is nothing that has an independent and sole effect besides the Will of Allaah. Whatever He wills, comes to be and whatever he does not will, cannot be. [s]

³³⁸ Soorah az-Zumar (39):38.

Allaah (ﷻ) also says:

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ
إِلَّا هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

“And if Allaah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.”³³⁹

Allaah (ﷻ) relates regarding Ibraaheem:

قَالَ يَقَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾
إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ
حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾ وَحَاجَّهُ قَوْمُهُ قَالَ
أَتُحْجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ
إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا
تَتَذَكَّرُونَ ﴿٨٠﴾ وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا
تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ
سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾
الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ
الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾

“...‘O my people! I am indeed free from all that you join as partners in worship with Allaah. Verily, I have turned my face towards Him Who has created the heavens and the earth soundly (i.e., with Islaamic Monotheism, worshipping none but Allaah Alone) and I am not of the *mushrikoon*.’

³³⁹ Soorah al-An'aam (6):17.

His people disputed with him. He said, ‘Do you dispute with me concerning Allaah while He has guided me, and I fear not those whom you associate with Allaah in worship. (Nothing can happen to me) except when my Lord (Allaah) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? And how should I fear those whom you associate in worship with Allaah (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allaah things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know.’

It is those who believe (in the Oneness of Allaah and worship none but Him Alone) and mix not their belief with *dhulm* (wrong, i.e., by worshipping others besides Allaah), for them (only) there is security and they are the guided.”³⁴⁰

Recorded in the *Saheehayn*,³⁴¹ ‘Abdullaah Ibn Mas’ood, may Allaah be pleased with him, relates that when this *aayah*³⁴² was revealed, it proved hard to bear by the Companions of the Prophet (ﷺ). They said: “O Messenger of Allaah! Which one of us has not mixed his *emaan* with *dhulm*³⁴³?” He replied: “Indeed, it is (in reference to) none other than *shirk*. Have you not heard the statement of the righteous ‘abd:³⁴⁴

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

“Verily! *Shirk* is a great *dhulm* indeed.”³⁴⁵

³⁴⁰ Soorah al-An’aam (6):78-82.

³⁴¹ Related by al-Bukhaaree (1/81); Muslim (124); Ahmad (3589); at-Tirmidhee (3069) and Ibn Jareer (13476) from Ibn Mas’ood.

³⁴² i.e., the last *aayah* from the passage just cited by the author, 6:82. [t]

³⁴³ i.e., oppression of all sorts in its general meaning, which is what was initially understood by the Companions. [t]

³⁴⁴ i.e., Luqmaan.

³⁴⁵ Soorah Luqmaan (31):13.

Ibraaheem, the *Khaleel*, is the *Imaam* of the pure, sincere and upright holders (of Islaam) as he was sent when the *Deen* of the *mushrikoon* was widespread throughout the whole world. Allaah (ﷻ) says:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ
فَاتَّمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا
يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾

“And (remember) when Ibraaheem was tried by his Lord with (certain) Commands, which he then fulfilled. He (i.e., Allaah) said, ‘Verily, I am going to make you an Imaam (i.e., leader, Prophet) of mankind.’ Ibraaheem said, ‘And (will You make leaders) from my offspring.’ He (i.e., Allaah) replied, ‘My Covenant (i.e., leadership, Prophethood, etc.) does not include the *dhaalimoon* (i.e., *mushrikoon* and wrong-doers).’”³⁴⁶

Allaah explained that His covenant of leadership does not encompass the oppressor and hence, Allaah (ﷻ) did not rule that an *oppressor* be an *imaam*, and the most severe form of *oppression* is *shirk*.

Allaah (ﷻ) says:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ
“Verily, Ibraaheem was an *ummah* (i.e., a leader having all the good righteous qualities or a nation in himself), obedient to Allaah, upright (i.e., worshipping none but Allaah), and he was never of the *mushrikoon*.’”³⁴⁷

³⁴⁶ Soorah al-Baqarah (2):124.

³⁴⁷ Soorah an-Nahl (16):120.

The *ummah* is the instructor of good, who is imitated³⁴⁸ just as the *qudwah* is the one whose example is followed.

Allaah (ﷻ) placed prophethood and the (revelation of) scriptures within Ibraaheem’s offspring and the Prophets dispatched after him were sent with none other than his way. Allaah (ﷻ) says:

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

“Then, We have inspired you (O Muhammad (ﷺ)) saying, ‘Follow the way of Ibraaheem, soundly (i.e., Islaamic Monotheism, to worship none but Allaah) and he was not of the *mushrikoon*.’”³⁴⁹

Allaah (ﷻ) also said:

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ
 وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿١٨﴾

“Verily, among mankind who have the most deserving claim to Ibraaheem are those who followed him, and this Prophet (Muhammad (ﷺ)) and those who have believed (Muslims). And Allaah is the *Walee* of the believers.”³⁵⁰

Allaah (ﷻ) says:

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ
 حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٧﴾

³⁴⁸ Refer to *at-Tadhkirah wa al-I'tibaar wa al-Intisaar li al-Abraar*, pg. 23 of Ibn Shaykh al-Hazzaameen with my *ta'leeq*.

³⁴⁹ Soorah an-Nahl (16):123.

³⁵⁰ Soorah Aal-'Imraan (3):68.

“Ibraaheem was neither a Jew nor a Christian, but he was a true upright (i.e., Islaamic Monotheism, to worship none but Allaah Alone) Muslim and he was not of the *mushrikoon*.”³⁵¹

Allaah (ﷻ) also says:

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ
 حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوا آمَنَّا بِاللَّهِ وَمَا
 أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
 وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ
 مِنْ رَبِّهِمْ لَا نَفَرِقَ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

“And they say, ‘Be Jews or Christians, then you will be guided.’ Say (to them, O Muhammad (ﷺ)), ‘Nay, (We follow) only the religion of Ibraaheem, uprightly (i.e., Islaamic Monotheism, to worship none but Allaah Alone) and he was not of the *mushrikoon*.’

Say (O Muslims), ‘We believe in Allaah and that which has been sent down to us and that which has been sent down to Ibraaheem, Ismaa’eel, Ishaaq, Ya’qoob, and to the *Asbaat* (i.e., the twelve sons of Ya’qoob), and that which has been given to Moosa and ’Eesa, and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islaam)’.³⁵²

³⁵¹ Soorah Aal-’Imraan (3):67.

³⁵² Soorah al-Baqarah (2):135-136.

It is established in the Saheeh³⁵³ that the Prophet (ﷺ) said: “*Verily, Ibraaheem is the best of creation.*” He is the best of Prophets after the Prophet (ﷺ) (i.e., Muḥammad) and he is the *khaleel* of Allaah (ﷻ).

It is also established in the Saheeh³⁵⁴ in a number of narrations that he (ﷺ) said: “*Indeed, Allaah has taken me as a khaleel just as He took Ibraaheem as a khaleel.*”

He (ﷺ) also said: “*If I were to take a khaleel from the people of this earth, I would take Aboo Bakr as a khaleel but your companion is the khaleel of Allaah.*”³⁵⁵ The Prophet was referring to himself.

He (ﷺ) said: “*All wicket-doors leading into the mosque are to be blocked except Aboo Bakr’s wicket-door.*”³⁵⁶

He (ﷺ) also said: “*Verily, those who preceded you used to take the graves as mosques. Verily, do not take graves as mosques, for I forbid you to do that.*”³⁵⁷

All of these (*hadeeths*) are in the Saheeh.

Likewise, it is also reported in the Saheeh³⁵⁸ that he said this prior to his death by a few days and this is from the perfection of his message as it embodies the perfect actualisation of his *mukhaallah*

³⁵³ Related by Muslim (2369); Aboo Daawood (4672); at-Tirmidhee (3352) and an-Nasaa’ee in *al-Kubraa* as mentioned in *Tuhfah al-Ashraaf* (1/403).

³⁵⁴ Related by Muslim (532) from Jundub. This *hadeeth* is narrated by a number of Companions, refer to *Jaami’ al-Usool* (8/584-590).

³⁵⁵ Related by al-Bukhaaree (10/10), Muslim (2382) and at-Tirmidhee (3661) from Aboo Sa’eed al-Khudree.

³⁵⁶ This is an excerpt from the previous *hadeeth*.

³⁵⁷ Related by Muslim (532); Aboo ’Awaanah (1/401); at-Tabaraanee in *al-Kabeer* (1686) and Ibn Sa’d (2/240) from Jundub Ibn ’Abdillaah.

³⁵⁸ i.e., in the very same *hadeeth*: “...before he passed away by five (days)...”. [t]

of Allaah, which is based on Allaah's (ﷻ) love for the 'abd and the 'abd's love for Allaah, contrary to the (position of the) *Jahmiyyah*.³⁵⁹

It (i.e., the *hadeeth*) comprises the realisation of the *tawheed* of Allaah and that none but He be worshipped, in refutation of those who resemble the *mushrikoon*.

It also contains a refutation of the *Raafidah*, who withhold *as-Siddeeq's*³⁶⁰ due, may Allaah be pleased with him. Of all those who attribute themselves to the *qiblah*³⁶¹ they commit the greatest *shirk* through worship of 'Alee and other individuals from mankind.³⁶²

Al-Khullah denotes the perfection of love, which necessitates from the 'abd perfect 'uboodiyyah of Allaah and from the Lord, perfect Lordship for his 'ibaad, those whom He loves and they love Him.

The term 'uboodiyyah embodies the utmost degree of submission and the utmost degree of love. They (i.e., the Arabs) say, 'a heart that is *mutayyam*' if it is worshipped by it's beloved. The *mutayyam* (المتميم) is the *muta'abbad* (المعبد).

Tayyama Allaah (تيمم الله) means (عبد الله) 'abada Allaah, and this occurred on a perfect manner for Ibraaheem and Muḥammad (ﷺ).

It was for this reason that the Prophet (ﷺ) did not take a single person from the people of this earth as a *khaleel*, since *khullah* is not open to apportionment; it is as has been said in meaning:

³⁵⁹ Refer to *Dar Ta'arud al-'Aql wa an-Naql* (6/59-63) by the author, may Allaah have mercy upon him.

³⁶⁰ i.e., Aboo Bakr *as-Siddeeq*.

³⁶¹ i.e., to be of the Muslims.

³⁶² The author, may Allaah have mercy upon him, has elaborated extensively on invalidating their views and disproving their beliefs in his amazing book *Minhaaj as-Sunnah an-Nabawiyyah*. It has been printed – at long last - with a thorough verification, in 9 volumes.

You have indeed interpenetrated³⁶³ within me the
passageway of the soul

And as a result, the *khaleel* was named *khaleel*

This is contrary to the basic level of love (*mahabbah*), since he (ﷺ) said of al-Hasan and Usaamah as in the *saheeh hadeeth*: “*O Allaah, I love them, so love them and love those who love them.*”³⁶⁴

Furthermore, 'Amr Ibn al-'Aas asked him: “*Who amongst the people is most beloved to you?*” He replied: “*Aa'ishah.*” He then asked: “*From among the men?*” He answered: “*Her father.*”³⁶⁵

³⁶³ The verb (تخلل) means to come between, intervene, etc. It and the word (خليل) *khaleel* are both derivatives of the root (خلل). [t]

³⁶⁴ Related by al-Bukhaaree (3735 & 3747); Aḥmad in *al-Musnad* (5/210) and *Fadaa'il as-Sahaabah* (1352); an-Nasaa'ee in *Fadaa'il as-Sahaabah* (no. 80); Ibn Sa'd (4/62); al-Baghawee in *Sharḥ as-Sunnah* (14/143) and Aboo al-Qaasim al-Baghawee in *Musnad Zayd* (no. 8) from Usaamah Ibn Zayd.

The narration however, does not contain the wording: “*and love those who love them.*” This wording is from a narration concerning al-Hasan and al-Husayn, which is related by at-Tirmidhee in his *Sunan* (3769); an-Nasaa'ee in *al-Khaṣaa'is* (136); Ibn Hjjbaan (2234); Ibn Abee Shaybah in *al-Muṣannaf* (12/97); al-Bukhaaree in *at-Taareekh al-Kabeer* (2/286) and al-Mizzee in *Tahdheeb al-Kamaal* (6/55) by way of Moosa Ibn Ya'qoob az-Zam'ee from 'Abdullaah Ibn Aboo Bakr Ibn Zayd from Muslim Ibn Abee Sahl from Hasan Ibn Usaamah from his father.

Ibn al-Madeenee said concerning this *hadeeth*: “The *hadeeth* of al-Hasan Ibn Usaamah is a *madeenee hadeeth*, which is related by a *shaykh* who is weak and of *munkar* narration, he is known as Moosa Ibn Ya'qoob, a son of 'Abdullaah Ibn Zam'ah, who relates it from an unknown person from another person who is also unknown.” This statement is recorded by Ibn 'Asaakir in his *at-Taareekh*, (4/155 – a *tahdheeb* version).

It has also been declared as weak by adh-Dhahabee in *as-Siyar*, 3/252 and he then said: “This is one of those (narrations) of which at-Tirmidhee is criticised for grading as *hasan*.” Our brother al-Huwaynee attributed it to al-Haaqim in *al-Hulee*..., I have not however seen it in al-Haaqim's *Mustadrak*!

The wording, ‘*O Allaah, I love them, so love them.*’ has a supporting *hadeeth*. It is related by Aḥmad in *al-Musnad*, 2/446 and *al-Fadaa'il*, 1371, Ibn Abee Shaybah in *al-Muṣannaf*, 12/95 and al-Bazzaar, 3/226 via two ways from Aboo Hurayrah and its chain is *hasan*.

³⁶⁵ Related by al-Bukhaaree, 3662; Muslim, 2384; at-Tirmidhee, 3879; an-Nasaa'ee in *Fadaa'il as-Sahaabah*, no. 5 and Aḥmad, 4/203 via many ways from 'Amr Ibn al-'Aas.

He also said to 'Alee,³⁶⁶ may Allaah be pleased with him: "Tomorrow, I will give this flag to a man who loves Allaah and His Messenger and whom is loved by Allaah and His Messenger."³⁶⁷

Examples of this are numerous.

Furthermore, Allaah (ﷻ) has informed us:

فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

"Allaah loves the *muttaqoon*."³⁶⁸

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

"Allaah loves the *muhsinoon* (the good-doers)."³⁶⁹

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

"Allaah loves those who are equitable."³⁷⁰

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

"Allaah loves those who turn unto Him in repentance and loves those who purify themselves."³⁷¹

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ

بُنْيَانٍ مَرْصُورٍ ﴿٤﴾

"Allaah loves those who fight in His Cause in rows (ranks) as if they were a solid structure."³⁷²

³⁶⁶ This is how the original reads, the author probably meant 'concerning 'Alee' but wrote it 'to 'Alee'.

³⁶⁷ Related by al-Bukhaaree, (3009, 3701 & 4201); Muslim, 2406; Ahmad in his *Musnad*, 5/333 and *Fadaa'il*, 1037; an-Nasaa'ee in *al-Kubraa'*, (36 - *Fadaa' al-ash-Sahaabah*); al-Baghawee, 3906 and at-Tabaraanee in *al-Kabeer*, 5876 5950 & 5991 from Sahl Ibn Sa'd. This *hadeeth* has been narrated by a number of Companions.

³⁶⁸ Soorah Aal-'Imraan (3):76.

³⁶⁹ Soorah al-Baqarah (2):195.

³⁷⁰ Soorah al-Hujuraat (49):9.

³⁷¹ Soorah al-Baqarah (2): 222.

³⁷² Soorah as-Saff (61):4.

He also said:

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

“...then Allaah will bring a people whom He will love and they will love Him.”³⁷³

Hence, Allaah informs us of His love for the believers and of the love of the believers for Him, to the extent that He said:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

“But those who believe, love Allaah more (than anything else).”³⁷⁴

As for *al-Khullah*, it is exclusive.

The assertion of some that ‘Muḥammad (ﷺ) is the beloved of Allaah and Ibraaheem is the *Khaleel* of Allaah’ along with the presumption that love (*mahabbah*) is of a higher rank than *khullah*, is a weak statement since Muḥammad is also the *khaleel* of Allaah as has been established in ample and authentic *hadeeths*.³⁷⁵

In addition, the narration that relates that al-’Abbaas will be raised up (on the Day of Judgement) between (the level of) a beloved and a *khaleel*,³⁷⁶ and the likes of such narrations, they are all fabricated *hadeeths* that are not fit to be used for any basis.

³⁷³ Soorah al-Maa'idah (5):54.

³⁷⁴ Soorah al-Baqarah (2):165.

³⁷⁵ Some of which have just preceded.

³⁷⁶ The author is probably referring to the narration attributed to the Prophet (ﷺ): “...and al-’Abbaas is between us, a believer; between two *khaleels*.” It is related by Ibn Maajah (141), al-’Aqeelee (3/78) and Ibn al-Jawzee in *al-Mawdoo’aat* (2/32) from Ibn ’Amr. al-Bugayree states in *Misbaah az-Zu’ajjah* (no. 51): “This is a weak chain, because of their agreement on the weakness of ’Abdul-Wahhaab (Ibn ad-Dahhaak). In fact, Aboo Daawood said of him, ‘He fabricates *hadeeths*’ and al-Haakim said, ‘He has related fabricated *hadeeths* and his *shaykh*, Ismaa’eel, commits *tadlees*.’ I say: “Therefore, the like of this is a fabricated *hadeeth* as asserted by Ibn al-Jawzee and as for as-Suyootee’s criticism of Ibn al-Jawzee for this, as recorded in *al-Laali*’ (1/430), on the basis that it has been related by Ibn Maajah! This argument is refuted by the mere presentation of the argument!

We have already mentioned that love of Allaah is to love Him and to love that which He loves as recorded in the two *Saheehs*,³⁷⁷ that the Prophet (ﷺ) said: “*Three (qualities), whoever possesses them, will find the sweetness of eemaan: that Allaah and His Messenger are more beloved to him besides anyone else, that he loves someone only for the sake of Allaah and that he hates to return to kufr after Allaah has delivered him from it just as he hates to be slung into the fire.*”

The Prophet (ﷺ) informed that whoever possesses these three traits, will find the sweetness of *eemaan*. This is because experiencing the sweetness of something is preceded by love of that thing. One who loves or desires something, if he attains his pursuit, he then experiences the sweetness, pleasure and joy of that thing.

Pleasure is a matter that occurs directly after attaining that which is agreeable, which is the beloved or desired matter. As for the one who declares that pleasure is (itself) attaining the agreeable as alleged by some philosophers and doctors;³⁷⁸ this is a gross mistake on their part since the attainment (of the agreeable) lies in between love and pleasure. A person for instance, desires food and when he eats it, he then experiences pleasure straight after that.

Pleasure follows on after viewing something (for example); when one looks at it, he takes pleasure in that. This pleasure, which follows on after looking at something is not the actual viewing itself and nor is it the object that is viewed, rather, it (i.e., pleasure) occurs immediately after viewing.³⁷⁹

³⁷⁷ The *takhreej* for this *hadeeth* has already preceded.

³⁷⁸ Refer to *Dar' Ta'arud al-'Aql wa an-Naql*, 6/69-75 by the author for further elaboration.

³⁷⁹ It is a very fine point that the author is mentioning here. For further clarification, if we take the scenario of a person taking pleasure at looking at Allaah's marvellous creation: the rivers, mountains and forestry for example. The pleasure that one feels is not the objects themselves and nor is it the act of looking. This pleasure is a matter that occurs as a result of looking at these objects. [t]

Allaah (ﷻ) says:

فِيهَا مَا اشْتَهَى النَّفْسُ وَكَذَلِكَ آيَاتٌ

“...(there will be) therein, all that the souls could desire and all that the eyes could delight in...”³⁸⁰

The case is the same for all types of pleasures and pains that befall the soul, such as happiness, sorrow and so on. They occur as a result of feelings towards something beloved or feelings towards something undesired and these feelings are not themselves happiness and sorrow.

Hence, the sweetness of *eemaan*, which embodies such pleasure for *eemaan* and joy of what the believer experiences as a result of finding the sweetness of *eemaan*, follows on **after** the perfection of the 'abd's love of Allaah. This is (achieved) by three matters: the completion of this love, its apportionment and by repelling its opposite.

The meaning of its completion is that Allaah and His Messenger are more beloved to the person besides anyone else. Love of Allaah and His Messenger is not sufficed by having mere love for them, rather it is as has been previously explained, by loving Allaah and His Messenger **more** than anyone else.

Its apportionment means that a person loves another person **only** for Allaah's sake.

Repelling its opposite means that one has a greater hatred for the opposite of *eemaan* than he does for being thrown into the fire.

Hence, if love for the Messenger and the Muslims emanates from love of Allaah, and the Messenger of Allaah loved the believers, whom were loved by Allaah, because he has the most complete love of Allaah and he is the most deserving of those who love what Allaah loves and hate what Allaah hates, and if (as just established)

³⁸⁰ Soorah az-Zukhruf (43):71.

al-Khullah is not apportioned to other than Allaah, but instead, he (i.e., the Prophet) said: “If I were to take a *khaleel* from the people of this earth, I would take Aboo Bakr as a *Khaleel*,”³⁸¹ the fact that *al-Khullah* is of a greater level than just love (*mahabbah*) can be recognised.

The point is that *al-Khullah* and love (*mahabbah*) of Allaah is the actualisation of *'uboodiyyah* to Allaah.

Those who err in this regard do so because they presume *al-'uboodiyyah* to connote only humbleness and submission, with no love alongside that. They further presume that love denotes a divulgence into desires or a divulgence void of fear, which is not sustained by Lordship.

For this reason it is said of Dhoo an-Noon,³⁸² that when some people spoke within his presence about the issue of love he remarked, ‘Refrain from this matter; whenever the souls hear of it they allege to possess it.’³⁸³

Those of the people of knowledge disliked taking company with a folk that spoke greatly on love without (addressing) fear.

Some of the *Salaf* have said: “Whoever worships Allaah with love alone is a *zindeeq*; whoever worships Him with hope alone is a *Murji*; whoever worships Him with fear alone is a *Hurooree* and whoever worships Him with love, fear and hope is a *muwahhid*.”³⁸⁴

³⁸¹ Its *takhreej* has already preceded.

³⁸² He is Thawbaan Ibn Ibraaheem, who was renown for asceticism. He passed away in the year 245H. His biography is in *Taareekh Baghdaad*, 8/393.

³⁸³ Refer to his biography in *Hilyah al-'Awliyaa'*, 9/331 and onwards. A great number of his statements and reports about him have been mentioned therein.

³⁸⁴ See *at-Takhweef min an-Naar* by al-Haafidh Ibn Rajab, pg. 15.

On account of this, some of the latter generations adulterated this claim of love to the point where it brought one of them out to some form of imprudence and allegation, which negates *al-'uboodiyyah* and places the 'abd in (a position) of some form of Lordship, which befits Allaah alone. One of them would make claims that exceed the limits of the Prophets and Messengers or he would seek from Allaah that which can only be fitting for Allaah alone; it would not befit even the Prophets or the Messengers.

Many of the *shaykhs*³⁸⁵ fell in error in this regard and its cause is the frailty of their actualisation of the *'uboodiyyah*, which was explained by the Messengers and was exactly defined by the Command and Prohibition that came with it. Indeed, (it is also because of) the weakness of their intellect, through which, the 'abd recognises his own reality.

If the intellect becomes impaired and knowledge of the *Deen* becomes constricted and within the soul there exists a love that is rash and ignorant, the soul in all its stupidity, will extend towards that. This is similar to the case of a person who reaches out in love for another person with stupidity and ignorance and declares: "I am a lover, so I will not be held to account for certain actions I undertake that consist of wrongdoing and ignorance!"

This is pure ignorance and it resembles the statement of the Jews and Christians:

مَنْ أَبْنَوْا لِلَّهِ وَأَحْبَبُوهُ

"We are the children of Allaah and His beloved ones."³⁸⁶

³⁸⁵ The *shaykhs* that the author is referring to here are the *shaykhs* of the *Soofiyyah*. [s]

³⁸⁶ Soorah al-Maa'idah (5):18.

Allaah (ﷻ) says (in response to their claim):

قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرْ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ

**“Say, ‘Why then does He punish you for your sins?’
Nay, you are but human beings, of those He has created, He forgives whom He wills and He punishes whom He wills.”³⁸⁷**

The punishment of Allaah inflicted upon them demonstrates that they are not beloved to Him and that they are not attributed to Him through son-ship. In fact, it shows that they are all under the Lordship of Allaah and created.

Whoever Allaah loves, Allaah will employ him in a manner that this beloved person will like, he will not perpetrate actions of *kufr*, *fusooq* and disobedience that are hated and scorned by *al-Haqq*.

One who commits major sins, persistently and does not repent from them, Allaah hates that of him, just as He loves of him the actions of goodness he does. As, His love for the 'abd is dependent upon his (level) of *eemaan* and *taqwaa*.

As for one who presumes that sins do him no harm because Allaah loves him and at the same time he is continuously perpetrating such sins, he is equal to the one who alleges that the constant consumption of poison without taking medication to combat it does him no harm, because of his healthy disposition!

If the foolish person were to contemplate over the accounts of Allaah's Prophets, which He has related in his Book: the incidents that they went through pertaining to repentance and seeking forgiveness and the various types of trials that befell them, which were

³⁸⁷ Soorah al-Maa'idah (5):18.

in effect a test and purification of them according to their conditions, he would become aware of some of the harms of sins upon its perpetrators, even if he held the loftiest of positions.

The reason for this is that, one who loves a creation, if he is unaware of his welfare or does not desire it, but instead acts to the dictates of his love – even if it is ignorant and oppressive – it will constitute cause for hatred and aversion on part of the beloved for the lover. Indeed, it may be a reason for chastising the lover.

Many of the travellers,³⁸⁸ committed a number of matters of ignorance in the *Deen* in claiming love of Allaah. This was by transgressing the limits set by Allaah or by squandering the rights of Allaah. It was also through making false claims that have no reality whatsoever, like the saying of some of them, ‘I disassociate myself from any *mureed* of mine who leaves a single person in the fire’. Another said, ‘I disassociate myself from any *mureed* of mine who allows a believer to enter the fire’.

The first, declared that his *mureed* (has the authority to) take everyone out of the fire! Whereas, the second, declared that his *mureed* (had the authority to) prevent any of the people of major sins from entering the fire!

Some of them even state, ‘On the Day of Standing, I will erect my pavilion over *Jahannam* so that none can enter it’!

There are other such statements, which are related from some of the well-known *shaykhs*. Such statements are either fabrications upon them or blunders from them.³⁸⁹

³⁸⁸ *Saalik*, a traveller, a term which in its general sense can signify everyone as we are all on our way to Allaah. In a more specific sense as here, it refers to the *Soofiyyah*. [t]

³⁸⁹ May Allaah have mercy upon Shaykhul-Islaam Ibn Taymiyyah, see how just and fair he is. If his adversaries and dissidents, may Allaah guide them, were to behave in the same manner that he behaved towards them, they would know of his standing and give him his due....

Such statements may emanate during states of intoxication, being overcome and *fanaa'*.³⁹⁰ The ability of a person to distinguish in such states is non-existent or lessens to such an extent that a person does not know what he is saying.

Intoxication is a state of pleasure without the ability to distinguish. Subsequently, when some of these people awoke in the morning they would seek forgiveness from such statements.

This was the very intention behind those of the *shaykhs* who delved greatly into listening to poems of love, desire, reproach, admonition and passion. Since, this category (consisting of such poetry and its like) stirs the love within the heart, whatever type of love it is. As such, Allaah revealed a test, through which, He can test the holder of love. He said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

“Say (O Muhammad (ﷺ) to mankind), ‘If you (really) love Allaah then follow me (i.e. accept Islaamic Monotheism, follow the Qur'aan and the Sunnah), Allaah will love you’.”³⁹¹

A person therefore, cannot love Allaah except by following his Messenger. Obedience of the Messenger and following him can only be achieved through actualising *al-'uboodiyyah*.

Many of those who claim love (of Allaah) deviate and go beyond the *Sharee'ah* and *Sunnah* of the Prophet (ﷺ). Further, they claim to experience such conditions,³⁹² which this present time does not allow it's mention, to the extent that one of them holds the belief of no longer being subject to Commands and declaring unlawful mat-

³⁹⁰ These matters are all of the deceptions of Iblees and the traps and snares of the accursed *Shaytaan*.

³⁹¹ Soorah Aal-'Imraan (3):31.

³⁹² Like many of the proponents of *Tasawwuf* and those who claim to undergo miraculous feats, in all times.

ters to be lawful and other such matters, which oppose the *Sharee'ah* of the Messenger, his *Sunnah* and obedience to him.

Instead, Allaah has declared the foundation of love of Him and His Messenger to be *jihad* in his cause. *Jihad* signifies a complete love for what Allaah has commanded and a complete hatred for what Allaah has prohibited. Accordingly, Allaah says in describing those whom He loves and those who love him:

أَذِلَّةً عَلَى الْمُؤْمِنِينَ أَعِزَّةً عَلَى الْكٰفِرِينَ يُجٰهِدُونَ فِي سَبِيلِ اللّٰهِ وَلَا يَخٰفُونَ لَوْمَةً لَّا يَمِ

“...humble towards the believers, stern towards the disbelievers, fighting in the Way of Allaah, and never afraid of the blame of those who reproach.”³⁹³

Consequently, the love of this *ummah* for Allaah is more complete than then of those before it and the *'uboodiyyah* of those from this *ummah* is more perfect than the *'uboodiyyah* of those before them.

The most complete of this *ummah* in this regard are the Companions of Muhammad (ﷺ) and whoever resembles them greater, that will be a greater perfection for him.³⁹⁴ Where does this (reality) stand against a people who allege love (of Allaah)?

One of the statements of some of the *shaykhs* is: “Love is a fire that burns in the heart everything except the will of the Beloved (i.e., Allaah).” They intended by this statement that Allaah intended the presence of the universe in its entirety and then presumed that perfection of love signifies that the *'abd* love every single thing, even the *kufr*, *fusooq* and disobedience (in existence)! It is not possible for a person to love every thing in existence. Rather, he loves what

³⁹³ Soorah al-Maa'idah (5):54.

³⁹⁴ This is why we attribute ourselves to them, emulate them and adopt their guidance, may Allaah be pleased with them and unite us with them upon goodness.

agrees with him and what benefits him and he hates what he finds inconsistent to him and what harms him.

However, they (i.e., these *shaykhs*) benefited from this deviation in following their desires. This deviation further increased their in-grossment into their desires and lusts. Thus, they love what they desire, such as *suwar*, leadership, excess wealth and innovations that cause deviation, under the pretence that this is from having love of Allaah!

A part of love of Allaah, is to hate what Allaah and His Messenger hate and to perform *jihad* with one's self and wealth.

The root of their deviation is that the one who said: "Love is a fire that burns in the heart everything except the will of the beloved (i.e., Allaah)." He intended by the phrase 'will of Allaah': The universal will encompassing every thing in existence.

If however, this statement was made by a believer in Allaah, His books and His Messengers, he would intend by it Allaah's Religious and Legislative will, which denotes His love and pleasure. It would be as if he said, 'It burns in the heart everything except that which is beloved to Allaah'.

This is a correct meaning, as loving only that which Allaah loves is from the completion of love. If you therefore, love what Allaah does not love, the love (you have for Allaah) will be deficient.

As for Allaah's *Qadaa* and *Qadar* (of evil), He hates, dislikes, scorns and prohibits it. If I do not therefore agree with Allaah in hating, disliking and scorning at it, I will not be one who loves Him but instead, one who loves what He hates.

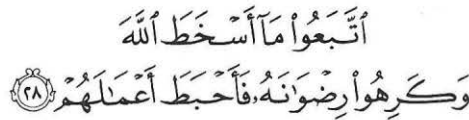
Following this *Sharee'ah* and performing *jihad* with it is one of the greatest distinguishing factors between the people of Allaah and his *awliyaad'*, whom are loved by Him and who love Him and be-

tween those who claim love of Allaah, observing (only) the generality of His Lordship or following some innovations that oppose Allaah's *Sharee'ah*. A claim of this type of love of Allaah is from the same sort of claim made by the Jews and Christians for love of Allaah. In fact, the claim of these people may be worse than the claim of the Jews and Christians because of the hypocrisy that is within them, which will cause them to be in the lowest depths of the Fire. Equally, the claim of the Jews and Christians can be worse than their claim if they do not reach the same level of *kufr* as that of the Jews and Christians.

Within the *Tawraat* and *Injeel*, there are many an enticement towards love of Allaah, which the Jews and Christians agree upon, to the extent that this is to them their greatest precepts of the Law.

In the *Injeel* it is recorded 'The greatest legacy left by *al-Maseeh* is to love Allaah with all your heart, intellect and soul.'

The Christians claim to enact this love and that the asceticism and worship they undergo emanates from this love. They are far-removed from having love of Allaah, as they did not follow what He loved, instead:



“...they followed that which angered Allaah, and hated that which pleased Him. So He made their deeds fruitless.”³⁹⁵

Allaah hates the disbelievers, He detests them and curses them. He (سبحانه) loves those who love Him. It is not possible that an '*abd*' have love for Allaah and for Allaah (ﷻ) not to love him. Indeed, the level of love the '*abd*' has for Allaah determines the level of love Allaah has for the '*abd*', even though, the reward of Allaah for the

³⁹⁵ Soorah Muḥammad (47):28.

'abd is greater, as in the saheeh divine³⁹⁶ hadeeth on Allaah (ﷺ), in which He said: “Whoever draws near to Me the span of a hand I draw near to him the span of an arm. Whoever draws near to Me the span of an arm I draw near to him the span of two outstretched arms, and whoever takes a step towards Me I hastily step towards him.”³⁹⁷

Allaah (سبحانه) informs that He loves people of *taqwaa*, doers of benevolence and the patient. He loves those who repent often and those who purify themselves.³⁹⁸ Indeed, He loves those who perform what he orders of the obligatory and recommended duties, as in the saheeh divine hadeeth: “My servant does not cease to draw near to me through supererogatory deeds until I love Him. When I do love him, I will be his hearing with which he hears, his seeing with which he sees...”³⁹⁹

Many of those at fault who committed innovations in asceticism and worship, fell into that which the Christians fell into of claiming love of Allaah whilst opposing His *Sharee'ah* and abandoning striving in his cause and so on.

They hold on to the *Deen*, with which they seek a nearness to Allaah, with what the Christians held on to such as obscure statements as well as tales, of which the truthfulness of its sayers are not known, and if they were known, such sayers would not be infallible.

They allow the one they follow to legislate a *Deen* for them, just like the Christians, who allowed their priests and monks to legislate a *Deen* for them. Furthermore, they diminish *al-'uboodiyyah* and

³⁹⁶ i.e., a hadeeth which the Messenger relates from Allaah (ﷺ).

³⁹⁷ Related by al-Bukhaaree, 13/325 and Muslim, 2675 from Aboo Hurayrah. It is also related by al-Bukhaaree, 13/ 427 from Anas and related by Muslim, 2687 from Aboo Dharr.

³⁹⁸ Some of these *ayaat* have already preceded.

³⁹⁹ A saheeh hadeeth. It has many chains that individually are not void of weakness. Our Shaykh al-Albaanee has discussed this hadeeth fully in an admirable manner as in *as-Silsilah as-Saheehah*, 4/183-193.

allege that the elite transcend it, as the Christians did with *al-Maseeh* and the clergy. They affirm for their elite an association with Allaah similar to what the Christians affirm for *al-Maseeh*, his mother, the priests and monks and other categories of people - to discuss this would take too long in this present discussion.

The *Deen* of truth however, is none other than the actualisation of '*uboodiyyah* to Allaah in all respects, and this is the actualisation of love of Allaah in all degrees. The level of completion of '*uboodiyyah* determines the level of love the '*abd* has for Allaah and the level of love Allaah has for the '*abd*. Likewise, the level of deficiency in the former, determines the level of deficiency in the latter.

Whenever there is in the heart love for other than Allaah, there will be within it '*uboodiyyah* for other than Allaah and whenever there is with in it '*uboodiyyah* for other than Allaah, there will be in it love for other than Allaah in appropriate measure.

Any love that is not for Allaah is false and any action that is not sought for the Face of Allaah is false. The world is cursed; everything within it is cursed except that which is for Allaah.⁴⁰⁰ It cannot be for Allaah unless it is something that Allaah and His Messenger loves and that is what has been legislated.

Thus, any action with which other than Allaah is sought, will not be for Allaah and any action that does not agree with the law of Allaah, will not be for Allaah. Rather, it will not be for Allaah unless it

⁴⁰⁰ There is a *saheeh hadeeth* from the Prophet (ﷺ) which carries this meaning. It is related by at-Tirmidhee, 2323; Ibn Maaajah , 4112; Ibn al-Jawzee in *al-'Ilal al-Mutanaahiyah*, 1330; al-Baghawee, 4028 and al-'Aqeelee in *ad-Du'afaa'*, 2/326 by way of 'Ataa Ibn Qurrah from 'Abdullaah Ibn Damrah from Aboo Hurayrah. Its *sanad* is *hasan*, a number of people have related from Ibn Damrah and he was declared *thiqah* by al-'Ijlee and Ibn Hibbaan. Dr Bashshaar 'Awwaad transmits in his *ta'leeq* of *Tahdheeb al-Kamaal*, 15/130 from Ibn Hajar his statement in *at-Taqreeb*: "*Thiqah*!" This has no basis, Ibn Hajar said instead: "He was declared *thiqah* by al-'Ijlee." The difference between the two is obvious! Refer to my book *ar-Radd al-'Ilme* as it contains further explanation.

combines both descriptions: that it be for Allaah and that it agree with the love of Allaah and His Messenger. That (i.e., the second description) is (a reference to) the obligatory and recommended actions, as Allaah (ﷻ) has said:

فَمَنْ كَانَ يَرْجُوا

لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٧﴾

“So whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none as partner in worship of his Lord.”⁴⁰¹

Hence, righteous deeds are a necessity and they are the obligatory and recommended actions. The action must also be sincerely for Allaah’s Face (ﷻ), as Allaah (ﷻ) has said:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ

فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

“Yes, but whoever submits his face (himself) to Allaah and he is a *Muhsin* (i.e., doer of good) then his reward is with his Lord, on such shall be no fear, nor shall they grieve.”⁴⁰²

The Prophet (ﷺ) has said: ‘Whosoever does a deed which is not sanctioned by us will have it rejected.’⁴⁰³

The Prophet (ﷺ) also said: “Actions are (determined) by their intentions and every person shall have that which he intended. Thus, he whose hijrah was for Allaah and His Messenger, his hijrah was for Allaah and His Messenger. He whose hijrah was for achieving

⁴⁰¹ Soorah al-Kahf (18):110.

⁴⁰² Soorah al-Baqarah (2):112.

⁴⁰³ Related by al-Bukhaaree, 2697; Muslim, 1718; Aboo Daawood, 4606; Ibn Maajah, 14; Ahmad, (6/146, 180, 240, 256 & 270) and al-Qudaa’ee in *Musnad ash-Shihaab*, (359 & 360) and others. Refer to *Juz Itibaa’ as-Sunan*, pg. 33-34 by ad-Diyya’ al-Maqdasee along with my *ta’leeq*.

some worldly thing or to take a woman in marriage, his hijrah was for that which he made hijrah for.”⁴⁰⁴

This principle is the foundation of the *Deen*. The measure of its realisation determines one’s measure of the realisation of the *Deen*. With it, the Messengers were sent; the Books were revealed; to it the Messenger invited; for it, he performed *jihad*; with it, he ordered and towards it, he enticed. It is the pivot of the *Deen*, which the entire *Deen* revolves around.

Shirk is prevalent over the souls, it is as mentioned in the *hadeeth*: “*It is in this ummah, more discrete than the creeping of an ant.*”⁴⁰⁵

In another *hadeeth*, Aboo Bakr says: “*O Messenger of Allaah, how do we deliver ourselves from it, when it is more discrete than the creeping of an ant?*” The Prophet (ﷺ) replied to Aboo Bakr: “*I will teach you an expression, if you say it, you will deliver yourself from its minute and great (form). Say,*

اللهم إني أعوذ بك أن أشرك بك وأنا أعلم، وأستغفرك لما لا أعلم

‘*O Allaah, I take refuge in You lest I should commit shirk with You knowingly and I seek Your forgiveness for what I do unknowingly.*’”⁴⁰⁶

‘Umar used to say in his supplication: “*O Allaah, make all my actions righteous and make them purely for your Face and do not let anyone have a share in them.*”

⁴⁰⁴ Related by al-Bukhaaree, (1, 45 & 2529); Muslim, 1907; Aboo Daawood, 220; at-Tirmidhee, 1647; Ibn Maajah, 2427; an-Nasaa’ee, 1/58 and others from ‘Umar, may Allaah be pleased with him. Refer to the book *al-Hittah fee Dhikr as-Sihaah as-Sittah*, pg. 141, 289 & 309) of Siddeeq Hasan Khaan, with my *ta’leeq*. It contains a mention of many beneficial points related to this *hadeeth*.

⁴⁰⁵ Its *takhreej* has already preceded.

⁴⁰⁶ Its *takhreej* has already preceded within the previous *hadeeth*.

It is very often that the souls become mingled with discrete lusts that corrupt the souls from actualising love of Allaah, 'uboodiyyah to Him and having sincerity of *Deen* to him alone. This is as stated by Shaddaad Ibn Aws: “*Yaa Na'aayaa al-'Arab*,⁴⁰⁷ the greatest fear I have over you is concerning *ar-Riyaa'* and discrete desires.”⁴⁰⁸

Aboo Daawood as-Sijistaanee⁴⁰⁹ was questioned: “What are discrete desires?” He replied: “Love for leadership.”

Ka'b Ibn Maalik relates that the Prophet (ﷺ) said: “*Two hungry wolves set loose in a sheep pen are not more damaging to them than a persons craving after wealth and status is to his Deen.*”⁴¹⁰ at-Tirmidhee declared: “A *hadeeth* that is *hasan saheeh*.”⁴¹¹

He (ﷺ) explained that the corruptive effect of striving after wealth and status has on the *Deen*, is not less than the damage two hungry wolves do within the confines of a sheep pen.

⁴⁰⁷ A phrase signifying that the Arabs are destroyed or on the verge of destruction. Refer to Ibn al-Atheer's *an-Nihaayah fee Ghareeb al-Hadeeth*, lexical entry (نعا). [t]

⁴⁰⁸ The attribution of this statement to the Prophet (ﷺ) has been ascertained. It is related by al-Bayhaqee in *az-Zuhd*, pg.319; Bahshal in *Taareekh Waasit*, pg. 220; Ibn 'Adee in *al-Kaamil*, 4/1529 and Aboo Na'eem in both *al-Hilyah*, 7/122 and *Akhbaar Asbahaan*, 2/66 by way of 'Abdullaah Ibn Budayl from az-Zuhree from 'Abbaad Ibn Tameem from his paternal uncle from the Prophet (ﷺ). There is some slight discussion on (the dependability of) Ibn Budayl, but there is another narration that supports him. It is related by ash-Shajaree in *al-Amaalee*, 2/220 by way of 'Ubaydullaah Ibn 'Umar from az-Zuhree, then from the same chain as the previous one. 'Ubaydullah is *thiqah*. The *sanad* is therefore, *saheeh*, Allaah willing.

⁴⁰⁹ He is the Imaam al-Haafidh Sulaymaan Ibn al-Ash'ath, the author of *as-Sunan* (i.e., *Sunan Abee Daawood*). He passed away in the year 278H, may Allaah have mercy upon him. His biography is in *as-Siyar*, 13/203.

⁴¹⁰ Related by Ahmad, (3/356 & 460); at-Tirmidhee, 2482; an-Nasaa'ee in *al-Kubraa* as mentioned in *Tuhfah al-Ashraaf*, 8/316; Ibn Hibbaan in his *as-Saheeh*, 2472; Ibn al-Mubaarak in *az-Zuhd* (181 – additions of Nu'aym); ad-Daarimee, 2733 and at-Tabaraanee in *al-Kabeer*, 19/88/189. [Publisher's Note: For a detailed explanation of this *hadeeth* refer to *The Evil of Craving for Wealth and Status* by Haafidh Ibn Rajab al-Hanbalee (al-Hidaayah Publishing and Distribution, 1995, U.K.).]

⁴¹¹ It is as he said.

This is very evident, as the *Deen* that is sound and proper, does not contain such a striving. This is because when the heart tastes the sweetness of its *'uboodiyyah* of Allaah and love of Him, nothing besides this is more beloved to the heart whereby it would give it a greater precedence. As a result, Allaah turns away evil and lewd sins from the people, who have sincerity towards Allaah, as Allaah (ﷻ) has said:

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ
وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

“Thus it was, that We might turn away from him evil and the lewd sin (i.e., illicit relationship). Surely, he was one of Our chosen, guided *'ibaad*.”⁴¹²

The one who is sincere to Allaah has tasted such a sweetness of his *'uboodiyyah* of Allaah that prevents him from any *'uboodiyyah* towards anyone else. He tastes such a sweetness of love of Allaah that prevents him from loving other than Him (directly and independently). The heart that is sound and proper, finds nothing more sweeter, pleasurable, agreeable, gratifying and blissful than the sweetness of *eemaan*, which embodies *'uboodiyyah* of Allaah, love of Him and sincerity of *Deen* to him alone.

This necessitates the hearts attraction towards Allaah. The heart then becomes repentant and turns back to Allaah, it becomes fearful of Him, desiring (Allaah and what He has in store for it) and in apprehension (of Him and His chastisement), as Allaah (ﷻ) said:

مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ

“Who feared the Most Beneficent in the *ghayb*⁴¹³”

⁴¹² Soorah Yoosuf (12):24.

⁴¹³ i.e., that which is beyond man's senses. The meaning would therefore refer to one who worshipped Allaah in this worldly life before seeing and meeting Him. Another interpretation is when the word *ghayb* is not attached to 'the Most beneficent' but instead to 'feared'. It would therefore mean whoever feared Allaah when in the state of *ghayb*, i.e., not in the presence or view of the people, for example when one worships Allaah in seclusion in his own home during the night. [t]

and brought a heart turned in repentance (to Him).⁴¹⁴

The one who has love, fears the cessation of what he pursues [or the occurrence of what he desires].⁴¹⁵ He cannot be therefore an 'abd of Allaah or one who loves Him unless he is between (the states of) fear and hope, as Allaah (ﷻ) has said:

أُولَئِكَ الَّذِينَ
يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ
رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

“Those whom they call upon (i.e., such as 'Eesaa, 'Uzayr, the Angels, etc.) desire (for themselves) a means of access to their Lord, as to which of them should be the nearest and they (i.e., 'Eesaa, 'Uzayr, the Angels, etc.) hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!”⁴¹⁶

If the 'abd is sincere to Allaah, His Lord will select him. Allaah will give life to his heart and draw him close to Himself. He will turn away from him the evil and lewd sins that oppose this (state) and the 'abd will be fearful of the occurrence of anything contrary to this (state). This is in contrast to the heart that is not sincere to Allaah. Such a heart contains a pursuit, desire and love that is unrestricted. This heart takes to anything that presents itself and it clings to whatever it desires, like a twig; any gentle breeze that experiences, causes it to bend and incline. On occasions, unlawful *suwar* or lawful ones attract it and thus, he remains a captive and an 'abd of something,

⁴¹⁴ Soorah Qaaf (50):33.

⁴¹⁵ In the text of Shaykh 'Abdul 'Azeez's commentary, pg. 139, it reads 'or the occurrence of what he *fears*'. It is evident that this is the correct meaning. It seems probable that what is established above from Shaykh 'Alee's version is a printing error as only a change of one single letter (a غ to a ه) transforms it from *desires* to *fears*. [t]

⁴¹⁶ Soorah al-Israa' (17):57.

who if instead, this object were to him as an 'abd, it would be regarded as something shameful, deficient and blameworthy.

On other occasions, status and leadership attract him. Certain words please him and other words anger him. One who praises him enslaves him, even if he praises him with something that is false. He has enmity towards one who censures him, even if such a reproach was a legitimate one.

At other times, he is enslaved by the *Dirham* and the *Deenar* and other similar things that enslave the hearts, which the hearts desire and cause one to take his desires as his deity and to follow them void of any guidance from Allaah.

Whoever is not sincere to Allaah, an 'abd of Him and whoever's heart has not become enslaved by his Lord, alone without any partner, whereby Allaah is more beloved to him than anything or anyone else and that he is subservient and obedient to Him, will be otherwise enslaved by (created) entities. The *Shayaateen* will take hold of his heart and he will be of the errant, the brothers of the *Shayaateen*. He will retain such a degree of evil and lewd sins that only Allaah can enumerate. This is a necessary fact, of which there is no other possibility.

If the heart is not straight, approaching Allaah and turning away from anything besides Him, it will be one that commits *shirk*:

فَأَقْرِبْ وَجْهَكَ لِلدِّينِ
 حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ
 اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ
 لَا يَعْلَمُونَ ﴿٣٠﴾ مُمِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ
 وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا
 دِينَهُمْ وَكَانُوا شِيعًا كُلَّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

“So set you (O Muhammad (ﷺ)) your face towards the *Deen*, soundly (i.e., worship none but Allaah Alone): Allaah’s *Fitrah* (i.e., Allaah’s Islaamic Monotheism), with which He has created mankind. No change let there be in the creation of Allaah (i.e., the Religion of Allaah Islaamic Monotheism), that is the straight religion, but most of mankind do not know.

(Always) Turning in repentance to Him (only), and be afraid and dutiful to Him; and establish Prayer and be not of the *Mushrikoon*; of those who split up their religion (i.e., who left the true Islaamic Monotheism) and became sects (i.e., they invented new things in the religion and followed their vain desires), each sect rejoicing in that which is with it.”⁴¹⁷

Allaah made Ibraaheem and his family the leaders of these upright and sincere people, those who love Allaah, worship Him, and make their *Deen* sincere for Him, just as He made Fir’awn and his clan leaders of the *Mushrikoon*, who follow their desires. Allaah (تعالى) says concerning Ibraaheem:

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۗ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾
 وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ ۗ يَا مَرْغُوبُ ۗ وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ
 الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٧٣﴾
 “And We bestowed upon him Ishaq, and (a grandson) Ya’qoob as a favour (after having become of old age and his wife became barren). Each one We made righteous. And We made them leaders, guiding (mankind) by Our Command, and We inspired in them the enactment of good deeds, establishment of Prayer and the giving of *Zakaat* and of Us (Alone) they were worshippers.”⁴¹⁸

⁴¹⁷ Soorah ar-Room (30):30-32.

⁴¹⁸ Soorah al-Anbiyaa' (21):72-73.

He says about Fir'awn and his people:

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى التَّكْوِينِ وَيَوْمَ الْقِيَامَةِ
لَا يُنصَرُونَ ﴿٤١﴾ وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً
وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٤٢﴾

“And We made them leaders inviting to the Fire, and on the Day of Resurrection, they will not be helped. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among the *Maqbuhoon* (those who are prevented to receive Allaah’s Mercy or any good, despised or destroyed, etc.).”⁴¹⁹

On account of this, the followers of Fir'awn, initially do not distinguish between what Allaah loves and is pleased with and between what He has decreed and ordained. Instead, they only take observation of the general comprehensive will and then ultimately, they do not distinguish between the Creator and the creation. Rather, they declare the presence of the former to be the very presence of the latter.

Their most prominent people of *tahqeeq* declare: “The *Sharee’ah* contains obedience and disobedience. [The *haqeeqah* contains disobedience without any obedience]⁴²⁰ and the *tahqeeq* contains no obedience or disobedience.”⁴²¹

⁴¹⁹ Soorah al-Qaṣaṣ (28):41-42.

⁴²⁰ In the text of Shaykh ar-Raajihee’s commentary, pg. 143, this excerpt reads in the opposite, ‘The *haqeeqah* contains *obedience* without any *disobedience*’. This meaning seems to be correct in contrast to what is above because of the explanation given to it by Shaykh ‘Abdul’Azeez ar-Raajihee as can be read in the next footnote. [t]

⁴²¹ This is the categorisation of people as done by the *Sooftiyyah*. They categorise people into three ranks. The rank of *Sharee’ah*, which contains obedience and disobedience. Who is the *Sharee’ah* for? They say that it is for the common folk. They categorise the people into the common folk, the elite, and the cream of the elite. The common folk are the people of the *Sharee’ah*, who commit acts of obedience and disobedience. All the Prophets and =

This (in reality) is the *tahqeeq* of the path of Fir'awn and his people, who renounced the Creator and denied that Allaah spoke to Moosa as well as the Command and Prohibition he was sent with.

= Messengers are amongst the common folk in their view... as for the elite, there is no such thing as disobedient acts; everything they do is obedience. If they commit fornication or adultery, steal or consume intoxicant beverages, this is all regarded to be obedience... because they do not affirm attributes and actions for themselves and they attribute it all to Allaah. Thus everything that emanates from one of these people (from this second rank: the people of *haqeeqah*) is regarded to be obedience, whether it be something truthful or false, even *Kufr* – may Allaah protect us from this. The third rank is that of the cream of the elite, where there is no disobedience or obedience, because they have arrived at the doctrine of the unity of existence (*wahdah al-wujood*). The existence is one, which is the Lord and the 'abd... **This is the most extreme form of Kufr.** [s]

The Difference Between the Creator and the Creation

As for Ibraaheem and the followers of Ibraaheem, the pure and upright from the Prophets and those who believe in them, they know that a differentiation between the Creator and creation and a differentiation between obedience and disobedience is something essential. They also know that the more an 'abd actualises this difference, the greater will be his love for Allaah, his 'uboodiyyah to Him, his obedience of Him and his aversion to worshipping, loving and obeying others besides Him.

These astray *mushrikoon* equate Allaah with His creation, whereas the *khaleel* (i.e., Ibraaheem) says:⁴²²

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾ أَنْتُمْ
 وَأَبَاؤُكُمْ الْأَقْدَامُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ

“Do you observe that which you have been worshipping, you and your ancient fathers? Verily! They are enemies to me, save the Lord of the worlds.”

Further, they adhere to words of the *shaykhs* that are *mutashaabih* just as the Christians did.

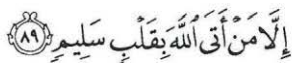
An example of this is the term *al-Fanaa'* (الفناء); *al-Fanaa'* is of three types:

1. A type pertaining to the perfect and complete, from the Prophets and the *awliyyaa'*.
2. A type pertaining to the average people from the *awliyyaa* and the righteous people.
3. A type pertaining to the hypocrites, the *mulhidoon*, those who liken (Allaah to His creation).

⁴²² As Allaah relates from him, Soorah ash-Shu'araa' (26):75-77.

The first type is *fanaa'* from intending other than Allaah, in that one loves none but Allaah; worships none but Allaah; has *tawakkul* only on Allaah and seeks from none other than Allaah. This is the interpretation that has to be provided for the statement of Shaykh Aboo Yazeed,⁴²³ in which he says: "I want to only want what He wants." i.e., the desire that is beloved and pleasing, which is the desire for the religious will.

The perfection of the '*abd*' is that he does not desire, love and become pleased with anything but what Allaah wants, is pleased with and loves, and that is in reference to what Allaah has commanded, either in an obligatory or recommended way. He should also only love those that Allaah loves, such as the Angels, the Prophets and the righteous people. This is the meaning of their statement regarding His saying:



“...except him who brings to Allaah a clean heart.”⁴²⁴

They explain: “He is the one who is clean and free from other than the worship of Allaah or from that which is besides the will of Allaah or that which is besides the love of Allaah.” The meaning is one.

This understanding, **whether it is labelled *al-Fanaa'* or not,**⁴²⁵ is the beginning and end of Islaam, the inner and outer (form of) Islaam.

As for the second type, it is *fanaa'* from witnessing other than Allaah.

⁴²³ He is al-Bistaamee, he passed away in the year 261H. Ad-Dhahabee provided a biography of him in many of his books, such as *Meezan al-I'tidaal*, 2/346.

⁴²⁴ Soorah ash-Shu'araa (26):89.

⁴²⁵ The significant matter therefore is the actual thing that is named and the reality, not the name or superficial exterior. However, terms that connote some form of opposition (to Islaamic teachings) or have obscurity about them, are to avoided.

This occurs to many of the travellers. As a result of the immoderation of the attraction of their hearts to the remembrance of Allaah, his worship and love and because of the failing of their hearts to witness other than what they worship or see anything besides what they pursue, none but Allaah appear to their hearts. In fact, they are not aware of anything besides Him, as it is said concerning the statement of Allaah (ﷻ):

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرِغًا إِنْ كَادَتْ لَتُبْدِي بِهِ
لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا

“And the heart of the mother of Moosa became void. She came very near to disclose his case (i.e., that the child is her son) had We not strengthened her heart...”⁴²⁶

They say that her heart became void of every thing except the thought of Moosa.

This occurs very often to one whom becomes overtaken by a matter, either pertaining to love, fear or hope. One’s heart remains averse to everything besides what it has now loved, feared or is seeking, to the extent that such an ingrossment in this causes him not to be aware of anything else.

If the person of such *fanaa'* strengthens in this regard, he separates from his own existence because of the existence he has found, he separates from his own observation to what he is now observing, he separates from his own remembrance to what he now has remembrance of and he separates from his own awareness to what he is now aware of. This is to the level whereby all things that were not (always in existence) vanish - and this refers to all of creation: the 'abd himself and all else - and only He who has never ceased to be, remains - and that is the Lord. The meaning here, is the *fanaa'* (ob-

⁴²⁶ Soorah al-Qasas (28):10.

livion) of creation as far as the observation and remembrance of the 'abd is concerned⁴²⁷ and his own *fanaa'* whereby he is unable to comprehend and witness the creation.

If this strengthens, the lover weakens until his ability to distinguish goes into disarray. He may actually believe himself to be his very beloved! Such a thing is mentioned about a person who fell into the open sea. His lover then plunged himself after him. At that, the beloved said: "I fell in, but what caused you to fall in after me?" He (i.e., the lover) replied: "I separated from my (own existence) because of you and thus thought that you were me!"

Many people have erred in this regard and they presumed this to be a union and that the lover merges with the beloved, whereby there ceases to be a difference between their existence. **This is a gross mistake as nothing merges with the Creator, not at all.** In fact, no two things can merge and unite unless they transform and the essence of each spoils, resulting in a third existence because of the union of the two entities. The first is not the second and nor is the second the first. This is similar to when water merges with milk or when water merges with an intoxicating liquid and so on.

However, what can merge are their desire for what is beloved and their desire for what is disliked. Both agree on the type of like and dislike. One loves what the other loves; he hates what the other hates; is pleased with what the other is pleased with; scorns at what the other scorns at; hates what the other hates; offers *walaa'* to whom the other offers *walaa'* to and holds enmity towards those whom the other holds enmity towards.

Anyhow, this type of *fanaa'* is completely defective.

⁴²⁷ The *fanaa'* of the *Soofiyyah* in this second type is one where all of creation is still in existence but the person has arrived at such a state where he is unable to bear witness or observe that! The third type of *fanaa'*, which will be explained shortly, is when all of existence actually does go into oblivion! May Allaah protect us from such deceptions of *Shaytaan*[t]

The senior *awliyyaa'*, such as Aboo Bakr, 'Umar and the vanguard (of Islaam), the first of the *Muhaajiroon* and the *Anṣaar*, did not enter into such a *fanaa'*, let alone the Prophets who are superior to them. **Such a thing occurred only after (the era of) the Companions.**

This is the same for everything that is of this manner that involves the absence of the intellect, the inability to distinguish the conditions of *eemaan* that appear on the heart. The Companions, may Allaah be pleased with them, were too complete, strong and established in their states of *eemaan* for their intellects to be absent or to experience trances, shock, intoxication, *fanaa'*, confusion (because of extreme love) or dementia.⁴²⁸

The fundamental basics of these matters appeared in the (era of) the *Taabi'oon*, from some worshippers at Baṣra. There was amongst them, those that would fall unconscious when listening to the Qur'aan and others would even die, such as Aboo Juhayr ad-Dareer⁴²⁹ and Zuraarah Ibn Awfaa,⁴³⁰ the magistrate of Baṣra.

The *shaykhs* of *Soofiyyah* likewise underwent experiences of *fanaa'* and intoxication, which would weaken their ability to distinguish until one of them would say under such conditions words that he knows he is mistaken in as soon as he regains consciousness. Such

⁴²⁸ This is the path of the complete people amongst the worshippers of Allaah. The Prophets and the Messengers are at the foremost, then the Companions, then the *Taabi'oon* and the *Imaams* and the scholars. None of them underwent such witnessing, which the *Soofiyyah* maintain. Instead, their state of mind was sound and they possessed only love of Allaah and His desire. They differentiated between the Creator and creation. They witness that the Creator is a creator and arranger and they witness that creation are created and subject to His order... [s]

⁴²⁹ I have not been able to come across his biography so his name as appears above may have been subject to some distortion.

⁴³⁰ His biography is in *Hilyah al-Awliyyaa'*, 2/258 and this account is mentioned within it. Refer to my work *al-Muntaqaa an-Nafees...*, pg. 329-335.

matters are related on Aboo Yazeed, Aboo al-Hasan an-Nooree,⁴³¹ Aboo Bakr ash-Shiblee and their likes. This was in contrast to the likes of Aboo Sulaymaan ad-Daaraanee, Ma'roof al-Karkhiyy and al-Fudayl Ibn al-'Iyyaad, in fact, even al-Junayd and his likes. The intellect and ability to distinguish were present with such people during their conditions and they would not undergo experiences of *fanaa'*, intoxication and others similar to them.⁴³²

Indeed, the hearts of those who are complete do not contain anything but the love of Allaah, His will and worship of Him. Alongside that, they possess abundant knowledge and perception, which allows them to observe matters as they truly are. They observe the creation being in existence by the command of Allaah and managed by His will, indeed, even answering and submitting to Him.

Within the creation is an insight and reminder⁴³³ for them. What they witness of that supports and extends the sincerity of *Deen*, *tawheed* of Him alone and the worship of Him alone without any partner, which is in their hearts.

⁴³¹ He is Ahmad Ibn Muhammad, passed away in the year 295H. His biography is in *as-Siyar*, 14/70.

⁴³² In this context, Shaykhul-Islam differentiates between two groups of the *Soofiyyah* with regards to experiencing or not experiencing such acts of *fanaa'*. A number of scholars have mentioned that the *Soofiyyah* in this regard and other matters are of varying degrees. As an example, refer to Aboo al-Faraj Ibn al-Jawzee's *Talbees Iblees*, chapter ten, on his discussion on the deceptions of Iblees on the *Soofiyyah*. [t]

⁴³³ The following *aayaat* shows us how Allaah wants His slaves to observe creation, take heed from it and strengthen one's *emaan* and action. Allaah says in Soorah Qaaf (50):6-11, **“Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it? And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants). An insight and a Reminder for every slave turning to Allaah (i.e. the one who believes in Allaah and performs deeds of His obedience, and always begs His pardon). And we send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. And tall date palms, with ranged clusters; A provision for (Allaah's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).”** [t]

This is the reality that the Qur'aan invites to and which is upheld by the people who actualise *eemaan* and the complete from those who possess knowledge. Our Prophet (ﷺ) is the leader and most perfect of these people. As such, when he was taken up and ascended to the heavens and he saw with his own eyes the diverse *aayaat* that were there and all types of heavenly matters were revealed to him. The following morning, he was amongst them (i.e., the people) and his condition had not changed, nor did any effect of that experience manifest itself upon him in contrast to the haziness Moosa used to undergo, may Allaah extol and send peace upon them all.

As for the third type, which may be termed *fanaa'*:

It is to observe and witness that none exists but Allaah and that the presence of the Creator is the very presence of the creation. There being no difference between the Lord and the *'abd*.

This is the *fanaa'* of the people of deviation and *ilhaad*, those who commit *hulool* and *ittihaad*. This is a matter that the *shaykhs*⁴³⁴ absolve themselves from, when one of them says, 'I do not see other than Allaah' or 'I do not look to other than Allaah' and such similar statements. Their intention behind this is, 'I do not see a lord besides Him, or a creator besides Him, or an arranger besides Him, or a deity for myself besides Him and I do not look at any besides Him with regards to love, fear or hope in Him', since the eye looks at what the heart is attached to.

Whoever loves, has hope or fears something, turns to it. If there is no love in the heart for that thing or hope, fear or hatred for it or any other matter which causes the heart to become attached to something,⁴³⁵ the heart will therefore, not seek it in order to turn towards it and look at it. If it does look at it, incidentally, it will be similar to if he was to look at a wall or its like, which holds no attachment whatsoever in one's heart.

⁴³⁴ In another transcript of this work it reads: "the *shaykhs* who are upright..."

The *shaykhs* who are righteous, may Allaah be pleased with them, discuss a certain amount on the purification of *tawhheed* and actualising sincerity of the *Deen* in its entirety whereby the '*abd*' does not turn to other than Allaah and he does not look to other than Allaah, not with love, fear or hope. Rather, the '*abd*'s heart is to be void and empty of all creation, not looking at it except with the light of Allaah. Thus, with al-Haqq he hears, with al-Haqq he sees, with al-Haqq he strikes and with al-Haqq he walks. He loves of the creation that which Allaah loves; hates of the creation that which Allaah hates; has *walaa'* for those of the creation to whom Allaah has afforded *walaa'* and holds animosity towards those of the creation whom Allaah has enmity for. He fears Allaah with regards His creation⁴³⁶ and does not fear them for Allaah. He has hope in Allaah with regards His creation and does not have hope in creation for Allaah.

This is the heart that is clean and sound, that is *haneef* (upright), a professor of *tawhheed*, a Muslim, a *Mu'min*, which is discerning and has knowledge of the knowledge of the Prophets and the Messengers and is aware of their reality and their *tawhheed*.

As for this third category, which is a *fanaa'* of existence, this is the actualisation of the people of Fir'awn, and their knowledge and their *tawhheed*; such as the Quraamitah⁴³⁷ and their like.

⁴³⁵ Whether it is an inclination for that thing or an aversion towards it. [t]

⁴³⁶ i.e., in how he interacts and relates to them.

⁴³⁷ They are a sect of the *Baatiniyyah* (heretical sects outside the fold of Islaam). They are affiliated to Hamdaan Ibn al-Ash'ath, who used to be known as Qurmut. "They used to adopt the method of (falsely) explaining away all the information and commands (found within the *Sharee'ah*) as it contradicted their intellect. These people are of those who have the greatest *kufr* and *ilhaad* within them." As said by the author in *Dar' Ta' aarud al-'Aql wa an-Naql*, 1/176. Refer to *al-Farq bayna al-Firaq*, pg. 281-291, *Maqaalaat al-Islaamiyyeen*, 1/98 and *al-Muntatham*, 5/110-119.

As for the type that the followers of the Prophets are upon it is the *fanaa'*⁴³⁸ that is praiseworthy, whereby its maintainer is of those whom Allaah has praised from amongst His *awliyyaa'*, the *muttaqoon*, His party, which are the successful; and His army, which are the victorious.

It is not the intention of the *shaykhs* or the righteous folk behind this statement that what I see with my eyes of the creation, that is the Lord of the earth and heavens. Since, such a thing is not uttered except by one who is extremely deviated and corrupt; either his intellect is corrupt or his belief is corrupt, so he wavers between insanity and *ilhaad*.⁴³⁹

All of the *shaykhs* who are emulated in the *Deen* are agreed upon that which the *salaf* of this *ummah* and its *imaams* are agreed upon, that the Creator (ﷻ) is separate from His creation; that nothing of His essence is within any of His creation; that nothing from his creation is within His essence; that it is an obligation to separate al-Qadeem⁴⁴⁰ from everything novel (i.e., created) and to distinguish the Creator from creation. An account of their affirmation of this is too voluminous for us to relate it here.

⁴³⁸ The labelling of it as *fanaa'* is done so from the context of comparing it to the other types. [s] As such, in general, one does not employ such terms because of their ambiguous nature. The position of the *Ahl as-Sunnah* is to not employ terms that are ambiguous, which may connote false meanings – as is the case with the word *fanaa'* – but to adhere to the terminology of the *Sharee'ah* as it has its own sanctity. As for the conduct applied when someone else uses such ambiguous terms, he is questioned further as to what his intention is. If he intends a false meaning, it is rejected. If he intends a true meaning it is accepted of him but he is advised of the obligation to abandon such terms and instead express himself using the terminology found within the *Sharee'ah*. [t]

⁴³⁹ i.e., if his intellect is not sound then he is insane and if his belief is not sound then he is a heretic.

⁴⁴⁰ i.e., Allaah. *Al-Qadeem* is derived from something old or age-old. It is not one of the names of Allaah and thus it is impermissible to employ it as if it is one of the names of Allaah. One should instead use a name of Allaah that has been established, which gives the same meaning: *al-Awwal* (the First). *Shaykhul-Islam* here, is simply quoting the terminology of some of the *shaykhs* who have used this term, as his concentration here is to show that they did not uphold this heretical belief, which this third category alludes to. [t]

They also spoke about the diseases and misconceptions that befall the hearts. An instance of this, is that a person may witness the presence of creation and he then believes this presence to be the (very) creator of the earth and heavens because of a lack of differentiation and decisive criterion within his heart. He is equivalent to the one who sees the rays of the Sun and believes it to be the Sun itself, which is in the sky!

Further to this, they may even speak about *farq* (distinction) and *jam'* (unification). Such diverse terms enter into this discussion, which are similar to those that enter into the discussion on *fanaa'*.

If the '*abd*' witnesses such division and multiplicity within the creation, his heart remains attached to them, dispelled and looking on at them.

This attachment he has for the creation, is either through love, fear or hope. If however, the '*abd*' then turns to *jam'* (unification), his heart will unite on the *tawheed* of Allaah and worship of Him alone without any partner. Thus, his heart turns to Allaah after having turned to creation. Accordingly, his love turns towards his Lord, his fear becomes for Allaah, his hope now in Allaah and his seeking of assistance from Allaah. Whilst in this condition, his heart may not be able to accommodate looking at creation, whereby he is able to distinguish between the Creator and creation. As such, his heart may be gathered (totally) around al-Haqq and averse to the creation in both its knowledge and awareness and its intentions and deification. This is similar to the second category of *fanaa'*.

After this however, (comes) the second *farq* (distinction).⁴⁴¹ This is when the '*abd*' witnesses that the creation is in existence by Allaah's

⁴⁴¹ The first distinction is to witness the difference between the Creator and creation with regard to *uloohiyyah* through love, fear, hope, etc. The second distinction is to witness the difference between the Creator and creation with regards to Lordship; to differentiate between the reality of the existence of the Creator and creation. [t]

command and subject to his arrangement and planning. He witnesses their multiplicity and that they were once non-existent (along) with the oneness of Allaah and that He is the Lord of all creation, their deity, creator and owner.

Thus, he becomes one who - along with the gathering of his heart around Allaah, with sincerity; love; fear; hope; recourse; *tawakkul* upon Allaah; having *walaa'* for Him; holding enmity for and so on - views the difference between the Creator and creation and differentiates between the former and the latter. He witnesses the diversity and multiplicity of the creation along with his witness and observation that Allaah is the Lord, King and Creator of everything and that He is Allaah, other than Whom none has the right to be worshipped.

This is a correct and upright attestation and it is an obligation as far as the knowledge, witness, mention and awareness of the heart is concerned. It is also an obligation with regards to the condition of the heart, its worship, desire, intention, love, *muwalaah* and obedience.

This is the fulfilment of the witness and testification that none has the right to be worshipped but Allaah. Since, this testification negates from the heart an *uloohiyyah* for other than al-Haqq and it affirms in the heart the *uloohiyyah* for Allaah.

It negates *uloohiyyah* for all of creation and affirms the *uloohiyyah* for the Lord of the worlds, the Lord of the earth and heavens.

This comprises the gathering of the heart around Allaah and separating from all besides Him. Thus, the '*abd*' differentiates between the Creator and creation in his knowledge, intent, witness, desire, his knowledge and love, whereby he is aware of Allaah, remembers Him and has knowledge of Him. Along with this, he is aware of Allaah's separation, isolation and singleness from His creation.

He remains loving Allaah, glorifying Him, worshipping Him, having hope in Him; being fearful of Him; having love and *walaa'* for Him; possessing animosity for Allaah's sake; seeking aid from Him and having *tawakkul* upon him. He refrains from worshipping other than Him, or to have *tawakkul*, seek aid, have fear, hope, *muwaalaah*, enmity or to obey other than Him, and other such matters, which are exclusive matters pertaining to the divinity of Allaah.

The 'abd's acknowledgement of the *Uloohiyyah* of Allaah exclusively, embodies his acknowledgement of Allaah's Lordship, which signifies that Allaah is the Lord, King, Owner, Creator and Disposer of every thing. Thereupon, he will be a *muwahhid*.

This is demonstrated by the fact that the best form of remembrance is (saying): لا إله إلا الله as related by at-Tirmidhee, Ibn Abee ad-Dunyaa and others from the Prophet (ﷺ) that he said: *"The best from of remembrance is: لا إله إلا الله 'None has the right to be worshipped but Allaah' and the best supplication is: الحمد لله 'All praise is for Allaah.'"*⁴⁴²

In *al-Muwatta'* and other sources, Talḥah Ibn 'Ubaydillaah Ibn Kurayz relates that the Prophet (ﷺ) said: *"The best that I have said as well as the Prophets before me is:*

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على شيء قدير
*'None has the right to be worshipped except Allaah, alone, without partner. To Him belong all praise and sovereignty and He is over all things omnipotent.'*⁴⁴³

⁴⁴² Related by at-Tirmidhee, 3383; an-Nasaaee in *'Amal al-Yawm wa al-Laylah*, 831; Ibn Maajah, 3800; al-Bayhaqee in *ad-Da'awaat*, 117; Ibn Abee ad-Dunyaa in *ash-Shukr*, pg. 37; al-Haakim, 1/498; al-Baghawee, 1269; Ibn Hibbaan, 846 and Ibn 'Abdil-Barr in *at-Tamheed*, 6/43 by way of Moosa Ibn Ibraaheem al-Ansaaree with a *sanad* that is *hasan*.

⁴⁴³ Related by Maalik, 1/422/246 and al-Bayhaqee, 4/284 & 5/117 in *mursal* form. It was connected by at-Tabaraanee in his *Manaasik*... The *hadeeth* is *hasan*, Allaah willing. It has other chains, refer to *al-Futooha'at ar-Rabbaaniyyah*, 4/748; *Takhreej al-Ihya'aa*, 1/253; *Itihaaf as-Saadah al-Muttaqeen*, 4/373; *al-Bidaayah wa an-Nihaayah*, 5/174-176 and *as-Silsilah as-Saheehah*, 1503.

As for those who allege that this is the (form of) remembrance for the common folk and that the (form of) remembrance for the elite is the singular *ism*⁴⁴⁴ and the (form of) remembrance for the cream of the elite is the implicit *ism*,⁴⁴⁵ they are astray and erroneous. The utilisation of His saying:

قُلِ اللَّهُ شَرَّ ذَرِّهِمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾

“...Say, ‘Allaah’ then leave them to play in their vain discussions.”⁴⁴⁶

by some of these people as evidence for this is one of their most evident blunders. The *ism* ‘Allaah’ (in this *aayah*) is mentioned within the context of the command to answer the question mentioned previously within the *aayah*. That (question) is:

قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ
 لِيَجْعَلُوهُ قُرْآنًا يَدْرُسُونَهَا وَيُخْفُونَ كَثِيرًا وَعُلِّمْتُمَا تَعَامُوا
 أَنْتُمْ وَلَا آبَاءَكُمْ قُلِ اللَّهُ

“Say (O Muhammad (ﷺ)), ‘Who then sent down the Book which Moosa brought, a light and a guidance to mankind which you (i.e., the Jews) have made into (separate) paper-sheets, disclosing (some of it) and concealing (much)’. And you (i.e., believers in Allaah and His Messenger) were taught (through the Qur'aan) that which neither you nor your fathers knew. Say, ‘Allaah’...”

⁴⁴⁴ *Ism* (الاسم): one of the three parts of speech in the Arabic language. It is more general than the term *noun* in English grammar and as such I have left it transliterated so as not to cause confusion. English grammar categorises speech into eight parts. The categories *proper noun* and *pronoun* (and others) in English grammar, belong to the category of *ism* in Arabic grammar. The ‘singular *ism*’ referred to here is the word ‘Allaah’ by itself. [t]

⁴⁴⁵ The ‘implicit *ism*’ referred to here is the pronoun (هو) ‘He’.

⁴⁴⁶ Soorah al-An’aam (6):91.

i.e., Allaah is the one who sent down the Book which Moosa brought. Thus, the *ism* 'Allaah' is the subject and its predicate is indicated by the question. This is synonymous to other expressions: one questions, 'Who is his neighbour?' and he is answered, 'Zayd'.⁴⁴⁷

As for the singular *ism*,⁴⁴⁸ whether it is manifested⁴⁴⁹ or implicit,⁴⁵⁰ it is not a complete statement nor is it a sentence that provides benefit (to its sayers, listeners, readers, etc.). It is not connected to *eemaan* or *kufir* nor command and prohibition.

This has not been maintained by a single one of the *Salaf* of this *ummah* and the Messenger of Allaah has not legislated such a thing. This (type of remembrance) does not by itself afford the heart any beneficial knowledge or useful condition. It instead imparts to the heart an absolute notion, which cannot be negated or affirmed.

If it does not by itself provide benefit with regards to knowledge and state of the heart it will be of no value. The *Sharee'ah* on the other hand, legislates words of remembrance that give benefit in themselves and it does not legislate words of remembrance whereby the benefit is attained with other than it.

Some of those who constantly practised this (form of) remembrance committed all sorts of *ilhaaad* and *ittihaad*, as has been mentioned in detail in another place (i.e., in a different work).

⁴⁴⁷ i.e., Zayd is his neighbour. The predicate 'is his neighbour' is not mentioned but indicated by the original question. As for why it is not mentioned, then that is because it is not necessary to do so, to avoid repetition and for purposes of brevity. This is a matter that is found in all languages. [t]

⁴⁴⁸ In the book *al-Minhah al-Muḥammadiyyah fee Bayaan al-'Aqaa'id as-Salafiyyah*, pg. 230, by ash-Shuqayree, is a chapter titled, 'Making remembrance with a singular *ism* is an innovation', so refer to it. Also refer to my book *al-Muntaqaa an-Nafees min Talbees Iblees*, pg. 431.

⁴⁴⁹ As in the case of the proper noun 'Allaah'. [t]

⁴⁵⁰ As in the case of the pronoun 'He'. [t]

As for what is related from some of these *shaykhs*, that they say: “I fear lest I die in between negation and affirmation,” **one does not emulate the position of the person who maintains this.** This position contains such visible error, since if a person was to die in this state, he would only die upon that which he intended as actions are deemed by their intentions.⁴⁵¹

Further, it has been established on the Prophet (ﷺ) that he ordered one to instruct the dying person to say: “لا إله إلا الله.”⁴⁵² He also said: “*He whose last words are: لا إله إلا الله will enter Paradise.*”⁴⁵³

If what he mentioned was (truly) unsafe, the dying person would not have been instructed to utter such an expression, in which he fears of dying during its mention in a reprehensible way. Instead, he would be instructed to utter the singular *ism*, which he favours.

Engaging in remembrance with the implicit *ism* is even further away from the *Sunnah*, even more within (the realm of) innovations and nearer to the deviation of *Shaytaan*. One who says, ‘*Huwa Yaa Hu*’ (He, O He) or ‘*Hu Hu*’ (He, He) and utterances similar to that, the

⁴⁵¹ When it was said to one of the *shaykhs* of the *Soofiyyah*: “Why do you not say, لا إله إلا الله?” He replied: “I fear that if it is said (لا إله) ‘There is no deity’, I might then die and I would have not yet arrived at (إلا الله) ‘except Allaah’. I fear lest I die in between negation and affirmation and therefore become a *mushrik*, so I limit myself to (الله الله الله) ‘Allaah, Allaah, Allaah’.” Ibn Taymiyyah refutes them by saying that even if we assume that a person does die in that state, the decisive factor is his intention; if he is a *muwahhid*, it will do him no harm because he died without his own doing whilst being a *muwahhid* and actions are but by intentions. Hence, this is purely a false interpretation and untrue danger claimed by some of these *shaykhs*.

[s]

⁴⁵² Related by Muslim in his *Saheeh*, 917.

⁴⁵³ Related by Aboo Daawood, 3116; al-Haakim, 1/351; Ahmad, 5/233 & 247; at-Tabaraanee in *al-Kabeer*, 20/112/221 and in *ad-Du'aa*, 1471; al-Bayhaqee in *al-Asmaa wa as-Sifaat*, 99; al-Fasawee in his *at-Taareekh*, 2/312 and Ibn Mandah in *at-Tawheed*, no. 187 from Mu'aadh with a *sanad* that is *hasan*. A number of Companions have related this or similar *hadeeths*. There is a tremendous tale concerning this *hadeeth* and the instruction of the *shahaadah* by Aboo Zur'ah on his death-bed. Refer to *Taqdimah al-Jarh*, pg. 345 and *Faql at-Tahleel*, pg. 81.

pronoun refers back to only that which the heart depicts and the heart may come upon guidance and it may deviate. The author of *al-Fuṣoos*⁴⁵⁴ wrote a book, which he named *Kitaab al-Hu*.⁴⁵⁵

Some of them claim that His saying:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ

“...but none knows its true interpretation except Allaah⁴⁵⁶...”⁴⁵⁷

means ‘none knows the true interpretation of this *ism*, which is *al-Hu*.

This is something which the Muslims or rather the sane, agree to be of the most obvious falseness. Some of these people may truly believe this, until I once said to one who maintained something like this: “If it was as you said, the *ayah* would have been written ‘وما يعلم تأويل هو’, the words being separate from each other.”⁴⁵⁸

A number of the *shaykhs* quite frequently contend that the saying of a person, ‘Allaah’ is based on His saying:

قُلِ اللَّهُ تَعَزَّزَهُمْ فِي حَوَاضِهِمْ يَلْعَبُونَ ﴿٩١﴾

“...Say, ‘Allaah’ then leave them to play in their vain discussions.”

⁴⁵⁴ He is Ibn ‘Arabee –without the prefix (al)- referred to earlier on page 41. Ibn al-‘Arabee –with the prefix (al)- is the well known Maalikee scholar. [t]

⁴⁵⁵ Al-Hallaaj also did this, as mentioned in *as-Siyar*, 14/353.

⁴⁵⁶ This is how the *ayah* reads, however, these deviant folk claim that the pronoun ه attached to the end of the word تأويل - which happens to be in the accusative case and translates ‘its’ as above - is intended in itself and it therefore reads – in their perverted view - ‘None knows the true interpretation of *Hu* except Allaah’!!! [t]

⁴⁵⁷ Soorah Aal-‘Imraan (3):7.

⁴⁵⁸ i.e., the pronoun would have to be in the nominative case and therefore unattached for it to give the meaning that their desires would like! [t]

They believe that Allaah commanded his Prophet to say the singular *ism* (as a form of remembrance). This is incorrect by agreement of the people of knowledge. His saying:

قُلِ اللَّهُ

“...Say, ‘Allaah’...”

Its meaning is: Allaah is the one who sent down the Book which Moosa brought. This is a reply to His saying:

قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ
 تَجْعَلُونَهُ قَرَاطِيسَ يُبَدُونَهَا وَيُخْفُونَ كَثِيرًا وَعَلَّمْتُمْ مَا لَمْ تَعْلَمُوا
 أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ

Say (O Muhammad (ﷺ)), ‘Who then sent down the Book which Moosa brought, a light and a guidance to mankind which you (i.e., the Jews) have made into (separate) paper-sheets, disclosing (some of it) and concealing (much)’. And you (i.e., believers in Allaah and His Messenger) were taught (through the Qur’aan) that which neither you nor your fathers knew. Say, ‘Allaah’...”

i.e., Allaah is the one who sent down the Book which Moosa brought. This is in refutation of the one who said:

مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ

“...Nothing did Allaah send down to any human being (by inspiration)...”⁴⁵⁹

Thus, Allaah replied (with a question):

مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى

“...Who then sent down the Book which Moosa brought...”

⁴⁵⁹ Within the same *aayah*, no. 91, Soorah al-An’aam (6). [t]

Thereafter, Allaah replied:

قُلِ اللَّهُ

“...Say, ‘Allaah’...”

i.e., (Allaah) revealed it, then leave these deniers to play in their vain discussions.

Another matter which clarifies what has already preceded is what Seebawayh⁴⁶⁰ and other scholars of the Arabic grammar and language have said. They mention that the Arabs utter sentences after the word ‘Say’⁴⁶¹ and that they do not utter after it what is not a sentence. Thus, only complete sentences are uttered after ‘Say’; either a nominal sentence or a verbal sentence. This is why they place a *kasrah* on the word **إِنْ** if it comes after ‘Say’ (or any of its derivatives).⁴⁶² Hence an *ism* is not uttered (and intended by itself) after ‘Say’. Allaah (ﷻ) does not order anyone to make remembrance (of Him) with a singular *ism* and nor has it been legislated for the Muslims.

Further, the singular *ism* provides no benefit whatsoever as far as *emaan* is concerned by agreement of the people of knowledge. It is not commanded in any act of worship or any form of conversation.

A parallel of one who limits himself to a singular *ism* is what is mentioned about a Bedouin who passed by a person giving the *adhhaan* for prayer. He recited: **أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ** in the accusative case.⁴⁶³ The Bedouin remarked: “What is this person saying?”

⁴⁶⁰ One of the greatest scholars of the Arabic language. [t]

⁴⁶¹ or any of its derivatives, like: saying, said, etc. [t]

⁴⁶² Which is indicative of a complete beneficial statement. [t]

⁴⁶³ i.e., instead of pronouncing the word (رَسُولٌ) with a *dammah* at the end of it – which will rightfully make it into the nominative case and therefore turn into the predicate here - he pronounced it with a *fathah* –which has turned into an adjective of the word (مُحَمَّدًا). Hence, it now reads, ‘I bear witness that Muḥammad, the Messenger of Allaah.’ instead of ‘I bear witness that Muḥammad is the Messenger of Allaah.’ [t]

This is (now turned into) an *ism* (as opposed to being a complete beneficial statement), so where is its predicate, which will complete the statement?"

As for the *aayaat* that are in the Qur'aan, such as His saying:

وَأَذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾

“And remember the Name of your Lord and devote yourself to Him with a complete devotion.”⁴⁶⁴

His saying:

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾

“Glorify the Name of your Lord, the Most High.”⁴⁶⁵

His saying:

قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾

“Indeed he shall achieve success: whosoever purifies himself (by avoiding *shirk* and accepting Islaamic Monotheism), remembers the Name of his Lord and prays.”⁴⁶⁶

His saying:

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٦﴾

“Then glorify with praises the Name of your Lord, the Supreme.”⁴⁶⁷

Along with other similar *aayaat*; these do not necessitate to remember Him in a singular fashion. In fact, it is recorded in the *Sunan*,⁴⁶⁸ that when His saying:

⁴⁶⁴ Soorah al-Muzammil (73):8.

⁴⁶⁵ Soorah al-A'laa (87):1.

⁴⁶⁶ Soorah al-A'laa (87) :14-15.

⁴⁶⁷ Soorah al-Waaqi' ah (56):74.

⁴⁶⁸ Related by Aboo Daawood, 869; Ibn Maajah, 887; Ahmad, 4/155; at-Tahaawee, 1/138; al-Haakim, 1/225 & 2/477; al-Bayhaqee, 2/86; at-Tayaalisee, 1000; Ibn Hibbaan, 1898; ad-Daarimee, 1/299; al-Fasawee in his *at-Taareekh*, /502; at-Tabaraanee, 17/889 and =

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٦﴾

“Then glorify with praises the Name of your Lord, the Supreme.”

was revealed, the Prophet (ﷺ) said: “Place that in your *rukoo*’ (bowing)” and when His saying:

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿٧٧﴾

“So glorify the Name of your Lord, the Most High.”

was revealed, he said: “Place that in your *sujood* (prostration).”

Hence, it was legislated for them to say in their *rukoo*’: سبحان ربي العظيم ‘How perfect my Lord is, The Supreme’ and in *sujood*: سبحان ربي الأعلى ‘How Perfect my Lord is, The Most High’.

Moreover, it is recorded in the *Saheeh*⁴⁶⁹ that he used to say in his *rukoo*’: سبحان ربي العظيم and in his *sujood*: سبحان ربي الأعلى.”

This is the meaning of ‘place that in your *rukoo*’ and *sujood*’ by consensus of the Muslims.

Therefore, ‘glorifying the name of His Lord, the Most High’ and ‘remembering the name of His Lord’ and other such expressions signify complete beneficial statements, just as in the *Saheeh*,⁴⁷⁰ he said: “The best discourse after the *Qur’aan* is four – and they are from the *Qur’aan*:

= Ibn Khuzaymah, 600 & 670 from ‘Uqbah Ibn ‘Aamir. It contains a narrator whose condition is not known – Eeyas Ibn ‘Aamir, adh-Dhahabee said: “He is not known.” None but a single narrator has related from him and he was declared *thiqah* by Ibn Hibbaan and al-‘Ijlee! Al-Haafidh declared: “*Sadooq*.” His (usual) methodology in such circumstances would make him say either: “*Maqbool*” or “*Majhool*”.

⁴⁶⁹ *Saheeh Muslim*, 772 from Hudhayfah.

⁴⁷⁰ It is in *Saheeh Muslim*, 2137 in similar wording. al-Bukhaaree related it in *nu’allaq* form in his *Saheeh*, 11/566. It is also related by Ahmad, 5/10 & 21; an-Nasaa’ee in ‘*Amal al-Yawm wa al-Laylah*, 845; al-Baghawee, 1276; at-Tabaraanee, 6791; Ibn Hibbaan, 835; at-Tayaalisee, 899 and Ibn Maajah, 3811 from Samrah Ibn Jundub. None of the quoted sources contain the phrase: “and they are from the *Qur’aan*.”

سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر

'How perfect Allaah is, and all praise is for Allaah. None has the right to be worshipped except Allaah, and Allaah is the greatest.'"

Also in the *Saheeh*,⁴⁷¹ it is related that he (ﷺ) said: "(There are) two words, which are light on the tongue, heavy on the Scale and beloved to the Most Gracious:

سبحان الله وبحمده سبحان الله العظيم

'How perfect Allaah is and I praise Him. How perfect Allaah is, The Supreme.'"

It is related on the Prophet (ﷺ) in the *Saheehayn*, that he said: "Whoever says a hundred times during his day:

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على شيء قدير

'None has the right to be worshipped except Allaah, alone, without partner. To Him belong all sovereignty and praise and He is over all things omnipotent.' Allaah decrees for him protection from *Shaytaan* during that day until evening and none shall come with anything better except someone who has done the same or more."

Whoever says a hundred times during his day:

سبحان الله وبحمده سبحان الله العظيم

'How perfect Allaah is and I praise Him. How perfect Allaah is, The Supreme' his sins are diminished even if they were equivalent to the foam of the sea."

It is recorded in *al-Muwatta* and other sources that the Prophet (ﷺ) said: "*The best that I have said as well as the Prophets before me is:*

⁴⁷¹ Related by al-Bukhaaree, 6406, 6682 & 7563; Muslim, 2694; at-Tirmidhee, 3468; Ibn Maajah, 3806; Ibn Abee Shaybah, 10/288; Ahmad, 2/232; Ibn Hibbaan, 831 & 841; an-Nasaa'ee in *'Amal al-Yawm wa al-Laylah*, 830 and al-Bayhaquee in *al-Asmaa wa as-Sifaat*, 499 from Aboo Hurayrah.

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على شيء قدير

'None has the right to be worshipped except Allaah, alone, without partner. To Him belong all praise and sovereignty and He is over all things omnipotent.'⁴⁷²

In *Sunan Ibn Maajah* and other sources, it is related that he (ﷺ) said: "The best form of remembrance is: لا إله إلا الله 'None has the right to be worshipped but Allaah' and the best supplication is: الحمد لله 'All praise is for Allaah.'⁴⁷³

Such *hadeeths* on the diversity of what one says for remembrance and supplication are numerous.

Again, as for the *aayaat* in the Qur'aan, such as His (ﷻ) saying:

وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكَرْ أَسْمَاءُ اللَّهِ عَلَيْهِ

"Do not (O believers) eat of that (meat) which Allaah's Name has not been pronounced..."⁴⁷⁴

His (ﷻ) saying:

فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا أَسْمَاءَ اللَّهِ عَلَيْهِ

"...so eat of what they catch for you, but pronounce the Name of Allaah over it..."⁴⁷⁵

The meaning here is the expression, بِسْمِ اللَّهِ 'In the name of Allaah' and it is a complete statement;⁴⁷⁶ either a nominal sentence⁴⁷⁷ according to the most probable of the two opinions of the grammar-

⁴⁷² Its *takhreej* has already preceded.

⁴⁷³ Its *takhreej* has already preceded.

⁴⁷⁴ Soorah al-An'aam (6):121.

⁴⁷⁵ Soorah al-Maa'idah (5):5.

⁴⁷⁶ i.e., a complete statement is one that affords benefit to the listener. Not all parts of the statement have to be articulated as long as there exists surrounding factors that complete the parts that have not been articulated, such as a preceding discussion – like a question, as already shown - or the actual circumstances one is in. [t]

⁴⁷⁷ A sentence that begins with an *ism*. [t]

ians or a verbal sentence.⁴⁷⁸ The *taqdeer*⁴⁷⁹ would be (concerning the previously quoted aayaat), ‘My sacrifice is in the name of Allaah’ or ‘I am sacrificing by the name of Allaah’.

On similar terms is the saying of the reciter (of the Qur'aan): بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ‘In the name of Allaah, the Most Gracious, the Most Merciful’. Its *taqdeer* is, ‘My recitation is by the name of Allaah’ or ‘I am reciting by the name of Allaah’.

In such a situation, some people have in their hearts (i.e., estimate it to be): My starting in the name of Allaah’ or ‘I am starting in the name of Allaah’. However, the first is better because the whole action is then undertaken in the name of Allaah and not just the beginning of the action. Allaah manifests the (usually) hidden part in His saying:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

**“Read, in the Name of your Lord, Who has created
(all that exists).”⁴⁸⁰**

This is also the case in His saying:

بِسْمِ اللَّهِ جَجْرُهَا وَمُرْسَاهَا

**“...in the Name of Allaah will be its moving course
and its resting anchorage.”⁴⁸¹**

Also, the Prophet (ﷺ) said: “Whoever sacrificed before the prayer, should sacrifice another in its place and whoever has not yet sacrificed, should sacrifice in the name of Allaah.”⁴⁸²

⁴⁷⁸ A sentence that begins with a *fi'l* (verb). [t]

⁴⁷⁹ The estimation of this missing syntactical part. [t]

⁴⁸⁰ Soorah al-'Alaq (96):1.

⁴⁸¹ Soorah Hood (11):41.

⁴⁸² Related by al-Bukhaaree, 10/17; Muslim, 1960; an-Nasaa'ee, 7/224; Ibn Maajah, 3152; al-Bayhaqee, 9/276; at-Tayaalisee, 936 and Ahmad, 4/312 & 313 from Jundub.

Another example of this, is the statement of the Prophet (ﷺ) - as in the saheeh hadeeth - to his step-son 'Umar Ibn Abee Salamah: "*O boy, mention the name of Allaah, eat with your right hand and eat from that which is near you.*"⁴⁸³

The desired intention is that he should say, 'In the name of Allaah'⁴⁸⁴ and the meaning is not that he should say the *ism* by itself (i.e., say 'Allaah' only).

Likewise, his statement - as in the saheeh hadeeth - to 'Adee Ibn Haatim: "*If you despatch your trained dog and mention the name of Allaah, then eat (your catch).*"⁴⁸⁵

Also, his (ﷺ) saying: "*If a person enters his house and mentions the name of Allaah whilst entering, leaving and eating, Shaytaan (to his other devils) says, 'There is no place to sleep tonight or dinner for you (here).'*"⁴⁸⁶

Examples of this sort are numerous.

⁴⁸³ Related by al-Bukhaaree, 5376; Muslim, 2022; an-Nasaa'ee in *al-Kubraa* as mentioned in *at-Tuhfah*, 8/130; Ibn Maajah, 3267; ad-Daarimee, 2/100; al-Bayhaqee, 7/277; Ahmad, 4/26 & 27; Ibn as-Sunnee, 356 and at-Tirmidhee, 918 from 'Umar Ibn Abee Salamah from the Prophet (ﷺ).

⁴⁸⁴ At-Tabaraanee relates the hadeeth in *al-Kabeer*, 8304, with the wording: "*O boy, if you eat, then say, 'In the name of Allaah.'*" Its sanad is saheeh upon the stipulations of the two *shaykhs* (i.e., al-Bukhaaree and Muslim). Our shaykh says in *al-Irwaa'*, 7/31: "Thus, this contains an explanation of the absolute statement in the other narrations and that as regards the pronunciation to be made over food, the *Sunnah* is to say concisely, 'In the name of Allaah'. Remember this for it is important with those who value the *Sunnah* and do not see the permissibility to increase upon it."

⁴⁸⁵ Related by al-Bukhaaree, 9/609; Muslim, 1929; Aboo Daawood, 2848; Ibn Maajah, 3208; Ahmad, 4/258; al-Bayhaqee, 9/ 236 & 237; an-Nasaa'ee, 7/83; at- Tayaalisee, 1030 and Ibn Maajah, 3213 from a number of ways from ash-Sha'bee from Jaabir.

⁴⁸⁶ Related by Muslim, 2018; Aboo Daawood, 3765; Ibn Maajah, 3887; Ahmad, 3/436; al-Bukhaaree in *Adab al-Mufrad*, 1096 and al-Bayhaqee, 7/276 from Jaabir.

Moreover, the forms of remembrance of Allaah that has been legislated for the Muslims in their prayer, *adhaan*, *hajj* and *'eids* are all complete sentences, like the saying of the one who calls to prayer: 'Allaah is the greatest, Allaah is the greatest, I bear witness that none has the right to be worshipped except Allaah, I bear witness that Muḥammad is the Messenger of Allaah.'

The statements of the praying person, 'Allaah is the greatest; How perfect my Lord is, the Supreme; How perfect my Lord is, the Most High; May Allaah answer those who praise Him; O our Lord, and for You is all praise; *at-Tahiyyaat*⁴⁸⁷ is for Allaah'.

The statement of the one making *talbiyah*, 'Here I am O Allaah, (in response to Your call), here I am' and other examples.

Thus, concerning all that Allaah has legislated as being words of remembrance, they are complete statements, not a singular *ism* whether it be manifest or implicit.

This is what is termed in the language as '*Kalimah*',⁴⁸⁸ like his saying: "(There are) two words (*kalimahs*), which are light on the tongue, heavy on the Scale and beloved to The Most Gracious:

سبحان الله وبحمده سبحان الله العظيم

'How perfect Allaah is and I praise Him. How perfect Allaah is, The Supreme.'⁴⁸⁹

⁴⁸⁷ i.e., all words which indicate the glorification of Allaah, His eternal existence, His perfection and His sovereignty. [t]

⁴⁸⁸ Translated as 'word', but not meaning a single term – in Arabic - as the discussion is showing. [t]

⁴⁸⁹ The *takhreej* for this *hadeeth* has already preceded.

Also, his saying: “The best *kalimah* that a poet has ever said is the *kalimah* of Labeed,⁴⁹⁰ ‘Verily, everything besides Allaah is false.’”⁴⁹¹

A further example of this is His (ﷺ) saying:

كَبُرَتْ كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ

“...Mighty is the *kalimah* (word) that comes out of their mouths (i.e., that He begot sons and daughters)...”⁴⁹²

Also, His (ﷺ) saying:

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا

“And the *kalimah* (Word) of your Lord has been fulfilled in truth and in justice...”⁴⁹³

There are many other examples in the Book, the *Sunnah* and discourse of the Arabs where the term ‘*kalimah*’ is employed. In such instances, the desired meaning is none other than complete sentences. This is similar to their use of the term ‘*harf*’ to mean ‘*ism*’; the Arabs would say, ‘This *harf* is strange’ i.e., the word of this *ism* is strange.

Seebawayh categorised speech⁴⁹⁴ into: *ism*, *fi’l* (verb) and a *harf* that had a specific denotation (i.e., a particle), not being an *ism* or *fi’l*. In fact, all of these categories are termed *harf* but the specification of the third category, was that it was a *harf* that had a specific denotation, which was not an *ism* or *fi’l*.

⁴⁹⁰ Adh-Dhahabee says in *Tajreed Asmaa as-Sahaabah*, 2/38: “Labeed Ibn Rabee’ah Ibn ‘Aamir al-’Aamiree and then al-Ja’faree, Aboo ‘Aqeel, the famous poet. He came as a part of the delegation of Banees Ja’far Ibn Kilaab and accepted Islaam and became a good Muslim. He never read poetry after embracing Islaam. He died in the year of the *Jamaa’ah* (i.e., 40H) in Koofah at the age of 150.”

⁴⁹¹ Related by al-Bukhaaree, 3841; Muslim, 2256; at-Tirmidhee in his *Sunan*, 2853 and in *ash-Shamaa’il*, (207 – abridged version); Ibn Maajah, 3757 and Ahmad, 2/248, 391 & 442 from Aboo Hurayrah.

⁴⁹² Soorah al-Kahf (18):5.

⁴⁹³ Soorah al-An’aam (6):115.

⁴⁹⁴ As in his book *al-Kitaab*.

Each one of the letters of the alphabet was also titled by the name of that particular *ḥarf* (i.e., letter).⁴⁹⁵ The term *ḥarf* covers these names as well as others, just as the Prophet (ﷺ): “Whoever recites the *Quraan*, articulates it correctly, has for every *ḥarf*, ten merits. I am not saying that that *alif*, *laam*, *meem* are one *ḥarf* (letter) but rather *alif* is a (*ḥarf*) letter, *laam* is a *ḥarf* (letter) and *meem* is a *ḥarf* (letter).”⁴⁹⁶

Al-Khaleel Ibn Ahmad⁴⁹⁷ once asked his colleagues about the articulation of the *ḥarf* ز in the word زيد. They answered: “*Zaay*”. He then said: “You have mentioned the name (of the *ḥarf*), indeed the *ḥarf* itself is *Za*.”

The grammarians later adopted the convention that what is referred to as *ḥarf* - in the language - be termed *kalimah* and that the term *ḥarf* be specifically for that which has a specific denotation but is not an *ism* or *fi'l*, like the *ḥuroof*⁴⁹⁸ *al-jarr* (i.e., prepositions) and others like it.

As for the words of the alphabet, at times a letter is expressed by the very letter itself and at other times by the name of that letter.

When this convention prevailed, some of those who were accustomed to it thought that this is how it is in the language.

Some of them declared the term *kalimah* in the language to be a term common to both an *ism* for example, and to a sentence. However, in the pure language, the term *kalimah* is not known to represent anything but a complete sentence.

⁴⁹⁵ e.g., م is a *ḥarf* (letter) and it is named ‘*meem*’, which is the name of the (*ḥarf*) letter.

⁴⁹⁶ The *ḥadeeth* is *ṣaḥeeḥ* without the part ‘articulates it correctly’. Refer to my commentary to *al-Waṣiyyah al-Kubraa*, pg. 58 by the same author, may Allaah have mercy upon him.

⁴⁹⁷ Al-Faraaheedee, the founder of the science of prosody. He passed away in the year 170H. His biography is in *as-Siyar*, 7/429.

⁴⁹⁸ Plural of *ḥarf*. [t]

The intention here is (to show) that the remembrance of Allaah that has been legislated, is the remembrance via complete sentences and this is known as *kalaam*, the single of it being *kalimah*. This is what benefits the heart and causes it to gain reward and retribution. This is what attracts the heart to Allaah, knowledge of Him, love of Him, fear of Him and other such matters, which pertain to the lofty pursuits and sublime objectives.

As for limiting oneself to the singular *ism*, whether it is manifest or implicit, this has no basis, let alone for it to be the form of remembrance of the elite and knowledgeable!

Rather, it is a gateway to a diverse variety of innovations and deviations and it is a medium to corrupt and false perceptions and states of the people of *ilhaad* and *ittihaad*, as has been proficiently explained elsewhere.

The Epitome of the *Deen*

The epitome of the *Deen* is two fundamentals:

1. That we worship none but Allaah
2. That we do not worship Him except with what He has legislated: we do not worship Him through innovations.

Allaah (ﷻ) has said:

فَمَنْ كَانَ يَرْجُوا
لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

“So whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none as partner in worship of his Lord.”⁴⁹⁹

This is the actualisation of the *shahaadataan*: the declaration that none has the right to be worshipped except Allaah and the declaration that Muḥammad is the Messenger of Allaah.

The first (declaration) denotes that we worship none but Him. The second (declaration) denotes that Muḥammad is His Messenger, who conveys from Him and thus, it is upon us to believe the information he relates and to obey him.

He (i.e., the Prophet (ﷺ)) showed us what to worship Allaah with and prohibited us from (embarking upon) newly invented matters and explained that this was deviation.

Allaah (ﷻ) said:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ
فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٣﴾

⁴⁹⁹ Soorah al-Kahf (18):110.

“Yes, but whoever submits his face (himself) to Allaah and he is a *Muhsin* (i.e., doer of good) then his reward is with his Lord, on such shall be no fear, nor shall they grieve.”⁵⁰⁰

Just as we are commanded to fear none but Allaah; have *tawakkul* on none but Him; to invoke none but Him; to seek assistance from Him alone and that our worship be for none but Allaah, likewise, we are also commanded to follow the Messenger, obey him and emulate him. The lawful is that which he made lawful, the unlawful is that which he made unlawful and the *Deen* is that which he legislated.⁵⁰¹

Allaah (ﷻ) says:

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ
 وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ
 وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

“Would that they were contented with what Allaah and His Messenger gave them and had said, ‘Allaah is Sufficient for us. Allaah will give us of His Bounty and (also) His Messenger (from alms, etc.). Indeed, it is Allaah we implore (to enrich us)’.”⁵⁰²

Hence, Allaah made (the issue of) bestowal to (both) Allaah and the Messenger, just as He said (in another *aayah*):

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا
 “...and whatsoever the Messenger gives you, take it, and whatsoever he forbids you from, abstain (from it)...”⁵⁰³

⁵⁰⁰ Soorah al-Baqarah (2):112.

⁵⁰¹ Obviously, under the dictates of Allaah (ﷻ). [t]

⁵⁰² Soorah at-Tawbah (9):59.

⁵⁰³ Soorah al-Hashr (59):7.

(In contrast), Allaah made (the issue of) *tawakkul* upon him Allaah alone, when He said:

حَسْبُنَا اللَّهُ

“...Allaah is Sufficient for us...”

He did not say: “and His Messenger (is also sufficient).” Similarly, He said in description of the Companions, may Allaah be pleased with them, in another *aayah*:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

“Those (i.e., believers) unto whom the people (i.e., the hypocrites) said, ‘Verily, the people (i.e., the pagans) have gathered (a great army) against you, so fear them.’ But this (only) increased them in *emaan* and they (i.e., the believers) replied, ‘Allaah (alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).’⁵⁰⁴

Similar to this is His saying:

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾

“O Prophet! Your *Hasb* (i.e., one who suffices) as well as those who follow you of the believers, is Allaah.”⁵⁰⁵

i.e., Allaah is the one who suffices you and the believers who follow you. Allaah says further:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

“Is not Allaah sufficient for His ‘*abd*?...”⁵⁰⁶

⁵⁰⁴ Soorah Aal-'Imraan (3):173.

⁵⁰⁵ Soorah al-Anfaal (8):64.

⁵⁰⁶ Soorah az Zumar (39):36.

Allaah then said:⁵⁰⁷

سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ

Allaah will give us of His Bounty and (also) His Messenger (from alms, etc.).

Thus, Allaah made the (issue of) bestowal for (both) Allaah and His Messenger. He first started with the mention that the Bounty is with Allaah. This is because bounty is in the hand of Allaah; He gives it to whom He chooses and Allaah is the possessor of great bounty. He has favour over the Messenger and the believers.

He (then) said (relating what the true believers should say):

إِنَّا إِلَى اللَّهِ رَاغِبُونَ

“...Indeed, it is Allaah we implore (to enrich us).”

Allaah made (the issue of) imploring, to Allaah alone, as in his (other) saying:

فَإِذَا فَرَغْتَ فَانصَبْ ۖ وَإِلَىٰ رَبِّكَ فَارْغَبْ

“So when you have finished (from your occupation), stand up (for Allaah’s worship, i.e., for prayer) and to your Lord (alone) turn your invocations.”⁵⁰⁸

The Prophet (ﷺ) also said to Ibn 'Abbaas: “If you ask, then ask Allaah and if you seek help, then seek help from Allaah.”⁵⁰⁹

The Qur'aan indicates to such a thing in many places.

Thus, Allaah made worship, reverence and *taqwa* for Him (exclusively) and He made obedience and love for (both) Allaah and His Messenger, as in the saying of *Nooh*:

أَنْ أَعْبُدُوا اللَّهَ وَأَتَّقُوهُ وَأَطِيعُوا

⁵⁰⁷ i.e., continuing the discussion on the *ayah* 59, Soorah at-Tawbah (9). [t]

⁵⁰⁸ Soorah al-Inshiraah (94):7-8.

⁵⁰⁹ The *takhreej* for this *hadeeth* has already preceded.

“That you should worship Allaah (alone), have *taqwaa* of Him (alone) and obey me.”⁵¹⁰

Likewise, His saying:

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ

“And whosoever obeys Allaah and His Messenger, fears Allaah, and has *taqwaa* of Him, such are the successful ones.”⁵¹¹

There are other examples of this nature.

The Messengers were commanded with worship of Allaah alone; to implore Him; have *tawakkul* upon Him; be obedient to Him and to be obeyed. *Shaytaan* misguided the Christians and those similar to them; they committed *shirk* with Allah and disobeyed the Messenger. They took their priests, monks and 'Eesa Ibn Maryam as lords besides Allaah. They supplicated to them, had *tawakkul* upon them and would ask of them. At the same time, they disobeyed their (i.e., the Messengers) commands and opposed their example.

Allaah guided the believers, the sincere to Allaah, the people of the Straight Path, who knew the truth and followed it. They did not become of those who incurred the anger of Allaah nor the astray. They made their *Deen* sincerely for Allaah, submitted their faces to Allaah, turned in repentance to Him; loved Him; feared Him; sought from Him; implored Him; entrusted their affairs to Him and had *tawakkul* upon Him. They also obeyed His Messengers; exalted them; respected them; loved them; gave them *walaa'*; followed them; observed their legacy and took guidance by their landmarks.

This is the *Deen* of Islaam, with which Allaah sent the first and last of the Messengers. It is the only *Deen* that Allaah accepts from someone and it is the reality of worship of the Lord of the Worlds.

⁵¹⁰ Soorah Nooh (71):3.

⁵¹¹ Soorah an-Noor (24):52.

We ask Allaah, the Majestic, to keep us firm upon it, to perfect it for us⁵¹² and that He cause us and the rest of our Muslim brethren to die upon it.

All praise is for Allaah alone and may Allaah extol and send peace upon our leader, Muḥammad and his family.

⁵¹² i.e., from the perspective of our adherence to it and obedience of Allaah with regards to it.

Glossary

'**Aabid**: Worshipper.

'**Aarif**: The one possessing knowledge. In *Soofiyyah* terminology: the one who knows Allaah and the true realities.

'**Abd**: Slave; worshipper.

'**Eid**: That which oft-returns; festivity, celebration, feast.

'**Ibaad**: Slaves; worshippers.

'**Ibaadah**: Worship. This term is discussed thoroughly within this essay.

'**Irfaan**: Esoteric knowledge

'**Uboodiyah**: Slavery; servitude, worship.

Uloohiyah: Divinity

Aayaat: Plural of *aayah*.

Aayah (pl. *Aayaat*): Sign; miracle; example, lesson... The *aayaat* of Allaah are of two types: (i) The *aayaat* that are heard, i.e., the verses of the Qur'aan. (ii) The *aayaat* that are observed/witnessed, i.e., Allaah's creation of the Sun, Moon, Stars, rivers, mountains, etc.

Ahl: Wife; relatives, family; People, members, followers, adherents, inhabitants.

Ahl al-Ma'rifah wa Ithbaat: People of *ma'rifah* (knowledge) and *ithbaat* (substantiation). Those who are endowed with the higher knowledge and verification amongst the *Soofiyyah*.

Ahl as-Sulook wa at-Tawajjuh: People of *sulook* (demeanor) and *tawajjuh* (orientation). Those who adopt a conduct and direct themselves towards a way pertaining to the *Soofiyyah*.

Ansaar: lit. helpers; the Muslims of Madeenah who supported and aided the Prophet (ﷺ) and Muslims who migrated from Makkah. Singular '*Ansaaree*'.

Adhaan: Call to prayer.

Awliyaa': See *walee*.

Bid'ah: Innovation. Any innovated practice introduced in the religion of Allaah.

Deen: Religion; the author discusses its meaning thoroughly within this essay.

Deenar: Dinar, a currency.

Dhaalim: One who commits *dhulm*: injustice, harm, wrongdoing or transgression either against Allaah, oneself or another creation.

Dirham: Pence; money; a currency

Du'aa: Supplication

Eemaan: Faith that also comprises a meaning of submission. It is in one's heart, upon one's tongue, acted out by one's limbs and it increases through obedience and decreases because of disobedience. The five points mentioned in the previous sentence describes the nature of *eemaan* and how it manifests itself, thus it is a definition of *eemaan* from the perspective of state and condition, as for the definition of the reality of *eemaan*, it is as the Messenger (ﷺ) answered Jibreel: to have *eemaan* in Allaah, His Angels, Books, Messengers, the Last Day and in *al-Qadar*, its good and bad.

Fanaa': Oblivion, absorption, annihilation, vanishing.

Fasaad: Corruption; decay, rottenness; invalidity.

Fiqh: Understanding, comprehension. Comprehension and application of the rulings and legislation of Islaam.

Fusooq: Plural of *fisq*. Immorality, transgression, wickedness, etc.

Ghayb: The 'Unseen'. Matters that are beyond our senses.

Hadeeth: A narration composed of the utterances of the Prophet (ﷺ), his actions, character, physical description or tacit approval.

Haqeeqah: Truth, reality; state of things as they are, etc.

Hijrah: migration; migration of the Prophet (ﷺ) and Companions from Madeenah to Makkah.

Hurooree: One who attributed to a place known as *Hurooraa*, which is a village on the outskirts of al-Koofah. This term refers to a follower of the *Khawaarij* (earliest sect in Islaam) as this was the village where they assembled after revolting against the Companions who subsequently fought them.

Ilaah: Deity.

Ilhaad: Deviation; Atheism; *Ilhaad* of Allaah's names and attributes is of many types.

Jabaree: An adherent of the doctrine of *al-Jabr* (Coercion)

Jabr: Compulsion, coercion; The belief that one has no personal will and is forced by Allaah to do the actions he does and as such, one cannot be held responsible for the crimes and sins he perpetrates.

Jahmiyyah: Adherents of Jahm Ibn Safwaan. This person is regarded to be one of the leaders of evils and deviations found within sects. The *jahmiyyah* have perverted beliefs about Allaah, His Names and Attributes, the Qur'aan, etc.

Janaazah: Funeral, funeral procession.

Jihaad: to strive; striving and fighting to make the word of Allaah supreme.

Jizyah: A tax imposed on non-Muslims who are under Muslim rule.

Kaafir: A rejecter of faith, disbeliever; One who covers up the truth and rejects Allaah, His Messengers and religion.

Kalaam: Speech, discourse; dialectics: scholastic theology.

Khameesah: A silk or woolen garment.

Khateeb: One who delivers a sermon, especially for Friday prayer.

Kufr: Disbelief.

Masaaneed: see *musnad*.

Mufsid: Spolier, corrupter, mischeif-maker.

Muhaajiroon: Plural of *Muhaajir*. One who performs *hijrah*. The Companions who migrated from Makkah to al-Madeenah.

Muhkam: Clear and definitive. An *aayah* of the Qur'aan that carries a conclusive and clear meaning.

Muhsin: (pl. Muhsinoon) One who does good; benevolent; who is in a state of *Ihsaan*.

Mukaashafah: In *Soofiyyah* terminology: a state of the heart that is beyond description in which one is exposed to matters that are beyond comprehension.

Mulhid: Doer of *Ilhaad*.

Murdaan: Naturally beardless males. Refer to *soorah*.

Mureed: One who wants, desires, aims for something; a devotee of a *Soofee shaykh*.

Murji: An individual who advocates *Irjaa'*: that *eemaan* does not consist of actions and as such, the believers (themselves, the Angels, the Prophets, etc) are of all the same degree in their *eemaan* and that sins do no harm one's *eemaan* as it does not increase or decrease.

Mushrik: One who commits *shirk*.

Musnad: (pl. *Masaaneed*) In the context of *hadeeth* literature it refers to a collection of *hadeeths* of the Prophet (ﷺ) that are arranged by the Companions who narrated the *hadeeths*, so all *hadeeths* narrated by a particular Companion are placed together and then the next Companion and so on.

Mutashaabih: Unclear and ambiguous. An *aayah* of the Qur'aan that is not clear and conclusive in meaning from the wording of the text itself.

Mu'tazilah: A deviant sect whose beliefs centre on five fundamentals: Negating Allaah's attributes, rejecting *al-Qadaa* and *al-Qadar*, the belief that one who commits a major sin is doomed to the Fire, that such a person in this world is not a believer or a disbeliever but in between the two and revolting against Muslim rulers.

Muwaalaah: Friendship; allegiance; loyalty. See *walaa'*.

Muwahhid: Professor of *tawheed*.

Qadaa: See *qadar*.

Qadar: *Al-Qadaa* and *Al-Qadar*: Allaah's decree of all matters in accordance with His prior knowledge and as dictated by His wisdom.

Qadaree: One who belongs to the *Qadariyyah*, who believe that Allaah has no knowledge of the actions of the slaves until they occur and that He has not universally decreed them.

Qateefah: A velvet garment.

Qiblah: Direction towards which all Muslims face when praying, i.e., toward the Ka'bah in Makkah.

Raafidah: One of the three main groupings of the *Shee'ah*. The *Raafidah* (or *Imaamiyyah*) split into sects such as the *Ithna 'Ashariyah* 'The twelvers'.

Ramadaan: The ninth month of the Islaamic calendar.

Riyaa': An act of worship undertaken by someone to be seen and praised by others and not purely for Allaah.

Ruqaa': Recitation used to cure an illness or a disease. There are permissible and impermissible types.

Saheeh: Healthy, sound; correct, authentic; A collection of authentic *hadeeths*; it is also used as has been done in this book to refer to *Saheeh al-Bukhaaree* or *Saheeh Muslim*.

Saheehayn: The 'two *Saheehs*' i.e., *Saheeh al-Bukhaaree* or *Saheeh Muslim*.

Salaf: Predecessors; more often employed to mean the Righteous Predecessors consisting of the Companions and the next two generations after them.

Shahaadah: Testimony, witness. The declaration that none has the right to be worshipped but Allaah and that Muhammad (ﷺ) is the Messenger of Allaah.

Sharee'ah: Divine Islaamic law as ordained by Allaah.

Shaykh: Old man; learned person, scholar.

Shaytaan: (plural *Shayaateen*) a devil; the devil, Iblees.

Shirk: A concise and precise definition is: to equate other than Allaah with Allaah in matters that are exclusive to Allaah .

Sihaah: Plural of *Saheeh*; *hadeeth* collections that contain only authentic *hadeeths*.

Sunan: Plural of *Sunnah*; A compilation of *Hadeeths*.

Sunnah: example or action of the Prophet (ﷺ); *hadeeth*; the other half of revelation i.e., the Qur'aan and *Sunnah*; in it's broadest sense it can mean the entire Religion.

Soofiyyah: Sufism.

Soorah: (plural: *suwar*) A chapter of the Noble Qur'aan.

Soorah: (plural: *suwar*) Image, form; face. The meaning here refers to attractive people. It is a perversion and love that certain people were -and are still- afflicted -especially during the era of Shaykhul-Islaam - with regards to women, youths and handsome beardless men! The attachment that developed in hearts of the lovers was an unhealthy and sick one which led to an '*Uboodiyah*' of the beloved. Some of the scholars relate a number of accounts of such people as well as the poetry they would chant about their beloved, which would contain great *shirk* and *kufr*.

Ta'leeq: As used within this book, commentary, slight commentary, marginal annotation.

Taabi': A follower; a student and follower of the companions in righteousness.

Tahqeeq: Actualization, fulfillment; inspection, examination; the correct position, the true state of the matter, etc.

Takhreej: Discussion on the sources, chains and grade of a particular *hadeeth*.

Takleef: Liability, obligation.

Taqwaa: Piety; to protect oneself from the punishment of Allaah by doing those things He has commanded and abstaining from those things He has prohibited.

Tawheed: To single out Allaah in areas exclusive to Him: Lordship, His names and attributes and worship.

Ummah: nation; the Muslim nation.

Walaa': Amity; allegiance; loyalty. *Walaa'* combines three principal matters: to assist, love and be in agreement.

Walee: (Pl. Awliyaa') One who offers or is offered *walaa'*. Allaah describes two main features of His *walee* in the Qur'aan as one who has *eemaan* and *taqwaa*.

Walaayah: In the context of this treatise, the state of *walaa'*.

Zakaah: One of the pillars of the religion; the tax levied on a Muslim's wealth that meets certain criteria.

Zindeeq: Heretic.



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Ibn Taymiyyah's Essay on

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