The Principle Of
Love & Desire

Shaykhul-Islâm Ibn Taymiyyah
## Transliteration Table

### Consonants

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### Diphthongs

| ay/ai | aw |

### Glyphs

- سَلَّمَ (Salām) (Greeted)
- صَلَّى (Subhānahu) (Glory to)
- مَرَح (Rahimahullah) (Gracious)
- جُنُب (Subhānahu wa-ta'ālā) (Glorious and Exalted is He)
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Al-Ḥubb (Love) & al-Bughd (Hate)

All praise be to Allāh; we praise Him and seek His help, His guidance, and His forgiveness. We seek refuge with Allāh from the evil of our own selves and the wickedness of our actions. Whomever Allāh guides, there is none to misguide him, and whomever Allāh misguides, there is none to guide him. We bear witness that there is none worthy of worship except Allāh, alone with no partners, and we bear witness that Muhammad is his beloved slave and Messenger; may Allāh’s peace and blessings be upon him, his family, and his Companions.

As for what follows:

This is an important principle concerning love and its connected issues written by the Scholar of Islām, Shaykh Ibn Taymiyyah ﷺ.

The Shaykh said:
This book is about love and hate, and the things from them that are praiseworthy and blameworthy. The foundation of every action and movement in the world is *al-ḥubb* (love) and *al-irādah* (desire). *Al-bughd* (hate) and *al-kirāhah* (dislike), on the other hand, obstruct and oppose everything that is achieved by love, so they are the foundation of every abandonment and neglect. This is if you define abandonment of an action as something existential, as it is defined by many of the people of *kalām* (rhetoric); but if what is meant by abandonment and neglect is the absence of action, then the absence of action can sometimes be due to an absence of the requirements of love and desire, or it can be due to their opposite—hate and dislike.

Action, on the other hand, can only come about from love and desire; even actions that are disliked or hated are compelled by love and desire, because they are done in order to achieve something that is desired. To clarify: Love and desire are either attained directly or indirectly, such as when a person does something he dislikes to reach his objective (i.e., the thing he loves or desires), such as drinking unpleasant medicine or doing things that oppose his desire or patience.

Therefore, these actions may be disliked from some aspects, but they are still performed out of love and desire, although the love is not for the action itself but rather for what it will lead to. For example, a person desires the cure that comes from drinking medicine, even if he dislikes the medicine; and he loves Allāh’s mercy and protection from His punishment, which comes from abandoning one’s desires, as Allāh, the Most High, said:

But as for he who feared standing before his Lord, and restrained himself from impure evil desires and lusts...

[Sūrah an-Nāzi‘āt 79:40]

No living person would leave something they desire unless it was for
something they desire more. Likewise, no one would do something they dislike unless their desire for the outcome was greater than their dislike. Furthermore, no one would leave something they desire unless their dislike of the outcome was greater than their desire.

Therefore, love and desire are the foundations, the causes, and the prerequisites of hate and dislike. There is no hate without love. A hated action in the world only exists due to its opposition to something that is loved. If love did not exist for that thing, there would be no hatred for its opposite. However, love is different—one may love something for what it is, not out of opposition to something hated. A person’s hatred and anger is elicited by the things that prevent him from the things he loves, and an obstacle and a prerequisite that he cannot be made to do. It is found that the hatred is more severe if it is for something that prohibits someone from what they love.

Due to this principle, the basis of imān (faith) is loving for Allāh’s sake and hating for Allāh’s sake, so the one who loves for Allāh, hates for Allāh, gives for Allāh, and withholds for Allāh, has completed his imān.

Love and desire are the foundations of hate and dislike, and the foundations for the removal of the things that are hated and disliked. Therefore, hatred does not exist except for love, and it cannot be removed except with love.

Hence, love is the basis of everything that exists, and the motivation of everything that one seeks to make present. The motivation to make something present is a real affair, but it prevents the existence of its opposite, so it is the basis of every hated thing that exists, and both an obstacle and a prerequisite of hate and dislike.

This is the status of love, as we have mentioned: love and desire are the basis of every movement in the world. Indeed, the natural state of a body is rest, so when a body leaves this state of rest it will be
inclined to return to that state. Any movement must come from a force applied to that body; therefore, every voluntary movement comes from desire.

Movement is of three types: it is either voluntary, involuntary, or forced. If the movement is intentional, then it is voluntary movement; if the movement is done naturally without thinking, then it is involuntary movement; and if it is neither of those, then it is forced movement.

As we have clarified, every movement in the heavens and the earth—such as the movement of the celestial bodies like the sun, moon, and stars, and the movement of the winds, clouds, rain, plants, etc.—are all moved by Allah's angels who have been entrusted with the heavens and the earth, those who do not speak out of turn and who perform His orders without question, as Allah, the Most High, said:

\[
\text{And by those angels who arrange to do the commands of their Lord.}
\]

[Sūrah an-Nāziʿāt 79:5]

And:

\[
\text{And those (angels) who distribute (provisions, rain, and other blessings) by (Allāh's) command.}
\]

[Sūrah adh-Dhāriyāt 51:4]

As well as the evidences from the Book and the Sunnah that discuss the different types of angels and their entrustment with the different aspects of the creation.

The word malak (angel) suggests that he is a messenger sent to execute the command of another, so they have no free choice. In fact, none of the angels can even intercede (for the believers on the
Day of Judgment) until after they have been permitted to do so by Allah, and only for those with whom He is pleased:

وَمَا تَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا نَزَّلَ بِأَنْثَيْنَا وَمَا خَلَفَنَا وَمَا نَزَّلَ ذَلِكَ لَوَلَّا كَانَ رَبُّ نَسِيَةً نَسِيَةً رَبُّ السَّمَاوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدُوهُ وَاصْطِبْرِ لِعِبَادَتِهِ خَلْ تَعَلَّمَ لَهُ سَمِيُّا

And we (angels) descend not except by the command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two, and your Lord is never forgetful, Lord of the heavens and the earth and all that is between them, so worship Him (alone) and be constant and patient in His worship. Do you know of any who is similar to Him?

[Surah Maryam 19:64-65]

Therefore, if this is indeed the case, then all of that love, want, action, and movement are forms of worshiping Allah, Lord of the earth and the heavens, as we have mentioned in other books. Hence, the basis of praiseworthy love is what Allah has commanded His creation to do and the reason for creating the creation, which is to worship Him alone without partners; and worship requires the utmost degree of love and humility.

Even though love is a category that encompasses many different levels and characteristics, the type most commonly mentioned in relation to Allah is that which is specific to Him and befitting of Him, like worship and repentance, because worship and repentance are of no benefit unless they are for Allah alone.

Unrestricted love (i.e., without restrictions from loving other than Allah) may also be mentioned; however, this is mixed with shirk (i.e., loving others alongside Allah), as He, the Most High, said:
And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe love Allāh more (than anything else).

[Sūrah al-Baqarah 2:165]

Due to this, this type of love is the worst type of love, while love of Allāh is the greatest type of love. In fact, worshiping Allāh alone without partners is the basis of happiness, without which no one will be safe from the punishment, whereas worshiping other than Allāh is the basis of misery that causes the perpetrator to remain in the punishment of the Fire.

The people of tawḥīd are those who love Allāh and worship Him alone without partners. None of them will remain in the Fire. Those who take others for worship besides Allāh love them as they love Allāh and they worship them. They are the people of shirk, about whom Allāh, the Most High, said:

Verily, Allāh forgives not that partners should be set up with him in worship.

[Sūrah an-Nisā' 4:38]

The whole of the Qur’ān is made up of commands for loving Allāh and the manifestations [of loving Allāh], and the forbiddance of unrestricted love and its manifestations, and examples, analogies, and stories of the people committed to both types. Loving Allāh was the call of every messenger, may Allāh bless them and give them peace; they said:
Worship Allāh! You have no other Ilāh (God) but Him.

[Sūrah al-A’rāf 7:59]

And for that they fought the mushrikūn (idolaters), as the Seal of the Prophets Ḥ reported:

أُمِرْتُ أَنْ أَقَاطِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا الَّهُ وَأَنْ مَحَمَّدًا رَسُولُ الَّهِ، وَيَقِيمُوا الصَّلاةَ وَيَؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ، عَصُمَّوا مِنِّي دَمَاءَهُمْ وَأَموالِهِمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحُسَابِهِمْ عَلَى الَّهِ.

I have been commanded to fight against the people till they testify that there is none worthy of worship except Allāh and that Muhammad Ḥ is His slave and Messenger, and to establish the prayer, and to pay zakāh; and if they do this, then their blood and property are secured except by the rights of Islām, and their accountability is left to Allāh.1

Allāh, the Most High, said:

مِّنَ الْدِّينِ مَا وَصِيَّهُ إِنَّهُ أَوْحَيْنَا إِلَيْكَ وَمَا وَصِيَّنَا إِنَّهُ وَعَسَيْنَا أَنْ أُجِيبُوا الْدِّينِ مَّا تَنْتَقَرُوا فِيهِ كَبْرًا عَلَى الْمُشْرِكِينَ مَا تَدْعُوُهُمْ إِلَيْهِ

He (Allāh) has ordained for you the same religion (Islām) which He ordained for Nūh, and that which We have inspired in you (O Muhammad Ḥ), and that which We ordained for Ibrāhīm, Mūsā, and ‘Īsā, saying you should establish the religion (i.e., to do what it orders you to do practically), and make no divisions in it (i.e., various sects in religion). Intolerable for the mushrikūn is that to which you

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1 Reported by al-Bukhārī (1/392) and Muslim (1/35).
(O Muhammad ﷺ) invite them.

[Sūrah ash-Shūrā 42:13]

This is why he ﷺ said in the hadith agreed upon by al-Bukhārī and Muslim and narrated by Anas bin Mālik ﷺ:

There are three qualities, whoever has them will taste the sweetness of īmām: loving Allah and His Messenger ﷺ more than anyone else; loving a person only for Allah’s sake; and abhorring returning to disbelief after Allah has saved him from it as he would abhor to be thrown into the Fire.2

Anas also narrated that the Prophet ﷺ said:

None of you believe until I am dearer to him than his child, his father, and the whole of mankind.3

And in Sahīh al-Bukhārī, ‘Umar ﷺ said:

“O Allah’s Messenger! You are dearer to me than everything except my own self.” The Prophet ﷺ said, “No, by Him in Whose Hand is my soul, (you will not have complete faith) till I am dearer to you

2 Reported by al-Bukhārī (1/9) and Muslim (1/66).
3 Reported by al-Bukhārī (1/8) and Muslim (1/67).
than your own self.” Then ‘Umar said to him, “Now, by Allah, you are dearer to me than my own self.” The Prophet ﷺ said, “Now, O ‘Umar, (now you are a believer).”

There are more evidences narrated concerning the excellence of la ilaha ill-Allah than we have the space to document here. It is the best speech due to it containing the best forms of knowledge and love, like the hadith reported in the books of Sunnah:

أفضل الذكر لا إلا الله

The best remembrance is la ilaha ill-Allah (none has the right to be worshipped but Allâh)...  

The greatest verse from the Qur’ân is the one that begins with this noble statement, as it is reported in Sahih Muslim that the Prophet ﷺ said to Ubayy bin Ka’b:

يا أبا المندير، أندري أى آية مى كتبت الله أعظمها؟ قال: الله لا إلا الله هو الخير للقىوم. فصرب بيدى صدري وقال: والله ليهلك العلم أبا المندير.

“O Abul-Mundhir! Do you know which is the greatest verse?” He said: “Allah! La ilaha illâ Huwa (none has the right to be worshiped but He), the Ever Living, the One Who sustains and protects all that exists” (Âyatul-Kursi). Then he patted me on my chest and said, “May knowledge come easy to you, O Abul-Mundhir.”

Therefore, every action is based on love and wanting something that is loved and wanted in and of itself, not for something else, because if everything was loved for the sake of something else, it would result in a loop or a chain. Things can be loved from one perspective and disliked from another, but nothing can be loved for every aspect of its being except Allâh alone, and therefore al-ulahiyyah (divinity, worship, etc.) is not befitting for anyone but Him,

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4 Reported by al-Bukhâri (8/198).
5 Reported by Ibn Mâjah (2/1249) and at-Tirmidhi (5/130).
because had there been gods within the heavens and the earth besides Allāh, they both would have been ruined.

The *uluhiyyah* that is spoken about in Allāh’s Book is worship and devotion, which necessitates that He is the Lord and Creator. The sects from among the people of *kalām* (rhetoric) believe that *uluhiyyah* is the same as *rubūbiyyah* (lordship) and that what is intended by the negation of other deities in the Qur’ān is a negation of another *rabb* (lord) that participated with Allāh in the creation of the universe, as is found in their books. Rather, the Qur’ān negates the worship of other than Allāh, or taking other than Him as a deity that one loves and humbles oneself to in the way one would to a god. This is apparent in many of the verses of the Qur’ān, such as:

\[
\text{وَمِنَ النَّاسِ مَن يَتَحَلَّلُ مِن دُونِ اللَّهِ أَنَاَّذَا يُحَبِّبُونَهُمْ كَحُبَّ الْلِّهِ}
\]

And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh.

[Sūrah al-Baqarah 2:165]

And because of this, Ibrāhīm said:

\[
\text{لَا أَحْبَبُ الْآَلِينَ}
\]

“I do not love that which disappears.”

[Sūrah al-An’ām 6:76]

Now that it is known that every living thing has *irādah* (want, desire, free will, etc.) and performs actions according to its ability, and every movement is based on love and desire, then it should be known that everything in existence is only correct if all of the creation’s love and all of their movements/actions are for Allāh, the Most High, because none of it would exist if Allāh had not created it.
This is why Allāh said:

«لَوْ كَانَ فِيهِمَا آيَةٌ إِلَّا اللهُ فَسَدَادُنا»

Had there been therein (in the heavens and the earth) gods besides Allāh, then verily both would have been ruined.

[Sūrah al-Anbiyāʾ 21:22]

Allāh didn’t say, “They would not exist,” since He could make them remain in a state of ruin; but they cannot be correct unless Allāh is worshiped alone, without partners, because the rectification of a living being will only happen when his intentions and choices are rectified, and likewise the actions and movements can only be rectified by correct choices and intentions.

This is why the most comprehensive, encompassing, and eloquent thing ever said was his saying:

إِنَّمَا الْأَمْرُ عَلَى الْكَيْمَاتِ وَإِنَّمَا لَكُلٌّ آمِرٌ مَّا نَوْىٖ.

Actions are only judged by intentions and a man will only have what he intended.6

This encompasses every action and every intention.

Therefore, every action in this world is in accordance with the person’s intent, and the person will only get what he intends, loves, and desires from his actions. The *hadith* is not specific or restricted as some groups believe—those who claim that the intention meant in the *hadith* is the intention that is required when performing acts of the *shari'ah*. Rather, an intention is present in every action of every living thing, just as the Prophet said:

اصْدَقُ الأَسْمَاءَ حَارِثً وَهُمَامً.

The truest names are Ḥārīth and Hammām.7

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6 Reported by al-Bukhārī, Muslim, an-Nasāʾī, and Ibn Mājah.
7 This is a part of the *hadith* reported by Abū Dāwūd (4/394): “Call yourselves by the
THE PRINCIPLE OF LOVE AND DESIRE

Hārith means "worker" or "earner" and Hammām means "someone who intends or wants," because every human being is moved to act by his desires and intentions.

As we have explained, love and desire are the basis of every action, so every action that occurs in the world emanates from desire and love.

Love and desire can be categorized into something loved for Allāh's sake or not loved for Allāh's sake, and likewise actions and movements. This means that love has effects and consequences, and they can be pious, praiseworthy, and beneficial, or they can be the opposite of that.

The praiseworthy form of *muhabbah* is love that brings a benefit to the one who possesses it, and that benefit is happiness. The harmful form of *muhabbah* is love that earns the one who possesses it harm and misery.

Of course, no one would choose to love something that is harmful, but due to their ignorance and self-oppressive natures, their souls lead them to either what is destructive and non-beneficial (and this is what is meant by self-oppressive), or they lead them to what they love and desire, not knowing whether that thing is beneficial or harmful (and that is what is meant by ignorance). It could also be due to corrupt beliefs, which is what happens when someone follows both ignorance and desire. All of these are from the affairs of Jāhiliyyah (Pre-Islamic Ignorance).

At its foundation, desire is actually something praiseworthy, if it is used in the correct way. For example, the desire to visit relations is a praiseworthy one, and it is the basis of keeping the ties of kinship. However, if a person follows his desires until he no longer acts fairly regarding his family and others, then this becomes oppression, as Allāh, the Most High, said:

names of the prophets. The names dearest to Allāh are 'Abdullāh and 'Abdur-Rahmān, the truest are Hārith and Hammām, and the worst are Ḥarb and Murrah."
Say the truth even if a near relative is concerned.
[Sūrah al-An'am 6:152]

And Allāh said:

Kūnūwa qawāmin bi'l-qisāṣ shuhdā'ā lakā wllāw ʿalā anfisikum
āwālādinka wālāqirīna

Stand firmly for justice as witnesses to Allāh, even if it is against yourselves, or your parents, or your kin.
[Sūrah an-Nisāʾ 4:135]

Likewise, love of food, drink, and women is praiseworthy, because it is this desire that keeps humans alive and ensures the continuance of their progeny, but it must be with justice and moderation, as Allāh, the Most High, said:

O Children of Ādam! Take your adornment (by wearing your clean clothes), while praying and going around the Ka’bah, and eat and drink, but waste not by extravagance; certainly He (Allāh) likes not al-musrifūn (those who waste by extravagance).
[Sūrah al-A’rāf 7:31]

And Allāh, the Most High, said:

Hllā ʿalā ʿarojikum ʿaw mā milkūta aīmanikum fī ʿanīmīm ghmīr
'mulūmin. ʿaw fāʾiqi ʿantīwār dālīk ʿawalīyāk hum al-ūdān

Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free
from blame. But whoever seeks beyond that, then those are the transgressors.

[Sūrah al-Mu'minun 23:6-7]

So if someone exceeds the limits of what is just (i.e., what is legislated by the shari'ah), then he will become an oppressor in accordance to his oppression and enmity.

Indeed, we mentioned elsewhere that al-Mashrū' (the Legislated), an-Nāfi' (the One Who Benefits), as-Sāliḥ (the Righteous One), al-'Adl (the Just), al-Ḥaqq (the Truth), and al-Ḥasan (the Good) are all names of an equal nature; their essence is one even if their descriptions may differ, because they are all from the beautiful names of Allāh. Allāh's names and the names of His Book, religion, and Prophet ﷺ may differ, but the essence is one. Hence, every righteous act is beneficial for the one who performs it and vice versa; everything that is beneficial and righteous is legislated by the shari'ah and vice versa; and everything that is righteous and legislated is the truth and is just and fair.

One may take two of these characteristics and use them as evidence for the others. For example, if you know that Allāh has legislated and commanded an action, then you know from this obligation that it is obedience to Allāh and His Messenger ﷺ, and that this action must therefore be righteous, beneficial, correct, and fair, and this is evidenced by the textual proofs (i.e., the Qur'ān and Sunnah). Or you may know that something is righteous, just, or good, and then use this as evidence that it is legislated by the shari'ah (i.e., in the absence of clear textual proofs). This is a method of deriving an evidence for the legislation of an action, known as istiṣlāḥ (public interest), istiḥsān (juristic preference), or qiyās (analogy).

This second method can be very dangerous, and many people fall into mistakes in its application because the reality of an action is often hidden, and the only one with knowledge of that is the Messenger of Allāh ﷺ, as it should be.

- **Istiṣlāḥ:** Employing maslahah (public interest) as an evidence,
which is known as *maslahah mursalah*. This is when a scholar sees something to be beneficial (for general good), and there is nothing in the *shari‘ah* that contradicts that view, so its benefits are used as evidence that the action is legislated by the *shari‘ah*.

• *Istihsan*: When a scholar believes something to be good, and then uses its apparent goodness as evidence that it is an action legislated by the *shari‘ah*.

• *Qiyas*: When something resembles something else and then a scholar uses this resemblance as an evidence that the two things share the same ruling.

However, the most knowledgeable people are those whose opinions, *istihsan*, *istiṣlah*, and *qiyas* are in accordance with the textual evidences. Mujahid said: “The best form of worship is good judgment, which is the judgment that follows the Sunnah.” Because of this, Allah, the Most High, said:

And those who have been given knowledge see that what is revealed to you (O Muhammad ﷺ) from your Lord is the truth.

[Sūrah Saba‘ 34:6]

This is the reason the Salaf used to call the people who use their judgment in opposition to the Sunnah and the *shari‘ah* in terms of *‘aqidah* and *fiqh*, the People of Desires, because a judgment that opposes the Sunnah is ignorance, not knowledge, and someone who does this is following his desires without knowledge.

This is apparent when Allah mentions in the Qur’ān those who follow their desires without knowledge and He rebukes those who follow their desires without guidance from Him. He, the Most High, said:
And who is more astray than one who follows his own lusts, without guidance from Allāh?

[Surah al-Qasas 28:50]

And He, the Most High, said:

And surely many do lead (mankind) astray by their own desires through lack of knowledge.

[Surah al-An'ām 6:119]

Those who follow their desires do so without knowledge, because there is no knowledge other than the guidance with which Allāh sent His messengers, as Allāh said:

Then if there comes to you guidance from Me, then whoever follows My guidance shall neither go astray nor fall into distress and misery. But whosoever turns away from My reminder (i.e., neither believes in this Qur'ān nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.

[Surah Tā-Hā 20:123-124]

And because of this, Allāh dispraised desires in many places in the Qur'ān.

The followers of desires do so for the sake of love and hate, as Allāh, the Most High, said:
O Ḫawīd! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire, for it will mislead you from the path of Allāh. Verily! Those who wander astray from the path of Allāh (shall) have a severe torment, because they forgot the Day of Reckoning.

[Surah Sad 38:26]

Here, the followers of desires are those who oppose a correct and true judgment. Allāh, the Most High, said:

O you who believe! Stand firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be he rich or poor; Allāh is a better protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allāh is ever well-acquainted with what you do.

[Surah an-Nisā‘ 4:135]

Here, the followers of desires are those who oppose honest testimony, and honesty is justice; therefore, opposition to this equates
to zulm (oppression).

And indeed, the Messenger of Allah ﷺ forbade following the desires of the creation. Allah, the Most High, said:

> And if you (O Muhammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of knowledge (i.e., the Qur'an), then you would have against Allah neither any wali (protector or guardian) nor any helper.

[Sūrah al-Baqarah 2:120]

So he forbade following the desires of the People of the Book after receiving knowledge.

And likewise, He, the Most High, said in other verses:

> And so judge (you O Muhammad ﷺ) between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad ﷺ) far away from some of that which Allah has sent down to you. And if they turn away,
then know that Allah's will is to punish them for some sins of theirs.

[Sūrah al-Mā'idah 5:49]

And He, the Most High, said:

قَلْ لَهُمْ شَهِيَاءَكُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرِيمُهُ
فَإِن شَهِدُوا فَلَا تَشْهَدُ مَعْهُمْ وَلَا تَعْبِدُنَّ أَهْوَآءَ الَّذِينَ
كَذَّبُوا بَيَانِيْنَا وَالَّذِينَ لَا يَؤْمِنُونَ بِالآخَرَةِ وَهُمْ يَرْبُّهُمْ
بِعَدْلَٰوَنَّ

Say: "Bring forward your witnesses, who can testify that Allah has forbidden this." Then if they testify, do not testify (O Muhammad ﷺ) with them. And you should not follow the vain desires of those who deny Our āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and believe not in the Hereafter, and they hold others as equal (in worship) with their Lord.

[Sūrah al-An'ām 6:150]

[Allah] forbade him from following the desires of the mushrikūn from among the People of the Book, and warned him that they would turn him away from the truth that Allah revealed to him. This contains a forbiddance of following the desires of anyone who opposes His shari'ah and His Sunnah, and likewise the people of desires from this ummah (i.e., the Muslims).

Indeed, Allah made this clear with His saying:
THE PRINCIPLE OF LOVE AND DESIRE

Then We put you (O Muhammad ﷺ) on an ordained way concerning the matter (of religion); so follow it and do not follow the inclinations of those who do not know.

[Sūrah al-Jāthiyah 45:18-19]

Here, He, the Most High, commanded the Messenger to follow the shari'ah and forbade him from following anything that opposes it, which is the desires of those who are ignorant.

Allāh, the Most High, said:

وَلَوْ اتَّبَعُ الْحَقَّ أُهُومَاهُمْ لَفَسَدَتِ السَّمَاءُ وَالْأَرْضُ وَمَنْ فِيهِنَّ

And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein, would have been ruined!

[Sūrah al-Mu'minun 23:71]

And Allāh said:

قُلْ يَا أُهُمَّةُ الْكِتَابِ لَا تَتَّبِعُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أُهُومَاهُمْ قُدْ ضَلُّوا مِنْ فَتَّالٍ وَأَضَلُّوا عَنْ سَبِيلٍ السَّبِيلِ

Say (O Muhammad ﷺ): “O People of the Book (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path.”

[Sūrah al-Mā'idah 5:77]

Allāh, the Most High, said:
And why should you not eat of that (meat) on which Allah's name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge.

[Surah al-An'am 6:119]

Allah, the Most High, said:

They say, “Why is he not given the like of what was given to Mūsā?” Did they not disbelieve in what was given to Mūsā of old?

[Surah al-Qasas 28:48]

To his saying:

Say (to them, O Muhammad ﷺ): “Then bring a book from Allah, which is a better guide than these two (the Tawrāh and the Qur'ān) that I may follow it, if you are truthful.” But if they answer
you not (i.e., do not believe in your doctrine of Islamic monotheism, nor follow you), then know that they only follow their own desires. And who is more astray than one who follows his own desires, without guidance from Allâh?

[Sûrah al-Qasas 28:49-50]

And Allâh, the Most High, said:

And among them are some who listen to you (O Muhammad ﷺ) till, when they go out from you, they say to those who have received knowledge: “What has he said just now?” Such are men whose hearts Allâh has sealed, and they follow their lusts (evil desires). While for those who accept guidance, He increases their guidance, and bestows on them their piety.

[Sûrah Muḥammad 47:16-17]

Here, Allâh mentions that those who are given knowledge are those who know that the revelations from their Lord are the truth, and they understand them. However, those who have a seal over their hearts—those who follow their desires—understand very little of the revelation, to the extent that even if you ask them, “What did the Messenger just say?” they would be unable to answer. This is the situation for those who cannot understand the Book and the Sunnah; rather, they are dubious of them and so they do not understand them, or they read them stubbornly, seeking contradictions in them. This is the way of the hypocrite.

Then Allâh described the character of the believer:
While for those who accept guidance, He increases their guidance, and bestows on them their piety.

[Sūrah Muḥammad 47:17]

Allāh increases those who are guided in their guidance, and this is the opposite of sealing the hearts; and He bestows upon them ṭaqwā (piety, God-fearing, performing good deeds and avoiding sins, etc.), and this is the opposite of those who follow their desires.

Hence, the possessor of ṭaqwā is the antithesis of the possessor of (corrupt) desires. Allāh, the Most High, said:

But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts—then indeed, Paradise will be his abode.

[Sūrah an-Nāzi‘at 79:40-41]

And He said:

When those who disbelieve had put in their hearts pride and haughtiness, the pride and haughtiness of the Time of Ignorance, then Allāh sent down His sākinah (calmness and tranquility) upon His Messenger ﷺ and upon the believers, and made them stick to the word of piety (i.e., none has the right to be worshiped but Allāh), and they were
well-entitled to it and worthy of it.

[Sūrah al-Fath 48:26]

So every movement and every action in the world is based on love and desire, and every love or desire that is not based on the love for Allāh and the desire to see His Face is futile and corrupt. Mankind and jinn are of two types: those who worship Allāh, and those who do not worship Allāh or they worship Him alongside others. As for the angels, they are purely worshipers of Allāh.

All actions that are not within the capabilities of mankind, jinn, and beasts are the actions of the angels and their movement of all the things in the heavens and earth and everything between them. Therefore, all of these actions are forms of worshiping Allāh, containing love and desire for Him. All of the creation worships their Creator, except those who are defiant from among mankind and the jinn. The creation’s worship of Him is not done as an acceptance of His planning, administration, and creation of them, because this extends to all of creation, even those from mankind who disbelieve in Him. Nothing and no one can escape His will and His plans for us, and that is by the words of Allāh, in which the Prophet ﷺ used to seek refuge. He said:

أعوذ بكلمات الله التامات، التي لا يجاوزهن ولا فاجر.

I seek refuge in Allāh’s complete words that neither goodness nor evil can overtake.⁸

This is from the totality and completeness of Allāh’s lordship and dominion.

Many of the people of speculation and rhetoric (i.e., the philosophers) are aware of this type (i.e., rubūbiyyah), to the extent that they try to explain the Quranic verses and aḥādīth concerning worshiping, prostrating to, and glorifying things (i.e., al-ulūhiyyah) besides Allāh with that (rubūbiyyah). This specification (i.e., specifying the forbiddance of shīrkh to only include rubūbiyyah) is

⁸ Reported by an-Nasā’ī and at-Tabarānī, and al-Albānī declared it authentic.
completely wrong from the perspective of the *shari'ah*, and even [from the perspective of] logic.

So the logical inference tells them (the philosophers) that every change and movement must have a catalyst and a final objective, or as they say: There are two types of causes: the effective cause and the final cause. What they mentioned (Allâh's *rubûbiyyah*) is an example of the effective cause (i.e., Allâh made all of creation), but some of the creation deem it to also be an example of the final cause (i.e., the objective of the creation), and this is completely wrong.

This is because it is not possible for anything from the creation to be either the effective or final cause (in terms of creating all of creation), since none of the creation can independently be the entire cause. Mankind and animals alike are not even able to produce offspring without the help of another of their kind, as I have explained elsewhere.

Likewise, it is not possible for anything from the creation to be the entire final cause, because none of the creation possesses the ability to reach the final objective, even those who are living. Therefore, the creation, by its nature, possesses these two deficiencies: The first, that nothing from the creation can be the entire cause, neither effective nor final; and the second, that whatever has been caused must have something that caused it, whether the cause is effective or final.¹⁰

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¹ Here, Shaykh Ibn 'Taymiyyah is using the philosophers' own theories to prove that *rubûbiyyah* (lordship) and *uluhiyyah* (divinity) are both for Allâh alone.

One of the theories borrowed by the Muslims from Greek philosophy is that there are four causes to explain the movement or change of anything. The two that he mentions here are the effective cause and the final cause. The effective cause is defined as the thing that causes the change or movement and the final cause is the objective of the change or movement. For example, the effective cause of a boat is the carpenter who built it; the final cause is the sailing of that boat, because that is what it was built for.

One of the things that made Ibn 'Taymiyyah so amazing is that he would refute people using their own doubts. He understood the philosophers' theories better than they did themselves and he used them to prove the fallacy of their beliefs.

¹⁰ In other words, something created can neither be the creator nor the objective of its own creation. The boat neither built itself nor is it the final objective.
Allâh is the Lord and owner of everything; there is no Lord except him. He is the God of everything. In the heavens, He is God. On earth, He is God. There is nothing worthy of worship in the heavens or the earth except Allâh, and if there were other gods besides Allâh, the heavens and the earth would be ruined. There is none worthy of worship except Allâh, Glorious and Exalted is He, High above what the oppressive sinners say about Him.

Worshiping the creation and glorifying it is one of the aspects of His 体现在的 divinity, and it is the final objective of the creation and it is for the benefit of the creation.11

As for the shari'ah,12 Allâh distinguishes between these two concepts in His saying:

See you not that to Allâh prostrates whoever is in the heavens and whoever is on the earth, and the sun, the moon, the stars, the mountains, the trees, ad-dawwâb (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honor him. Verily! Allâh does what He wills.

[Sûrah al-Ḥajj 22:18]

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11 To summarize the Shaykh's argument: The effective cause of the creation is the Creator, Allâh. It is not possible for anyone or anything from mankind, jinn, or otherwise to be considered the effective cause of creation, since they cannot even create another life without the help of a mate. They also cannot be deemed the final cause, because the objective of the creation is to worship the Creator and Sustainer of Life. This is what they were created for, and moreover, this is what they need.

12 Here the Shaykh will now mention the proofs from the Qur'ân that Allâh is not only the Lord, Creator, Sustainer, etc., but that He is also the only one worthy of worship.
Therefore, this *sujud* (prostration) distinguishes between the many people who do it and the many people who do not, and they are the ones deserving of the final punishment. There is none from among mankind that participates in their own creation, or Allāh’s lordship over them, or management of their affairs.

Likewise, He distinguishes between these two types in His saying:

\[
\text{Do they seek other than the religion of Allāh (the true Islamic monotheism, worshiping none but Allāh alone), while everything in the heavens and the earth must submit to Him, willingly or unwillingly? And to Him shall they all be returned.} \\
\text{[Surah Āl-īmān 3:83]}
\]

Likewise, in His saying:

\[
\text{And unto Allāh (alone) whoever is in the heavens and the earth falls in prostration, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.} \\
\text{[Surah ar-Ra’d 13:15]}
\]

He, the Glorified, mentioned in the other verse (i.e., Surah al-Hajj 22:18) that the creation prostrates to Him, except for a large number of mankind, because He only mentioned those who do it willfully. He also mentioned in the verse before it some of mankind’s religions:

\[
\text{He, the Glorified, mentioned in the other verse (i.e., Surah al-Hajj 22:18) that the creation prostrates to Him, except for a large number of mankind, because He only mentioned those who do it willfully. He also mentioned in the verse before it some of mankind’s religions:} \\
\text{[Surah al-Hajj 22:18]}
\]
Verily, those who believe (in Allah and in His Messenger Muhammad ﷺ), and those who are Jews, and the Sabians, the Christians, the Magians, and those who worship others besides Allah, truly, Allah will judge between them on the Day of Resurrection. Verily! Allah is witness over all things.

[Sūrah al-Ḥajj 22:17]

So these verses encompass the situation of all the creation except the jinn, because they are not specifically mentioned, but they come under the categories of those who believe, the Jews, Christians, Sabians, etc., because as Allah said:

There are among us some who are righteous, and some the contrary; we are groups, each having a different way (religious sect, etc.).

[Sūrah al-Jinn 72:11]

He, the Glorified, said:

Have they not observed things that Allah has created, (how) their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly? And to Allah prostrates all that is in the heavens and all that is in the earth, of the live
moving creatures and the angels, and they are not proud (i.e., they worship their Lord (Allah) with humility). They fear their Lord above them, and they do what they are commanded.

[Sûrah an-Nahl 16:48-50]

It is reported in Sahîh al-Bukhârî and Sahîh Muslim from the hadîth of Abû Dharr that the sun prostrates to Allah when it sets.\(^{13}\)

And Allah, the Most High, said:

\[
\text{Do you not see that Allah is glorified by all who are in the heavens and the earth, and the birds with wings outstretched (in their flight). Each one knows his (means) of prayer and glorifying (Him), and Allah is All-Aware of what they do.}
\]

[Sûrah an-Nur 24:41]

Allah said:

\[
\text{Whatsoever is in the heavens and the earth glorifies Allah, and He is the All-Mighty, All-Wise.}
\]

[Sûrah al-Ḥadîd 57:1]

\(^{13}\) Reported by al-Bukhârî (9/125) and Muslim (1/138).
Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is the All-Mighty, the All-Wise.

[Sūrah al-Hashr 59:1]

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is the All-Mighty, the All-Wise.

[Sūrah as-Saff 61:1]

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah, the King (of everything), the Holy, the All-Mighty, the All-Wise.

[Sūrah al-Jumu’ah 62:1]

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. His is the dominion, and to Him belong all the praises and thanks, and He is able to do all things.

[Sūrah at-Taghābun 64:1]
The seven heavens and the earth and all that is therein glorify Him and there is not a thing but it glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

[Sūrah al-Isrā' 17:44]

And Allāh, the Most High, said:

To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e., the angels) are not too proud to worship Him, nor are they weary (of His worship). They (i.e., the angels) glorify His praises night and day, (and) they never slacken (in doing so).

[Sūrah al-Anbiyā' 21:19-20]

And Allāh, the Most High, said:

Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His praise and prostrate before Him.

[Sūrah al-A’rāf 7:206]

And Allāh, the Most High, said:

And Allāh, the Most High, said:
And from among His signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allāh Who created them, if you (really) worship Him. But if they are too proud (to do so), then there are those who are with your Lord (angels) who glorify Him night and day, and never are they tired.

[Sūrah Fussilat 41:37-38]

And Allāh, the Most High, said:

The Messiah will never be too proud to be a slave to Allāh, nor will the angels who are near (to Allāh). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.

[Sūrah an-Nisā' 4:172]

So, as for those who believed in Allāh and held fast to Him, He will admit them to His mercy and grace (i.e., Paradise), and guide them to Himself by a Straight Path.

[Sūrah an-Nisā' 4:175]
And they say, “The Most Beneficent (Allah) has begotten a son (or offspring or children)” [as the Jews say: ‘Uzayr is the son of Allah, and the Christians say that He has begotten a son (‘Isa), and the pagan Arabs say that He has begotten daughters (angels, etc.)]. Indeed, you have brought forth (said) a terrible, evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son (or offspring or children) to the Most Beneficent (Allah). But it is not suitable for (the majesty of) the Most Beneficent (Allah) that He should beget a son (or offspring or children). There is no one in the heavens and earth but that he comes to the Most Merciful as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection (without any helper, protector, or defender).

[Sūrah Maryam 19:88-95]

Allah, the Most High, said:
And they say: “The Most Beneficent (Allāh) has begotten a son (or children).” Glory to Him! They (those whom they call children of Allāh i.e., the angels, 'Īsā son of Maryam, ‘Uzayr, etc.) are but honored slaves. They speak not until He has spoken, and they act on His command. He knows what is before them and what is behind them, and they cannot intercede except for those with whom He is pleased. And they stand in awe for fear of Him. And if any of them should say, “Verily, I am an ilāh (god) besides Him (Allāh),” such a one We should recompense with Hell. Thus, We recompense the zālimūn (polytheists and wrongdoers, etc.).

[Sūrah al-Anbiyā’ 21:26-29]

Allāh, the Most High, said:

It is He who shows you the lightning, as a fear (for travelers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water). And thunder glorifies and praises Him, and so do the angels because of His awe; He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allāh. And He is mighty in strength and severe in punishment.

[Sūrah ar-Ra’d 13:12-13]
Allāh, the Most High, said:

And (remember) when your Lord said to the angels, “Verily, I am going to place (mankind) generations after generations on earth.” They said, “Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You?” He (Allāh) said, “I know that which you do not know.”

[Sūrah al-Baqarah 2:30]

Allāh, the Most High, said:

Verily, We made the mountains glorify Our praises with him (Dāwūd) in the late afternoon and after sunrise. And (so did) the birds assembled—all with him (Dāwūd) did turn (to Allāh, i.e., glorified His praises).

[Sūrah Ṣād 38:18-19]

The Naturalist Philosophers Do Not Understand the Ultimate Wisdom or Purpose of the Creation

Many of the naturalist philosophers and others study the perceivable aspects of worldly life, the evident meanings of speech, the
manifest workings of the physical world, and their apparent causes, wisdoms, and objectives, and they believe these things to be both the reason and the objective. And this is evident from their aspersions regarding their study of the human anatomy, the hidden and apparent workings of the body, and their theories regarding the physical faculties by which the body works.\footnote{Some of the philosophers were also physicians, such as Abū Bakr ar-Rāzi. Some of their philosophical views were connected to their knowledge of the human body.}

An example of this is what they say regarding human nature, such as its voracity, digestive faculty, nutritive faculty, reproductive faculty, defensive faculty, and so on. They found that the lungs cool the heart from its excessive heat, and that the brain is colder than the heart, and other explanations and reasonings that are witnessed in Allāh’s creation. These things serve as lessons and signs for those who will contemplate and seek to understand.

However, their mistake lies in attributing these great signs to the faculties of the body. They do not understand the ultimate wisdom of the creation, which is to worship the Lord \( \text{الله} \).

There are other groups from among the people of rhetoric that disagree with them. They deny the nature of the creation and the faculties they possess. They reject what Allāh shows them in the creation and even in themselves, that He creates things by way of other things, as is evident from His saying:

\[
\text{فَأَنْزِلْنَا يَٰجِمَالًا فَأَخْرِجْتَنَا يَٰجِمَالًا مِنْ كُلِّ النَّطَرَاتِ}
\]

We cause water (rain) to descend thereon, then We produce every kind of fruit therewith.

[Sūrah al-A’rāf 7:57]

And His saying:

\[
\text{وَمَا أُنزِلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رَزْقٍ فَأَخْضَعْتَهُ يَٰأَرْضٌ}
\]

\( \text{بَعْدَ مَوْتِهَا} \).
And the provision (rain) that Allah sends down from the sky, and revives therewith the earth after its death.

[Surah al-Jathiyah 45:5]

Both groups do not understand that the wisdom behind all of creation is the worship of the Lord. This was the goal for which Allah sent the Messenger and revealed the Book. They only disagree about the one who does these things, and that which is related to Tawhid ar-Rububiyyah, as we discussed previously. But as for witnessing the objective of these things, and that which is related to Tawhid al-Uluihiyyah, then they have not been guided to that path. Because of this, their methods contain misguidance and ignorance that contradicts the authentic texts and plain reasoning.

The people of knowledge correctly attribute all occurrences to Allah's creation, will, and lordship; this is in accordance with both reasoning and the religion. And those who include everything in that, including the actions of animals, are correct and in agreement with the Sunnah and logical reasoning. They are those who affirm that Allah is the Creator of all things, and their Lord and Owner.

The Qadariyyah oppose this belief—they exclude the actions of animals, and the naturalists and the philosophers exclude all of the actions of creation. Both of these views are false, as has been made clear.

Due to this, you find that when they speak about the movements that occur between the heavens and earth, such as the movement of the wind, the clouds, the rain, and the phenomena that cause the rain—like the air and the evaporation that rises from the earth sometimes (as more than one of the Salaf has discussed before)—and the way a fetus develops from sperm in its mother's womb, and the way a tree may be grown from a small seed; they see some of the visible causes but remain ignorant of most of them. Therefore, they reject that it is the Creator Who is the cause of all of that, and they reject how that is connected to His worship, exaltation, and
prostration to Him, which is the objective of His wisdom.

Indeed, Allah created the clouds with water from the ocean and the evaporation from the earth, and He created animals, plants, and rocks.

Sperm is a tiny substance and is similar from one animal to another. Despite this, it is the basis of life of numerous and varied animals of differing appearances, size, abilities, rulings, etc. Would an intelligent person attribute creation to this small substance? This is the worst kind of perception and logic.

It is clear that just because something is created from something else, it does not mean that this thing is its creator; this applies to the pictures that Bani Adam create from ink, the sewing of clothes from yarn, the cooking of food from its ingredients, or the building of a house from its building materials. They were not responsible for the creation of these materials. Their objective was to perform specific movements and processes to aid the materials into a particular form. Now, if you related the writing to the ink or the building of a house to the materials, people would call you an imbecile. Hence, who is more foolish, ignorant, oppressive, and disbelieving than those who relate the creation of animals and plants to their original substances or natural states?

Likewise, relating the creation of clouds and rain to air and vapors; earthquakes to the congestion of gases; the tremble of thunder to the vibration of the cloud mass, and so on; these are all examples of reasons that contain clear misguidance, because some groups view them to be the complete effective cause and they do not understand the objective, so they are ignorant of both affairs. A number of groups debate about what causes and forces exist in nature. This is also ignorance.
Love & Desire Are the Foundations of Religion

*Al-muhabbah* and *al-irādah* are the basis of every action and movement. The greatest form of these two is loving Allāh and desiring to worship Him alone, with no partners. The greatest falsehood is for people to take others besides Allāh and love them as they love Allāh, and they make them equals and partners.

*Al-muhabbah* and *al-irādah* are the basis of every religion, whether the religion is righteous or corrupt. The religion is made up of inner and outer actions, and *al-muhabbah* and *al-irādah* are the basis of all of that. *Ad-dīn* (religion) is obedience, worship, and manners or characteristics. It is the type of obedience that is permanent, inseparable, and comes about by way of habits and characteristics, unlike a one-off type of obedience. Because of this, religion has been defined as habits and characteristics, such as Allāh’s saying:


Indeed, you (O Muhammad ﷺ) are upon great character.

[Sūrah al-Qalam 68:4]

Ibn ‘Abbās said, “(This means) upon a great religion.” Sufyān bin ‘Uyaynah mentioned this from him, and Imām Ahmad took this *tafsir* from Sufyān bin ‘Uyaynah.

The word “*ad-daydan*”[^15] is used with the meaning of “habit,” such as the saying, “This is his *daydan*,” i.e., “his permanent habit.”

The root verb *dān* (دن) can refer to both the conqueror and the conquered, or the ruler and the subject. In terms of the *din*, as it relates to the obedient, it encompasses the meanings of obedience, worship, humility, and submission.

I mentioned previously that the word “worship” (*‘ibādah*) involves

[^15]: This word comes from the same root verb as “*din*.”
THE PRINCIPLE OF LOVE AND DESIRE

complete love and complete submission, and the word *din* possesses the same meaning. It is that which people submit themselves to openly and inwardly out of love and humility, unlike obedience to a ruler, which could be done just openly.

Allâh ﷻ named the Day of Judgment as the Day of the Din, such as in His saying:

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Маликيومللدين
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*The Owner of the Day of Recompense*

*[Sûrah al-Fâtiha 1:4]*

Ibn ‘Abbâs and a number of others from the Salaf said, “The Day when the slaves will profess their actions to Allâh; if they are good, then they will receive good, and if they are bad, then they will receive bad,” and that includes their recompense and judgment.

Therefore, if someone calls it the Day of Judgment or the Day of Recompense, then they have mentioned some of the characteristics of *din*. Allâh, the Most High, said:

```
كُلًا بِلِّ تَكَتَّبُونَ بِالْدِّينِ وَإِنَّ عَلَيْكُمْ لِلْحَافِظِينَ
كَرَامًا كَاتِينِينَ يَتَّلَبُونَ مَا تَفْعَلُونَ إِنَّ الْأَحْيَازَ لَفِي
عَمَّٰرِم۪ وَإِنَّ الفَجَاهَذِ لَفِي جَحِيمٍ يَصِلُّونَهَا بَيْوُمَ الْدِّينِ
وَمَا هُمْ عَنَّهَا بَغَائِينَ ﮭَّمَا مَآ أَدْرَاكَ مَا بَيْوُمَ الْدِّينِ
لاَ تَعَمِّلُونَ لِتُغَفَّسَنَّ نَفْسَ يَتَّبِعُنَّ وَالْأَمْرُ يَوْمَ الْخَيْرِ لِلَّهِ
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Nay! But you deny the recompense (reward for good deeds and punishment for evil deeds). But verily, over you (are appointed angels in charge of mankind) to watch you, *kirâman* (honorable), *kâritbin* (writing down your deeds). They know all that you do. Verily, the *abrâr* (pious and righteous) will be in delight (Paradise). And verily, the *fujjar* (the wicked, disbelievers, sinners, and evildoers)
will be in the blazing Fire (Hell), in which they will enter and taste its burning flame on the Day of Recompense. And they (al-fujjār) will not be absent therefrom (i.e., will not leave Hell). And what will make you know what the Day of Recompense is? Again, what will make you know what the Day of Recompense is? (It will be) the Day when no person shall have power (to do) anything for another, and the decision, that Day, will be (wholly) with Allāh.

[Surah al-Infitār 82:9-19]

And Allāh, the Most High, said:

\[ \text{فَلَوَّلَا إِن كُنتُمْ عَيْبَ مَدِينَينَ} \text{ضَامِدِينَ إِن كُنتُمْ صَادِقِينَ} \]

Then why do you not, if you are exempt from the reckoning and recompense (punishment, etc.), bring back the soul (to its body), if you are truthful?

[Surah al-Waqi'ah 56:86-87]

The word madīnin (مدينين) here means: recompensed, subjugated, ruled, or rewarded.

Every Group Among Mankind Needs a Religion to Unite Them

As we have discussed, every action is born out of love and desire, and every inaction or avoidance of action is born out of hate and dislike, and every person is a hammām (worker) and a hārīth (person with intent) who loves and hates; there is no living person who does not possess these two emotions, and his actions follow his love and his hatred. Then we discussed that some of these affairs are connected to habits and characteristics, and indeed these affairs indicate something: every person needs a religion or a belief that unites them because no one can exist on their own and no one can
derive benefits and defend against harm on their own. If they gather together and unite, then they need to all participate in attaining things that will be beneficial to all of them, such as seeking rain to fall, and that is based on their love for that. Likewise, they must participate in repelling harm, such as an enemy, and that comes from their hatred. Over time, this common love and hatred in which they all participate becomes their religion.

This is the case for a common, shared love, but in terms of each person’s specific love for food, drink, relations, clothes, etc., then this is a shared love for a type of thing and not a specific thing. In other words, each person cannot seek to benefit from the food, drink, marriage, and clothing that someone else is enjoying; rather, he likes their equivalent types.

The divine affairs are, in reality, the same; for example, the same exact rain that falls in one place cannot fall in another place—it is not the same rain falling, but rather something of the same type. Likewise, the cold wind that chills the body of one person may not be the same wind that chills another. However, the divine affairs occur collectively and universally, so due to this the love and hate for these things are universal and collective, unlike the things connected to actions like food and clothing, as these things may be specific and they may be shared.

Therefore, the things that a people all need must be made compulsory for them, and the things that cause them harm must be made illegal, so that is their religion. This can only come about by way of agreement among themselves, such as a covenant or a bond.

This is why it was said in a hadith:

لا إيمان لمن لا أمانة له، ولا دين لمن لا عهده له.

A person with no amānah (trustworthiness, reliability, loyalty, etc.) has no imān (belief), and a person with no ʿabd (commitment,
SHAYKHUL-ISLĀM IBN TAYMIYYAH

oath, covenant, etc.) has no din (religion).

Therefore, this is religion in which all of the Sons of Ādam are involved: adhering to obligations and prohibitions, which is the fulfillment of the covenant. This religion may be corrupt and invalid if the covenant is more harmful than beneficial, or it could be a true religion if the benefit is specific or dominant.

As Allāh, the Most High, said:

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فَلۡيَأۡتِهَا الۡكَافِرُونَ ۖ لَا أَعۡنَبُدُ مَا تَعۡبُدُونَ ۖ وَلَا أُنَفِّذُ مَآ أَعۡنَبَدُ ۚ وَلَا أَأۡكُلُمُ دِينَكُمْ وَلَا دِينِيَۢ

Say: “O disbelievers, I do not worship what you worship. Nor do you worship what I worship. And I shall not worship what you are worshipping. Nor will you worship what I worship. To you be your religion, and to me my religion.”
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[Sūrah al-Kāfīrūn 109:1-6]

And He, the Most High, said:

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مَا كَانَ لِيَتَّخِذَ أَخَاهُ فِي دِينِ الۡمُلۡكِ

He could not take his brother by the din of the king.
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[Sūrah Yūsuf 12:76]

And He, the Most High, said:

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قَاتِلُوا الۡدِينِ لَا يُؤۡمِنُونَ بِاللَّهِ وَلَا بِالۡيَوۡمِ الۡآۡخِرِ وَلَا
```

16 Reported by Ahmad (3/135) on the authority of Anas bin Mālik.

17 Ibn al-Jawzi said in Zād al-Maṣīr (4/261): “Concerning the meaning of ‘din’ in this verse, there are two opinions: The first is that it means ‘sovereignty,’ so the meaning is ‘by the sovereignty of the king;’ this was reported by al-‘Awfī on the authority of Ibn ‘Abbas. The second meaning is ‘law,’ so the meaning is ‘by the law of the king,’ and this was reported by Abū ʿAlīh on the authority of Ibn ‘Abbas.”
Fight against those who do not believe in Allâh or in the Last Day and who do not consider unlawful what Allâh and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the scripture.

[Sûrah at-Tawbah 9:29]

The true religion is obedience and worship for Allâh. As I clarified, the religion is habitual obedience that becomes a characteristic so that the one who is obeyed is loved and desired, because the basis of that is al-muhabbah (love) and al-irâdah (want, desire).

No one has the right to be worshiped or obeyed unrestrictedly except Allâh alone, with no partners, and His Messenger and leaders must be obeyed, because they command obedience to Allâh, as the Messenger ﷺ said in the agreed upon hadith:

Whoever obeys me obeys Allâh, and whoever disobeys me disobeys Allâh. Whoever obeys my leader obeys me, and whoever disobeys my leader disobeys me.18

Worship must be for Allâh alone with no intercessors, so the slave only worships Allâh, as we have clarified many times; and we also clarified that any action that is not done desiring Allâh’s reward or to worship Him alone is corrupt not righteous, falsehood not truth, and does not benefit those who perform it.

Allâh, the Most High, said:

18 Reported by al-Bukhârî (9/61) and Muslim (3/1465).
And they were commanded not but that they should worship Allâh, and worship none but Him alone (abstaining from ascribing partners to Him), and perform the salâh and give zakâh; and that is the right religion.

[Surah al-Bayyinah 98:5]

And He, the Most High, said:

"And fight them until there is no more fitnah (disbelief and worshiping of others along with Allâh) and (all) worship is for Allâh (alone)."

[Surah al-Baqarah 2:193]

And He, the Most High, said:

"That is the right religion, so wrong not yourselves therein.

[Surah at-Tawbah 9:36]

And He, the Most High, said:

"Say (O Muhammad ﷺ): “Indeed, my Lord has guided me to a straight path—a correct religion—the way of Ibrâhîm, inclining toward truth. And he was not among those who associated others with Allâh.”

[Surah al-An'am 6:161]
And He, the Most High, said:

وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرْدُوُكُمْ عَنْ دِينِكُمْ إِنَّ اسْتَطَاعَهُمْ وَمَنْ يَزَالُ مِنْكُمْ عَنْ دِينِهِ فَيَقُولُ ۗ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِيلُ أَعْمَالِهِمْ فِي الدُّنْيَا وَالآخِرَةِ ۗ وَأُولَئِكَ أَصْحَابُ النَّارِ ۖ هُمِّ فِيهِ خَالِدُونَ

And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them.

[Sūrah at-Tawbah 9:122]

And as reported by al-Bukhārī and Muslim, the Prophet ﷺ said:

• من يرد الله به خيرًا يفقه في الدين.

When Allāh wants good for someone, He bestows upon him understanding of the din.19

And Allāh, the Most High, said:

وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرْدُوُكُمْ عَنْ دِينِكُمْ إِنَّ اسْتَطَاعَهُمْ وَمَنْ يَزَالُ مِنْكُمْ عَنْ دِينِهِ فَيَقُولُ ۗ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِيلُ أَعْمَالِهِمْ فِي الدُّنْيَا وَالآخِرَةِ ۗ وَأُولَئِكَ أَصْحَابُ النَّارِ ۖ هُمِّ فِيهِ خَالِدُونَ

And they will never cease fighting you until they turn you back from your religion (Islamic monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.

[Sūrah al-Baqarah 2:217]

19 Reported by al-Bukhārī (1/21) and Muslim (2/718).
And Allah, the Most High, said:

O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him.

[Sūrah al-Mā‘īdah 5:54]

It is the true religion, which enjoins worshiping Allah alone with no partners, and obedience to Him and His Messenger ﷺ. It is Islam, the only religion that Allah accepts, as He, the Most High, said:

Truly, the religion with Allah is Islam.

[Sūrah Āl-‘Imrān 3:19]

And His saying:

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.

[Sūrah Āl-‘Imrān 3:85]

He, the Most High, said:

Do they seek other than the religion of Allah (the true Islamic monotheism, worshiping none but Allah alone), while to Him submitted all creatures
in the heavens and the earth, willingly or unwillingly? And to Him shall they all be returned.

[Sūrah Āl-Īmān 3:83]

He, the Most High, said:

قَدْ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّيْنَا بِهِ نُوحًا وَالَّذِي أُوْحِيَ إِلَيْكَ وَمَا وَصَيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى وَأَيْمَّنِ أَقْبَسُوا

Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muḥammad ﷺ) have no concern in them in the least.

[Sūrah al-An’ām 6:159]

So if every human being needs to gather into communities, then
every community must have obedience and a religion, and any obedience or religion that is made for other than Allâh is null and void. Therefore, every religion other than Islâm is null and void.

Every Religion Must Have Two Things: A Belief System & a Shari‘ah

Every din, obedience, and muhabbah must have two things: The first is that the religion is beloved and obeyed, and this is the objective and the intent. Secondly, the form of the actions of obedience and worship, and this is the path, the way, the shari‘ah, the methodology. As Fu'dayl bin 'Iyâd said about Allâh’s saying:

That He may test you as to which of you is best in deed.

[Surah Hud 11:7]

He said, “The most sincere and the most correct,” so he was asked “O Abû ‘Alî, what is the most sincere and correct?” He said, “If an action is done sincerely, but not correctly, it is not accepted. If an action is correct but not done with sincerity, it is not accepted. Only once the action is sincere and correct will it be accepted. It is sincere when it is for Allâh alone, and it is correct when it conforms to the Sunnah.”

In this way, the religion joins these two things: al-ma'bûd (the one worshiped) and al-'ibâdah (the worship). The one worshiped is the one true God and worship is obedience to Him and His Messenger ﷺ; this is the religion that is pleasing to Allâh, just as He, the Most High, said:

And I am pleased with Islâm as your religion.

[Surah al-Ma'idah 5:3]
THE PRINCIPLE OF LOVE AND DESIRE

It is the religion of the first and the last of the believers, and it is the only religion that Allah accepts, because anything else is corrupt and false, such as the person who worships someone who does not have the right to be worshiped (shirk), or a person who worships Him with a form of worship that is incorrect (bid'ah).

People Vary in Terms of Who & How They Worship

From the first to the last of the believers, they all differ concerning the ma'būd and 'ibādah. Allah possesses all the beautiful names and attributes, and He is the best of examples, and this ummah knows some of His names and attributes that other nations did not know, so they participated in His worship but they differed regarding which of His names and attributes they knew and with which they worshiped Him, and indeed, Allah raised the level of some above others. So this is how they vary in terms of the ma'būd, and their knowledge of the Day of Judgment also differs.

As for their differing in terms of 'ibādah and obedience in speech and action, then they also vary regarding that.

Indeed, He, the Most High, said:

\[
\text{لِكُلِّ جِنْسِ مِنْكُمْ شِرْعَةٌ وَمُنْهَاجٌ}
\]

To each among you We have prescribed a law and a clear way.

[Sūrah al-Ma'īdah 5:48]

And He, the Most High, said:

\[
\text{فَإِنَّمَا ذَلِكَ عَلَى ٍشِرْعَةٍ مِنَ الأَمْرِ فَاتِبِعُوهَا وَلَا تُبِينُ}
\]

Then We have put you (O Muhammad ﷺ) on a
plain way of (Our) commandment. So follow you that (Islamic monotheism and its laws), and follow not the desires of those who know not.

[Sūrah al-Jāthiyah 45:18]

And He, the Most High, said:

For every nation, We have ordained religious ceremonies that they must follow; so let them (pagans) not dispute with you on the matter, but invite them to your Lord. Verily! You (O Muhammad ﷺ) indeed are on the (true) straight guidance.

[Sūrah al-Hajj 22:67]

And He, the Most High, said:

And for every nation, We have appointed religious ceremonies, that they may mention the name of Allāh over the beast of cattle that He has given them for food. And your ilāh (god) is one Ilāh, so you must submit to Him alone. And (O Muḥammad ﷺ) give glad tidings to the mukhbitīn (those who obey Allāh with humility from among the true believers of Islām).

[Sūrah al-Hajj 22:34]
For every nation, there is a direction to which they face (in their prayers).

[Surah al-Baqarah 2:148]

Our shari'ah presents these two fundamental concepts (al-ma'bud and al-'ibadah) in a number of different ways: they are presented in all His beautiful names and attributes, and they are presented in the various forms of worship. The first concept includes His names and attributes related to the Day of Judgment and the promise or threat of the Hereafter.

These are the three fundamental principles: belief in Allah, belief in the Last Day, and performing righteous actions; these lead to happiness whatever the creed, as He, the Most High, said:

Verily! Those who believe and those who are Jews, Christians, and Sabians, whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.

[Surah al-Baqarah 2:62]

The shari'ah is what the messengers brought and it is the fourth fundamental principle.

These four fundamental principles are intrinsically connected, so differing over some of their commands and prohibitions in these matters is the type of differing that the Book and the Sunnah admonishes.
He, the Most High, said:

»وَانَّ الَذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شَقَائِي تَبَعُّدٍ 

Those who differ over the Book are in extreme dissension.

[Sūrah al-Baqarah 2:176]

He, the Most High, said:

»إِنَّ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ 

Verily, those who divide their religion and break up into sects, you (O Muhammad ﷺ) have no concern with them in the least.

[Sūrah al-An'am 6:159]

And He, the Most High, said:

»وَلَا تَكُونُوا كَالَّذِينَ فَرَقُوا وَأَخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبِيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ 

And be not like those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

[Sūrah Āli 'Imrān 3:105]

Because of this, the Prophet ﷺ was angered when some of the Sahābah differed regarding the readings of the Qur'ān. He said:

كِلا كُمَا مُحِسِّنٌ 

Both of you are right.20

20 Reported by al-Bukhārī (3/120) from the hadīth of Ibn Mas'ūd ﷺ, who said: “I heard a man reciting a verse (of the Qur'ān) that I had heard the Prophet ﷺ reciting differently. So I caught hold of the man by the hand and took him to the Messenger of Allah ﷺ and told him. I could see the anger in his face and he said, ‘Both of you are right. Do
And he said:

إن القرآن أنزل على سنة أخرى فأقرأوا منه ما تيسر.

The Qur'an has been revealed in seven different ways, so recite it in the way that is easier for you.21

He also became angry when they differed regarding the qadr and when they began to compare between seemingly opposing verses, which would lead to the affirmation of belief for some while negating it for others.

This disunity and differing obligates shirk and contradicts the reality of tawhid, which is making the religion sincerely for Allah, just as He, the Most High, said:

[Surah ar-Rum 30:30]

Qafim wa jehad li-l-din-Htin-Hiyya

(Always) turning in repentance to Him (only), and fear Him and be dutiful to Him; and perform

not differ, because those who came before you differed and were destroyed.21

21 Reported by al-Bukhari from the hadith of ‘Umar bin al-Khattab  who said: “I heard Hishâm bin Ḥakîm bin Ḥizâm reciting Surah al-Furqan in a way different than my recitation. Allah’s Messenger  had taught it to me (in a different way). So, I was about to quarrel with him (during the prayer), but I waited till he finished; then I tied his garment round his neck and seized him by it and brought him to Allah’s Messenger  and said, ‘I have heard him reciting Surah al-Furqan in a way different than the way you taught me.’ The Prophet  ordered me to release him and asked Hishâm to recite it. When he recited it, Allah’s Messenger said, ‘It was revealed in this way.’ He then asked me to recite it. When I recited it, he said, ‘It was revealed in this way. The Qur’an has been revealed in seven different ways, so recite it in the way that is easier for you.’”
as-ṣalāh and be not of al-mushrikūn (the disbelievers in the oneness of Allāh, polytheists, idolaters, etc.), of those who split up their religion (i.e., who left the true Islamic monotheism) and became sects, each sect rejoicing in what is with it.

[Sūrah ar-Rūm 30:31-32]

Hence, performing the religion sincerely and worshiping Allāh alone without partners joins īmān (faith) to everything Allāh has commanded and informed us of.

Then He, the Most High, said: "And be not of al-mushrikūn, those who split up their religion, and became sects," and that is because if the religion is for Allāh alone, then īmān and obedience is to everything that He revealed and sent the messengers with, and this combines every truth and every truth is gathered upon it.

In the hearts of the Sons of Ādām, there is love and desire for what they worship, and that is a purification and rectification for their hearts and souls, just as they love and desire food and relationships, by which their lives are rectified. However, their need for worshiping is greater than their need for nourishment, because if they don’t have nourishment their bodies will be harmed, but without worship their souls will be ruined, and the souls can only be saved by worshiping Allāh alone without partners. This is the fitrah upon which Allāh created us all, as the Prophet ﷺ said:

\[ مَا مِنْ مَوْلَودٍ إلَّا يُولَدُ عَلَى الْفَطْرَةَ، فَأَبْوَاهُ يَهْوَدُونَهُ أَوْ يَنْصَرُونَهُ أَوْ يَمْجَسَّانِيهِ. \]

Every child is born with the fitrah (natural inclination to worship none but Allāh alone) but his parents convert him to Judaism, Christianity, or Zoroastrianism.\(^2\)

And in Ṣaḥīḥ Muslim from the hadīth of ʿIyāḍ bin Hammār, the Prophet ﷺ said that Allāh said:

\(^2\) Reported by al-Bukhārī and Muslim.
I have created My servants with a natural inclination to worship Allah, but it is the Shaytān who turns them away from the right religion, and he makes unlawful what has been declared lawful for them and he commands them to ascribe partners with Me, although he has no authority for that.

However, most of the shirk perpetrated by the Sons of Ādām is by making up another deity to worship besides Allah, and there are many people who do this in different ways.

So every community from among mankind became in need of a religion of some sort due to these two reasons:

1) Their souls’ need and inclination to worship the one whom they love and seek, because he can bring both benefit and harm.

2) The need to adhere to the things in society that are loved and needed and to protect oneself from harm.

This love is religious love, which is love of the religion to which one adheres, whether it is truth or falsehood, and love of anything that is connected to or leads to that religion.

Some of the Philosophers View Religion to Only Be a Worldly Benefit

Some of the philosophers held the belief that the objective of religion is simply to establish justice in the worldly affairs, and that the laws of the shari'ah and the sending of the prophets was to create just laws that people need to bring order and safety to their lives. This is indeed the case in terms of religions that disbelieve
in Allāh and His Messenger, such as those who follow the philosophical leaders, and others, such as the people of Nūḥ, Nimrod, Genghis Khan, etc.

Every community needs duties and laws to which its members adhere, to bring order and safety to their lives. Sometimes these laws are used to take over other groups and conquer them, as the oppressive kings used to do, like Genghis Khan.

If the intention of religion and law was only to bring benefit and defend against harm in the worldly life, then those people have no claim to any reward in the Hereafter. Additionally, if they are using that to overcome and oppress others, like Fir‘awn (Pharaoh), Genghis Khan, and others, then for them will be the worst of punishments in the Hereafter.

As He, the Most High, said:

We recite to you some of the news of Mūsā and Fir‘awn in truth, for a people who believe (those who believe in the Qur‘ān, and in the oneness of Allāh). Verily, Fir‘awn exalted himself in the land and made its people into sects, weakening (oppressing) a group (i.e., the Children of Israel) among them, killing their sons and letting their females live. Verily, he was of the muḥṣidūn (i.e., those who commit great sins and crimes, oppressors, tyrants, etc.).

[Sūrah al-Qaṣaṣ 28:3-4]

Indeed, Allāh told the story of Fir‘awn in a number of places in the
Qur'ān, mentioning that he and his people belonged to the religion of the kings, as Allāh, the Most High, said in the story of Yūsuf:

Mais kāna lā yāqūtu lāhū nāhā fī bīn al-mulūk illā lā ya’qūtu Allāh

He could not have taken his brother within the religion of the king unless Allāh willed.

[Sūrah Yūsuf 12:76]

This king was the Fir’awn during the time of Yūsuf, and he was before the Fir’awn of Mūsā, because Fir’awn is a collective noun for anyone who ruled Egypt, similar to the designation Caesar, Khosrow, Negus, etc.

Those Sabian philosophers and innovators, and those who follow their ways and teachings from among the Muslims, Jews, and Christians, consider the revelations, laws, and religions to be of this type—i.e., laws for the public good in this life. Because of this, they do not command with tawhīd, which is the worship of Allāh alone, nor with striving for the Hereafter, nor do they forbid shirk; instead, they command with justice, honesty, fulfillment of covenants, and so forth.

This is the reason their laws establish types of trickery, magic, and talismans, as is permitted in their books. They say that some talismans are beneficial and should be permitted, as the Qarmatians and the Bāṭinīyyah advise, like the actions of Fir’awn’s magicians—and their effects are still present today, as can be seen from the mushrikūn in Turkey and India.

The Sabian philosophers consider these things and the revelation sent with the prophets to be the same, so they see no difference between Mūsā and the magicians who challenged him. They are as He, the Most High, said:

And indeed, they knew that the buyers of it (magic)
would have no share in the Hereafter.

[Surah al-Baqarah 2:102]

They accept that magic will be of no benefit in the Hereafter, but hope to benefit from it in the *dunya*, like Allâh, the Most High, said:

> وَيَتَعَلَّمُونَ مَا يَضْرُّهُمْ وَلَا يَنفَعُهُمْ

And they learn that which harms them and profits them not.

[Surah al-Baqarah 2:102]

Since the harm of it is greater than its benefit. Allâh, the Most High, said:

> وَلَوْ أَنْهُمْ آمَنُوا وَاتَّقُوا لِحُبْبَةٌ مِّنَ عَبْدِ اللَّهِ خَيْرًا أَلَوْ كَانُوا يَعْلَمُونَ

And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!

[Surah al-Baqarah 2:103]

That which is forbidden of this type is due to its harm being greater than its benefit, but as for things that benefit mankind, then Allâh has never forbidden these things.

This is why the Prophet ﷺ said when presented with *ruqyâ*:

> مَنِ اسْتَطَعَ مِنَّكُمْ أَنْ يَتَفَعَّلَ أَحَدُهُمْ فَلْيَتَفَعَّلْ

Whoever is able to benefit his brother should do so.²³

And he also said:

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²³ Reported by Muslim (4/1726).
There is no harm in *ruqyā* as long as it does not contain *shirk.*

Al-Bukhārī reported on the authority of Qatādah that he said:

I said to Sa‘īd bin al-Musayyab, “If a man has medicine or a *ruqyā* from his wife, should that be prevented or made available to the people?” He said, “There is no harm as long as it is for public good. That which is a benefit is never prohibited.”

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24 Reported by Muslim (4/1727).
25 Reported by al-Bukhārī (7/137).
Love is the Basis of Every Action & the Affirmation of Love is the Basis of Ḥumān

If love is the basis of every action, correct or false, and it is also the basis of all religious actions, and the basis of religious actions is the love of Allāh and His Messenger, just as the basis of religious speech is belief in Allāh and His Messenger, then affirmation of love is the basis of Ḥumān, which is speech and action, as we have clarified elsewhere.

It is known that the strength of love felt for the object of one’s love differs greatly from person to person, and the love of one person towards something can also differ greatly, since at times the love may be strong and at times it may be weak for the same thing. In fact, even the strongest love can quickly change to the strongest feelings of hatred, and vice versa.
O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves (from your homeland) because you believe in Allah, your Lord! If you have come forth to strive in My cause and to seek My good pleasure (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path.
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. He will judge between you. And Allāh is the All-Seer of what you do. Indeed, there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: “Verily, we are free from you and whatever you worship besides Allāh; we have rejected you, and there has started between us and you hostility and hatred forever, until you believe in Allāh alone.”

[Surah al-Mumtaḥinah 60:1-4]

And He, the Most High, said [regarding Ibrāhīm]:

He said, “Do you observe that which you have been worshiping, you and your ancient fathers? Verily! They are enemies to me, save the Lord of the creation.”

[Surah ash-Shu’arā’ 26:75-77]

And He, the Most High, also said [regarding Ibrāhīm]:

When the night covered him over with darkness, he saw a star. He said, “This is my lord.” But when it set, he said, “I like not those who set.”

[Surah al-An’âm 6:76]

And then He said [that Ibrāhīm said]:

71
And indeed He, the Most High, said:

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

[Sūrah al-Baqarah 2:165]

There can be no doubt that the love of the believers for their Lord is the greatest love, and likewise, Allah's love for them is also great, as it is reported in Sahih al-Bukhārī from the hadith of Abū Hurayrah that the Prophet ﷺ said [that Allah said]:

Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him. And My slave does not draw near to Me with anything more beloved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to
me with *nawāsīl* (supererogatory) deeds until I love him. When I love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask (something) of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.\(^1\)

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**The Incorrect Interpretation of *al-Muḥabbah* by Some Muslim Sects**

The Jahmiyyah and the people of rhetoric who followed them explain Allah’s love for His slave to mean doing good for him, so they deem it to be an action.

Another group from among the Ṣifātiyyah (the Attributists) say that it means “want” or “beneficence.” Even some of those who attribute themselves to the Sunnah from among Imām Ahmad’s followers may hold one of these two opinions, but as for the Salaf and the Imāms of the Sunnah, then they agreed upon the affirmation of Allah’s love for His slaves. Many of them even explain the slave’s love for his Lord as his want and desire to worship Him and to draw close to Him. They do not even affirm that the slave loves Allah! However, the Salaf, Imāms of the Sunnah, knowledgeable scholars, and the majority of the believers agree that there is no love greater than the slave’s love for his Lord, as He, the Most High, said:

> And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe love Allah more (than anything else).
> 
> *[Sūrah al-Baqarah 2:165]*

\(^1\) Reported by al-Bukhārī.
And He, the Most High, said:

» فَسَوْفَ يَتَبَيَّنِّي اللَّهُ بِقُوَّتِهِمْ وَبِيِّنَّاتِهَا

Allah will bring a people whom He will love and they will love Him.

[Sūrah al-Mā' idah 5:54]

And He, the Most High, said:

» قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَأَخْوَانُكُمْ وَأَرْوَابِكُمْ
وَعِيْدِرْنِكُمْ وَأَمْوَالُ اقْتَرَفْنُوهَا وَبِجَارَةٍ تَحْسَنُونَ كَسَادًا
وَمَسَاءِكُن تَرْضَى فَهُمْ أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ وَرَشُوْلِهِ وَجِهَادٍ
في سَبِيلِهِ فَتَرْبَصُوا حَتَّى بَيْنِي اللَّهِ وَبَعْرُوهُ

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 Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment).”

[Sūrah at-Tawbah 9:24]

He is not pleased unless Allah and His Messenger are more beloved to them than their families and wealth, which is why striving in the way of Allah is complete imān.

Allah, the Most High, said:

» إِذِّنَّا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَشُوْلِهِ نَمَّ لَمْ يَرْتَبُوا
وَجَاهَدُوا بِآمَانِعَ الْبَلدِ وَأَنْفَسِهِمْ فِي سَبِيلِ اللَّهِ أَوْلِيَّةَ هُمُ
الصَّادِقُونَ

Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not
but strive with their wealth and their lives for the cause of Allâh. Those! They are the truthful.

[Surah al-Hujurât 49:15]

Due to this, Allâh attributes striving for Allâh’s cause to those who love Him and whom He loves:

O you who believe! Whoever from among you turns back from his religion (Islam), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, striving in the way of Allâh, and never afraid of the blame of a critic.

[Surah al-Mâ’idah 5:54]

Differing Regarding the Meaning of ‘Ishq (Passion)

There are some from among the Sûfis, philosophers, and others who apply the word “al-‘ishq” as a right of Allâh alone, as was reported from ‘Abdul-Wâhid bin Zayd2 regarding what was related to him as being a saying from one of Allâh’s prophets:

He loved me passionately and I loved Him passionately.

They say that al-‘ishq is complete perfect love, and the most deserv-

2 ‘Abdul-Wâhid bin Zayd al-Basrî was a Sûfî preacher who used to accompany al-Hasan al-Basrî and others. Al-Bukhârî said that his ahâdhîth are not accepted. He died in 177 AH (Al-‘Ibar, 1/270).
ing of that is Allāh because it is obligatory to love Him completely and He loves His slaves completely.

If it is said that ‘ishq is the utmost limit of love, for example, then this meaning is applicable to the slave as well, because he loves his Lord to the utmost limit and Allāh loves His slaves, such as Ibrāhim and Muḥammad ﷺ, who are the utmost limit of love for His slaves, and they are khalil (close friends) of Allāh, as is affirmed in the Sahīh:

\[
فَإِنَّ اللَّهَ تَعَالَى قَدْ أَتَّخَذَهُ خَلِيلًا كَمَا أَتَّخَذَ إِبْرَاهِيمَ خَلِيلًا.
\]

Indeed, Allāh has taken me as His friend, as He took Ibrāhim as His friend.3

Some of the people of knowledge actually denied this as an attribute of Allāh, and it is true that the word has not been related from the Imāms of the Salaf. This group rejects it for two reasons relating to the word, and two reasons relating to its meaning.

In terms of the word: This attribute was not related from any of the Salaf, and one of the principles of Allāh’s names and attributes is that they should be in accordance with the terminology of the shari‘ah. Therefore, we do not attribute to Allāh something for which there is no evidence.

Those who attribute this word to Allāh use the saying of ‘Abdul-Wahid bin Zayd and others as an evidence. The response to this evidence is that this narration he speaks of is from the Isrā ‘iliyyāt (evidences from the People of the Book), which cannot be relied upon in terms of our shari‘ah because this speech can only be affirmed by our Prophet ﷺ, and that is not related from him. We do not believe in what is narrated from the previous prophets unless we have some evidence to confirm its authenticity, and likewise we do not reject these evidences unless we have an evidence for that.

The Prophet ﷺ said:

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3 Reported by Muslim.
Whatever the People of the Book tell you, do not affirm it nor reject it; [rather] say: "We believe in Allāh and His Messenger," because if they tell something that is a falsehood, then you may affirm the falsehood, and if they tell you a truth, then you may reject the truth.4

This proof demands that one hold back from applying the narrations from the shari'ah of the People of the Book.

The second argument is that this word in the Arabic language is mostly used in the context of love of sexual relations. It is rarely used to describe a person's love for his child, relative, hometown, wealth, religion, etc., nor is it used to describe a person's love for another for something other than their appearance, such as loving a person for their knowledge, religion, bravery, honor, generosity, etc. Instead, what is most common is to use the word 'ishq to describe a man’s love for sex and the things which precede that. Hence, a person known for 'ishq enjoys looking at the object of his passions, listening to her talk, embracing her, kissing her, etc. In fact, many people known to be passionate ('āshiq) do not choose sex; rather, they love the things that come before that, like kissing and hugging, etc. How many people are distracted from the destination by the journey?

Using this word for Allāh's love suggests the understanding or delusion of a corrupt meaning, which is that Allāh loves and is loved in the same way that the human form is loved, with intimacy and desire, such as the way the ḥur al-'ayn in Heaven are loved.

This meaning is from among the worst examples of disbelief, and it reaches the level of disbelief of those who say that Allāh is present in everything that exists. There are those who say that Allāh is inca-

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4 Reported by Abū Dawūd (3/1433).
nate in the creation in general and those who say that He joins or is
carnate within certain images, as some of the extreme Christians,
Shi'ah, and hermits say. They describe Allâh with the same sexual
descriptions used for humans. Exalted is Allâh above what the
oppressors say about Him; He is the One, the Eternal, Who neither
begets nor was He begotten, and there is none equal or comparable
to Him.

Some of them love the beautiful form and claim that Allâh manifests
himself in it, and that He only likes to gaze upon His own beauty.
We have spoken in depth about the disbelief and misguidance of
this group. Whoever claims that Allâh loves or is passionate and is
referring to this meaning, then this is even worse disbelief than that
of the Jews and Christians.

The argument from the perspective of the meaning of the word
'ishq is whether it means corrupt love and desire or corrupt under­
standing and knowledge. It is said that al-'ishq is excessive love to
the extent that it surpasses its objective, and therefore is blamewor­
thry and corrupt, corrupting the heart and the body, as Allâh, the
Most High, said:

\[
فَيَطَمَّ عَلَيْهِ الْذِّي فِي قَلْبِهِ مَرَضٌ
\]

Lest he in whose heart is a disease (of hypocrisy, or
evil desire for adultery, etc.) should be moved with
desire.

[Sûrah al-Ahzâb 33:32]

So whoever is excessive will become ill, such as the person who
becomes excessively angry, or excessively seeks enjoyment, or is
excessively sad. This excessiveness can be in terms of character or it
can be for external things, such as family, wealth, food and drink,
etc. This kind of love is not allowed to be attributed to Allâh from
two perspectives: because Allâh does not love more than what is
just and fair, and His believing slaves have no limit to their love
for Allâh for it to be considered excessive, wasteful, or surpassing
the intent. In fact, it is obligatory that Allâh and His Messenger be
more beloved to a person than anything else. As is reported in the Sahih:

Whoever possesses the following three qualities will know the sweetness of imān: the one to whom Allah and His Messenger are dearer than anything else; the one who loves a person and he loves him only for Allah’s sake; and the one who hates to revert to disbelief as he hates to be thrown into the Fire.⁵

And he also said:

None will experience the sweetness of imān...till Allah and His Apostle become dearer to him than anything else.⁶

And he also said:

None of you is a believer till I am dearer to him than his child, his father, and the whole of mankind.

And in the Sahih, it is reported that 'Umar said:

⁵ Reported by al-Bukhari (21).
⁶ Reported by al-Bukhari (6041).
"O Messenger of Allah! You are dearer to me than everything except my own self." The Prophet ﷺ said, "No, by Him in Whose Hand is my soul, not till I am dearer to you than your own self." Then 'Umar said to him, "Now, by Allah, you are dearer to me than my own self." The Prophet ﷺ said, "Now, O 'Umar (you are a believer)." 

And Allah, the Most High, said:

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 Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment). And Allah guides not the people who are al-fāsiqūn (the rebellious, disobedient to Allah)."

[Sūrah at-Tawbah 9:24]

It is also said that al-īshq is corrupt understanding and knowledge, because the āshiq (passionate person) imagines the mashūq (object of the person's passions) to be different from their reality, so they are afflicted by the sickness of al-īshq, and if they were to see the person correctly, their love would not reach the level of īshq, even if they were to love them and have a relationship with them.

This is why psychologists say that al-īshq is a type of obsessive

7 Reported by al-Bukhāri (6632).
disorder that resembles depression, so they classify it as a mental illness that causes delusions, like manic depression.

If this is the case, then it is not permissible to attribute this to Allah from two aspects: Allah is knowledgeable of all things; He hears all and sees all; He is divine and free from any deficiency. And those who love Him, who worship and believe in Him and know Him by way of His beautiful names, attributes, and signs, and by way of the knowledge that He places in their hearts, their love for Him could never be considered corrupt or delusional.

However, it could be said that many who have love for Allah could possess some misguided beliefs, since love elicits emotions and that does not necessarily lead to clear thinking. Especially those of high intelligence who suffer from mental illness—they love and worship Allah, but they are susceptible to the same affliction of someone afflicted by al-'ishq, so they have a deep love for Him, but it is accompanied by a corrupt belief system.

Many of Ahlul-Muḥibbah (i.e., Sufis) are afflicted by a form of intoxication and self-annihilation (al-fānā’)

that is stronger than intoxication from any kind of alcohol, as He, the Most High, said about the people of Lūṭ:

"لَعَمَّرَكَ أَنْتَ حُبُّ صَنْعُكَ نِسَيْتُكَ نِسَيْتُهُوَنَّ"

Verily, by your life (O Muḥammad ﷺ), in their wild intoxication, they were wandering blindly.

[Sūrah al-Ḥijr 15:72]

Hence, love can be more intoxicating than alcohol. It is clear that when a person is in the state of intoxication and fānā’, his understanding and discernment are compromised, and his logic and learning are confused, and this occurs simply from corrupt beliefs

\[A \text{ Sūfī belief is that once one attains a high level of love for Allah, they then enter into a state of intoxication followed by a state of al-fānā’ or self-annihilation, where the person’s sense of being is eradicated and they believe that they become free of the material world.}\]
and delusions, which is a type of ‘ishq.

Those people (the Sufis) are praiseworthy for their love of Allah, righteous deeds, and īmān, but as for their vile corrupt beliefs and actions that Allah and His Messenger never legislated, then for this they should never be praised. However, if they were overcome by it without any negligence or hostility, then they are pardoned, but if it was due to their negligence in doing what they were commanded, and due to their exceeding Allah’s limits, then they are culpable for that, like many of those whose love is stirred when they hear the whistling, hand-clapping,9 and love poems. This results in beliefs and desires that contain truths and falsehoods; sometimes the truth dominates and sometimes the falsehood dominates.

Two misguided groups appeared due to their doubts regarding love of Allah: The first was the people of reasoning and rhetoric who attribute themselves to logic and wisdom; they denied Allah’s love and rejected its reality. The second group was the people of worship, mysticism, and zuhd (abstinence). They injected false beliefs and desires into it. The former group resembles those who were arrogant and the latter group resembles those who were mushrikūn. Therefore, the first group were resemblers of the Jews, while the second group were resemblers of the Christians, and Allah commanded us to say:

Guide us to the Straight Way. The way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger (such as the Jews), nor of those who went astray (such as the Christians).

[Sūrah al-Fatihah 1:6-7]

9 Ibn Taymiyyah is comparing the worship of the Sufis to the worship of the mushrikūn in the time of the Prophet, about whom Allah said: “Their prayer at the House (i.e., the Kābah) was nothing but whistling and clapping of hands.” [Sūrah al-Anfal 9:35]
Love & Hatred is Always Followed by Enjoyment & Pain

Love and hatred always leads to enjoyment or pain, because when you attain the thing you love, you experience enjoyment and pleasure, but if you lose it or fail to attain it, then you will experience pain and sadness. Likewise, when you are afflicted by something you dislike, then you feel pain, but if that thing is removed from you, then you will be pleased. Therefore, enjoyment occurs after one has obtained the object of one's desire, and love is the catalyst that drives a person to obtain that thing.

Therefore, al-muhabbah (love) is the effective cause to obtain the object of the love or desire, whereas enjoyment and happiness are the objectives.

There are three types of enjoyment in the world: [The first type is] physical enjoyment, such as eating and sexual relations. These are the things that the body can experience by way of its senses, such as food and clothing, etc.

The second type is presumed enjoyment; this type comes from what one imagines or presumes of oneself or others. For example, the enjoyment one derives from being praised, venerated, and obeyed. These things are indeed enjoyable and beloved to a person, just as consuming bad food or not being able to eat and drink is harmful. Losing honor and status is painful to a person like someone who has no food or drink, and blame and ridicule is painful like eating or drinking something harmful.

The things that are eaten or enjoyed sexually are tangible things that are attained by the body, and they bring enjoyment with their presence and pain with their absence. As for honor, then this is something that is present in the soul, but the soul must be suitable and befitting of that. That is only attained if the person loves to be honorable and places importance in that; then this will lead to enjoyment and happiness. When a person loves and venerates
honor, then that will be recognized by the people and they will praise him, accept him, follow him, and venerate him due to what they witness from his character.

The third type is that which a person knows with his heart, mind, and soul, such as enjoyment of remembering Allāh, knowing Him, and knowing His rights upon the slave. The person is pained by ignorance, which is either minor ignorance, which is the absence of speech and remembrance, or it is compound ignorance, which is false beliefs. They are pained in the same way that a body is pained by a lack of nourishment or by eating something harmful.

The soul is also hurt by a lack of nourishment, and its nourishment is found by accepting people and honoring them. A person's soul can be damaged by seeking nourishment from something that is harmful, such as by opposing people and slandering them. Likewise, the heart is pained by a lack of nourishment, which is knowledge and the remembrance of Allāh, and also by seeking nourishment from something harmful, such as a corrupt belief system.

The Prophet ﷺ said:

إِنَّ كُلًا أَحَد يَحْبُبُ أَنْ تُؤْتِيَ مَأْدَبَتِهِ، وَإِنَّ مَأْدَبَةَ اللَّهِ هِيَ الْقُرْآنُ.

Indeed, everyone loves a banquet, and Allāh's banquet is the Qur'ān.10

These are the three pleasures: tangible pleasures, presumed pleasures, and mental pleasures.

As you know, Allāh created mankind with the ability to think and to act, and He did not create any living thing without a purpose, and providing benefits and repelling harms is from among the greatest of Allāh's blessings. Hence, Allāh the Exalted sent the messengers to perfect the fitrah (natural inclination) and to accept it, without them changing or transforming it. With them He sent the Book

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10 This is not a hadith; rather, it is an āthār from 'Abdullāh bin Mas'ūd, reported in Sunan ad-Dārīmī (2/433).
and the scales to establish the people upon justice. Allâh legislated into the religion that which would employ these two abilities (thinking and action) on the basis of justice and moderation, which is the key to success in this life and the Hereafter.

It is also known that if the faculty of movement within the body, which is an involuntary movement, is not in balance, the body is harmed. Likewise, the faculty of thought and movement, which fulfills the soul, will also cause harm to the body if they are not in moderation. Natural movement is not perceived and does not arise out of desire or want; these are not voluntary movements, like the movement of nourishment in the body before the food is excreted.
Pleasures Contain a Means for People to Rectify Their Lives & the Ultimate Pleasure is in the Hereafter

Allāh the Exalted prescribed that pleasures should contain in them a means for people to maintain a healthy state in the dunyā, and He kept the ultimate pleasure for the Hereafter, as Allāh informed us upon the tongues of His messengers that the Hereafter is an everlasting abode and that is where the slave’s efforts come to an end.

Enjoyment is the objective of all intentional actions, so the objective of the enjoyment is the objective of the action. Every enjoyment or pleasure is, in and of itself, an objective, but there are some pleasures that are also aids to reach a greater enjoyment. This is due to the completeness of Allāh’s blessings for His slaves, and if they use this blessing justly, the way it was legislated, then it will lead them to a
greater blessing.

The pleasures of Jannah increase exponentially, as Allāh wills it, because the Prophet \( \text{enser} \) said in the authentic hadith that Allāh says:

\begin{quote}
أَعْدَدْتُ لِيُبَادَاءَيْ الصَّالِحِينَ مَا لَا عَيْنٍ رَأَتْ وَلَا أَذْنٍ سَمَعَتْ وَلَا خَطَّرَ عَلَى فَلَسِبٍ بَشَرٍ.
\end{quote}

I have prepared for My pious servants that which no eye (has ever) seen, no ear has (ever) heard, and no human heart has ever perceived.\(^1\)

And indeed Allāh, the Most High, said:

\begin{quote}
 فلا تَعْلَمُنَّ نَفْسَنَا أَحْفِيَّ وَلَهُمْ مِنْ فَرَّةٍ أَعْمَى جَزَاءٌ يَمَا كَانَ عِلَمَوْنَ
\end{quote}

No person knows what is kept hidden for them of joy as a reward for what they used to do.

[Sūrah as-Sajdah 32:17]

So Allāh sent the messengers giving good tidings and warnings of the punishment: good tidings of Allāh’s complete blessings in Jannah for those who are obedient, follow the revelation sent down to them, and establish justice; and warning from Allāh’s punishment for those who turn their backs on that and are disobedient, for they are the oppressors.

Allāh, the Most High, said:

\begin{quote}
فَقَالَ اهْتِيَأْ بِنَفْسِكُمْ بَعْضُكُمْ لِبَعْضٍ عِلَّوُو قَامًا بَيْنَتَكُمْ مِنْ يَدَّيٍ فَسَنَ أَتَبْعَقُ هُدَايٍ فَلا يَضْلِلُ وَلَا يَشْغَلُونَ وَمَنْ أَفْرَضَ عَنْ ذَكْرِيِّ قَانُ له مُعِيَشَةٌ ضَنكًا وَنَحْشَرْهُمْ يَوْمَ الْقِيَامَةِ أَعْمَى١
\end{quote}

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1 Reported by al-Bukhārī (9/144), Muslim (4/2174), and others.
(Allâh) said, "Get you down (from Paradise to the earth), both of you (Ádam and Hawwâ'), together; some of you will be an enemy to others. Then if there comes to you guidance from Me, then whoever follows My guidance shall neither go astray nor fall into distress and misery. But whosoever turns away from My reminder (i.e., neither believes in the Qur'ân nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."

[Surah Tâ-Hâ 20:123-124]

He, the Most High, said,

"فَلَنَا أُحْبَطُوا مِنْهَا جَمِيعًا فَإِنَّمَا يَذْهَبُونَ مِنْهَا هُدًى فَسَتَّبَعُ هُدَىٰٓ فَلا تَخْوَفْ عَلَيْهِمْ وَلَا هُمْ يَخْرُونَ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بَيَاءَتَنا أُوْلَئِكَ أُصْحَابُ النَّارِ هُمُ فِيهَا خَالِدُونَ"

We said, "Get down all of you from this place (Paradise), then whenever there comes to you guidance from Me, and whoever follows My guidance, there shall be no fear on them, nor shall they grieve. But those who disbelieve and belie Our āyât (verses, or signs, etc.) such are the dwellers of the Fire; they shall abide therein forever."

[Sûrah al-Baqarah 2:38-39]

The Philosophers’ Views Concerning Enjoyment

Indeed, the philosophers from among the Sabians, the mushrikûn, and those who imitate them from the different groups, such as ar-Râzî,² were mistaken in their theories regarding these pleasures in

² Fakhr ad-Dîn ar-Râzî wrote a book called Aqsâm al-Ladhât (The Types of Pleasures).
the dunyā and the Hereafter, and they even dragged these mistakes into their religion and corrupted their beliefs, worship, and acts of zuhd (abstinence from material things), to the extent that they rejected the truth that Allāh informed us of upon the tongues of His messengers concerning the promise and the threat for the Hereafter. Therefore, they became from among those who abandoned the pleasures of the dunyā which benefit them and replaced them with what they perceived to be enjoyment or something that would lead to enjoyment in the dunyā, and so:

They follow but a guess and that which they themselves desire, even though there has surely come to them the guidance from their Lord!

[Surah an-Najm 53:23]

They do not understand the objectives and the ways to achieve them, so they are misguided, seeking something that will benefit them and give them enjoyment, but they don't know where to find it or how to get to it. Many of them become extreme in their pursuit of pleasures that only bring them harm.

The Christians began to resemble them in some aspects when they rejected many of the pleasures that were promised in Jannah, and they became misguided by the acts of worship that they innovated into their religion, as Allāh said:

Say (O Muhammad ﷺ): “O People of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the
truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path.”

[Surah al-Mā'idah 5:77]

Thus, many of them are overcome by temptation and desires and this is why they don’t forbid themselves from any type of food or drink.

The Jews, on the other hand, are the most knowledgeable of the objective and how to achieve it, but they are relentless enticers, and so they earned Allāh’s anger.

The misguidance of the philosophers in terms of their views on pleasure is made clear by two things:

1) The first is that they believe that tangible and presumed pleasures are not actually pleasures, but that they are the repulsion of suffering, or perhaps they will phrase it better by saying: “The objective of pleasures is not enjoyment; it is only for the repulsion of suffering, unlike the mental spiritual pleasures, because these are the only real pleasures, and they are the true objective.” They reject that the souls experience tangible or presumed pleasures after they leave the dunyā and believe that they only experience spiritual pleasures.

2) The second thing is that they don’t know how to attain the mental pleasures that they affirm. In fact, they think that it is only knowing the unrestricted existence with all of its forms and principles. This is plain in their book Al-Ilhāyat, in which they speak with speech that contains very little truth and much falsehood. They seek mental pleasure through poisonous nourishment that harms and causes pain, more than they seek it with beneficial nourishment; in fact, they have lost the nourishment without which there can be no nourishment, and that is ikhlās (sincerity) in Allāh’s religion by worshiping Him alone with no partners, because this is what the soul was specifically created for. The soul cannot be correct without
it and it cannot be completely corrupted with its presence. In fact, if a person knows with certainty that there is none worthy of worship except Allāh, then he will enter Jannah.

It is authentically reported from many different ḥadīths on the authority of 'Uthmān bin 'Affān, Abū Dharr, Mu‘ādh bin Jabal, Abū Hurayrah, ‘Utbān bin Mālik, ‘Ubādah bin as-Ṣāmit, and others that the Prophet ﷺ said that no one from the people of tawḥīd will remain in the Hellfire forever. Allāh will remove those who even have as little as a grain or a mustard seed of imān from the Fire.

Indeed, I have spoken at length about the mistakes of the philosophers, including the treatise Al-Mabda' wal-Ma‘ād by Abū 'Ali Ibn Sīnā, which he claims contains the secrets of their philosophies. I clarified the abundant ignorance and disbelief of their beliefs using their own language and the terms that they use. They affirm certain truths from the religion, but they also believe in certain falsehoods that oppose these truths. I clarified the aspects of their belief and disbelief in Islam as is required as a matter of being just and fair.

Indeed, Allāh commanded us to establish justice and commanded us to be fair to the different nations, as Allāh, the Most High, said to His Messenger:

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أَمْرُتُ لَأَغْدِبَ بَيْنَكُمْ
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"I [Muḥammad] have been commanded to establish justice among you."

[Sūrah ash-Shi'rā 42:15]

And He, the Most High, said:

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كَانَ النَّاسُ أَمْثَلًا وَاحِدَةً فَبَعْثَ اللَّهُ النَّبِييْنَ مُنَبِّئِيْنَ وَمُبَيِّنِيْنَ وَأَنْزَلَ مَعَهُمْ الْكِتَابَ فِي حَقّ لِيُحْكَمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهُ
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Mankind were one community and Allāh sent
prophets with glad tidings and warnings, and with them He sent the scripture in truth to judge between people in matters wherein they differed.

[Surah al-Baqarah 2:213]

And He, the Most High, said:

وَأَنْزَلْنَا مَعَهُمَا الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِيَاضَةِ

And We revealed with them the scripture and the balance (justice) that mankind may establish justice.

[Surah al-Ḥadid 57:25]
Love of Allâh is the Basis of *Tawhîd* in Terms of Actions

If the basis of practical *imân* is the love of Allâh and His Messenger ﷺ, and the love of Allâh is the basis of practical *tawhîd* and the basis of deification, which is to worship Allâh alone with no partners, then worship is the most complete form of love and the most complete form of submission, and this is Islâm.

The worst sin is to associate partners with Allâh in worship. He, the Glorified, does not forgive *shirk*, but He forgives everything that is less than that for whomever He wills. *Shirk* can be either major or minor *shirk*, or hidden or clear *shirk*, as is reported in the hadîth:

الشرك في هذه الأمة أخفى من دبيب النمل. فقال أبو بكر الصديق رضالله عنه: يا رسول الله، إذا كان أخفى من دبيب النمل فكيف


"Shirk in this ummah is more hidden than a crawling ant." So Abū Bakr said, “If it is more hidden than a crawling ant, then what should we do about it?” So he said, “Did I not teach you a phrase that if you say it, you will be saved from a little of it and a lot of it? Say: ‘O Allāh, I seek refuge in You from knowingly committing shirk with You and I seek Your forgiveness for what I do unknowingly.’”

The basis of practical shirk is loving others as one would love Allāh. Allāh, the Most High, said:

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

[Sūrah al-Baqarah 2:165]

Allāh informs us that there are those who perform shirk with Allāh by taking for worship others besides Allāh, and they love them the way they love Allāh. He also informs us in this verse that the believers love Allāh more than they love their false idols because they share their love between Allāh and their idols, but the believers make their religion purely and sincerely for Allāh, and the origin of religion is love for Allāh. They do not love anyone or anything the way they love Allāh and His Messenger ﷺ.

1 This hadith is not known from Abū Bakr as-Siddīq ﷺ, but a hadith with similar wording is reported in Imām Ahmad’s Musnad on the authority of Abū Mūsā al-Ash’ārī.
The Believers Love for Allâh’s Sake & Hate for Allâh’s Sake

Love of the Messenger ﷺ is from the love for Allâh, and likewise all love that is felt for Allâh’s sake is love for Allâh. It is reported by al-Bukhârî and Muslim that the Prophet ﷺ said:

There are three qualities, whoever has them will taste the sweetness of iman: to love Allâh and His Messenger ﷺ more than anyone else; to love a person only for the sake of Allâh; and to hate to return to disbelief after Allâh has saved him from it, as much as he would hate to be thrown into the Fire.²

And he ﷺ said:

If anyone loves for Allâh’s sake, hates for Allâh’s sake, gives for Allâh’s sake, and withholds for Allâh’s sake, he will have perfect faith.³

Also, it is said that if two men love one another for the sake of Allâh, then the best of the two of them is the one who loves his companion more. This is because this love comes from the love for Allâh, and whoever’s love for Allâh is the deepest is the best.

The best of all of creation was Muḥammad, the Messenger of Allâh ﷺ, and the best of creation after him is Ibrâhîm, as is reported in the authentic hadith, and both are Allâh’s khalîl (close friend).

² Reported by al-Bukhârî (1/9) and Muslim (1/72).
³ Reported by Abû Dâwûd (4/304), and al-Âlîbâni declared it sahîh (authentic).
Khullah (friendship) is the utmost limit and a complete form of love, and because of this it is not possible to feel this for Allah and another. The Prophet ﷺ said in an authentic hadith:

If I was to have a khalil from among the people of earth, it would be Abū Bakr, but your companion is Allah's khalil.⁴

Loving the actions that Allah loves for Allah's sake is the perfection of loving Him, because it is love of Allah and for Allah. Many people do not understand much of it, so they think that some types of love are for Allah, but they are not for Allah. They think that love for Allah exists in affairs in which it doesn't exist; in fact, they could believe that the love for Allah is present when it is, in fact, absent. They may believe some forms of love to be for Allah, but they are not, like they believe that knowledge or worship or some other traits are present in some people and situations in which they are not. And they could believe many actions to be done for Allah while that is not the reality.

Therefore, love is what Allah loves of apparent and hidden actions, which are the obligations and sunan of the religion, and if you love for Allah's sake, then that is loving Allah, and this results in Allah's love for His slaves, as it is reported in the authentic hadith that Allah, the Most High, said:

⁴ Reported by Muslim (4402).
Whosoever shows enmity to someone devoted to Me, I shall be at war with him. The most beloved thing to Me with which my slave seeks to draw near to Me is the religious duties I have enjoined upon him, and My slave continues to draw near to Me with *nawāfīl* (supererogatory acts of worship) until I love him. When I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask something of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant it to him. I do not hesitate about anything as much as I hesitate about seizing the soul of My believing slave; he hates death and I hate hurting him.

Likewise, loving Allah's speech, names, and attributes also results in Allah's love for His slave, as is mentioned in the authentic *hadith* about the Sahābī who used to always read Surah al-Ikhlas when he prayed. When his companions told the Prophet about this, he said:

"Ask him why he does that." [The man] said, "Because it contains an attribute of ar-Rahmān, and I love to pray with it." So he said, "Tell him that Allah loves him."

And also, loving the angels, the prophets, and His righteous slaves, as 'Abdullāh bin 'Umar used to supplicate during Hajj:

O Allah, make me love You, Your angels, Your prophets, and Your

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5 Reported by al-Bukhārī (6502).
6 Reported by Muslim (1/557).
righteous slaves. O Allah, make me beloved to You, Your angels, Your prophets, and Your righteous slaves.

Loving Allah Requires Loving the Obligations that Allah Loves

Loving Allah requires loving the obligations that Allah loves, as He, the Most High, said:

قُلْ إِن كُنتُمْ تَعْبُدُونَ اللَّهَ فَاتَّبَعُونِي يَحْبَبِكُمْ اللَّهُ وَيُغْفِرِ لَكُمْ ذَنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Say (O Muhammad to mankind): “If you (really) love Allah then follow me (i.e., the Qur'an and the Sunnah); Allah will love you and forgive you of your sins.” And Allah is Oft-Forgiving, Most Merciful.

[Sūrah Āl 'Imrān 3:31]

Indeed, following His Messenger is one of the greatest things that Allah obligated for His slaves and the most beloved to Him, and the thing that angers Him the most is someone who does not follow His Messenger. Therefore, if someone is honest in their claim of loving Allah, then they will follow His Messenger without any change, and Allah and His Messenger are more beloved to the slave than anyone or anything else.

Sins lessen one's love for Allah in accordance to the amount of sins performed, but they will not remove the love for Allah and His Messenger if the love is firm in the heart and as long as the sins are not due to hypocrisy. It is related in an authentic hadith narrated by 'Umar bin al-Khaṭṭāb that there was a man who drank alcohol, so the Prophet ﷺ established the punishment upon him, but the man kept drinking alcohol, so someone said to him, “May Allah curse you.” So the Prophet ﷺ said:
Do not curse him, for he loves Allāh and His Messenger.\textsuperscript{7}

In this hadith is evidence that we are forbidden from cursing someone specifically if he loves Allāh and His Messenger, even if he is a sinner.

Therefore, obligatory love results in the performance of the obligatory acts, and the preferred love results in the completion of the Sunnah acts, and disobedience lessens love. This is the meaning of ash-Shibli's\textsuperscript{8} response when he was asked about love—he recited the following poetry:

\begin{quote}
You disobey the Lord and you claim you love Him; 
This is inconceivable, a repugnant analogy.  
If you truly loved Him, you would obey Him; 
Indeed, a person is obedient to the one they love.
\end{quote}

This is similar to the Prophet's saying:

\begin{quote}
لا تزني الزاني حين يزني وهو مؤمن، ولا يسرق السارق حين يسرق وهو مؤمن، ولا يسرح الخمار حين يسرحها وهو مؤمن.
\end{quote}

The fornicator is not a believer at the time of committing fornication, and a thief is not a believer at the time of committing theft, and a person is not a believer at the time of drinking alcohol.\textsuperscript{9}

The point here is to differentiate between love for Allāh's sake and love for Allāh (which is included in love of Allāh) and love of other than Allāh, which is loving others alongside Allāh, as Allāh says:

\begin{quote}
فممن الناس من يبتعد من دون الله أبداً ليجدونهم.
\end{quote}

\textsuperscript{7} Reported by al-Bukhārī (8/158).
\textsuperscript{8} He is Abū Bakr Dalaf bin Jahdar ash-Shibli. He was one of the leaders of the Sūfis.
\textsuperscript{9} Reported by al-Bukhārī (3/132).
And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh).

[Sûrah al-Baqarah 2:165]

So they love others alongside their Lord equally and take them as idols, but the believers make their religion purely for Allâh, so their love—which is the basis of their religion—is all for Allâh, and this is what Allâh sent with his messengers and revealed in His Books.

And He, the Most High, said:

قل إن كان آباءكم وأبناءكم وإخوانكم وأزواجهكم وعميكم وأموالكم أُفرَضَتْنِهَا وتجارى تَحْسُونُ كُسَادًا ومساكين تَرَضُّونَها أحبب إِلَيْكُم مُّن اللَّه ورسوله وجهاد في سبيله فتَرَفَصوا

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 Allâh and His Messenger, and striving hard and fighting in His cause, then wait until Allâh brings about His decision (torment).”

[Sûrah at-Tawbah 9:24]

It is well-known that the believer’s love for their Lord is deeper than the mushrikûn’s love for their Lord and their false idols, and that worshiping idols is the worst of all sins, as is narrated by ‘Abdullâh bin Mas’ûd:

فَلَتْ بِآِي رسُولِ اللّه أَيُّ الْذُّنُب أعْظَمَ قالَ ان تَحْجَل لِلله بدأ وَهُو خَلْقُك قال تُم مَاذا قال ان تَقْتَل ولَداك خَشْيَة أَن يُطْعِم مَعَكْ
I said, “O Messenger of Allāh, what is the worst sin?” He said, “That you worship another besides Allāh, while it is He who created you.” I said, “Then what?” He said, “That you kill your child fearing that he will eat with you.” I said, “Then what?” He said, “That you commit adultery with your neighbor’s wife.” Then Allāh revealed the confirmation of the Prophet’s speech: “And those who invoke (make du‘ā‘ to) not any other ilāh (god) along with Allāh, nor kill such life as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse, and whoever does this shall receive the punishment.” (Surah at-Tawbah 9:68)

Therefore, supplicating to another alongside Allāh is to take other than Allāh as a deity alongside him and to love that thing as one loves Allāh, since the basis of worship is love.

Wretched is the slave of the dinār, the dirham, the qatifah, and the khamīsah. He is wretched time and time again. If he is pricked with a thorn, he doesn’t attempt to remove it. If he is given something, then he is satisfied, and if he is not given anything, he is bitter.

He called the people who are satisfied when they are given something and bitter and angry when they are denied anything “slaves of the dinār, dirham, qatifah, and khamīsah,” because these

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10 Reported by al-Bukhārī (6/18), Muslim (1/90), and others.
11 Gold and silver coins.
12 Qatifah and khamīsah are types of luxurious clothes.
13 Reported with similar wording by al-Bukhārī (4/24) and by Ibn Mājah in his Sunan (2/1386).
things are what they love and strive for.

The Levels *al-‘Ishq*

If people are infatuated with things from the creation instead of Allāh, so they are satisfied when they are present and bitter and upset when they are not, then this love is a form of worship, and the level of worship that is in it is dependent on the amount of satisfaction or anger they feel on account of its presence or absence.

This is why it is said that *al-‘ishq* has different levels: connection (*al-‘alāqah*), then longing (*as-sababah*), then infatuation (*al-ghirām*), and they say that the last level is to be enslaved by love (*tatayyum*). And *at-tatayyum* is worship; for example, Taymullah is a name with the same meaning as ‘Abdullāh. Therefore, the ‘āshiq (the one deep in love) in some instances may be a slave to the object of his infatuation.

Allāh the Exalted only mentioned this type of *al-‘ishq* in the Qur’ān in conjunction with the *mushrikūn*, because al-‘Azīz and his wife and the people of Egypt were *mushrikūn*, as Yūsuf said to them:

«إِنَّكَ تَرَكْتَ مَلَأَ قُرْوَمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالآخِرَةِ هُمْ كَافِرُونَ وَاتَّبَعْتُ مَلَأَ بَأْسَانِي إِنْ شَاهِمْ وتَشَهَّقْ وَيَعْقَوْنَ ما كَانَ لَنَا أَن نُشَرِّكَ بِاللَّهِ مِن شَيْءٍ ذَلِكَ مِن فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ۖ يَا صَاحِبِي السَّجْنِ أَلَّا تُتَفَرَّقُونَ خَيْرَ أَمِ اللَّهِ الْوَاحِدُ ۖ أَلَّا تَعْبَدُونَ مِن دُونِهِ أَلَّا أَشْتَرَءَنَّهُمْ سَمْتَمُوْهَا أَنْتُمْ وَآَبَاؤُكُمْ مَا أُنْزِلَ اللَّهُ بِهِ مِن شُلُطَانٍ إِنَّ الْحَكِيمَ إِلَّا لِلَّهِ أَمَّرَ أَلَّا تَعْبَدُوا إِلَّا إِيَّاهُ ذَلِكَ الَّذِينَ عَلَّمُونَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُعَلِّمُونَ»

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Verily, I have abandoned the religion of a people who believe not in Allâh and are disbelievers in the Hereafter (i.e., the Kan‘âniyyûn of Egypt who were polytheists and used to worship the sun and other false deities). And I have followed the religion of my fathers Ibrâhîm, Işâq, and Ya‘qûb, and never could we attribute any partners whatsoever to Allâh. This is from the grace of Allâh to us and to mankind, but most men thank not (i.e., they neither believe in Allâh nor worship Him). O (my) two companions of prison, are separate lords better, or Allâh, the One, the Prevailing? You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allâh has sent down no authority. The command (or the judgment) is for none but Allâh. He has commanded that you worship none but Him; that is the (true) straight religion, but most men know not.

[Surah Yusuf 12:37-40]

And Allâh, the Most High, said:

And indeed, Yusuf 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 Allâh send after him.” Thus Allâh leaves astray he who is a musrif (a polytheist, oppressor, criminal, sinner who commits
great sins) and a *murtāb* (one who doubts Allāh’s warning and His oneness). Those who dispute about the āyāt of Allāh, without any authority that has come to them, it is greatly hateful and disgusting to Allāh and to those who believe. Thus does Allāh seal up the heart of every arrogant tyrant.

[Sūrah al-Ghāfir 40:34-35]

And He, the Most High, said:

And women in the city said, “The wife of al-ʿAzīz is seeking to seduce her (slave) young man. Indeed she loves him violently; verily, we see her in plain error.”

[Sūrah Yusuf 12:30]

Allāh mentioned that Yusuf ṣALLALLĀHU ‘ALAIHI WĀSṢALĀMU guarded himself by making the religion sincerely for Allāh, and Allāh, the Most High, said:

And indeed she did desire him and he would have inclined to her desire had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves.

[Sūrah Yusuf 12:24]

So He, the Exalted, informs us that he refrained from “bad” and “crude” actions. What is intended by “bad” is desiring her and loving her, and what is meant by “crude” actions is *zīnā* (illegal
sexual intercourse). A person may commit zinā but not be overcome by passion and longing, and vice versa. Zinā with the private parts is worse than committing a minor sin, such as looking or kissing, but willfully persevering upon ‘ishq (desire, longing, passion) and the things that accompany that, such as looking at women a lot, could be worse than committing zinā once. Allāh removes bad thoughts and crude behavior from those who are sincere to Allāh. Yūsuf was, of course, one of the sincere worshipers of Allāh. He worshiped Allāh alone, without associating any partners with Him, and he placed his trust in Allāh and sought aid from Him alone, as Allāh, the Most High, said:

قَالَ رَبِّ السَّمَّجُ أَحْبَتَ إِلَيْيَ مَعَ مَمَاتَ يَدُوَّرُونَنا إِلَيْهِ وَأَلْبَانَ
تَضَرَّفُ عَنِّيْ كَذَهْنَ أُصْبَ إِلَيْهِمْ وَأَكْبَرُ مِنَ الْجَاهِليِّينَ
فَاتَسِجَبَ لَهُ رَبُّهُ فَقَضَرَ فَعَنَّهُ كَذَهْنَ إِنَّهُ هُوَ الْسَمِيعُ الْعَلِيمُ

He said, “O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant.” So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.

[Sūrah Yūsuf 12:33-34]

The Shayṭān Has No Authority Over the Believers

This is the actualization of His saying:
So when you want to recite the Qur'an, seek refuge with Allah from the Shaytân, the outcast (the cursed one). Verily! He has no power over those who believe and put their trust only in their Lord. His power is only over those who obey and follow him (Shaytân), and those who join partners with Him (Allâh).

[Sûrah an-Nahl 16:98-100]

So Allâh informs us that the Shaytân has no power over those who trust in Allâh, and that his power only extends to his allies. Al-mutawalli means “ally” or “friend,” and it comes from the word wilâyah, which means “alliance.” The basis of this word is love and acceptance, and likewise the basis of enmity (the opposite of alliance) is hatred and opposition. The mutawallûn are those who love what the Shaytân loves and who accept him, so they are his worshipers, because they obey him and worship him by following his commands, as He, the Most High, said:

Did I not ordain for you, O Children of Adam, that you should not worship the Shaytân? Verily, he is a plain enemy to you, and that you should worship Me. That is a straight path.

[Sûrah Yâ-Sîn 36:60-61]

The shayâtîn (devils) may be men or jînn, and people worship them by way of desire and fear. He, the Most High, said:

The principle of love and desire

So when you want to recite the Qur'an, seek refuge with Allâh from the Shaytân, the outcast (the cursed one). Verily! He has no power over those who believe and put their trust only in their Lord. His power is only over those who obey and follow him (Shaytân), and those who join partners with Him (Allâh).

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[Sûrah Yâ-Sîn 36:60-61]

The shayâtîn (devils) may be men or jînn, and people worship them by way of desire and fear. He, the Most High, said:
(Allāh) said, “O Iblis (Shayṭān)! What prevents you from prostrating yourself to one whom I have created with both My Hands? Are you too proud (to fall prostrate to Ādām) or are you one of the high exalted?” (Shayṭān) said, “I am better than he—You created me from fire, and You created him from clay.” (Allāh) said, “Then get out from here, for verily, you are an outcast. Verily! My curse is on you till the Day of Recompense.” (Shayṭān) said, “My Lord! Give me respite till the day the (dead) are resurrected.” (Allāh) said, “Verily! You are of those allowed respite till the day of the time appointed.” (Shayṭān) said, “By Your might, then I will surely mislead them all, except Your chosen slaves among them.” (Allāh) said, “The truth and (nothing but) the truth I say. I will fill Hell with you (Shayṭān) and those of them (mankind) who follow you, together.”

[Ṣūrah Sad 38:75-85]

So the Shayṭān swore: “I will surely mislead them all, except Your chosen slaves among them.”

Indeed, Allāh informed us that the Shayṭān has no power over those
people. He said in Sūrah al-Ḥijr:

(Allāh) said, “Then, get out from here, for verily, you are rajīm (an outcast or a cursed one), and verily, the curse shall be upon you till the Day of Recompense.”

[Sūrah al-Ḥijr 15:34-35]

(Shayṭān) said, “O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all, except Your chosen, (guided) slaves among them.”

[Sūrah al-Ḥijr 15:39-40]

Allāh, the Most High, said:

CERTAINLY, you shall have no authority over My slaves, except those who follow you of the ghāwin (mushrikūn and those who go astray, criminals, polytheists, and evildoers, etc.).

[Sūrah al-Ḥijr 15:42]

And His saying “except those who follow you from the ghāwin” is an exception that is separate from what it excludes from,14 since the

14 The word (Vj) means “except”; it is known as adāh istithmā’ or “a tool of exception.” There are two types: the connected and the disconnected. The first type is where the
slaves are those who worship, not those who are worshiped. As He, the Most High, said:

وَعَبَادُ الْرَّحْمَٰنِ الْدَّيْنِ يَمُشُونُ عَلَى الْأَرْضِ هُوَانًا وَإِذَا خَاطَبُوهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

And the slaves of the Most Beneficent (Allāh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words), they reply back with mild words of gentleness.

[Sūrah al-Furqān 25:63]

And He, the Most High, said:

عِبَادَيْنِ ِبِهِمْ عَبَادُ اللَّهِ يَفْهَجُونَهَا تَفْهِجًا

A spring wherefrom the slaves of Allāh will drink, causing it to gush forth abundantly.

[Sūrah al-Insān 76:6]

And He, the Most High, said:

أَبْعَادُ الْجَهَّلَاءِ يَوْعَثُونَ لَبِسْهُمْ لِبَعْضٍ عَدْرَهُ إِلاَّ الْمُتَّقِينَ

Friends on that Day will be foes one to another except al-muttaqūn (the pious). (It will be said to the believers:) O My slaves! No fear shall be on you

exception is connected to the first half of the sentence, like in the verse above: "... and I shall mislead them all, except Your chosen slaves among them." Here, everyone will be misguided except Allāh’s slaves. In the second verse, the exception is not connected to the first part of the sentence, i.e.: "...you shall have no authority over My slaves, except those who follow you from the ghāwīn." Allāh states here that the Shayṭān has no power over His slaves and the only people who will follow him will be the ghāwīn. The exception is disconnected, so this means that ghāwīn are not from among Allāh’s slaves. They are a second, separate group. He then mentions the proofs for this assertion.
THE PRINCIPLE OF LOVE AND DESIRE

And He, the Most High, said:

(And He, the Most High, said):

And He, the Most High, said:

Glorified (and Exalted) be He (Allāh) (above all that evil they associate with Him) Who took His slave (Muḥammad ﷺ) for a journey by night from al-Masjid al-Harām (in Makkah) to the farthest mosque (in Jerusalem), the neighborhood whereof We have blessed, so that We might show him (Muḥammad ﷺ) of Our āyāt (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.

[Ṣūrah al-Isrā’ 17:1]

And He, the Most High, said:

And He, the Most High, said:

And He, the Most High, said:

this Day, nor shall you grieve, (you) who believed in Our āyāt and were Muslims.

[Ṣūrah az-Zukhruf 43:67-69]
And remember Our slaves Ibrāhīm, Išāq, and Ya’qūb, (all) owners of strength (in worshiping Us) and (also) of religious understanding.

[Surah Ṣād 38:45]

The Shaytān has no power over the sincere slaves of Allāh, and his authority is only over those who take him as an ally and commit shirk, and he swears to tempt them all except the sincere slaves of Allāh. Allāh informs us that the Shaytān has no authority over Allāh’s slaves, only those who follow him from the ghawīn.

Al-ghayy are the people who follow their desires, and the basis of that is love for other than Allāh, like the love for false deities, and that is shirk. Allāh, the Most High, said:

His power is only over those who obey and follow him (Shaytān), and those who join partners with Him (Allāh).

[Surah an-Nahl 16:100]

From this it is clear that someone who has ikhlās (sincerity), for as long as he is truly sincere, is safeguarded from this temptation and shirk, and temptation weakens sincerity and strengthens a person’s desires for shirk.

The People of ‘Ishq Take the Shaytān as an Ally & Associate Partners Through Him with Allāh

The Shaytān loves al-‘ishq, and many of the people of ‘ishq take him as an ally and commit shirk due to their lack of sincere love for Allāh. The Shaytān and others are taken as partners alongside Allāh to
share in the love that should be for Him alone, so they become like deities and the people become slaves to them, the objects of their infatuations. So their 'ishq contains love and desire for actions hated by Allah, open and hidden sins, oppression, associating partners with those who have no authority, saying things about Allah that have no basis in knowledge, etc., so there is within it major and minor shirk, unjust killing, fornication, lying, consuming people’s wealth unjustly, and other things hated by Allah and perpetrated by the people of 'ishq. These actions come from an absence of sincere love for Allah alone and sharing that love between Him and others, or making all of a person’s love for something other than Allah. These things breed certain actions, and if anyone perpetrates these actions, then that is a following of desires with no guidance from Allah.

It was said in a narration that there is one thing under the heavens that is worshiped that is worse to Allah than the following of desires. Allah, the Most High, said:

أَرَأَيْتَ مِنْ أَتَابَعَ اِلْهَيْنِ هَذَاهُ اِلْهَيْنِ تَكُونُ عَلَيْهِ وَكِيلًا
اَمْ تَجَسَّبْ أَنْ أَكْثَرُهُمْ يَسْمَعُونَ أَوْ يَغْفِرُونَ إِنْ هُمْ
إِلَّا كَالْأَنْعَامِ يَلُونُ هُمْ أَصْلُ سَبِيلًا

Have you (O Muhammad) seen him who has taken as his ilah (god) his own desire? Would you then be a wakil (a disposer of his affairs or a watcher) over him? Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the path (i.e., even worse than cattle).

[Sūrah al-Furqān 25:43-44]

Due to this, only those who commit shirk in their religion and have a weakness in their ikhlās for Allah will be tested with this kind of 'ishq, because—as some have mentioned—the only thing that can fill the heart is the love for Allah or the love for a person. Mankind
was created for the purpose of loving Allah and it is the key to their happiness, as we have discussed previously.

But as for loving a person, then that is accompanied by problems, and because of that, the love for people loved for other than Allah’s sake does not fully occupy the heart unless the person loses his reasoning and understanding, and this only occurs due to a weakness of the person’s love for Allah and ikhlas in his religion for Him. Therefore, he commits shirk and allows the Shaytān to have a power over him until the Shaytān tempts him and he becomes an ally of the Shaytān, commits shirk, and is obedient to him.

Indeed, this person who loves other than Allah may love that thing more than he obeys Allah, to the extent that he may fight for the thing that he loves, like the believers fight in the way of Allah. Hence, if his love is obedient to him and a slave for him from one aspect, then it is more likely that he is obedient to it and a slave to it from another aspect.

The Prophet ﷺ used to say:

شَارِبُ الْخَمْرِ كَعَابِدٌ وَشَنٍّ

The one who drinks alcohol is like the worshiper of idols. ¹⁵

Once ‘Ali ﷺ passed by some people playing chess and he said, “What are these sculptures that you are all infatuated with?!” And I think he threw over the table. ¹⁶

Additionally, Allah mentioned alcohol, gambling, ansāb, and azlām all in the same verse in His saying:

لا يَآئِبُهَا الْذَّينَ آتَنَاهُمْ أَنَّهَا الْخَمْرُ وَالْمَيْسِرُ وَالأنْسَابُ وَالْأُزِيْلَاتُ رَجُضُ مِنْ عَمَلِ السَّبِيْطَانِ فَاجْتَبَىَهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٢﴾ إِنَّمَا يُرِيدُ السَّبِيْطَانُ أَنْ يَوْقَعَ بِنَبِيِّكُمْ العَذَابَةُ

¹⁵ Reported by Ibn Majah (2/1120). Al-Albānī declared this hadith to be authentic.
¹⁶ Ibn Kathīr mentioned this narration in his tafsīr for verse 52 of Sūrah al-Anbiyā’.
O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, al-anṣāb, and al-azlām (arrows for seeking luck or decision) are an abomination of Shayṭān’s handiwork. So avoid (strictly all) that (abomination) so that you may be successful. The Shayṭān wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from as-sālāh (the prayer). So will you not then abstain?

[Sūrah al-Mā’idah 5: 90-91]

When someone becomes intoxicated by alcohol, they usually remain in that state for a day or part of a day, yet when someone is intoxicated by desires and false love like al-‘ishq, their intoxication is permanent. Allāh, the Most High, said about the people of Lūt:

Verily, by your life (O Muḥammad ﷺ), in their wild intoxication, they were wandering blindly.

[Sūrah al-Hijr 15:72]

So what if the person escalates beyond the level of intoxication into the level of insanity? This is absolute insanity but not retardation, like the poetry of Muḥammad bin Ja’far’s that he recited in his book I’tilāl al-Qulūb:

She said I was insane, so I said to her

Passion is worse than what afflicts mad men.

Time does not revive someone afflicted by passion;

Their madness is only overcome by death.

Another poet said:
Intoxication is intoxication from passion and intoxication from wine; 
And when does the intoxicated become sober?

Therefore, a person intoxicated by love like this resembles the worshipers of idols and those obsessed with sculpting statues into human images.

Indeed, Allāh, the Most High, said:

And women in the city said, “The wife of al-‘Aziz is seeking to seduce her (slave) young man; indeed, she loves him obsessively.”

[Surah Yusuf 12:30]

Meaning, she was infatuated with him to the point that the love had reached the pericardium,17 which is a thick skin that surrounds and protects the heart. So due to this extreme love, one may take the object of desire as a deity that he loves in the same way he loves Allāh.

The Shaytān Uses al-‘Ishq to Divide & Create Enmity Between the Believers

The Shaytān likes to cause enmity and hatred between the believers through alcohol and gambling, and to prevent them from remembering Allāh and praying to Him. In other words, he uses al-‘ishq to create enmity and hatred and distract from the remembrance of Allāh and His worship. As we explained previously, every disobedience contains these two characteristics, and the mention of these

17 In Arabic, the word for pericardium is shighaf, which comes from the root verb shaghafa, which is the word used in the verse to mean extreme feelings of love, passion, and infatuation.
two characteristics in relation to alcohol and gambling (which were among the last things to be prohibited) highlights the existence of those in the sins that were prohibited before them, such as murder, fornication, etc.

What is further evidence of this is that *zina*—which arises from loving something other than Allāh, whether it is just looking or touching or the actual act of fornication—the *mushrikūn* are guilty of these acts more than the *mukhlisiin* (those who love Allāh alone). Allāh, the Most High, said:

_O Children of Ādām! Let not the Shaytān deceive you, as he had your parents (Ādām and Hāwwā') forced out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and his tribe (his tribe or soldiers from the *jinn*) see you from where you cannot see them. Verily, We made the shayātīn (devils) allies and helpers for those who believe not. And when they commit a *fāhishah* (evil deeds, going 'round the Ka'bah naked, and every kind of unlawful sexual inter-
course, etc.), they say, “We found our fathers doing it, and Allâh has commanded us with it.” Say: “Nay, Allâh never commands fâhishah. Do you say of Allâh what you know not?” Say (O Mûhammad ﷺ): “My Lord has commanded justice and (said) that you should face Him only (i.e., in worship) in each and every place of worship, and invoke Him only, making your religion sincere to Him. As He created you, so shall you return (on the Day of Resurrection).” A group He has guided, and a group that deserved to be in error (because) they took the Shayâtîn as allies instead of Allâh, while they deem themselves to be guided.

[Sûrah al-A‘râf 7:27-30]

So Allâh informs us that He made the Shayâtîn allies for those who do not believe:

Will you then take him (Iblîs) and his offspring as allies instead of Me while they are enemies to you? What an evil exchange for the Zâlimûn (polytheists, and wrongdoers, etc.).

[Sûrah al-Kahf 18:50]

And He, the Most High, said:

His power is only over those who obey and follow him (Shaytân), and those who join partners with Him (Allâh).

[Sûrah an-Nahl 16:100]
Hence, if the Shayṭān's power is only over his allies, who follow and obey him and associate partners with Allāh through him, and Allāh says:

ْإِنِّي عِبَادي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مِنْ أَنْبِلَكَ مِنَ الْغَاوِينَ

Certainly, you shall have no authority over My slaves, except those who follow you of the ghāwīn (mushrikūn and those who go astray, criminals, polytheists, and evildoers, etc.).

[Sūrah al-Hijr 15:42]

Then they (the Shayṭān's allies) must be the ghāwīn, about whom the Shayṭān says: "I will tempt and misguide all of them except Your sincere slaves."

Because of this, Allāh informs us that the Shayṭān's allies are those who:

وَإِذَا فَعُلُوا فَاحْجَسْهُمْ قَالُوا وَجَدْنَاهَا عَلَيْهَا أَبَاءَنَا وَالَّذِينَ أُمِّرَنَا بِهَا قُلْ لِلَّهِ لَا يَأُمَرُ بِالْفَحْشَاٰءِ أَنْفُصُّوْنَ عَلَى اللَّهِ مَا لَ تَعْلَمُونَ

And when they commit fāḥishah, they say, "We found our fathers doing it, and Allāh has commanded us with it." Say: "Nay, Allāh never commands fāḥishah. Do you say of Allāh what you know not?"

[Sūrah al-A‘rāf 7:28]

So Allāh informs us that when the allies of the Shayṭān perform an evil deed, they use the actions of their forefathers as an evidence for their defense, and they claim that Allāh commands them to do these things. They are following conjecture when they say that Allāh commanded them with those actions and they are following their desire to blindly follow their forefathers and their followers.
This description contains an accurate exposition of many of those who attribute themselves to Islam from among the Sufis, Ṭabdis, the mutakallimin, the philosophers, and others, who declare the khishāh that Allāh and His Messenger forbade to be permissible, and the foundation of that is the ‘ishq that Allāh hates.

Many of them even declare it to be a part of the religion and believe they are drawing closer to Allāh with these acts, either due to the claim that it purifies and guides the soul or that it joins one’s heart with the pictures and then that leads to the worshiping of Allāh alone, or that beautiful pictures are manifestations of the reality, and some even believe that the Lord descends into them and unites with them. Some of them believe this to be specific only to them, but some believe this unrestrictedly. They are the ones who say if they do a wicked deed: “This is what our fathers used to do and Allāh has commanded us to do it.”

All of them commit shirk in accordance to that, and due to this, the infatuation with pictures becomes apparent in those who commit shirk, like the Christians, the monks, and those who resemble them from among the people of this ummah, such as many of the philosophers and Sufis who are tempted by this phenomenon. So we find that they have many among them who take idols in worship besides Allāh, whom they love as they love Allāh, either religiously or due to desires or both. This is why you will find that they have an oath between the rich and poor, the kings and princes, from among the Sufis, to worship others alongside Allāh in terms of these two aspects.

This is why you will find that many of them like to gather and listen to poetry and sounds that stir up feelings of shared love for ar-Rahmān, idols, crosses, love for their brothers, their countries, and women. These things they listen to are the same as what the mushrikūn used to listen to, as He, the Most High, said:
Their prayer at the House (i.e., the Ka'bah) was nothing but whistling and clapping of hands. Therefore, taste the punishment because you used to disbelieve.

[Surah al-Anfal 8:35]

The reason we have repeatedly mentioned that Allah created His servants to worship Him—which combines both love and veneration of Him—is this point: If one happens upon the sweetness of imān in his heart from believing in Allah and His oneness, but then he replaces that with what he desires, then he is making his desires his god and he is making the Shaytān and his offspring his allies against Allah. What a wretched exchange for the zālimūn (oppressors)!

This is an alteration of the religion and a change of the fitrah (natural disposition) upon which Allah created mankind. Allah, the Most High, said:

So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change let there be in Allah’s creation (i.e., the religion of Allah); that is the correct religion, but most people know not.

[Surah ar-Rūm 30:30]

And He, the Most High, said:

And He, the Most High, said:
Verily! Allāh forgives not (the sin of) setting up partners in worship with Him, but He forgives whom He pleases for sins other than that, and whoever sets up partners in worship with Allāh, has indeed strayed far away. They (all those who worship other than Allāh) invoke nothing but female deities besides Him (Allāh), and they invoke nothing but Shaytān, a persistent rebel! Allāh cursed him. And he (Shaytān) said, “I will take an appointed portion of your slaves. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change Allāh’s creation.”

[Surah au-Nisa' 4:116-119]

Allāh, the Most High, said, “No change let there be in Allāh’s creation.” Allāh’s creations only exist the way Allāh creates them and they can only be created upon the fitrah that He creates them upon; however, some of the creation may change the fitrah of others, as the Prophet ﷺ said:

الطفلة لابنها يهودية، أو ينصاريها، كما تناثر الإبل من تهجيمة جمعاء، هل تحسن فيها من جدعاء.

Every child is born on the fitrah and it is his parents who make him a Jew or a Christian. Just as a camel is born complete—do you perceive any defect?\(^\text{18}\)

\(^{18}\) Reported by Imam Mālik in his *Muwatta'* (16/573).
The Basis of Worship is Love & the Basis of Shirk is Loving Others Alongside Allâh

The basis of worship is love, and the basis of shirk is loving others alongside Allâh, as Allâh mentioned in the story of Ibrâhîm, the leader of the monotheists and the Beloved Friend:

[Surah ash-Shu'arâ 26:75-77]

Allâh, the Most High, said:

[Surah al-Mumtahinah 60:4]

Allâh’s saying will make this point clear:
And fight them until there is no more fitnah (disbelief and worshiping of others along with Allah) and (all and every kind of) worship is for Allah (alone). But if they cease, let there be no transgression except against the oppressors.

[Sūrah al-Baqarah 2:193]

And He, the Most High, said:

وَقَاتِلُوْهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كَلِهِ لِلّهَ

فَإِنَّ انتَقَتُوهُمْ فَإِنَّ اللَّهَ بَيْنَاهُمَا يُعْمَلُونَ بِصِيَامٍ

And fight them until there is no more fitnah and the religion (worship) will all be for Allah alone. But if they cease, then certainly, Allah is All-See of what they do.

[Sūrah al-Anfāl 8:39]

Allāh commanded them to fight until there was no more fitnah and all worship is for Allāh, so He made the objective eradication of fitnah and the existence of all worship being for Allāh. Hence, the existence of fitnah negates the worship being for Allāh (alone), and the existence of all worship being for Allāh negates the existence of fitnah.

Fitnah is a category that includes doubts, desires, and the fitnah of those who take partners alongside Allāh and love them as they love Allāh, and this is the worst type of fitnah. Another form of fitnah is the fitnah of the people of the calf, as Allāh, the Most High, said:

قَالَ فَإِنَّا قَدْ فَتَنَّاكُمْ مِنْ بَعْضِكُمْ وَأَصِلُّهُمْ السَّامِرِيُّ

(Allāh) said, “Verily! We have tried your people in
THE PRINCIPLE OF LOVE AND DESIRE

your absence, and as-Sāmiri\(^{19}\) has led them astray.”

[Surah Tā-Ḥā 20:85]

إن هِيِّ إِلَّا فَتنِّك تَضَلْ بِهَا مَن نَسَى وَتَهْدِي مَن

It is only Your trial by which You lead astray whom You will, and keep guided whom You will.

[Surah al-A’rāf 7:155]

And He, the Most High, said:

وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكَفْرِهِمْ

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

[Surah al-Baqarah 2:93]

It was said to Sufyān bin ‘Uyaynah: “Indeed, the people of desires love the things they innovate into the religion with their desires with an extreme love.” He replied, “Did you forget Allah’s saying: ‘And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah.’ [Surah al-Baqarah 2:165]. And His saying: ‘And their hearts absorbed (the worship of) the calf because of their disbelief.’ [Surah al-Baqarah 2:93]. And indeed, everything that is loved besides Allah becomes a fitnāh preventing the religion from being for Allah alone.”

Obsession (‘ishq) for tangible things is one of the greatest fitan. Indeed He, the Most High, said:

إِنَّمَا أَوَّلَاءَكُمْ وَأُولِيَاءَكُمْ فِتَنَةٌ وَاللَّهُ عِنْدَهُ أَحْجُرُ عَزِيزُ

Your wealth and your children are only a trial, whereas Allah! With Him is a great reward

\(^{19}\) As-Sāmiri was the man who made the golden calf for the Israelites to worship while Mūsā was on Mount Sinai.
And because of this, He, the Most High, said:

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 Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment).”

And He, the Exalted, said:

Alif, lam, mim. Do people think that they will be left alone because they say: “We believe” and will not be tested? And We indeed tested those who were before them. And Allah will certainly make it known (the truth of) those who are true, and will certainly make it known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test).

[Surah al-Ankabut 29:1-3]
What further clarifies this is that a man said to the Prophet ﷺ:

ما شاء الله وشئت، قال: جعلت للاه نداً، ما شاء الله وحده.

"Whatever Allah wills and you will." So he said, "Do you think to make me a partner with Allah? Rather! Whatever Allah alone wills!"  

Loving Allah Necessitates Striving for His Cause

Loving Allah necessitates, without a doubt, that one must strive in His cause. Indeed, someone who loves Allah and is loved by Him [must] love what He loves, hate what He hates, take as an ally those who take Allah as their ally, and have enmity for those who have enmity towards Allah. There can be no love unless this is the reality, and the amount of love depends on the strength or weakness of loving and hating for Allah's sake. Indeed, love results in a person drawing near to the things he loves and away from things he dislikes, and when love is accompanied with rejecting the things that the loved one hates, then it is complete love.

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20 Reported by Imām Ahmad in Al-Musnad (2/253).
Loving Those Who Have Enmity Towards Allâh Negates al-Muhabbah

Loving Allâh's enemies negates love for Him. Allâh, the Most High, said:

*لا تجد قومًا يؤمنون بالله وَاليوم الآخر يوادون من خادم الله وَرسوله وَلَو كُنُوا أَبَاءهم أو أَبْنَاؤهُم أو إخوائِهِم أَو عَشيرةَهُم أو عَشيرةَهُم وأَيِّدُهُم يُروجُ مَنَة وَيُدخِلُهم جَنَّاتٍ تجْرِي مِن تِجَايِرَها الأَنهارُ حُكَمَيْنَ فِيهَا رُضِيعُ الله عَنْهُم وَرَضَى عَنْهُ أَوْلِيَاهُ جَزَابُ الله أَلَّا إِن جَزَابُ الله هُمُ المُقَفِّلُونَ *

You (O Muhammad ﷺ) will not find any people who believe in Allâh and the Last Day making
friendship with those who oppose Allah and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such, He has written faith in their hearts, and strengthened them with ruḥ (proofs, light, and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the party of Allah. Verily, it is the party of Allah that will be the successful.

[Sūrah al-Mujādilah 58:22]

So He informs us that the believer must love Allah and His Messenger more than anyone or anything else, as is reported in the agreed upon hadith:

فَوَالَّذِي نَفْسِي بِيَدِهِ لاَ يُؤْمِن أَحَدُكُمْ حَتَّى أَكُونَ أَحْبَبَ إِلَيْهِ مِنْ وَالِيَّةِ وَوَلِيَّةِ النَّاسِ أَجْمَعِينَ.

And the believer does not love those who oppose Allah and His Messenger, because this involves joining two things that are mutually exclusive. Loving Allah and loving those who have enmity towards Him cannot be present in the same person.

If a person who loves Allah also loves those who oppose Him, then that means he loves their objectives which are in opposition to Allah, and that is forbidden. This is why it is not correct for the slave to love anyone more than Allah and His Messenger, and one cannot be a believer except by fulfilling that. Therefore, there is no allegiance to Allah without disavowal of those who oppose and have enmity for Allah and His Messenger.

As for the believers who fight one another, they are not complete enemies because each one of them possesses a portion of imān that the other loves, even if he also hates him; so in this case, each one feels both love and hate for the other. Likewise, all of their actions
will not necessarily be in accordance with the actions of one who loves Allâh, and all of the actions of the other faction will not be in accordance with someone who hates Allâh. In fact, both parties will always do acts that are not pleasing to Allâh, even if He does not hate him, and the other party must do acts that are pleasing to Allâh, since he is a believer. Therefore, each one must be given love in accordance to their imân. And one should not love any actions from a believer that Allâh does not love, even if Allâh does not hate the believer. In fact, one should not love any mistakes or forgiven sins, even if the believer is not hated for those actions, because one should only love what Allâh and His Messenger love. Rather, one should love the righteous deeds that the believers strive to do.

This is something that a person will experience from themselves: that when you love something, you don't love the opposite of it; in fact, you hate it. It is not conceivable that a person can combine two complete and mutually exclusive emotions, but it is possible for there to be in the heart a portion of love and desire for something and a portion of love and desire for its opposite. Actually, this is very common among mankind, but neither love nor hate can be complete love or hate.

And this is how we may understand the Prophet’s ﷺ saying:

لاَ يَزْنِي الْزَّانِي جَيْنَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلاَ يَصْرُفُ السَّارِقُ جَيْنَ يَصْرَفُ وَهُوَ مُؤْمِنٌ.

The one who fornicates is not a believer at the time of fornicating and a thief is not a believer at the time of committing theft and a drinker of alcohol is not a believer at the time of drinking.¹

Therefore, if a person’s hate for what Allâh hates was complete hate, then he would never commit such an action. If he does do it, then it is either because his belief that Allâh hates this thing is weak, or the hatred itself is weak; both of these prevent complete imân, which is obligatory.

¹ Reported by al-Bukhârî (3/132).
Love for Allah & His Messenger is on Two Levels

Love for Allah and His Messenger is on two levels: obligatory, which is the level of the *muqtasidin* (those moderate in actions), and supererogatory, which is the level of the *sabiqin* (those foremost in actions).

The first requires that Allah and His Messenger are more beloved to him than anyone or anything else, by not loving anything that He hates, as Allah, the Most High, said:

[Surah al-Mujadilah 58:22]

And that requires one to love all that Allah has made obligatory,
and hate everything He has forbidden, and that is obligatory. Every believer must love what Allāh loves and hate what Allāh hates. Allāh, the Most High, said:

\[
\text{ذَٰلِكَ بِٰنَّهُمُ اِتَّبَعُوا مَا أَسْحَطَ اللَّهَ وَكَرَهُوا رَضْوَانَهُ}
\]

That is because they followed that which angered Allāh, and hated that which pleased Him. So He made their deeds fruitless.

[Sūrah Muḥammad 47:28]

And He, the Most High, said:

\[
\text{وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمُ سَيَقُولُ هُنَّ يُقُولُوٰنَ إِنَّمَا رَادَّتَهُ هُذِهِ}
\]

And whenever there comes down a surah (chapter from the Qur'ān), some of them (hypocrites) say, “Which of you has had his faith increased by it?” As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease (of doubt, disbelief, and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief, and doubt, and they die while they are disbelievers.

[Sūrah at-Tawbah 9:124-125]

And He, the Most High, said:

\[
\text{وَالَّذِينَ آتَنَاهُمُ الكِتَابَ يَفْرَحُونَ بِمَا أَنْفُلَ إِلَيْهِ وَهُمْ}
\]

And He, the Most High, said:
Those to whom We have given the Book (such as 'Abdullāh bin Salām and other Jews who embraced Islam) rejoice at what has been revealed unto you (i.e., the Qur'an), but there are among the confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad ﷺ): “I am commanded only to worship Allāh (alone) and to not join partners with Him. To Him (alone) I call and to Him is my return.”

[Surah ar-Ra’d 7:36]

As for the love of the sābiqīn, then it is to completely love that which Allāh loves of the nawāfil (voluntary acts of worship) and excellent virtues. This is the way those who are close to Allāh draw close to Him.

Abandoning Striving for Allāh’s Cause is Due to an Absence of Complete Love & It is a Sign of Hypocrisy

It is well known that striving for Allāh’s cause is one of the requirements of loving Allāh and His Messenger, because the objective of this is to attain what Allāh loves and repel what He hates.

Whoever does not possess the commitment to strive for Allāh’s cause does not possess any of the obligatory love whatsoever, and he has nifāq (hypocrisy) in his heart, as He, the Most High, said:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ نَعَمَ لَهُمْ أَن يُقَادِرُوا وَجَاهِدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولِيَّةً هُمُ الصَّادِقُونَ

Only those are the believers who have believed in
Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the cause of Allah. Those! They are the truthful.

[Sūrah al-Ḥujurāt 49:15]

And the hadith of Abū Hurayrah, as reported in Sahīh Muslim, in which the Prophet ﷺ said:

من مات ولم يغزُ، ولم يحدث نفسه بالغزو، مات على شعبه من النفاق.

He who dies without having fought in the cause of Allah or without having thought of doing so, will die with one characteristic of hypocrisy in him.

And likewise, He, the Most High, combined these two in His saying:

أَجْعَلْنِي سَفَقَةَ الْحَاجِّ وَعَمَّارَةَ الْمُسْتَحْقِدَ الْحِزَامَ كَمَّ أَمْنَ بِاللَّهِ وَلِيْلَةِ الْآخِرَةِ وَجَاهِدْ فِي سُبُلِ اللَّهِ لَا يَسْتَسْتَوْنَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقُوُّمَ الْظَّالِمِينَ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سُبُلِ اللَّهِ بِأَمَوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمَ دِرَجَةَ عَنْدَ اللَّهِ وَأُولَٰئِكَ هُمَّ الَّذِينَ تَابُوْتُونَ بَيْنَ عِينِهِمْ رَبُّهُمْ يُرَحِّمُهُمْ مِنْهُ وَرَضِوْنَ وَجُوَّالِدٌ لَّهُمُ فِيهَا نَعْمَى مُقِيمٌ خَالِدِينَ فِيهَا أَبْدًا إِنَّ اللَّهَ عَنَّاهُ أَجْرُ عَظِيمٍ

Do you consider the providing of drinking water to the pilgrims and the maintenance of al-Masjid al-Harām (in Makkah) as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the cause of Allah? They are not equal before Allah. And Allah guides not those people who are the ṣālimūn (polytheists and wrongdoers). Those who believed and emigrated, and strove hard and fought in Allah's cause with
their wealth and their lives, are far higher in degree with Allah. They are the successful. Their Lord gives them glad tidings of a mercy from Him, and that He is pleased (with them), and of Gardens (Paradise) for them wherein are everlastine delights. They will dwell therein forever. Verily, with Allah is a great reward.

[Sūrah at-Tawbah 9:19-22]

And He, the Most High, compares the love in the two verses with His saying:

لا يُحِبِّي اللَّهُ إِلَّا الَّذِينَ آمَنُوا مِنْ يَوْمِيْنَ مِنْ قَبْلِ أَنْ يُؤْتُوكُمْ عَنِ الْمَيَامِمَةِ فَمَنْ يَجْهَرُ بِثَغُورِهِنَّ يُحَاوِنُونَ فِي سَبِيلِ اللَّهِ وَلَا يَّطِيعُونَ الْكَافِرِينَ فِي سَبِيلِ اللَّهِ وَلَا يَعْقُوبُونَ نُؤُومَةَ

Say (O Muhammad): “If your fathers, your sons, your brothers, your wives, your relatives, the wealth that you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and striving in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.”

[Sūrah at-Tawbah 9:24]

And His saying:
O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allah, and never afraid of the blame of the blamers. That is the grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.

[Surah al-Mâ'idah 5:54]

So He informs us that those who are loved by Allah and His Messenger are humble to the believers, stern towards the disbelievers, strive in the way of Allah, and never fear the blame of the critics. As Allah, the Most High, has stated in another verse:

Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers and merciful among themselves.

[Surah al-Fath 48:29]

He describes them again as humble and merciful with their brothers, the allies of Allah, and stern and harsh with Allah's enemies, and they strive in the way of Allah.

Al-jihād (striving, exerting effort) is derived from the word juhd, which means ability, power, strength, etc., which is greater than jahd, which means effort, exertion, strain, etc., because ad-dammah (ء) is stronger than al-fathah (اً), so a word with a dammah will have a stronger meaning than one with a fathah. For example, al-jurh is stronger than al-jarh, because jurh means wounded, while
jarh means the wound itself. Likewise, al-kurh and al-karh, as He, the Most High, said:

وَكَرَّهُمَا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَنَى أَنْ تَجِرُوا شَيْئًا وَهُوَ سَمْرُ لَّكُمْ وَاللَّهُ يَعْلَمُ وأَنتُمْ لَا تَعْلَمُونَ

Fighting (for Allâh’s cause) is ordained for you (Muslims) though you may dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.

[Surah al-Baqarah 2:216]

And He, the Most High, said:

وَلَّهَ يُسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرَّهُا

And unto Allâh (alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly.

[Surah ar-Ra’d 13:15]

Al-juhd denotes the utmost strength and ability, as He, the Most High, said:

الْذِينَ يُلْهِمُونَ الْمُتَّقِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالْذِينَ لا يَجِدُونَ إِلَّا جَهَدُهُمْ فَيَسْتَخْرُونَ مِنْهُمْ سَخْرٌ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Those who defame the believers who give charity (in Allâh’s cause) voluntarily, and those who could not find to give charity (in Allâh’s cause) except what is available to them, so they mock at them (believers); Allâh will throw back their mockery on them and
they shall have a painful torment.

[Sūrah at-Tawbah 9:79]

And in the hadith where the Prophet ﷺ was asked about the best kind of sadaqah, he said:

جَهَدُ الْمُقِيلِ

The efforts (juhd) of someone who does not possess much wealth.2

This is why the Prophet ﷺ said:

الْجِهَادُ سَنَامُ الْعَمَلِ

Striving for Allāh’s cause is the pinnacle of (good) deeds.3

Because it is the highest of objectives and capabilities, and the highest of imān, like the hump of a camel, and it could be with difficulty or without.

Al-jahd, as mentioned, means effort or difficulty, and it may be accompanied by complete ability or without.

Therefore, al-jihād (striving) in the way of Allāh is a form of juhd, which is meant to emphasize complete ability and strength, so it involves two things:

1) To exhaust every possible effort and strength.

2) To use that effort to attain what Allāh loves and to repel what Allāh hates.

In light of this, people can be divided into four categories:

1) People who have ability, love, and desire, so they strive and work hard and they use their strength and abilities, not for Allāh but for someone or something else. This could either be something

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2 Reported by Abū Dāwūd (2/93-94).
3 Reported by at-Tirmidhi (3/104).
impermissible, such as fornication, oppression, shirk, speaking about Allah without knowledge of the truth, etc.; or it could also be for something that is not beneficial but is permissible, for which there is no reward. This type is often accompanied by doubts that make it either for Allah or for the Shaytān.

2) People who have righteous desire, complete love for Allah, and complete ability. These are the ones who love purely and are loved, and they strive in the way of Allah and fear not the blame of the critics, such as the first to embrace Islam: the Muhājirūn and the Anṣār, and those who follow them upon righteousness until the Day of Resurrection.

3) People who have righteous desire and complete love for Allah, but their capability is deficient, so they perform deeds of love and obedience in accordance with their abilities, not neglecting anything their strength allows. Their capability is limited and their love is complete, so they are with the previous group. There were many believers like this during the lifetime of the Prophet and many still remaining to this day. The Prophet ﷺ said about this group when he and the Sahābah had left Madinah for a battle:

إنَّ بإيَالِ الدِّيْنِ أَقْوَامًا مَا سُرِّبَ مَسِيرًا وَلَا قُطَعَتْهُمْ وَادِيًا إِلَّا كَانُوا مَعْكُمْ، قَالُوا: يا رَسُولُ اللَّهِ وَهُمُ بإيَالِ الدِّيْنِ قَالُ: وَهُمُ بإيَالِ الدِّيْنِ، حَبِسَهُمَا الْعُذْرُ.

“There are some people in Madinah who were with you all the time; you did not travel any portion of the journey nor cross any valley except that they were with you.” The people said, “O Allah’s Messenger ﷺ! Even though they are in Madinah?” He said, “Yes, because they were prevented by a genuine excuse.”

And Sa’d bin Abī Waqqāṣ said:

يا رسول الله الرجل يكون حامياً القوم يسهم له مثلما يسهم لأضعفائهم؟ فقال: يا سعد وهل تنسرو إلا بضعائكم؟ بدائنهم وصلواتهم

4 Reported by al-Bukhāri (4/26) and Muslim (3/1518).
“O Messenger of Allah! Do the men who fight for the protection of their people receive the same amount as the weak?” He ﷺ said, “O Sa’d, you are granted victory by way of your weak—with their du’ā’, their prayers, and their seeking forgiveness (for you).”

4) People whose ability is limited and whose desire for the truth is also limited. They possess a desire for falsehood, of which Allāh is well aware. They are the weak from among the criminals, yet they still have some influence over the hearts of the people of falsehood, just as there are among the scholars, worshipers, and zāhidin (ascetics) among the mushrikin (idolaters), the People of the Book, and the munāfīqin (hypocrites) of this ummah; those who resemble the believing scholars and worshipers, and that is because the Shaytān makes a parallel falsehood for everything that is good in the creation. Hence, the basis of all evil is shirk with Allāh and the basis of all good is ikhlās (sincerity) for Allāh. Allāh the Exalted created the creation to worship Him alone with no partners, and He sent the messengers and revealed the holy books to establish that worship on earth, as He, the Most High, said:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نَوْحِي إِلَيْهِ أَنَّهُ لا إِلَيْهِ أَنَا فَاعْبَدُونَ

And We did not send any messenger before you (O Muḥammad ﷺ) except We inspired him (saying), “La ilāha illā Ana [none has the right to be worshiped but I (Allāh)], so worship Me (alone).”

[Sūrah al-Anbiyā’ 21:25]

And He, the Most High, said:

وَلَقَدْ بَعْثَنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ أَحْبَدُوا اللّهَ وَأَحْصِنُوا الطَّاغُوتَ

1 Reported by al-Bukhārī (4/36), Muslim (4/2024), and others.
And verily, We have sent among every ummah (community, nation) a messenger (proclaiming):
"Worship Allâh (alone), and avoid (or keep away from) ūdghūt (all false deities)."

[Sûrah an-Nahl 16:36]

Worship Combines Complete Love & Complete Submission

Worship combines complete love and complete submission, so the worshiper loves and submits himself, unlike the one who loves one to whom he does not submit; rather, he loves that person or thing to attain something else that is loved, unlike the one who submits himself to someone he does not love (like someone submitting to a harsh and oppressive ruler); both of these are in no way worship.

Everything that is loved for other than Allâh's sake and aggrandized for other than Allâh tarnishes one's worship, as the Prophet ﷺ said in the authentic hadith:

"The wretched slave of the dinâr, the dirham, and the khamisah (a garment). He is wretched time and time again. If he is pricked with a thorn, he doesn't attempt to remove it. If he is given something, then he is satisfied, and if he is not given anything, he is bitter."6

And that is like what is reported in the hadith:

"Theشرك in this ummah is afraid from the honey bee. He said, 'Abu Bakr the companion, may Allâh bless him, he said: The messenger of Allâh, if he is afraid of the honey bee, he is more afraid of Allâh.'"

6 Reported with similar wording by al-Bukhârî (4/24) and Ibn Mâjah in his Sunan (2/1386).
"Shirk in this ummah is more hidden than a crawling ant." So Abū Bakr said, "If it is more hidden than a crawling ant, then what should we do about it?" So he said, "Did I not teach you a phrase that, if you say it, you will be saved from a little of it (i.e., shirk) and a lot of it? Say: ‘O Allāh, I seek refuge in You from knowingly committing shirk with You and I seek Your forgiveness for what I do unknowingly.’"

There is no ummah (nation) that practices tawhid greater than this ummah; because of this, Shiddād bin Aws said:

Beware, O Arabs! Beware, O Arabs! The thing I fear the most for you is ar-riyā’ (showing off) and the hidden desire.

Abū Dāwūd said that “hidden desire” means love for leadership.

And in the hadith reported by at-Tirmidhī on the authority of Ka’b bin Mālik, the Prophet ﷺ said:

Two hungry wolves sent in the midst of a flock of sheep are no more destructive to them than a man’s greed for wealth and fame is to his religion.7

At-Tirmidhī declared this hadith to be good and authentic. And one’s commitment to tawhid will be in accordance to the strength of one’s love and hate.

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7 Reported by at-Tirmidhī (4/16-17).
Indeed, Allah, the Most High, said:

وَمَا يَؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

And most of them believe not in Allah except that they attribute partners unto Him.

[Sūrah Yūsuf 12:106]

It is reported that Abū Bakr said to the Prophet:

يا رسول الله، إذا كان أخفى من دبيب النمل فكيف يصنع به؟ فقال: ألا أعلمك كلمة إذا قلتها نجوت من قليله و كثيره؟ قل: اللهم إنني أعوذ بك أن أشرك بك و أنا أعلم واستغفرك لما لأعلم.

"If it is more hidden than a crawling ant, then what should we do about it?" So he said, “Did I not teach you a phrase that, if you say it, you will be saved from a little of it (i.e., shirk) and a lot of it? Say: ‘O Allah, I seek refuge in You from knowingly committing shirk with You and I seek Your forgiveness for what I do unknowingly.’”

So he commanded him to seek refuge from the known shirk by asking Allah for forgiveness, because asking for forgiveness and tawhid completes one’s religion.

As Allah, the Most High, said:

فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاتَّبِعْ لَدَيْكَ وَلِلمُؤْمِنِينَ

So know (O Muhammad) that là ilāha ill-Allāh (none has the right to be worshiped but Allah), and ask forgiveness for your sin, and also for (the sins of) believing men and believing women. And Allah knows well your moving about, and your place of

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This hadith was mentioned previously.
rest (in your homes).

[Surah Muhammad 47:19]

And He, the Most High, said:

And in the hadith:

Indeed, the Shaytān said, “I destroy Bani Ādam with sins, and they destroy me with lā ilāha ill-Allāh and seeking forgiveness, so then I thought to spread desires among them so they would sin and not seek forgiveness because they think they are doing good.”

Therefore, whoever makes his desires like his god, then he becomes someone who worships his desires, and his evil deeds will be beautified for him and he will see them to be good. Allāh, the Most High, said:

\footnote{This hadīth is weak.}
Do then those who disbelieve think that they can take My slaves as awliyā’ (lords, gods, protectors, etc.) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers. Say (O Muhammad ﷺ): “Shall we tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!”

[Sūrah al-Kahf 18:102-104]

And He, the Most High, said:

[Fir’awn said] “The ways of the heavens, and I may look upon the God of Musā, but verily, I think him to be a liar.” Thus it was made fair-seeming, in Fir’awn’s eyes, the evil of his deeds, and he was hindered from the (right) path, and the plot of Fir’awn led to nothing but loss and destruction (for him).

[Sūrah Ghāfir 40:37]

And Allāh, the Most High, said:

وَأَيُّهَا الْيَتَّمَّرُانِ أَعْمَالُكُمْ وَقَالُوا لَا غَالِبِ لِكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلْمَا تَرَائِتِ الْفَتِيَانِ

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And (remember) when the Shaytān made their (evil) deeds seem fair to them and said, “No one of mankind can overcome you this Day (on the Battle of Badr) and verily, I am your neighbor (for each and every help).” But when the two forces came in sight of each other, he ran away and said, “Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allāh, for Allāh is severe in punishment.” When the hypocrites and those in whose hearts was a disease (of disbelief) said, “These people (Muslims) are deceived by their religion.” But whoever puts his trust in Allāh, then surely, Allāh is All-Mighty, All-Wise.

[Ṣūrah al-Anfāl 8:48-49]

And so, to many of the mushriḵūn their partners’ (false deities) have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allāh had willed, they would not have done so. So leave them alone with their fabrications.

[Ṣūrah al-An’ām 6:137]

The perfection of one’s religion depends on performing the obliga-
tions and abandoning the prohibitions, and the basis of action and abstinence is *al-hubb* and *al-bughd* (love and hate). Hence, if one abandons an obligation or performs a prohibition, then that is due only to a deficiency in *imān*, which is belief and loving what Allāh loves and hating what Allāh hates.

Things that are loved can be split into two categories:

1) That which is loved for its own sake.

2) That which is loved for the sake of something else.

There must be something that is loved for its own sake, and the only thing that is legislated to be loved for its own sake is Allāh, the Most High, and likewise nothing deserves to be glorified for its own sake other than Him.

Everything that Allāh commands to be loved and glorified should only be loved for Allāh and its glorification is the worship of Allāh. Allāh is the beloved and the glorified and the eternal object of love and glorification. Everything else apart from Allāh should be loved for His sake; one loves what Allāh loves. Complete love is to love the things that your beloved loves, and to hate the things your beloved hates, and the following hadith bears witness to this:

أوْثِقَ مَا عَرَى الإِيمَانِ الحَبِّ فِي اللَّهِ وَالْبَغْضَ فِي اللَّهِ.

The most trustworthy sign of *imān* is loving for Allāh’s sake and hating for Allāh’s sake.10

And it is reported in the *Sunan*:

من أَحَبَّ لِلَّهِ وَأَبْعَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْثِمَّ الإِيمَانَ.

If anyone loves for Allāh’s sake, hates for Allāh’s sake, gives for Allāh’s sake, and withholds for Allāh’s sake, he will have perfect faith.11

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10 Reported by Ahmad in *Al-Musnad* (4/286). Al-Albānī declared it to be *hasan* (good).
Whoever loves other than Allah or glorifies other than Allah for its own sake, then they have committed *shirk*, and if it is loved in order to arrive at or attain something else that is loved or to glorify something other than Allah, then this is also a branch of *shirk*. Allah the Exalted never legislated for mankind to worship anything other than Him or to worship another deity as an intercessor between mankind and Allah, as He, the Most High, said:

> And ask (O Muhammad ﷺ) those of Our messengers whom We sent before you: “Did We ever appoint gods to be worshiped besides the Most Beneficent (Allah)?”

[Sūrah az-Zukhruf 43:45]

And He, the Most High, said:

> We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He had sent no authority; their abode will be the Fire, and how evil is the abode of the wrongdoers.

[Sūrah ʿAlī ʿImrān 3:151]

It is *Shirk* to Love or Glorify Something as You Would Allah

Hence, whoever loves something like they love Allah or glorifies
something as they would glorify Allah, then he has made that thing a partner alongside Allah, even if they say, “We only worship them to draw close to Allah; they are our intercessors.”

Allah, the Most High, said:

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

[Sūrah al-Baqarah 2:165]

In other words, they love them the same way they love Allah, but the believers love Allah more, because their love is sincere for Allah alone, so they do not join in worship anything besides Allah, because this would necessitate a deficiency in their love of Allah and Allah does not accept that, as is reported in the hadith:

Allah says, “I am the Most Self-Sufficient and I have no need for an associate. Thus, he who does an action for someone else’s sake as well as Mine will have that action renounced by Me and he will belong to the one he associated with Me.”

The believer, who loves Allah and His Messenger more than anything else, should love what Allah and His Messenger love more than what they do not love, and they should hate that which Allah and His Messenger hate; so they should not love something that Allah hates more than something that is loved by Allah.

Complete muhabbah (love) results in complete irādah (want, desire, etc.), which infers that one is both willing and ready to act upon
that want or desire. Complete *bughd* (hate) results in a complete lack of desire and willingness to perform an action. Therefore, if the slave is able to do something that is loved by Allâh, but doesn’t, then that is due to the weakness of love in his heart for that thing or the presence of love for something else, such as love for his family or wealth, as that can prevent someone from performing an action loved by Allâh. As He, the Most High, said:

[Sûrah at-Tawbah 9:24]

And the Messenger ﷺ said:

By Him in Whose Hands is my life, none of you will have faith till he loves me more than his father and his children.¹²

And ‘Umar ﷺ said:

¹² Reported by al-Bukhâri (1/14).
If the action that is abandoned is obligatory, then it will reduce the status of the muqtasidin (careful, astute, etc.) from among the People of the Right (i.e., the Muslims) until one seeks forgiveness or the bad deed is wiped away by performing a good deed. If the action is supererogatory, then it detracts from one's nearness to Allâh. If a person performs an act that is disliked by Allâh, then it is due to a weakness in imân or the strength of the desire overcoming one's imân.

People Only Disobey Allâh Due to a Weakness in Îmân

People do not commit sins—such as zînâ, oppressing others, shirk, speaking about Allâh without knowledge, etc.—unless the foundation of their imân is weak or it is incomplete, or due to a lack of understanding and faith, or due to a weakness of their love and hate.

If the basis of imân is correct, which is belief and affirmation, then a believer would feel dislike and hate while perpetrating these sins. If the believer does these actions due to being overcome by desire, then the believer should hate that action, and he should fear Allâh's

13 Reported by al-Bukhâri (8/198).
punishment and hope for His mercy, either by seeking forgiveness or by performing good deeds, etc.

However, if a person does not hate that forbidden action and does not fear the punishment or hope for forgiveness, then he is not a believer at that moment; rather, he is a disbeliever or a hypocrite.

Every bad deed a believer does should be followed by a good deed, but sometimes a person's strong desire to perform a wicked deed may cause that thing to appear beautiful to him, and he may convince himself that there is some benefit for him by doing that action. This is following one's doubts and desires. This may oppose some of imān or may even overcome it, until a person is no longer a believer in the obligatory part of imān, as the Messenger ﷺ said:

لا يزني الرازي جين يزني وهو مؤمن، ولا يسرق جين يسرق وهو مؤمن، ولا يشرب جين يشرب وهو مؤمن.

The one who commits zīnā (illegal sexual intercourse) is not a believer at the time of committing the zīnā, and a thief is not a believer at the time of committing theft, and a drinker of alcohol is not a believer at the time of drinking.

When a person commits these sins, he becomes a follower of the Shayṭān and he beautifies for him the bad deeds until they seem like something good, so when he commands him to do that evil act, he obeys, and this is an example of committing shirk with the Shayṭān. As He, the Most High, said:

وإذ قلنا للملائكة استجلدوا لآدم فسجدوا إلا إبليس

كأن من أجل نفسه عان الأمر ربه أفشجدوه وذريته

أولئك من دوني وهم لكم عادو بنس للفZZLL بدلًا

And (remember) when We said to the angels: “Prostrate to Ādam.” So they prostrated, except Iblis (Shayṭān). He was one of the jinn; he disobeyed
the command of his Lord. Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me, while they are enemies to you? What an evil exchange for the wrongdoers.

[Sūrah al-Kahf 18:50]

And He, the Most High, said:

Did I not ordain for you, O Children of Ādam, that you should not worship Shayṭān? Verily, he is a plain enemy to you. And that you should worship Me (alone). That is a straight path.

[Sūrah Yā-Sīn 36:60-61]

This is why only the mukhlasin\(^{14}\) can be free from the trials and temptations of the Shayṭān, as Allāh, the Most High, says about Iblis:

(Iblis) said, “O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. Except Your chosen, (guided) slaves among them.”

[Sūrah al-Hijr 15:39-40]

And He, the Most High, said:

\(^{14}\) Those who are sincere in their worship of Allāh and make their religion purely for Him alone.
Certainly, you shall have no authority over My slaves, except those who follow you of the ghāwin (*mushrikūn* and those who go astray, criminals, polytheists, and evildoers, etc.).

[Surah al-Hijr 15:42]

And He, the Most High, said:

> إنّهُ ليسَ لَهُ سِلْطَانٌ عَلَى الْذِّينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ وَإِنَّمَا سِلْطَانَهُ عَلَى الْذِّينَ يَتَوَلَّوْنَهُ وَالْذِّينَ هُمْ بِمُشْرِكٍ

Verily! He (Shaytān) has no power over those who believe and put their trust only in their Lord (Allāh). His power is only over those who obey and follow him (Shaytān), and those who join partners with Him (Allāh).

[Surah an-Nahl 16:99-100]

Therefore, if the Shaytān only has authority over those who do *shirkh* with him or through him, then everyone who obeys the Shaytān by disobeying Allāh has effectively granted the Shaytān authority over themselves and has become among those who commit *shirkh*15 with the Shaytān in accordance with that.

The Shaytān recruits mankind as his allies in accordance to the weakness or lack of *īmān* that they possess, as Allāh, the Most High, said:

> إِنَّا جَعَلْنَا السَّبِيَاطِينَ اَوْلِيَاءً لِلْذِّينَ لَا يُؤْمِنُونَ

Verily, We made the *shayātīn* (devils) *awliyā'* (protectors and helpers) for those who believe not.

[Surah al-A’rāf 7:27]

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15 This is the minor *shirk* that does not remove one from Islām. The Shaykh will clarify this point in the following paragraphs.
And He, the Most High, said:

And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allāh) (i.e., this Qur'ān and worship of Allāh), We appoint for him Shayṭān to be a qarīn (an intimate companion) to him. And verily, they (the shayṭān) hinder them from the path (of Allāh), but they think that they are guided aright! Till, when (such a one) comes to Us, he says (to his qarīn), “Would that between me and you were the distance of the two easts (or the east and west)?” the worst (type of) companion (indeed)!

[Sūrah az-Zukhruf 43:36-38]

And He, the Most High, said in the story of Yūsuf:

And indeed, she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves.

[Sūrah Yūsuf 12:24]

The hadith of Jābir reported in Ṣahīḥ Muslim also bears witness to this:
The throne of Iblis is upon the ocean and he sends out his soldiers in order to put people to trial.\(^{16}\)

Indeed, everything that Allah forbids is from the branches of disbelief and its types, just as everything that He commands with is from iman and ikhlas (sincerity) for Allah's religion. Because of this, He, the Most High, said:

\[\text{And fight them until there is no more fitnah (disbelief and polytheism) and the religion (worship) will all be for Allah (alone).} \]

[Surah al-Anfal 8:39]

However, it could be major or minor shirk, depending on how it relates to iman, so if it is in connection with something that Allah prohibited while the person believes in its prohibition, hates the act, fears its punishment, and hopes for mercy, then this is not major shirk. But if a person treats his desires like a god besides Allah and loves them as he loves Allah, then this is major shirk, and there are many different levels of this.

There are many people who possess an amount of iman and tawhid that will save them from Allah's punishment, but they fall into this type of action without realizing that it is, in fact, shirk. In fact, they do not even know that Allah has forbidden it, and the message of that has yet to reach them, so Allah says about these people:

\[\text{And We never punish until We have sent a messenger (to give warning).} \]

[Surah al-Isra' 17:15]

\(^{16}\) Reported by Muslim (4/2167).
There are many of these kinds of people in the places and time periods where the message of Islam and those who received the message were minimal. Those people may possess with them a portion of imān that will allow them mercy, and many will be excused due to this imān for actions that others—upon whom the proof was established—will be punished for.¹⁷

The Shaytān Beautifies the Ḥarām & Makes it Seem Ḥalāl

It is necessary to know that the slave deserves the punishment for shīrkh and other lesser sins on the condition of receiving and understanding the message of the foundations of Islam and its branches. When ignorance became common and widespread, the Shaytān beautified the prohibited deeds that Allah hates, and many of the people did not know that these actions were forbidden and hated by Allah; in fact, many believed that these actions were loved by Allah and commanded by Him, and that these actions could contain certain rewards. These people follow their doubts and desires. They may even know that something is forbidden, but they deceptively and hypocritically present it in a way that it appears permissible. These are not the believers whom Allah and his Messenger love, who perform bad deeds believing them to be impermissible, who hate wicked deeds and are fearful and hopeful.

These situations contain three categories. We shall mention examples of that pertaining to forbidden actions, about which Allah, the Most High, said:

¹⁷ To summarize the words of the Shaykh: When a person commits a sin, it can be major or minor shīrkh or disbelief depending on that person’s belief or knowledge pertaining to that act. For example, if a person does zinā knowing and believing that it is a sin and that, if Allah wills, he will be punished, then this is minor shīrkh or disbelief and this person is a sinner, not a disbeliever. If the person believes his zinā to be permissible, then this person has committed major disbelief and is a disbeliever, unless he is ignorant of Allah’s prohibition.
Say (O Muhammad ﷺ): “The things that my Lord has indeed forbidden are al-fawābish (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 Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.”

[Surah al-A’rāf 7:33]

Therefore, Allah the Exalted forbade al-fawābish, as mentioned. And Allah, the Most High, said:

وَالَّذِينَ هُمُ لفْوَجِهِمُ خَافٍ طُونَا إِلَّا عَلَى أَرْواَجِهِمُّ
أُوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَأَنْهَاهُمْ عَيْنَ مَلَومٍ

And those who guard their chastity (i.e., private parts, from illegal sexual acts), except from their wives or (the captives and slaves) that their right hands possess; for them, they are free from blame.

[Surah al-Mu’minun 23:5-6]

So only a woman to whom one is married or a woman whom his right hand possesses is permissible for him. Allah mentions the conditions for that to be permissible in His saying:

وَعَلَّمَ مُسْتَفَافِحَاتٍ وَلَا مَتَّجَدَاتٍ أَخْدَانٍ

...not adulterous, nor taking boyfriends.

[Surah an-Nisā’ 4:25]

And His saying:
THE PRINCIPLE OF LOVE AND DESIRE

...not engaging in unlawful sexual intercourse or taking (secret) lovers.

[Sūrah al-Mā'idah 5:5]

It is reported by al-Bukhārī on the authority of 'A'ishah that before the Jāhiliyyah period, there were four types of marriage: the women of the flags, who were prostitutes, and the paternity of a child would be decided in their case by a qa'if. Another type was a woman who had intercourse with a small group of men and the paternity would be determined by the woman's choice. She also mentioned the istibda' marriage, and the last type was the traditional form of marriage that Allāh permitted.

Hence, the Shaytān made something harām that resembled something halāl; even though it was given a different name, there was some overlap in meaning, so Allāh permitted a man to have intercourse with his wife or his female slave and forbade the taking of secret boyfriends or girlfriends, even though the relationship between them may be similar in both cases.

Another example of this that is less obvious are men who befriend women or young men and say this is friendship for Allāh's sake (or brotherhood) as long as there is no fornication like between boyfriends and girlfriends. This is what they display to people, and the people accept and support it. These people think that if they love how a young man or a woman looks due to their beauty, then this is a form of loving Allāh, as long as there is no fornication.

This is clear misguidance, error, and a distortion of the religion,

18 They were known as Ašhāb ar-Rāyāt (People of the Flag) because they would put a flag in front of their home announcing their vocation for any willing customers.
19 A man who was an expert at recognizing the likeness of a child to his father.
20 Istibda' was when a man would send his wife to have intercourse with another man in order to have a son from a noble lineage.
21 Hadith reported by al-Bukhārī (7/15-16).
because they take something disliked by Allāh and claim it to be something loved by Him, and this is a form of ṣhirḵ, and the one who is loved and aggrandized in this manner is a ṭāghūt (false deity).

The belief that the enjoyment of loving, looking at, or touching a young man or woman who is not your wife is for Allāh and is loving for His sake is disbelief and ṣhirḵ, like the belief that the love of idols is love for Allāh’s sake, and that coming together for fornication is cooperating upon goodness and piety or is a form of worship for Allāh’s sake, and so on.

To believe that these things which Allāh and His Messenger ﷺ clearly forbade could be from Allāh’s religion is a form of ṣhirḵ and disbelief.

There are things that can cause doubts if encountered by those who do not possess knowledge, such as the incorrect notion held by many so-called scholars and worshipers that listening to music could be worship, and many of those who are weak in knowledge and imān think that enjoying the beauty of these men and women could be a form of worship.

After this misguidance and what it contains of temptation, they are four categories:

1) A group who believe that this is for Allāh and limit their actions to that, as is often found among many of the common soldiers and the ascetics.

2) A group who know that this is not for Allāh’s sake, yet they promote this out of hypocrisy and treachery. These people are better than the last group from the aspect that they are more likely to repent from these actions, but are worse from the perspective that they perpetrate what they know to be forbidden.

3) A group whose objective is the major sins that lie behind that, so sometimes they will act like those oppressive people who believe that this love is for Allāh, so they do something for Allāh
and they do this for other than Allah, and sometimes they act like one of the hypocritical ghawin who display that this love is for Allah, but actually they are acting for Shaytān. Therefore, they combine this lie and this major sin. They compare their friendship and brotherhood to marriage due to the resemblance of the joining and coupling that is involved and the pairing that occurs in a marriage, and they resemble those who love one another for Allah’s sake, except that those who believe in Allah have a deeper love for Allah.

The love of those who love one another for the sake of Allah is aggrandized, strengthened, and made firm, unlike the satanic friendship, which is built upon wickedness. This has become common and widespread to the extent that people have even called it marriage, and they say, “They have married,” as say some of the criminals, sinners, and hypocrites who belittle Allah’s verses, and those who are present laugh and find their jokes amusing.

The belief that this is love for Allah’s sake results in those criminals, sinners, and hypocrites saying: “The beardless is loved by Allah, and those who wear beards are His enemy.” And that amuses them and they laugh, and this leads some of those who shave their beards to believe it to be true and to think they are among those about whom the Prophet ﷺ said:

إِذَا أَحْبَبَ اللَّهُ السَّlavَةَ نَادَى جِبْرِيلَ: إِنَّكَ فَدْ أَحْبَبْتُ فَلَا أَنْتَ.

When Allah loves a slave, He calls Jibril, (saying), “Indeed, I love so-and-so.”

So they become excited, thinking that they and the ghawin are loved.

The other type of halāl intercourse is the possession of your right hand, so a woman may own a man or a man may own a boy, and this ownership is the same as when a man owns a slave girl, so a

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22 Reported by al-Bukhārī (4/111), Muslim (4/2030), and others.
woman may think that she may enjoy her slave the way a man may enjoy his slave girl; she may even interpret the Qur'ān to include that in Allāh's saying:

أو ما ملكت أيمناهم

...or (the captives and slaves) that their right hands possess.

[Sūrah al-Mu' mínūn 23:6]

As ‘Umar bin al-Khaṭṭāb was informed of a woman who had married her slave and she used this verse to justify that, so he divorced them and reprimanded him, and he said, “Woe to you! This is only for men, not for women.”

Likewise, many of the ignorant from among the Turks and others own men whom they love and enjoy (i.e., they have sexual relationships with them), and they misuse the verse “except for their wives or (the captives and slaves) that their right hands possess” [Sūrah al-Mu' mínūn 23:6], and it is well established that this is disbelief, and that is agreed on by the Muslims. The belief that a man is halāl for another man—whether through ownership or otherwise—is falsehood and disbelief, and this is agreed upon by the Muslims, Jews, Christians, and others.

Then there are those who interpret the verse (concerning marriage):

وَلَعَبْدُ مُؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ

A believing slave is better than a (free) mushrik (idoler, etc.).

[Sūrah al-Baqarah 2:221]

And they do not differentiate between the one marrying and the one being married, as I was asked once by some people—and they

23 See Tafsīr at-Tabarī (9/586) and Tafsīr Ibn Kathīr (5/457).

24 This verse addresses men and says that it is better for you to marry a believing slave than a free mushrik. This verse actually addresses fathers or the men responsible for
were from among those who read the Qur'an and seek knowledge—and they thought that it meant that believing men are permissible (for marriage to other men).

Others claim that this is an issue of differing opinions, and they lie upon the leaders of the Muslims, claiming that it is permitted by a madh-hab that is not common in their country; for example: someone in Syria saying, “This is permitted in the madh-hab of Imām Mālik!” Some of them claim that it is permissible in situations of necessity, like a man cannot go 40 days without intercourse! I have been asked about these issues by people in the army, general folk, poor people, and others, and they all had different kinds of corrupt beliefs that prevent them from Allāh’s path.

Some people hear that the people of knowledge differ regarding whether an action receives a physical punishment or not, and they understand that to mean that that thing is not harām. Their mistake is that they do not distinguish between the differing of opinion in terms of the legislated punishment for an action and its impermissibility. For example, some things may be from among the worst of the harām yet there is no corporal punishment attached to it, such as consuming the blood of a dead animal or consuming pork. Neither of these have been associated with any form of corporal punishment.

Sometimes the opinion they cling to is weak, so from the combination of this weak opinion (which is a mistake from some of the scholars of ijtihād), this corrupt understanding (which is a mistake from some of the ignorant), and this lie (which is deception from some of the wrongdoers), the result is a change of the religion, obedience to the Shayṭān, and the Lord of creation’s anger.

This corrupt belief became so common that it is not unusual to hear a slave given the praise that “he only knew his master,” the marrying off a woman under their charge. Therefore, what is clearly meant by the verse is that it is better for men to marry their daughters to believing men than idolaters, even if the believer is a slave.
same way that a slave girl might be praised for only knowing her master or husband! Likewise, a young, clean-faced man is praised for only knowing his boyfriend in the same way that a woman would be praised for only knowing her husband! And in addition to that, many who fornicate with their male slaves or boyfriends are praised for their chastity because they do not fornicate with other than their boyfriends, who are seen as equivalent to a wife; or other than their male slaves, who are seen as equivalent to a slave woman!

There is no doubt that disbelief, corruption, and sins are at different levels, just as imān and righteous deeds are on different levels:

They are (varying) degrees in the sight of Allāh, and Allāh is All-Seeing of whatever they do.

[Surah Āl ī Imrān 3:163]

And He, the Most High, said:

The postponing (of a sacred month) is indeed an increase in disbelief.

[Surah at-Tawbah 9:37]

And He, the Most High, said:

As for those who believe, it increased their faith, and they rejoice. But as for those in whose hearts is a disease (of doubt, disbelief, and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief, and doubt, and they will die while they
And He, the Most High, said:

\[
\text{فَلَمَّا رَأَوُا أُزُعُّ اللَّهِ قُلُوبَهُمْ}
\]

So when they turned away (from the path of Allah), Allah turned their hearts away (from the right path).

[Surah as-Saff 61:5]

Just as He, the Most High, said:

\[
\text{بَيْكَتُ اللَّهِ الَّذِينَ آمَنُوا بِالْقُوْلِ الْقَابِث}
\]

Allah will keep firm those who believe, with the word that stands firm in this world.

[Surah Ibrahim 14:27]

And He, the Most High, said:

\[
\text{وَلَتَرْوَّدُنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طَغْيَانًا}
\]

Verily, that which has been sent down to you (Muhammad ﷺ) from your Lord increases in many of them their obstinate rebellion and disbelief.

[Surah al-Ma'idah 5:68]

Just as He, the Most High, said:

\[
\text{وَالَّذِينَ آتَيْنَاهُمُ الْكُتَابَ يُفْرِحُونَ بِمَا أُنْزِلَ إِلَيْكَ}
\]

Those to whom We have given the Book rejoice at what has been revealed unto you (i.e., the Qur'an).

[Surah ar-Ra'd 13:36]

Therefore, the one who takes a boyfriend or girlfriend (in monog-
amy) is actually better than the one who fornicates promiscuously (i.e., with anyone), because the corruption this causes is less, and the one who sins openly is more sinful than one who hides his sin, as is mentioned in the hadith:

من ابتدأ من هذى القدورات ضباً فليس بيضر الله فلما تبادى لنا
صفيحته نقيم عليه كتاب الله.

Whoever performs these ugly things should cover them up with the veil of Allah, because whoever reveals to us his wrong action, we will perform what is in the Book of Allah (i.e., the legislated punishment against him).²⁵

And he also said:

من ستر مسليما ستَر الله في الدنيا والآخرة.

Whoever covers (the sin of) a Muslim, Allah will cover him (his sin) in this world and in the Hereafter.²⁶

And in the hadith:

إِنَّ الْخَطَيْطَةَ إِذَا أَخْفَيْتُ لَمْ نَضْرِ أَصَابْهَا، وَلَكِنْ إِذَا أَعلَنَّت فَلَمْ نَتَكَرَّ ضرَت الجماعة.

If a bad deed is hidden, then it only hurts the perpetrator, but if it is done openly and it is not censured or rebuked, then it hurts the whole community.²⁷

And in the hadith:

كل أمتي معافٍ إلا المجاهرين، وإن من المجاهرة أن يعمل الرجل بالليل عملاً، ثم يصبح وقد ستر الله عليه يقول: يا فلان عملت

²⁵ Reported by Imam Malik in Al-Muwatta' (2/825).
²⁶ Reported by Muslim (4/2074), Abū Dāwūd (4/393), Ibn Mājah (1/82), at-Tirmidhī (2/439), and Ahmad (13/161).
²⁷ Reported by as-Suyūtī in Al-Jāmi‘ al-Kabīr.
Every one of my followers will be forgiven except those who expose (openly) their wrongdoings. An example of this is a man who commits a sin at night which Allah has covered for him, and in the morning, he would say (to people), "I committed such and such sin last night," while Allah had kept it a secret. During the night, Allah has covered it up, but in the morning he tears up the cover provided by Allah.\(^{28}\)

Therefore, hiding one’s sins is better from these perspectives mentioned, but there is something that can be worse than openly fornicating, and that is to love and aggrandize a person to the extent that one loves and aggrandizes whatever that person loves and aggrandizes, placing allegiance in whomever he or she has allegiance to, and enmity towards whomever he or she has enmity, and then hiding these feelings while displaying something else. This allegiance, enmity, and hypocrisy could be more harmful to the Muslims than the open perpetration of sins. In fact, this is on par with one who openly disbelieves, and this is on par with a munāfīq (hypocrite). However, if it does not involve having enmity towards people and abusing people’s rights, due to the absence of love (for example), then the first case is worse (i.e., openly sinning).

The wickedness of an action depends on the frequency and the type of action, just as good deeds can be on different levels due to their frequency and type. Every action should be weighed by the Book and the Sunnah.

There is no doubt that both taking boyfriends or girlfriends and what your right hand possesses (in the impermissible situations mentioned above), for example, involve an amount of ḥarām that opposes what is ḥalāl, but they also contain some aspects that appear ḥalāl, and because it is not a clear impermissibility, it circulates and spreads through society, since the clear ḥarām does not in any way resemble the clear ḥalāl. So a man acquires himself a slave for the

\(^{28}\)Reported by al-Bukhārī (8/19-20) and Muslim (4/2291).
purpose of serving him and he groups with that the ability to enjoy his slave (in fact, the latter objective may be more important to him than the former); and that use of the slave could be permissible in the *shari'ah*, but it could also be a form of oppression and aggression, either by enslaving free people or by purchasing a slave with stolen money, or from the perspective of their use of the slave—they may use them in an arrogant way with a sense of self-grandeur, degrading them and humiliating them without obedience to Allah.

Likewise, the intimate relationship between two men that resembles brotherhood and could be for the sake of hiring someone for work, or to learn a trade, reading, or writing, or to seek knowledge or learn good character, etc.; and all of these are permissible and may even be preferred or obligatory in the religion. The relationship could be for the sake of guardianship or education in a trade or form of knowledge, and this relationship would normally be based on some sort of agreement or oath. This is known as a *sadiq* (friend), a *rafiq* (companion, partner, etc.), and is known in Turkish as *khüşhdâsh*. It is a type of arrangement between two people, and the basis of the partnership or the medium of exchange (i.e., the payment) could either be *halâl* or *harâm*, meaning that the payment for such services may be rendered sexually or otherwise. Therefore, the doubt in this kind of relationship lies in the desire or intention of the two parties. This is the nature of most occurrences of *harâm*: the truth is used to hide the falsehood.

The Believer's Stance Towards Wicked & Good Deeds, & What is Incumbent Upon Him Regarding Them

The believer should know the reality of wicked deeds and their levels in the Qur'ân and Sunnah, just as he knows about the reality of good deeds and their levels. He must differentiate between the rulings of universal occurrences and what is wanted in the Qur'ân and Sunnah so that one may prioritize that which is of optimal
good and minimal evil, and to repel the greater of two evils to deal with the lesser of the two, and to obtain the greater of two goods to sacrifice the lesser of the two. Because the one who does not know the realities of the creation or the duties of the religion does not know Allāh’s rulings concerning His slaves, and if he does not know that, then his speech and actions are based on ignorance, and those who worship Allāh without knowledge cause more harm than good.

If a person knows the reality of good and bad, then he must pair that knowledge with action that is based on love for what Allāh and His Messenger love, and hate for what Allāh and His Messenger hate. If something contains both what is loved and what is hated, what is commanded and what is forbidden, what is permissible and what is impermissible, then one must give everything its due right, and this is why Allāh revealed the Book and sent the Messenger; therefore, knowledge of justice must come before acting with justice.

The completeness of this knowledge and love is by striving for it, as He the Most High said:

Indeed, We have sent Our messengers with clear proofs, and revealed with them the scripture and the scales (justice), so that mankind may maintain justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind.

[Surah al-Hadid 57:25]

Knowledge is the path and the means for action, as is said concerning Allāh’s saying:
And We gave him the means of everything.

[Surah al-Kahf 18:84]

I.e., knowledge.

Knowledge of good is a cause to do good, and knowledge of bad is a means to prevent it, if this is with good intention; otherwise, knowledge of bad for a soul built upon bad could be a cause to do bad, and knowledge of good could be a means to prevent it. Likewise, sins and oppression, such as alcohol made from a form of intoxicant and given another name, but the reality is that it is still alcohol.

Likewise, oppressing people and their money and honor, and calling it truth, fairness, legislated, and striving in the way of Allah, but it is actually disbelief, sin, and disobedience, and only Allah can enumerate the extent of the bad deeds.

Likewise, shirk and speaking about Allah without knowledge, like the types of extremism in the religion; the taking of scholars and pious men as lords besides Allah; making the harām halāl and the halāl harām; the worship of the creation besides Allah—worshipping them, seeking their aid, and going to extremes with them; and speaking about the names and attributes of Allah and His rulings and mixing that with falsehoods, and giving these things praiseworthy names, such as “worship,” “abstinence,” “foundations of the religion,” “fiqh,” “knowledge,” “tawhid,” “rhetoric,” “poverty,” and “Sufism,” that which is only comprehended by Allah.

Banī Ādam Cannot Live Without Mutual Agreements & Covenants

What one must know is that every group or community in the world must have an oath, agreement, or contract between two or more parties that binds them, because Banī Ādam (i.e., mankind) cannot live without cooperating with one another to gain benefits
and repel harms, and their agreement towards that is the contract and covenant.

This is why fulfilling contracts is one of the things that the people of earth all agree upon, even if there are those who do not do so despite their ability to do it, just as they agree upon the need for justice and honesty. Therefore, if they agree and make a contract to promote what they love, and repel or defend against the things they dislike, then they will help one another in attaining the things they love and support one another in defending against the things they dislike, even if they never actually spoke an agreement. So their participation necessitates that they work to attain shared benefits and defend against things that will cause them harm, such as the people of one lineage or the people of one city, so a lineage or community necessitates cooperation to attain shared benefits and to defend against harms.

This partnership is either formed by their actions, which is the covenant based on the common good, or it is formed by Allah's action. Allah, the Most High, joined these two foundations in His saying:

\[
\text{وَأَثْمِنَا اللَّهُ الَّذِي تَسْأَلُونَ بِهِ وَالأَرْحَامَ}
\]

And fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship).

[Surah an-Nisā' 4:1]

So He mentioned in this surah the rights and the relationships between the creation, and these are based on covenants and contracts. Just as Allah, the Most High, said:

\[
\text{وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشْرًا فَجَعَلَهُ نَسْبًا وَصَبِيحًا}
\]

And it is He Who has created man from water, and has appointed for him kindred by blood and
kindred by marriage.

[Sūrah al-Furqān 25:54]

And He, the Most High, said:

أَلَٰذِينَ يَعْهَدُونَ بِاللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ أَلَٰذِينَ يَصِلُّونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ

Those who fulfill the covenant of Allāh and break not the mithqāq (bond, treaty, covenant); those who join what Allāh has commanded to be joined.

[Sūrah ar-Ra’d 13:20-21]

And He, the Most High, said:

وَمَا يُضِلُّهُ إِلَّا الْكَافِرُونَ أَلَٰذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيُقَطَّعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ

And He misleads not except the defiantly disobedient, those who break Allāh’s covenant after ratifying it and sever what Allāh has ordered to be joined.

[Sūrah al-Baqarah 2:26-27]

Therefore, if every partnership—based on an oath or otherwise—requires cooperation in order to attain the things that are loved and avoid the things that are disliked, then the things that are liked are allegiances and the things that are disliked are enmities. Hence, all the Sons of Ādam have allegiances and enmities. They are praised for bravery and kindness. Kindness is support with wealth and helpfulness to help someone attain things that are loved, and bravery is helping to defend against something disliked by fighting and other means. Nothing of Bani Ādam’s affairs are established without that, and it is all built upon justice in all partnerships and exchanges.

Therefore, it is clear that all of Bani Ādam’s affairs require cooperation among themselves, which means they must have an agreement and they must possess the ability (to carry out the agreement), and
the basis of the contract is desire, as He, the Most High, said:

وَأَنفِقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ

And fear Allāh through Whom you demand your mutual (rights).

[Sūrah an-Nisā' 4:1]

i.e., they make a covenant or an oath.

Every action requires both intent and ability, so those who seek to cooperate with one another to achieve an action must agree on what their intent is and know the level of their ability. By acting upon this intent and using this ability, some can attain from others what they love and defend from them what they dislike. For example, intercourse through marriage—which is a contract—is based on desire and ability, and intercourse through slavery is compulsion with ability. Their participation in attainment and defense either follows their covenant or it is due to obedience to a command. The first is allegiance, and the second is obedience without allegiance, whether that obedience is based on a right or not.

Obedience that is based on a right is the obedience shown to every person to whom Allāh commands us to show obedience, such as His prophets, the leaders of the believers, our parents, and others. Obedience based on a right can also be how some of the (aforementioned) people respond with truth to the wants of others. That is the meaning of obedience, because what is intended by obedience is the acceptance of that which is wanted or sought.

That which is not based on a right is like obedience to the ṭawāghīt (false deities). A ṭāghūt is anything that is falsely glorified.

Any group that is not joined by a single object of obedience for all their affairs must rely on a covenant and alliances for the things that they are not commanded to do. This is why Allāh revealed the shari‘ah and included actions that are obligatory to perform for Allāh’s sake and actions that are obligatory for some people over
other people. In other words, the action may be obligatory due to 
Allāh making it obligatory or due to a contractual agreement, such 
as an oath, an exchange contract (i.e., sale or rent), or a partnership. 
Hence, all the obligations in the shari'ah are either legislated (by 
Allāh) or contracted (between people).

If it is not based upon a revealed shari'ah from Allāh, then it is 
either a legislation that is not divine or a policy created through 
ability and knowledge by those who are held in esteem. This neces­
sitates that there is an oath that binds them, because their situation 
could not be kept in order without obedience to a leader to whom 
the people have pledged allegiance or whom they obey.

This is why allegiance is disputed for the nations without a shari'ah, 
or those who oppose the nations with a shari'ah, and also in relation 
to the affairs that do not come under the purview of the shari'ah, 
and that only becomes apparent when one studies the signs of 
prophethood. Hence, people pledge allegiance to obey a king or 
elder, or to obey others in certain stipulated affairs, like how the 
Arabs in pre-Islamic times used to pledge allegiance to become a 
member of a tribe. Allāh, the Most High, said:

\[
\text{وَأَوْفُواٍ بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمُ وَلَا تَنقُضُوا الأَيُّمانَ بَعْدَ}
\text{توْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمُ كَفِيًا إِنَّ اللَّهَ يَعْلَمُ ما تَفْعَلُونَ وَلَا تَكُونُوا كَأَنْ تُضِلُّوا غَزْلَهَا مِنْ بَعْدِ}
\]

To those also with whom you have made a pledge 
(of brotherhood), give them their due portion (by 
wasiyyah—wills, etc.). Truly, Allāh is ever a witness 
over all things.

[Sūrah an-Nisā' 4:33]

Allāh, the Most High, said:
And fulfill the covenant of Allah (bay'ah: pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allah your surety. Verily! Allah knows what you do. And be not like her who undoes the thread which she has spun after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation may be more numerous than another nation. Allah only tests you by this (i.e., who obeys Allah and fulfills Allah's covenant and who disobeys Allah and breaks Allah's covenant). And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ.

[Sūrah an-Nahl 16:91-92]

This also includes the covenant by brotherhood, the kings, tribal leaders, the scholars, the military, and other people who are in agreement on certain issues. Oaths of allegiance are common to all of Bani Ādam; they even sometimes made allegiances loved by Allah in the pre-Islamic period, as the Prophet ﷺ said:

«لقد شهدت حلفا مع عمومتي في دار عبدالله بن جدعان ما يسرني بelsea حμر al-tuʿaim» أو قال: «ما يسرني حمار al-tuʿaim وأن أنقسه، و لو ذُعديت إلى مثله في الإسلام لأجبت.»

“Indeed, I witnessed an oath with my uncle in the house of ʿAbdullāh bin Judān that pleased me like a red camel.” Or he said, “Even a red camel would not make me want to revoke it, and if I was called to the likes of it in Islām, I would have accepted.”

29 This hadith is mentioned in Sirah Ibn Hishām (1/141-142) and At-Ṭabaqāt al-Kubrā
Muslim also reported a similar hadith on the authority of Jubayr bin Mu'ātim, that the Prophet ﷺ said:

لا جَلْفَ فِي الإِسْلَامِ وَأَيْمًا جَلْفَ كَانَ فِي الْجَابِلِيَّةَ لَمْ يَرَدَّ الْإِسْلَامُ إِلَّا شَيْدَةً.

There is no sworn alliance in Islam, and Islam strengthened the sworn alliances made during pre-Islamic days.30

This oath is called the Oath of the Perfumed People. There was a man who came to Makkah with some merchandise for sale who was oppressed by some of the leaders of Makkah, and he screamed for help, but no one came to his aid until someone said the following poetry:

O people of Makkah, there is a man oppressed with his merchandise,

In the center of Makkah between the corner and the stone.

Later, the tribes of the Quraysh gathered in the home of 'Abdullāh bin Judān and they vowed to cooperate upon justice and help the oppressed; then they placed their hands in a container of perfume,

(1/128-129). The oath mentioned in the hadith was "to help the oppressed as long as the Sufah Sea is wet."

30 Reported by Muslim (4/1960) and Abū Dāwūd (3/177-178). Another hadith seems to contradict this hadith; reported by al-Bukhārī on the authority of 'Āsim ﷺ, he said: "I said to Anas ﷺ, 'Did you hear that the Prophet ﷺ said there is no sworn alliance in Islam? Indeed, the Prophet ﷺ entered the Quraysh and the Ansār into an alliance in my home.'"

An-Nawawī said in his explanation of Sahīh Muslim: "Al-Qādī and al-Ṭabarī said it is not permissible to enter into a sworn alliance today. As for the hadith mentioned and the hadith concerning inheritance and brotherhood, they are all abrogated by Allāh's saying: 'And those who believed afterwards, and emigrated and strove hard along with you, (in the cause of Allāh) they are of you. But kindred by blood are nearer to one another regarding inheritance in the decree ordained by Allāh.' [ṣūrah al-Anfāl 8:75]. I say: In terms of that which relates to inheritance, then it is preferred to oppose that, according to the majority of the people of knowledge. In terms of brotherhood in Islam; swearing an oath to be obedient to Allāh, the Most High; cooperation in the religion and upon goodness and piety and establishing the truth; then this remains. This was not abrogated."
and that is why it was known as the Oath of the Perfumed People.31

However, in terms of the shari‘ah with which Allah sent His messengers in respect to one’s religion and dunya, then that suffices one from the need for an oath or covenant on anything but that (i.e., the religion); so one’s oath, covenant, cooperation, and support are all for that, as Allah describes the ones who are loved in His saying:

Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, striving in the way of Allah, and never afraid of the blame of the blamers.

[Sūrah al-Mā‘idah 5:54]

They pledge allegiance (bay‘ah) based on that to those who are to be followed, such as the leaders, scholars, and others, as Abū Bakr said in his speech to the Muslims:

Obey me in that which I obey Allah and His Messenger, and if I disobey Allah and His Messenger, then there is no obedience to me upon you.32

Allah and His Messenger commanded the people to obey the leaders of the Muslims upon this condition. The Prophet ﷺ said:

31 Ibn Kathīr said in his book on history (2/291-292), “The Oath of the Noble People was four months after the Battle of the Sinners.”
32 Ibn Kathīr narrated this in his history book (6/301).
It is obligatory upon a Muslim to hear and obey in difficulty and ease, whether he is enthusiastic or dislikes it, as long as he is not ordered to do a sin. If he is ordered to be disobedient to Allāh, then there is no hearing or obeying.\footnote{Ibn Taymiyyah mixed two hadith together. The first is on the authority of Ibn 'Umar (in Sahih Muslim): "It is obligatory on a Muslim to hear and obey, whether he likes it or not, unless he is ordered to do a sin. If he is ordered to do a sin, then there is no hearing or obeying." The second hadith is on the authority of Abū Hurayrah and was reported by Muslim (3/1472): "Obligatory upon you is to hear and obey, during your difficulty and ease, whether you are enthusiastic or dislike it, and even when someone is given undue preference to you."}

And:

\[
\text{لا طَاعَةٌ لِّمَخْلُوقِ فِي مُعْصِمَةٍ.}
\]

There is no obedience to the creation in that which is disobedience to the Creator.\footnote{Reported by at-Tibrīzī in Mishkāh al-Maṣābīḥ (2/323), and the hadith is authentic.}

And it is reported in the Sahih that ‘Abdullāh bin ‘Umar wrote his pledge of allegiance to ‘Abdul-Malak bin Marwān when the people agreed upon him as the leader: “To ‘Abdul-Malak bin Marwān, Leader of the Believers: I agree to hear and obey based on Allāh’s Sunnah and His Messenger’s Sunnah, as much as I am able; and my son agrees to what I have agreed.”

So he informed him that he pledged to obey him in the manner that Allāh commanded in accordance to his ability, and this is an obligation of the shari‘ah. So he made an oath based on Allāh’s command with the same status as when one enters into Islam and the pledge of allegiance to the Prophet ﷺ, like his pledge from the Anṣār, his pledge from the Muslims beneath the tree, and just as the Muslims used to pledge to hear and obey as he instructed them: “as much as you are able.”

Obedience to the Messenger ﷺ is obligatory upon all creation, due to Allāh obligating that with the covenant to obey Allāh, just as He,
the Most High, said:

And (remember) when Allah took the covenant of the prophets, saying: “Take whatever I gave you from the Book and *hikmah* (understanding of the laws of Allah, etc.), and afterwards there will come to you a Messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him.” Allah said: “Do you agree (to it) and will you take up My covenant (which I conclude with you)?” They said, “We agree.” He said, “Then bear witness; and I am with you among the witnesses (for this).”

[Sūrah Al-‘Imrān 3:81]

However, this was only apparent in the time of the righteous caliphs; after their time passed, contracts that were in accordance with the *shari’ah* were common but so were contracts that contradicted the *shari’ah*. The general ruling is that one is obliged to fulfill all contracts that involve obedience to Allah, but as for the contracts that involve disobedience to Him, then it is prohibited to fulfill this kind of contract, as the Prophet ﷺ said in the authentic *hadith*:

What is wrong with those people who stipulate conditions that are not in Allah’s Book? Whoever stipulates conditions that are not in Allah’s Book, then those conditions are invalid, even if he
SHAYKHUL-ISLĀM IBN TAYMIYYAH

stipulated a hundred conditions. Allāh’s Book has more right, and Allāh’s conditions are more firm.\(^3\)\(^5\)

And he \(^\text{\ṣ}^\text{

dhū l-fath}\) said:

\[
\text{مَنْ نَذَّرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعْهُ، وَمَنْ نَذَّرَ أَنْ يُعْصَٰبِ اللَّهَ فَلاَ يُعْصِبِهِ.}
\]

If anyone vows to obey Allāh, let him obey Him, but if anyone vows to disobey Him, let him not disobey Him.\(^3\)\(^6\)

And in the books of sunan, it is reported:

\[
\text{المُسْلِمُونَ عَلِىٰ شُرُوطِهِمْ إِلَّا شُرُوطًا حَرَّمَهَا أَوْ أَحْلَ حَرَامًا.}
\]

Muslims are bound by their conditions, except the conditions that make the lawful unlawful, or the unlawful lawful.\(^3\)\(^7\)

The contracts of Bani Ādam have no consequence in terms of the religion and that which Allāh loves and that which draws one close to Him; rather, the affair is returned to Allāh and his Messenger’s commandment. The religion is only what Allāh commands it to be, so whoever follows the covenants of Bani Ādam in terms of their religion, then they are following their peers who legislate into the religion that which Allāh has not permitted them. This is the situation of all who innovate into the religion and those who follow and accept their innovations. They pledge their allegiance to them and take their innovations as their religion, and all those who make innovation their religion, then their opposition to the Book and the Sunnah is manifest. Acceptance of these (covenants) has these implications.

Most of what is exchanged among the Muslims involves both truth and falsehood, since pure falsehood does not remain among them,


\(^6\) Reported by al-Bukhārī (8/142), Abū Dāwūd (3/232), an-Nasā’ī (7/16), Ibn Mājah (1/687), and in Al-Muwāṭṭa’ (2/476).

\(^7\) Reported by at-Tirmidhī (2/403), and at-Tirmidhī said the hadith is ḥasan sahih.
and that includes allegiance upon that which is not based on the commands of Allah, and replacing Allah's religion with that which mixes truth and falsehood. This is the state of the Jews and the Christians, and the rest of the people of misguidance. They depart from Allah's commandment and mix it with falsehoods that they invent; they replace Allah's religion with their innovations, and they pledge allegiance to these innovations.

The Muslims are bound by their conditions, except a condition that makes the lawful unlawful, or the unlawful lawful.

This is an issue in which many of the fuqahā' made mistakes, by declaring contracts and conditions impermissible which Allah never made. In the same way, many worshipers and scholars made the mistake of innovating into the religion that which Allah never legislated and made it obligatory to pledge to fulfill that innovation, to the extent that they mandate obedience to a scholar, dead or alive, in everything, and they forbid obedience to anyone who disagrees with him, due only to a blind oath that binds him to one person over another.

Likewise, in terms of the scholars, they even command him to oppose that which is clear from the shari'ah due to the covenant
that ties him to a *madh-hab* (school of jurisprudence) or *tariqah* (Sufi order), so they stipulate conditions that are not in the Book of Allâh and command obedience to the creation even when it requires disobedience to the Creator. Most of that is based on a kind of *ijtihâd*[^1] that is corrupted by speculation and desires, even though they had been provided with guidance from their Lord.

It is obligatory in these situations to follow what is clearly obedience to Allâh and His Messenger, and whatever is unclear to mankind, then they must follow the methods of *ijtihâd* in accordance to their abilities, and Allâh does not burden a soul with that which it cannot bear. The *ijtihâd* for the layman is to seek knowledge from the scholars with questions and seeking *fatâwa* as much as they are able.

If Bani Âdam must cooperate and support one another in all things—and that includes committing *shirk*, speaking about Allâh without knowledge, and committing sins and crude acts—then know that *imân* requires cooperation and mutual support to perform the actions that Allâh loves and to repel the things that Allâh hates. This is striving for His cause, and *imân* is not complete without it.

All those who cooperate with, help, and support each other are performing a form of *jihâd* (striving). However, sometimes it may be for Allâh's cause and sometimes it may be for the cause of others, and there is no rectification for Bani Âdam without making all of the religion for Allâh and striving to raise Allâh's name above all else.

Allâh, the Most High, said:

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وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فَتَّةٌ وَيَكُونَ الْدِّينُ كَلِّهٍ لِلَّهِ
```

*And fight them until there is no more fitnah (disbe-

[^1]: *Ijtihâd* literally means "to exert physical or mental effort," but in Islamic legal terms, it is the independent reasoning and mental exertion of a qualified Islamic scholar to find the solution to a legal question.
lie and shirk) and the religion (worship) will all be for Allāh alone.

[Sūrah al-Anfāl 8:39]

Those are the ones who turn their backs on Allāh and He turns His back on them. Those who make their religion for other than Allāh are the oppressors due to their devotion to one another, as He, the Most High, said:

أَهْوَاءُ الَّذينَ لَا يَعْلَمُونُ إِنَّهُمْ لَن يُعَلِّمُوا عَاكِمًا مِّنْ اللَّهِ شَيْئًا وَإِنَّ الْظَّالِمِينَ بِعَضُّهُمْ أُولِيَاءُ بَعْضٌ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ

Then We have put you (O Muhammad ﷺ) on a plain way of (Our) commandment. So follow that, and follow not the desires of those who know not. Verily, they can avail you nothing against Allāh (if He wants to punish you). Verily, the wrongdoers are awliyā’ (protectors, helpers, etc.) to one another, but Allāh is the Wali (Helper, Protector, etc.) of the muttaqūn (the pious).

[Sūrah al-Jāthiyah 45:18-19]

However, this will not be achieved by the believer unless he groups together the things that Allāh grouped together and distinguishes between the things that Allāh distinguished between. This is the reality of allegiance and enmity, which is the foundation of al-muhabbah and al-bughḏ (love and hate).

Allegiance requires mutual love and congregation, while enmity requires mutual hatred and separation. Allāh, the Glorified, mentions allegiance and congregation between the believers in His saying:

إِنَّمَا وَلَيَّمَكُمُ اللَّهُ وَرَسُولُ اللَّهِ وَالَّذينَ آمَنوا الَّذينَ يُحِبُّونَ
Verily, your Wali (Protector or Helper) is Allâh, His Messenger, and the believers—those who perform as-salâh and give zakâh, and they bow down (submit themselves with obedience to Allâh in prayer).

[Sûrah al-Mâ‘idah 5:55]

And He mentioned the enmity between the believers and the disbelievers in His saying:

Be of those who guard (or who support) one another. O believers! And those Jews and Christians who invoke the blessings of Allah and His Messenger, and help one another in righteousness and piety, are not your protectors against the unbelievers; and whoever invoke such blessings of Allah and His Messenger but those among you who invoke such blessings shall be guardians only of the believers; and whoever invokes the blessings of the unbelievers above the blessings of the believers, then surely he is one of the unbelievers. Verily, Allah guides not those people who are the wrongdoers.

[Sûrah al-Mâ‘idah 5:51]

Then He mentions the situation of those who seek their support.39 Indeed, allegiance necessitates cooperation and support.

He does not differ between the believers due to what distinguishes them, such as lineage, nationality, or allegiance to a madh-hab, tariqah, friendships, etc. Allâh gives each person what they rightly deserve, just as Allâh and His Messenger commanded. He does not

39 I.e., the support of the disbelievers. Ibn Taymiyyah is referring to the next verse in Sûrah al-Mâ‘idah: “And you see those in whose hearts there is a disease (of hypocrisy); they hurry (to form alliances with the disbelievers), saying: ‘We fear lest some misfortune of disaster may befall us.’ Perhaps Allâh may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves.”

[Sûrah al-Mâ‘idah 5:52]
gather between the believer and the disbeliever, with whom Allah broke off the allegiance between them and Himself, because Allah's religion is the Straight Path, the path of those whom Allah blessed from the prophets, martyrs, and righteous men, and what great travel companions they are.

Allah sent His messengers with evidences and revealed with them the Book and the scales, so people may establish justice. Hence, the believer needs to know justice, which is the Straight Path, and act upon it. Otherwise, the believer will either fall into ignorance or into oppression. This happens as a result of one changing the religion and adhering to corrupt oaths and covenants, like we previously mentioned concerning the mixing of the truth with the falsehood. When the truth is mixed with falsehood, such that the things that are forbidden are mixed with the things that are permitted, then they, as a result, begin to resemble truth and goodness. Like when sins and wrongdoing without due cause, associating partners with Allah whom He never granted sovereignty, and speaking about Allah without knowledge are mixed with permissible acts, even if those acts include falsehood and wickedness, and even if those people go between good deeds and bad.

A group rejects all of that due to the hateful and odious things that are present and a group accepts all of it due to the loved things that it contains.

We discussed this principle before, which is the combining of good and bad, reward and punishment, within the same person, as all of the Muslims agree except the Khawārij, the Wa‘idiyyah, the Mu‘tazilah, and most of the Murji‘ah.

They believe that a person is either rewarded or punished, praised from every perspective or censored from every perspective. I clarified in another book the seriousness of this misguidance with many proofs from the Book, the Sunnah, and the *ijma‘* (consensus) of this nation, and I also spoke of an action in terms of type and person.
The point here is that when the truth is mixed with the falsehood, it causes some to turn away from both the truth and the falsehood, so they become from those who are dispraised for doing bad acts, praised for doing good acts, dispraised for neglecting good obligatory acts, and praised for the bad acts they intentionally leave for the sake of Allah.

This is because mankind has within them oppression and ignorance, and if it overcomes a person’s reasoning and character, then he will use it for both truth and falsehood, and he will not preserve Allah’s limits. An example of this is that among mankind there are those who possess leniency, gentleness, and love, so he permits through his love veneration, benefit, and wealth for the sake of good which Allah loves and with which He commands, such as love of Allah, His Messenger, and His allies, the believers, and spending for His sake, etc. He also permits love of crude acts and spending on that, so you find that he loves both the truth and the falsehood, he gives charity with both and he helps others with both.

Some have strength in their character, so they prevent crude acts and they hate them, but at the same time they reject love of benefiting people and acts of kindness to others and leniency for their bad deeds, so you find that they hate both the truth and the falsehood. They reject both and they don’t help for the sake of either of them; in fact, they may block them both.

This is because the soul is built upon wickedness, and the Shaytān beautifies for mankind his evil actions so that they seem good to him, and he follows his desires. However, what a person possesses of knowledge and belief calls him to do good so that the good deeds may replace the bad deeds, but a person will only do the good deeds that his desire and love face him towards.

People have two strengths: strength of love and strength of hate. Mankind was only created this way so that they may love the truth which Allah loves and hate the falsehood which Allah hates, and those are the ones who love Allah and are loved by Allah.
The soul leans towards participation in accordance with what is possible, so if the strength of love overpowers the soul with what is suitable for it, then he will love the truth, and due to that love, he will avoid anything associated with falsehood.

Due to this, many of the mystics love music and images because they show the things that they love for Allāh, but they confuse the truth with the falsehood. Likewise, a person who possesses love may incline towards desires of the stomach and loins, while at the same time, due to his love and the religion he possesses within himself, he loves the truth and its people and he venerates them. Hence, many of the people of desire possess a level of love for Allāh and His Messenger that is not found even with the mystics, as the Prophet ﷺ said about a man who used to drink alcohol often:

لا تلعنه فإنه يحب الله ورسوله.

Do not curse him, because he loves Allāh and His Messenger.⁴⁰

The Primary Objective from Every Action is Enjoyment & Pleasure

If the basis of every action is love and desire (al-muhabbah and al-irādah), then the objective is enjoyment and pleasure from that which is loved. Therefore, enjoyment and pleasure are the primary objectives of every action. Likewise, pain and punishment are the main reasons for anger and hatred and the reasons for every preventative action. However, ignorance and oppression cause Bani Ādam to apply themselves to corrupt religions and sinful lives, seeking from them pleasure, but in reality, they only contain the opposite.

A clarification of this is that the actions performed by all of Bani Ādam can be split into two types: either they believe them to be a part of a religion or they believe them to not be a part of a religion. Those actions they take as a religion could be the (one) true religion

⁴⁰ Reported by al-Bukhārī (8/158).
or a false religion. Complete pleasure is only found in the true religion. Therefore, the people of the true religion are the possessors of complete enjoyment, as Allāh mentioned in His Book:

\[
\text{Guide us to the Straight Way. The way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger (such as the Jews), nor of those who went astray (such as the Christians).}
\]

\[\text{[Surah al-Fātihah 1:6-7]}\]

And His saying about the righteous, guided believers:

\[
\text{They are upon (true) guidance from their Lord, and they are the successful.}
\]

\[\text{[Surah al-Baqarah 2:5]}\]

And He, the Most High, said:

\[
\text{Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery. But whosoever turns away from My reminder, verily, for him is a life of hardship, and We shall raise him up}
\]
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blind on the Day of Resurrection. He will say, “O my Lord! Why have you raised me up blind, while I had sight (before)?” (Allāh) will say, “Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten.”

[Sūrah Tā-Ḥā 20:123-126]

And He, the Most High, said:

And whoever follows My guidance, there shall be no fear on them, nor shall they grieve.

[Sūrah al-Baqarah 2:38]

And He, the Most High, said:

Verily, the ḥabr (pious and righteous) will be in delight (Paradise); and verily, the fujjār (the wicked, disbelievers, sinners, and evildoers) will be in the blazing Fire (Hell).

[Sūrah al-Infitār 82:13-14]

The people of īmān and righteous deeds are promised the ultimate pleasure in the Hereafter, and the disbelievers are promised the ultimate punishment in the Hereafter, a punishment that is too great to mention here; and this is something undisputed among the people of Islām.

It is Wrong to Believe That Enjoyment in the Dunyā is Only for the Disbelievers & Sinners

I will mention here a beneficial point: People see and hear of many of the disasters that befall the people of īmān and Islām in the dunyā, and they see and hear of the power and wealth attained by many
of the disbelievers and evildoers in the dunyā, and they conclude from that that pleasure and enjoyment in the dunyā is restricted to the disbelievers and evildoers alone, and that the believers may only receive a small amount of enjoyment from this life. Likewise, they may believe that the strength and the support reside with the disbelievers and hypocrites over the believers.

Those who believe this hear the verses from the Qur'ān that the power and might are for Allāh, His Messenger, and the believers, and that the end result is for those who are pious, and Allāh’s saying:

\[
\begin{align*}
\text{وَإِنَّ جَنَّاتَنَّ أَلَّهُمُ الْعَالَمِينَ}
\end{align*}
\]

And indeed, Our soldiers will be the victors.

[Sūrah as-Saffāt 37:173]

And they believe in the Qur'ān, so they interpret these verses to mean in the Hereafter; but as for the dunyā, then they say, “We only see the disbelievers and the hypocrites succeeding and overtaking the believers. They have the power and the aid, and the Qur'ān does not oppose reality.” They base this on the fact that they see their enemies to be disbelievers, hypocrites, or oppressors, while they see themselves as people of imān and taqwā, so it seems to them that the person of falsehood is triumphant over the people of truth. They say, “I am upon truth, yet I am oppressed!” If you ask them, “What about Allāh’s promise that the believers will receive a good outcome?” they say, “This is in the Hereafter only,” and if you say, “What does Allāh do for His allies in these kinds of situations?” they say, “He does what He wills”; maybe they say it out loud or just think it to themselves, or maybe they think of the saying of some of them that “There is nothing more harmful to the creation than the Creator,” but instead they simply say, “Allāh does as He wills.” If you mention to them Allāh’s mercy and wisdom, they just say, “He does what He wills,” and so they do not believe that the person of truth and piety is helped and aided; rather, they just believe that Allāh does as He wills.
These statements are based on two assumptions:

1) The first is that they assume the best of their own religion in terms of type or character and believe that they perform what is obligatory for them and keep away from what is forbidden by the true religion, and they believe the opposite for their adversary or counterpart. They believe that their religion is false either due to the type of religion or due to the individual’s practice of it, because they neglect the commandments and perform the prohibitions.

2) The second assumption is that Allah may not support and aid the person of truth, and perhaps not make his outcome positive in the duniyā, so it is not befitting to be complacent with this.

It is known that the slave seeks a good outcome in the duniyā, even though he believes in (the reward of) the Hereafter. He seeks what is necessary to repel harm and attain benefits for himself, and he may seek an increase in benefits and a reduction in harms, as much as he deems permissible.

However, if he believes that the true religion negates that, then his heart could turn away from the completeness of the true religion, and then reject the status of the sābiqin (foremost) and the muqarrabīn (those who draw close). They may even shun the muqtaṣidin (people of moderation), the People of the Right, and so become one of the wrongdoers; they may even disbelieve and become one of the hypocritical apostates or open disbelievers. Even if this disbelief is not in the foundations of Islam, it is in many of its principles and doctrines,41 as the Prophet ﷺ said:

يصبح الرجل مؤمنا ويمسي كافرا ويمسي مؤمنا ويمسي كافراً، يبيع
دينه بعرض من الدنيا.

A man would be a believer in the morning and turn to disbelief

41 I.e., a person with the belief mentioned may not disbelieve to the level that takes a person out of Islam, but he will commit minor disbelief regarding many of Islam’s principles and doctrines.
in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and he would sell his faith for worldly goods.\(^\text{42}\)

This only results from the belief that the religion will only gain one loss in the dunyā, and because of that he is pleased when he is afflicted by harm and hopes for the reward of losing the benefits that he will inevitably lose.

This is the fitnah (tribulation) that blocks many of Bani Ādam from realization of the religion, and the basis of it is ignorance of the reality of the religion and the reality of enjoyment, which is sought at all times, since we mentioned that every action is caused by a desire to attain pleasure. Therefore, a man should know the action that he is performing and the pleasure that he is seeking (from that action).

Then if he knows these two foundations, he must have a decisive desire to perform that action; otherwise, the knowledge of that which is sought and its method will not be enough to attain what is sought without decisive desire. Decisive desire must be accompanied with patience; because of this, He ﷺ said:

\[
\text{وَالْعَصْرِ } (\text{the time). Verily! Man is in loss. Except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.}
\]

\[\text{[Surah al-`}\text{Asr 103:1-3]}\]

And He, the Most High, said:

\[
\text{وَجَعَلْنَا مِنْهُم مَّنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا سَبَرُوا وَكَانُوا}
\]

\(^{42}\) Reported by Muslim (1/110).
The two assumptions that this affliction is built upon are based on ignorance of Allāh’s commands and His prohibitions, and ignorance of His promise and His threat. The person who is ignorant of these two things may think that he establishes the true religion, performs the obligations, and avoids the prohibitions, but he actually does the opposite of that, and this is due to his ignorance of the true religion.

If anyone believes that the person upon the truth is not aided in the dunyā and that the outcome will be in favor of the disbelievers over the believers, and in favor of the sinners over the pious, then this shows a person’s ignorance of Allāh’s promise.

As for the first assumption, then how many people abandon the obligations because they do not know that they are obligatory, and how many people perform prohibited actions not knowing that they are prohibited? In fact, how many people worship Allāh with what is forbidden while abandoning what is enjoined upon them? Likewise, how many people believe themselves to be the innocent, oppressed party in every aspect, while believing their adversary to be the guilty oppressor in every aspect, but the situation is different? Rather, with him is an aspect of falsehood and wrongdoing, while his adversary has with him an aspect of truth and justice.

One’s love for something makes him deaf and blind, and mankind is naturally disposed to love themselves, so they only see the good in
themselves and the bad in their adversaries. This ignorance is often paired with desire and oppression, because mankind is naturally oppressive and ignorant.

Most of mankind’s religions are only customs and traditions of beliefs and disbeliefs, love and hate, and allegiance and enmities taken from their fathers and predecessors. Just as He, the Most High, said:

وَإِذَا قَالَ نَأْتُوا مَا أَنْزَلَ اللَّهُ قَالَواْ بَلِّ نَتَّبَعُ مَا وَجَدَنَا عَلَيْهِ آبَاءَنَا١ أَوْلَوْ كَانَ الْمُهْتَدِينَ تَبْدِعُوْهُمْ إِلَىِّ عَذَابِ الْعَسِيرٍ٢

And when it is said to them, “Follow that which Allah has sent down,” they say, “Nay, we shall follow that which we found our fathers (following).” (Would they do so) even if the Shaytān invites them to the torment of the Fire?

[Sūrah Luqman 31:21]

He, the Most High, said:

وَقَالُوا رَبّنَا إِنّا أَطْعَنَا سَادِقَنَا وَكَبَارِئًا فَأَضْلَلُونَا السَّبِيلًا٣

On the Day when their faces will be turned over in the Fire, they will say, “Oh, would that we had obeyed Allāh and obeyed the Messenger (Muḥammad ﷺ).” And they will say, “Our Lord! Verily, we obeyed our chiefs and our elders, and they misled us from the (right) way.”

[Sūrah al-Alhzāb 33:66-67]

And He, the Most High, said:
And they divided not till after knowledge had come to them, through selfish transgression between themselves. And had it not been for a word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the scripture after them (i.e., Jews and Christians) are in grave doubt concerning it.

[Sūrah as-Sūrah 40:51]

As for the second assumption, then how many think that the people of the true religion are humiliated and punished in the dunyā, as opposed to those who differ from them regarding to whom they are obedient and who reject Allāh’s promise and support?

Allāh, the Glorified, clarified both assumptions in His Book:

Verily, We will indeed make victorious Our messengers and those who believe in this world’s life and on the Day when the witnesses will stand forth (i.e., the Day of Resurrection)...

[Sūrah Ghāfir 40:51]

And He, the Most High, said in His Book:
And, verily, Our word has gone forth of old for Our slaves, the messengers, that they verily would be made triumphant.

[Surah as-Saffāt 37:171-173]

And He, the Most High, said:

Verily, those who oppose Allāh and His Messenger will be disgraced, as those before them (among the past nations) were disgraced. And We have sent down clear āyāt (signs and verses). And for the disbelievers is a disgracing torment.

[Surah al-Mujādilah 58:5]

And He, the Most High, said:

Those who oppose Allāh and His Messenger, they will be among the lowest (most humiliated). Allāh has written: “Verily! It is I and My messengers who shall be the victorious.” Verily, Allāh is All-Powerful, All-Mighty.

[Surah al-Mujādilah 58:20-21]
Verily, your *Wali* (Protector or Helper) is Allāh, His Messenger, and the believers—those who perform the prayer and give *zakāh*, and they bow down (submit themselves with obedience to Allāh in prayer). And whosoever takes Allāh, His Messenger, and those who have believed as protectors, then the party of Allāh will be the victorious.

[Sūrah al-Mā'idah 5:55-56]

And He rebukes those who seek help from allegiances with other than the believers:

O you who believe! Take not the Jews and the Christians as *awliyā‘* (friends, protectors, helpers, etc.); they are but *awliyā‘* to one another. And if any among you takes them as *awliyā‘*, then surely he is one of them. Verily, Allāh guides not those people who are the wrongdoers. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to them, saying, “We fear lest some misfortune of a disaster may befall us.” Perhaps Allāh may
bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves. And those who believe will say, “Are these the ones who swore by Allāh their strongest oaths that indeed they were with you?” Their deeds have become worthless and they have become losers.

[Sūrah al-Mā’idah 5:51-53]

And He, the Most High, said in His Book:

Give to the hypocrites the tidings that there is for them a painful torment. Those who take disbelievers for awliyā’ (protectors or helpers or friends) instead of believers, do they seek honor, power and glory with them? Verily, then to Allāh belongs all honor, power, and glory.

[Sūrah an-Nisā’ 4:138-139]

And He, the Most High, said:

They (the hypocrites) say, “If we return to al-Madinah, indeed the more honorable (‘Abdullāh bin Ubayy bin Salūl, the chief of hypocrites in al-Madinah) will expel therefrom the meaner (i.e., Allāh’s Messenger ﷺ).” But honor, power, and glory belong to Allāh, His Messenger (Muḥammad
And He, the Most High, said:

Whoever desires honor, power, and glory, then to Allah belong all honor, power, and glory [and one can get honor, power, and glory only by obeying and worshiping Allah (alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (the goodly words, i.e., the goodly words are not accepted by Allah unless and until they are followed by good deeds), but those who plot evils, theirs will be a severe torment. And the plotting of such will perish.

[Sūrah Fātitir 35:10]

And He, the Most High, said:

He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islām), that He may make it (Islām) superior over all religions. And All-Sufficient is Allāh as a witness.

[Sūrah al-Fātih 48:28]

And He, the Most High, said:

[Surah al-Mundfiqun 63:8]
O you who believe! Shall I guide you to a commerce that will save you from a painful torment? That you believe in Allâh and His Messenger (Muḥammad ﷺ), and that you strive hard and strive for the cause of Allâh with your wealth and your lives, that will be better for you, if you but know! (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwelling in Gardens of Eternity; that is indeed the great success. And also (He will give you) another (blessing) which you love, help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muḥammad ﷺ) to the believers. O you who believe! Be you helpers (in the cause) of Allâh as ‘Īsâ (Jesus), son of Maryam (Mary), said to al-Ḥawāriyyûn (the Disciples): “Who are my helpers (in the cause) of Allâh?” Al-Ḥawāriyyûn (the Disciples) said, “We are Allâh’s helpers.” Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the
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uppermost.

[Sūrah as-Ṣaff 61:10-14]

And He, the Most High, said:

And (remember) when Allah said, “O ‘Īsá (Jesus)! I will take you and raise you to Myself and clear you (of the forged statement that ‘Īsá is Allāh’s son) of those who disbelieve, and I will make those who follow you superior to those who disbelieve till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute.”

[Sūrah ‘Alī ‘Imrān 3:55]

And He, the Most High, said:

And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a wali (protector) nor a helper. That has been the way of Allāh already with those who passed away before. And you will not find any change in the way of Allāh.

[Sūrah al-Fath 48:22-23]
He it is Who drove out the disbelievers among the People of the Scripture (i.e., the Jews of the tribe of Banun-Nadîr) from their homes at the first gathering.

[Sûrah al-Hashr 59:2]

To His saying:

ذَلِكَ بَانِثَمِ شَأَفُوا اللَّهِ وَرَسُولَهُ وَمَنْ يُشَاقُ اللَّهُ فَإِنَّ اللَّهَ شَدِيدُ العِقَابِ

That is because they opposed Allâh and His Messenger (Muhammad ﷺ). And whosoever opposes Allâh, then verily, Allâh is severe in punishment.

[Sûrah al-Hashr 59:4]

And He, the Most High, said:

وَلَا تَهْيَنِوا وَلَا تَحْزَنُوا وَأَنْتُمْ الأَعْلَوْنِ إِنَّ كُنْتُمْ مُّؤْمِنِينَ

So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.

[Sûrah Âlî ʾImrân 3:139]

And Allâh said in the story of Nûh when He helped him in the duniyâ:

َتَلَّكَ مِنْ أَنَبِيَّ الْغَيْبِ نَوَجِيَهَا ﺑَيْنَكَ ﻣَا كُنْتَ ﺛَغْلُمُهَا ﺎَنْتَ ﻭَلَا قَوْمُكَ مِنْ قَبْلُ ﻓَلِى هَذَا ﺑَيْسَرًٰ ﻓَﺎصِبِ ﻣِنَ الْعَاقِبَةِ لِلنَّعَمِّيِّنَ

This is from the news of the unseen which We reveal unto you (O Muhammad ﷺ); neither you nor your people knew them before this. So be patient. Surely,
the (good) end is for the *muttaqūn* (pious).

[Sūrah Hūd 11:49]

And He, the Most High, said:

> Wāʿamū ṣāḥibīk ṣallālihā waṣṭībīr ʿalāhīhā lā tasāllūk rūqā
tabhī ṣaṣrūkūl walaqā ʿilā ṣaṣrūkūl

And enjoin the *salāh* (the prayer) on your family, and be patient in offering them (i.e., the *salāh*). We ask not of you a provision (i.e., to give Allāh something, money, etc.); We provide for you. And the good end (i.e., Paradise) is for the *muttaqūn* (pious).

[Sūrah Tā-Ḥā 20:132]

And He, the Most High, said:

> Ya ʾanīhā al-dīnīn āmnūn lā tāṣhirūna bīṭānāt mīn dawākum lā yaḥlīnīkum ḥānāli

O you who believe! Take not as (your) *bitānāh* (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you.

[Sūrah Ālī ʾImrān 3:118]

To His saying:

> Wāʿan tāṣhirūna wāṭnūra lā yāṣirūkum kādiḥum nīnṣā ʾl-llāh ṣamma yīṣmūlūn màḥīṭ

But if you remain patient and become *al-muttaqūn* (the pious), not the least harm will their cunning
do to you. Surely, Allāh surrounds all that they do.

[Sūrah Āl 'Imrān 3:120]

And He, the Most High, said:

"فَلَيْسَ بِكُلِّ نَفْسٍ أَنْ تُصْبِرُوا وَيَتَّقُوا وَيُؤْمِنُوا مِنْ فُرُوحُهُمْ هَذَا يُمَدِّدُكُمْ رَبُّكُمْ بِخَمْسَةِ آلَفٍ مِنَ المَلَائِكَةِ مُسْتَوِيَاتِكُمْ"

Yes, if you hold on to patience and piety, and the enemy comes rushing at you, your Lord will help you with five thousand angels having marks (of distinction).

[Sūrah Āl 'Imrān 3:125]

And Yūsuf said—and Allāh helped him in the dunyā—when his brothers came to him:

"قَالَوْا أَنَا أَبَاءُكَ لَنَتُسْفِنَ قَالَ أَنَا أَبَاءُكَ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مِنْ يَتَّقِي وَيَصِبُرُ فَإِنَّ اللَّهَ لَا يُضِيعُ أَحَدَ الْمُحْسِنِينَ"

They said, “Are you indeed Yūsuf?” He said, “I am Yūsuf, and this is my brother (Benjamin). Allāh has indeed been gracious to us. Verily, he who fears Allāh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds) and is patient, then surely, Allāh makes not the reward of the muhsinūn (good-doers) to be lost.”

[Sūrah Yūsuf 12:90]

And He, the Most High, said:

"يَا أَيُّهَا الْذِّينَ آمَنُوا إِنِّي نَتَقَفُوا للَّهِ يَجْعَلْ لَكُمْ فَرَقًا وَيَكْفِرْ عَنْكُمْ سِتَاكَتَكَمْ وَيَغْفِرْ لَكُمْ ذَٰلِكَ وَاللَّهُ ذَوُ الْفَضْلِ"
O you who believe! If you obey and fear Allāh, He will grant you *furqān* (a criterion to judge between right and wrong or a way for you to get out from every difficulty), and will expiate for you your sins, and forgive you, and Allāh is the Owner of the great bounty.

[Sūrah al-Anfāl 8:29]

And He, the Most High, said:


And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish His purpose. Indeed, Allāh has set a measure for all things.

[Sūrah at-Talaq 65:2-3]

Abū Dharr narrated that the Prophet ﷺ said:


If all the people were to act upon this verse, it would be sufficient for them.43

And He informs us that the calamities faced from the victories of our enemies are due solely to our own sins:


43 Reported by Ibn Mājah (2/1411) and others.
(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say, “From where does this come to us?” Say (to them): “It is from yourselves (because of your bad deeds).”

[Sūrah Āl ʿImrān 3:165]

And He, the Most High, said:

Those of you who turned back on the day the two hosts met (i.e., the Battle of Uhud), it was the Shaytān who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allāh, indeed, has forgiven them.

[Sūrah Āl ʿImrān 3:155]

And He, the Most High, said:

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.

[Sūrah ash-Shūrā 42:30]

And He, the Most High, said:
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Shahidah

Whatever of good reaches you is from Allāh, but whatever of evil befalls you is from yourself.

[Sūrah an-Nisā' 4:79]

And He, the Most High, said:

وَإِنْ تُصَبُّهُمْ سَيْنَةً بِمَا قَدَّمتْ أَبْوَابَهُمْ

But when some evil afflicts them because of what their (own) hands (evil deeds and sins) have sent forth...

[Sūrah ar-Rūm 30:36]

أَوْ كَبِكَبُوا

Or He may destroy them, because of that which they have earned.

[Sūrah ash-Shūrā 42:34]

He censured in His Book those who do not trust in His promise to His believing slaves, and He mentions that which befalls the messengers and believers:
When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached the throats, and you were harboring doubts about Allâh. There, the believers were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease (of doubts) said, “Allâh and His Messenger promised us nothing but delusions!” And when a party of them said, “O people of Yathrib (al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore, go back!” And a band of them ask for permission of the Prophet ﷺ, saying, “Truly, our homes lie open (to the enemy).” And they lay not open. They but wished to flee. And if the enemy had entered from all sides (of the city), and they had been exhorted to al-fitnah (i.e., to leave from Islâm to polytheism), they would surely have committed it and would have hesitated there- upon except a few.

[Sûrah al-Ahzâb 33:10-14]

And He, the Most High, said:

Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, “When (will come) the help of Allâh?” Yes!
Certainly, the help of Allāh is near!

[Sūrah al-Baqarah 2:214]

And He, the Most High, said:

And We sent not before you (as messengers) any but men, whom We inspired from among the people of townships. Have they not traveled through the earth and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allāh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand? (They were reprieved) until, when the messengers gave up hope and thought that they were denied (by their people), then came to them Our help, and whomsoever We willed was delivered. And Our punishment cannot be warded off from the people who are mujrimūn (criminals, those disobedient to Allāh, sinners, disbelievers, polytheists). Indeed, in their stories, there is a lesson for men of understanding. It (the Qur'ān) is not a forged statement but a confirmation of Allāh's existing Books [the Tawrāh (Torah), the Injīl (Gospel), and other
scriptures of Allāh] and a detailed explanation of everything and a guide and a mercy for the people who believe.

[Sūrah Yūsuf 12:109-111]

This is why Allāh commanded His messengers and the believers to follow what was sent down as revelation to them, which is obedience to Him (which is the first assumption), and to await His promise (which is the second assumption). He commanded us to seek forgiveness and to be patient, because it is a certainty that they will fall short and commit sins, and seeking forgiveness removes that, and one must have patience while waiting for Allāh’s promise. Hence, through seeking forgiveness, one completes his obedience, and through patience, one completes his certainty for Allāh’s promise. And this all enters the definition of obedience and imān. Allāh, the Most High, said:

وَاتَبِعْ مَا يُوحَى إِلָيْكَ وَاصْبِرْ حَتَّى يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ

And (O Muḥammad ﷺ), follow the inspiration sent unto you, and be patient till Allāh gives judgment. And He is the best of judges.

[Sūrah Yūnus 10:109]

And He, the Most High, said:

وَلَقَدْ كَذَّبْتَ رَسُلًا مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كَذَّبُوا وَأُوذُوا حَتَّى أتَاهُمُ نَضْرًا وَلَا مَبَّالِكَ لِكِلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ يَدِ الَّذِينَ مُرَسَّلُونَ

Verily, (many) messengers were denied before you (O Muḥammad ﷺ), but with patience they bore the denial, and they were hurt, till Our help reached them, and none can alter the words (decisions) of Allāh. Surely there has reached you the information
(news) about the messengers (before you).

[Sūrah al-An‘ām 6:34]

And He, the Most High, said:

"Fāṣḥibu tāthā waqtī yā ‘alā ‘amrī al-mu’sībīn."  

Be patient. Surely, the (good) end is for the muttaqūn (pious).

[Sūrah Hūd 11:49]

And He commanded them also with patience if they were afflicted by a calamity due to their own sins, such as the appearance of an enemy. As He, the Most High, said regarding the story of Uhud:

"Wāla tātīwā yā ‘alā ‘amrī al-mu’sībīn. In kaffīn mu’mīnīn,  

la yEMSīsīkum qarīn qarīn fī qumma qarīn qarīn wa’lāniq  

al’aynā nīdawlihā bīn nasīr wa’lī’lummm lllāh al-adīnīn,  

āmūn wāyīadh  

mlikshād,  

wāllāhī lā yīyīdīr lūlālimīn,  

wāqīmadīn  

lIlāh al-adīnīn,  

āmūn wāyīadh līlālimīn."  

So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. If a wound has touched you, be sure a similar wound has touched the others. And so are the days (good and not so good) We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the wrongdoers.

[Sūrah Āl ‘Īmārān 3:139-141]

Allāh, the Glorified, also told the stories of how he aided His messengers and believing slaves against the disbelievers in the stories of Nūh, Hūd, Sālih, Shu‘ayb, Lūr, Fir‘awwān, and others. He, the Most High, said:
Indeed, in their stories is a lesson for men of understanding.  
[Sūrah Yūsuf 12:111]

And He, the Most High, said:

And indeed, We have sent down for you āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are al-muttaqūn (the pious).  
[Sūrah an-Nur 24:34]

This is made clear by two principles.

The first principle is that if a group receives aid and support and other types of enjoyment, this does not remove the possibility of death, injury, or some other harm, because all of creation dies at some point, so death should not be viewed as an unusually harsh calamity.

And He informs us that no slave is safe from Allāh, if He intends for him something bad or if He intends for him mercy, and he has no protector or helper besides Allāh. Where can we flee to escape Allāh’s command and judgment? There is no refuge from Him except to Him. Allāh, the Most High, said:

So flee to Allāh (from His torment to His mercy). Indeed, I (Muḥammad ﷺ) am a plain warner to you from Him.  
[Sūrah adh-Dhariyat 51:50]
This is something that everyone knows, whether they are pious or sinners, as Abū Ḥāzin al-Ḥakīm said: “Those who do not fear Allāh will not find a cure for the creation better than what the pious person has found from at-taqwā (fearing Allāh).”

Allāh puts the believer with the most complete imān through the most trials and tribulations, as was said to the Prophet ﷺ:

الْبَنِيْءُ هُمُ الْأَمْمُ فَالْأَمْمُ فَالْأَمْمُ بِبَعْلِيِّ الصَّبْحِ عَلَى حُسْبِ دِينِهِ إِفَ كَانَ فِي دِينِهِ صَبْحَةً فَإِنْ كَانَ فِي دِينِهِ رَفَعَةً عَلَى حُسْبِ دِينِهِ فَمَا بُرِّجَ الْبَلَاءُ بِالْعَبْدِ حَتَّى يُثْرَكْهُ بَعْشَيْ عَلَى الأَرْضِ وَمَا عَلِيٌّ مِنْ خَطِيْطِهِ.

“O Messenger of Allāh, which people are most severely tested?” He said, “The prophets, then the next best and the next best. A person is tested according to his religious commitment. If he is steadfast in his religious commitment, he will be tested more severely, and if he is frail in his religious commitment, his test will be according to his commitment. Trials will continue to afflict a person until they leave him walking on the earth with no sin on him.”

The second principle is that enjoyment is attained either through dunyā means or religious means. The dunyā means things that are tangible, such as food, drink, sexual relations, clothes, or things related to personal identity, such as status and power. The believer, the disbeliever, and the hypocrite all share in the first type. Then it is known that enjoyment from this type is not one equal reality among Bānī Ādām; rather, they differ greatly in its amount and description. Some people enjoy types of food and drink that would harm others, either because they are accustomed to it in their country or because their constitution is able to handle it, etc. Some people are attracted to people that others may dislike, such as how many people in the south are attracted to a brown complexion while people in the north tend to be attracted to a white complexion. Likewise, clothing and climate, because some people enjoy colder climates that would be harmful to others. The seasons also

44 Reported by at-Tirmidhī (4/28), Ibn Mājah (2/1334), and others.
have an effect because people enjoy the heat during the winter, but look forward to the cold when it is summer.

The principle for this is that enjoyment in the *dunyā* corresponds to the need or the benefit one derives from that thing, so the bigger the need and the greater the benefit, the more complete the enjoyment and pleasure will be, and indeed Allāh has permitted the beneficial things for the believers.

Those who are moderate in their consumption of something experience greater enjoyment than those who are excessive. This is because they become addicted and accustomed to that thing, so not much enjoyment remains for them even though they cannot do without it and they are afflicted by many illnesses because of it.

The religion is made up of two things: belief in the message, and obedience to the commandment. It is known that enjoyment of the message is in accordance to its level of nobility and honesty, and the believer has with him the most honest message about Allāh and His creation which no one else possesses, so he has the greatest of pleasures, unlike those whose message contains a lot of lies. As for obedience, if what one is commanded with is piety and justice and it is beneficial, then his enjoyment is greater than one who is commanded with other than piety, justice, and that which is beneficial.

This is the difference between truth and falsehood. Indeed, Allāh, the Most High, said:
Those who disbelieve, and hinder (men) from the path of Allāh, He will render their deeds vain. But those who believe and do righteous good deeds, and believe in what is sent down to Muḥammad ﷺ, for it is the truth from their Lord—He will expiate from them their sins and will make good their state. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allāh set forth their parables for mankind.

[Sūrah Muḥammad 47:1-3]

And He, the Most High, said:

As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it—he finds it to be nothing, but he finds Allāh with him, Who will pay him his due (Hell). And Allāh is swift in taking account.

[Sūrah an-Niʿūr 24:39]

To elaborate: Rights are of two types: existing rights and intended rights, and each one necessitates the other.

Existing rights are established within themselves, so knowledge of them is the truth and the information about them is the truth. Intended rights are the benefits from which, if a person seeks them, he will benefit, and then he will obtain the enjoyment.
Allāh Tests His Slaves with Both Happiness & Difficulty

To clarify, Allāh tests his slaves with both happiness and difficulty, and He, the Venerated, said:

[Surah al-Fajr 89:15-17]

As for man, when his Lord tries him by giving him honor and gifts, then he says (arrogantly), “My Lord has honored me.” But when He tries him by straitening his means of life, he says, “My Lord has humiliated me!” Nay!

[Sūrah al-Fajr 89:15-17]
Allāh says that the situation is not like that. If He does not test his slave with difficulty and instead honors and blesses him, then that is not an unrestricted honoring or blessing, and if He limits a person’s rizq (sustenance, wealth, etc.) then that is not necessarily disgracing him. Rather, they are both trials, tests, and examinations. So if one is grateful for the ease and patient upon the hardships, then both situations are good for him, as the Prophet ﷺ said:

لا يقضي الله للمؤمن قضاء إلا كان خيرا له، وليس ذلك لأحد إلا للمؤمن: إن أصابته سراء فشكر كان خيرا له، وإن أصابته ضررا فقصر كان خيرا له.

Allāh does not predestine anything for the believer except that it is good for him, and this applies only to a believer. If he is blessed with prosperity and he expresses gratitude (to Allāh), then that is good for him, and if adversity befalls him and he endures it patiently, then that is good for him.¹

But if one is not grateful or patient, then both situations are bad for him.

Difference of Opinion Regarding the Issue of the Disbeliever’s Enjoyment in the Dunyā: Is it a Blessing For Him or Not?

The scholars differ in their opinion regarding the enjoyment the disbeliever attains in the dunyā: is this a blessing for him or not? The basis of the differing rests on the differing opinions regarding ability.

The Qadariyyah believe that Allāh only wants good for every being, but the slaves are the ones who want bad for themselves by disobe-

¹ Reported by Muslim (4/2295) and in Al-Musnad (4/332). The wording here is from Al-Musnad on the authority of Anas ﷺ.
dience and abstaining from obedience, which he does against Allāh’s will and ability.

They also believe that the blessings the disbelievers receive are the complete blessings, like that which the believers receive, because they do not believe that the believers receive a special blessing that the disbelievers do not; rather, they [believe that] they both receive the same blessings, except one of them is guided (without any specific blessing from Allāh) and the other is misguided (without any specific disgrace from Allāh). Likewise, [they believe] the believer and the disbeliever are equally deserving of the worldly blessings.

Those who dispute their opinion from among the people who affirm the qadr (predestination) sometimes do so with an even greater degree of falsehood, but the majority of them are upon the truth. Unfortunately, many people argue against the people of innovation’s great falsehoods with slightly lesser falsehoods. The Imāms of the Sunnah forbade this practice and ordered people to be moderate and just, to hold on to the Sunnah completely, and not to respond to falsehood with falsehood.

So they say that the disbeliever does not receive worldly blessings from Allāh, just as they don’t receive religious blessings, because the result of their pleasure is a pain much greater than the blessing itself, like poisoned food, or if someone gave money to another to gain their trust and then they killed or tortured them. They say that their blessing is a cause for punishment for the disbeliever, as He, the Most High, said:

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\textit{إِنَّمَا نُعمِلي لِّلَّذِينَ يَكْفُرُونَ إِنَّمَا أَنَّمَا}
\]

We postpone the punishment only so that they may increase in sinfulness.

[Sūrah Āl ī Imrān 3:178]

And He, the Most High, said:
Do they think that We enlarge them in wealth and children, We hasten unto them with good things (in this worldly life so that they will have no share of good things in the Hereafter)? Nay, but they perceive not.

[Sūrah al-Mu'minun 23: 55-56]

And He, the Most High, said:

So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.

[Sūrah al-An'am 6:44]

And He, the Most High, said:

Then leave Me alone with such as belie this Qur'ān. We shall punish them gradually from directions they perceive not. And I will grant them a respite. Verily, My plan is strong.

[Sūrah al-Qalam 68:44-45]
There are others from among those who affirm the *qadr* who differ with this position. They say that Allāh does bless the disbelievers in this life. Both of these opinions can be found among the followers of Imām Ahmad and others. This group says that the Qur'ān shows that Allāh blesses the disbelievers and expects them to be grateful for their blessings, so how can it be said that they are not blessed? Allāh, the Most High, said:

> Have you not seen those who have changed the blessings of Allāh into disbelief (by denying Prophet Muhammad ﷺ and his message of Islām), and caused their people to dwell in the house of destruction? (It is) Hell, which they will (enter to) burn.

[Sūrah Ibrāhīm 14:28-29]

To His saying:

> Allāh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His command; and He has made rivers (also) to be of service to you.

[Sūrah Ibrāhīm 14:32]
And if you count the blessings of Allâh, never will you be able to count them. Indeed, man is an extreme wrongdoer and a denier (of Allâh’s blessing).

[Surah Ibrâhîm 14:34]

And He, the Most High, said:

Verily, We showed him the way, whether he be grateful or ungrateful.

[Surah al-Insa n 76:3]

And how can someone reject their blessings if they were never blessed?

Their view necessitates that the disbelievers have no obligation to be thankful to Allâh since He never blessed them with anything, and it should be known by the necessity of Islam that this is completely false. Indeed, Allâh rebukes mankind for being arrogant and ungrateful, such as:

Verily! Man (disbeliever) is ungrateful to his Lord.

[Surah al-Adi yat 100:6]
And if We give man a taste of mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful. But if We let him taste good (favor) after evil (poverty and harm) has touched him, he is sure to say, “Ills have departed from me.” Surely, he is exultant and boastful (ungrateful to Allāh).

[Sūrah Hud 11:9-10]

And Ṣāliḥ said:

And remember when He made you successors after [the people of] ‘Ād and gave you habitations in the land; you build for yourselves palaces in plains and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allāh, and do not go about making mischief on the earth.

[Sūrah al-Aʿrāf 7:74]

And He, the Most High, said:

Have you not seen those who have changed the blessings of Allāh into disbelief, and caused their people to dwell in the house of destruction?

[Sūrah Ibrāhīm 14:28]

And He, the Most High, said:

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And Allāh puts forward the example of a township (Makkah) that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the favors of Allāh (with ungratefulness).

[Sūrah an-Nahl 16:112]

The first group responds by stating Allāh’s saying:

«صِرَاطَ الَّذِينَ أَنْعَمَتْ عَلَيْهِمْ»

The way of those on whom You have bestowed Your grace.

[Sūrah al-Fātihah 1:7]

And the disbelievers do not share in this blessing, so they are removed from Allāh’s blessings. Allāh also said in His address to the believers:

«كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ»

Eat of the tayyibat (good lawful things) wherewith We have provided you.

[Sūrah Tā-Ḥā 20:81]

And He, the Most High, said:

«وَاذْكُرُوا نُعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْمَدًا»

And remember the favor of Allāh upon you, when you were enemies.

[Sūrah Āl ‘Imrān 3:103]

And He, the Most High, said:

«وَاذْكُرُوا نُعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثاقَ الْذِّي وَأَفَقُكُمْ بِهِ»

And remember Allāh’s favor upon you and His covenant with which He bound you.

[Sūrah al-Mā‘idah 5:7]
And He, the Most High, said:

«كلّوا من طُعِمَتْهُ مَا رَزَقْنَاهُمُ وَاشْكُروْا لَيْلِهَّ»

_Eat of the lawful things with which We have provided you, and be grateful to Allāh._

[Sūrah al-Baqarah 2:172]

As for the disbelievers, they are addressed from one perspective concerning the enjoyment, pleasure, and happiness, but they are not named specifically regarding blessings. Instead, they are mentioned among the general references to Bānī Ādām, because the believers experience happiness in both the _dunyā_ and the Hereafter, while the disbelievers only experience enjoyment in the _dunyā._

In addition, the disbelief of the disbeliever is, in fact, a blessing for the believer, because if it was not for the existence of disbelief, sin, and disobedience, there would be no commanding the good and forbidding the evil. If it was not for the existence of the _shayāṭīn_ (devils) among mankind and the _jinn_, the believer would not be able to attain the highest levels of status and reward by way of enmity and opposition to them, and the sins to which they call mankind.

Mankind possesses the faculties of love and hate, and his happiness lies in loving what Allāh loves and hating what Allāh hates, so if there was nothing in the world to hate or no one to fight against, then one would not be able to complete one’s _īmān_. Indeed, Allāh, the Most High, said:

وَحَاهَدُوا بِمَا ءَالَاهُمْ وَأَنْفُسَهُمْ فِي سَبِيلِ اللَّهِ أُوْلَٰئِكَ هُمُ الصَّادِقُونَ

_Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the_
cause of Allah. Those! They are the truthful.

[Sūrah al-Hujurat 49:15]

They say that if these pleasures were unrestricted blessings, it would mean that Allah's blessings upon His enemies were greater in the duniya than His blessings upon His allies. They say that Allah's blessings that they replace with disbelief are the revelation of the Book and the sending of the messengers, which they disbelieve in and deny that they are the truth, as the Prophet ﷺ said:

ألا فلا فخر إني من قريش.

Without boasting, I am from the Quraysh.²

And likewise, His saying:

And Allah puts forward the example of a township (Makkah) that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the favors of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e., denying Prophet Muhammad ﷺ) which they (its people) used to do.

[Sūrah an-Nahl 16:112]

And He, the Most High, also said:

² A hadith with this wording could not be found; however, there are many ahadith in which the Prophet ﷺ stated that he was from the Quraysh tribe, such as the hadith reported by Muslim: “Indeed, Allah chose Kinānah from the children of Ismā'il, chose the Quraysh from Kinānah, chose Bani Hashim from the Quraysh, and chose me from Bani Hashim.”
If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh, and Allâh will give reward to those who are grateful.

[Sûrah Ali 'Imrân 3:144]

The reality of the issue is that these examples involve enjoyment, pleasure, and happiness in the duniyâ in which there is no disagreement. Because of this, Allâh, the Most High, said:

That was because you had been exulting in the earth without any right (by worshiping others instead of Allâh and by committing crimes), and you used to rejoice extremely (in your error).

[Sûrah Ghâfir 40:75]

And He, the Most High, said:

You received your good things in the life of the world, and you took your pleasure therein.

[Sûrah al-Ahqâf 46:20]

And He, the Most High, said:

And leave Me alone to deal with the believers (those who deny My verses, etc.), and those who are in
possession of the good things of life. And give them respite for a little while.

[Sūrah al-Muzammil 73:11]

And He, the Most High, said:

leave them to eat and enjoy, and let them be preoccupied with (false) hope.

[Sūrah al-Ḥijr 15:3]

And He, the Most High, said:

Whereas the life of this world is only a deceiving enjoyment.

[Sūrah al-Ḥadid 57:20]

And this is something that is experienced firsthand.

However, the discussion revolves around two issues. The first: Is it a blessing or not? The second: Is the blessing that a believer receives the same as the blessing received by a disbeliever, or is it less or more? And this is the following issue.

As for the first question, then it is said that the pleasures in themselves are not the same as the slave’s action, such as the pleasure derived from zinā, oppressing others, shirk, speaking about Allāh without knowledge, etc. Here, the sin is a reason for a punishment greater than the pleasure derived from the action, but the punishment may be instant or deferred, like eating delicious food that is poisoned to cause illness or death. The difference being that the punishment can be repealed with tawbah (repentance) or by performing good acts. However, it is said that the pleasure attained by the sin does not equal that which is involved in making tawbah and performing righteous deeds, due to the difficulty and hardship.
involved. This is why it is said: “Abstaining from sin is less bitter than seeking repentance,” and it is also said: “An hour of pleasure may result in long sadness.”

However, performing repentance and good deeds that eradicate sins earns rewards greater than abstaining from the sin in the first place, so the pain of the repenter is greater than the abstainer from the sin in every way, but his reward is greater. Likewise, when Allah expiates sins, the bitterness is greater than its sweetness.

Sometimes, pleasure is attained without sins, but that requires one to obey Allah, so he avoids shirking obligations and perpetrating prohibitions, such as the slave who enjoys the fruits of his own wealth or the pleasures of marriage, neither of which are forbidden.

And Allah commands us to eat from the good things and to be thankful. He, the Most High, said:

وَإِنَّ اللَّهَ يُحِبُّ أَن يُؤَمِّنِكُمْ مِنْ طَيِّبَاتِ مَا رَزَقَكُمْ

O you who believe! Eat of the lawful things with which We have provided you, and be grateful to Allah, if it is indeed He Whom you worship.

[Surah al-Baqarah 2:172]

And it is reported by Muslim that the Prophet said:

إِنِ اللَّهَ لَيُرِضِىَ عَنِ العُبَيْدِ أَن يَأْكُلَ الأَكْلَةَ، فَيُحْمَدَ عَلَيْهَا، أَوْ يَشْرِبَ

Allah is pleased with His slave who eats a meal and praises Him for it, and who takes a drink and praises Him for it.3

And in another narration reported by Ibn Mājah:

3 Reported by Muslim (4/2095), at-Tirmidhi (172/3), and Ahmad (3/100 and 118).
The one who eats and is grateful has the status of the person who fasts and is patient.

And Allah, the Most High, said:

\[
\text{ثَمَّ لَنْ تُشَاءُنَّ يَوْمَ الْيَمِينِ} \\
\text{عَنِ النَّعِيمِ}
\]

Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!

[Sūrah at-Takāthūr 102:8]

When the Prophet entertained Abul-Haytham bin at-Tihān and they sat in the shade, and he gave them fruits and meat to eat and cold water to drink, he said: “This is from the blessings that you will be asked about.” He will be asked about it, seeking his gratitude, not because there is any sin in it. Therefore, Allah demands from His slaves that they are thankful for His blessings upon them and that they not rely on their obedience over their disobedience. This is because one may fall short of what is obligatory regarding a blessing and use it to perform something forbidden, and so his action and his lack of action regarding it will be a cause for punishment. A punishment is earned by not performing obligations and by performing prohibitions upon a blessing, which was an action from Allah, even if a person’s disobedience happens by Allah’s judgment (qādā’), predestination (qadr), knowledge, will, power, and creation.

The reality of the matter is that Allah blesses His slaves, and that blessing can be a reason for his punishment, so he receives both a blessing and a punishment, except the punishment is a result of his disobedience since he did not perform the right of the blessing and did not fear Allah in its regard.

Based on this, blessings may be viewed as a blessing from one

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4 Reported by Ibn Majah.
perspective and the opposite from another, and therefore they are not unconditional blessings. It does not negate them being blessings if they are conditional or unconditional, but a person must give the blessing its right by being grateful and appreciative of the blessing and by not using the blessing for disobedience to Allāh. Hence, blessings come under the category of commanding the good, forbidding the evil, and the promise and the threat (i.e., the promise of Jannah and the threat of the Fire).

A person who abandons what he is commanded to do in regard to a blessing and performs sins with that blessing, then this will be a cause of increasing his punishment, and therefore, in his respect, the blessing is not a blessing at all in terms of al-qadā’ (Allāh’s divine judgment) and al-qadr (Allāh’s predestination), even if it is a blessing in general terms and to the believers. This should clarify this discussion, because it is an enticement and a deception. And this is what I meant when I affirmed the blessings from one perspective while negating them from another, as in Allāh’s saying:

قَالَ اِبْنُ اَمْيَامَةُ فَأَكْرَمْتُهُ وَنَعَمَهُ فَيَقُولُ رَبِّي أَكْرَمْتُهُ وَآتَاهُ مَا اِتَّهَلَّهُ فَقَدَرَ عَلَيْهِ رَبُّهُ فَيَقُولُ رَبِّي أُهْزَايْنِ

As for man, when his Lord tries him by giving him honor and blessings, then he says (arrogantly), “My Lord has honored me.” But when He tries him and restricts his provision, he says, “My Lord has humiliated me.”

[Sūrah al-Fajr 89:16-17]

He told us that He honored him with blessings, and rejected the

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For example, a person is given wealth. The people consider this is a great blessing, but Allāh knows that in terms of this person’s qadā’ and qadr, it will actually be a reason for his punishment. This is because the wealth will ultimately lead the person to sin, to spend his wealth attaining things that are harām, or to oppressing others. Therefore, the wealth is, in reality, not a blessing at all.
statement of the man put to the test: “My Lord honored me!” because the man put to the test believed that this was an unconditional honor—in other words, that the blessings he received were an honor for him and not a (possible) reason to be punished. The reality is that Allah tested him with these blessings to see if he would be obedient or disobedient to Him as a result. Allah is all knowing of what a person will do, but it is one thing to know what will be, and another thing to know what actually occurred.\(^6\)

As for His saying:

\[
\begin{align*}
&\text{« فأكرَمَه وّنَعْمَه } \end{align*}
\]

...He gives him honor and blessings...

[Surah al-Fajr 89:16]

Then this is an honor in terms of the pleasure that it contains, and this is why Allah mentioned it together with ni'mah (blessings). General folk tend to call anything that is done over and above what is customary “kirāmah” (honor), but the people of itḥbāt (affirmation of Allah and his right upon us) do not consider this to be unconditional kirāmah; rather, in reality, kirāmah is keeping to uprightness, which is obedience to Allah, and is just something with which Allah puts His slaves to the test, so if they obey Him with it He raises their rank, but if they disobey Him then He lowers their rank, as He, the Most High, said:

\[
\begin{align*}
&\text{وَأَنَّ لَمْ يَتَّقُوا عَلَى الْطَّرِيقَةِ لَأَسْقَبُهُمْ مَآءً غَدَّاً}\ \\
&\text{لاَّ يُفْتَنُونَ فِيهِ وَمَنْ يُعْرَضُ عَن ذَكْرِ رَبِّهِ يَسْلُكّهُ عَدَاً}\ \\
&\text{ضَعَادًا}
\end{align*}
\]

If they had believed in Allah and went on the (right) way, We would surely have bestowed on them water

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\(^6\) Allah has no need to test mankind because He knows us better than we know ourselves. He knows how we will react in every situation, but due to His ultimate wisdom and justice, He tests us in order to establish the evidences for or against us, so on the Day of Judgment no one can claim they are oppressed.
So if blessings and honors involve both these aspects (i.e., the blessing and the trial), then they are blessings that necessitate gratitude due to the command and the legislation. Hence, from the aspect of its reality and divine decree, the sinner derives nothing from it except trial, tribulation, and punishment due to his disobedience to Allâh. It is clear that even before the reality of it is apparent (to mankind), it is a trial and a test; it may be a cause for happiness and it may be a cause for despair. The aspect of its trial may be more apparent in that which is bitter, but Allâh actually tests with both bitter and sweet, as He, the Most High, said:

Every soul will taste death. And We test you with evil and with good as a trial; and to Us you will be returned.

[Sûrah al-Anbiyâ' 21:35]

Therefore, whoever is tested with bitterness, hardships, and calamities, and whose provisions are restricted, then this is not a humiliation but rather a test. If he is obedient through that, then he will be happy, but if he disobeys Him through that, then he will be in despair. The reason for the happiness of the prophets and the
believers is the same reason for the despair of the disbelievers and the sinners.

Allāh, the Most High, said:

وَالصَّابِرِينَ فِي الْبَسَاءِ وَالصَّرَاطِ وَحِجْرِ الْبَسَاءِ وَأُولِيكَ
الذِّينَ صَدَقُوا وَأُولِيكَ هُمُ الْمُتقُونَ

And those who are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

[Sūrah al-Baqarah 2:177]

And He, the Most High, said:

أَمْ حَسِبْتُمْ أَنْ تَدْخِلُوا الْجَنَّةَ وَلَا يَعْلَمُ مِّثَالُ الْدُّنْيَا
خَلْوًا مِّنْ أَبْلَكُمْ مَسْتَفْلِهِمْ الْبَسَاءَ وَالصَّرَاطَ وَالْعُزُولَ

Or do you think that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken.

[Sūrah al-Baqarah 2:214]

And He, the Most High, said:

وَمَعْنَى حَوْلَكُم مِّنِّ الأَعْرَابِ مَناَفِقُونَ وَمِنْ أُهُلِ
المَدīنَةِ مَرَّوا عَلَى النَّفَاقِ لَا تَعْلَمُونَ نَحْنُ عَلَمَهُمْ
سَنَعْذَبُهُمْ مَرَّتَينَ ثُمَّ نَزَوُونَ إِلَيْهِ عَذَابٌ عَظِيمٌ

And among the Bedouins 'round about you, some are hypocrites, and so are some among the people of al-Madīnah; they exaggerate and persist in hypocrisy. You (O Muḥammad) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great
And He, the Most High, said:

\[ \text{And we will surely let them taste the nearer punishment short of the greater punishment that perhaps they will repent.} \]

[Sūrah as-Sajdah 32:21]

And He, the Most High, said:

\[ \text{And We had gripped them with suffering (as a warning), but they did not yield to their Lord, nor did they humbly supplicate.} \]

[Sūrah al-Mu’minūn 23:76]

Additionally, the good things that bring happiness, with which a slave may be tested, come from the obedience that the slave performs, and the evil things that bring dislike and despair, with which a slave may also be tested, come from disobedience performed by the slave, as Allāh, the Most High, said:

\[ \text{Whatever of good reaches you, is from Allāh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muḥammad ﷺ) as a Messenger} \]
to mankind, and Allāh is sufficient as a witness.

[Sūrah an-Nisā’ 4:79]

And He, the Most High, said:

(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say, “From where does this come to us?” Say (to them): “It is from yourselves (because of your evil deeds).”

[Sūrah Ali ‘Imrān 3:165]

And He, the Most High, said:

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.

[Sūrah ash-Shūrā 42:30]

And He, the Most High, said:

How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allāh, “We meant no more than goodwill and conciliation!”

[Sūrah an-Nisā’ 4:62]
But if they turn away (O Muhammad ﷺ from the Islamic monotheism which you have brought to them). We have not sent you (O Muhammad ﷺ) as a hāfiz (protector) over them (i.e., to take care of their deeds and to recompense them). Your duty is to convey (the message). And verily, when We cause man to taste of mercy from Us, he rejoices there at, but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ungrateful!

[Sūrah ash-Shi‘rā 42:48]

Then, those good things that are born of obedience and reward, if they are used to perpetrate sin, will be a cause for one’s punishment and adversities; this is the recompense for disobedience. But if one is obedient to Allāh in their regard, then they will be a cause for one’s reward and happiness. So consider this and know that actions are judged by their outcomes. That which appears to be a blessing and begins as a pleasure could be the reason for punishment, and that which appears to be a punishment and begins as a hardship could be the reason for a reward. Likewise, that which is obedience—in the eyes of the people—could be the reason for a slave’s destruction due to him abandoning that obedient act when tested, and that which is a sin—in the eyes of the people—could in fact be a reason for one’s happiness, due to one’s repentance and abstinence from such an act, which is the final outcome of that sin.

Hence, the command and the prohibition relate to what is current, so the slave is commanded with unrestricted obedience and forbidden from unrestricted disobedience, and commanded to be thankful for every blessing he receives.
Qadā' and qadr (fate and divine pre-decree) is Allah’s knowledge, His Book, and what follows from that of His will and creation, and it is in accordance with the future reality. Hence, actions are judged by their final outcomes, and those who are truly blessed, in reality, are those who die in a state of imān.

The people differ in their opinions regarding this issue:

Those of the Mutakallimah who affirm the qadā' and qadr note that al-qadr is from Allah’s knowledge, His Book, His will, and His creation, but they may negate that which extends from His commands and forbiddances, the promise and the threat, the universal wisdom and the details of the specific judgment.

As for the Qadariyyah and those who resemble them, who do not take note of any of that except the commands and prohibitions and the promise and the threat, then they have indeed committed disbelief in something that it is obligatory for a Muslim to believe—such as His creation, His Book, His will, and His directing of His believing slaves, who were given the evidence due to specific guidance—and disbelief in His judgment upon the disbelievers with His justice, as is reported in the hadith:

Your command is carried out in us; Your judgment for us is just.7

And your Lord does not oppress anyone.

If it is known that everyone who is tried with happiness or hardship is posed with a hidden benefit or a harm, and that the benefit is attained if one obeys Allah regarding it, and the harm occurs when one disobeys Allah regarding it, then it should be clear that people are of four types:

1) Those whose rectification is attained through a blessing.

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7 Reported in Al-Mumad (5/267-268) on the authority of Ibn Mas'ūd, with the wording: “Your command is carried out in me; Your judgment for me is just.”
2) Those whose rectification is attained through adversity.

3) Those whose rectification lies in both scenarios.

4) And finally, those who will not receive rectification in either situation.

One person could fit into all four of these categories at different times or all at once depending on the type of trial.

It is reported in a hadith that Allah says:

إن من عبادي من لا يصلاح إلا الغنى، ولو أقرره لأفسده ذلك، وإن من عبادي من لا يصلاحه إلا الفقر، ولو أغنيته لأفسده ذلك، وإن من عبادي من لا يصلاحه إلا السق، ولو أصححته لأفسده ذلك، وذلك أنا أدير عبادي، إنى بهم خير بصير.

There are those among my slaves who will only be rectified by wealth, and if I made him poor it would ruin him; and there are those among my slaves who will only be rectified by poverty, and if I gave him wealth it would ruin him; and there are those among My slaves who will only be rectified by sickness, and if I were to cure him it would ruin him. Indeed, I manage my slaves. Indeed, I am All-Knowing, All-Hearing.

The immediate enjoyments are, in reality, not blessings and can instead be a test and a punishment if one uses them for disobedience. Previous obedience can come to nothing and could be the cause of bad if it is ultimately followed by apostasy and tribulation. Likewise, worldly pain and suffering could really be a blessing, and previous disobedience could lead one to goodness by way of repentance and patience, changing disobedience into obedience.

This requires the slave to be in need of seeking Allah's support at all times by way of obedience to Him, and with a steadfast heart.

* The source of this hadith is unknown.
There is no might or strength except with Allāh.

This is because mankind is as Allāh described them in His saying:

And if We give man a taste of mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful. But if We let him taste good (favor) after evil (poverty and harm) has touched him, he is sure to say, “Ills have departed from me.” Surely, he is exultant and boastful (ungrateful to Allāh).

[Surah Hud 11:9-10]

And He, the Most High, said:

Except those who show patience and do righteous good deeds, those: theirs will be forgiveness and a great reward (Paradise).

[Surah Hud 11:11]

He informs us that during hardship after ease, he despairs that the hardship will never cease in the future, and he rejects the blessings that Allāh had previously bestowed upon him; and during times of joy after a time of hardship, he feels safe from returning to that place of difficulty again in the future, and he forgets his previous situation with his saying: “Ills have departed from me.” Surely, he is exultant, and boastful” [Surah Hūd 11:10]. Boastfully looking down upon others due to that with which Allāh has blessed him.

Allāh, the Most High, said:
Verily, man (disbeliever) was created very impatient; irritable (discontented) when evil touches him, and niggardly when good touches him.

[Surah al-Ma’arij 70:19-21]

He informs us that he is worrisome and impatient during difficulties and ungrateful and miserly during good times.

Allah, the Most High, said:

And He gave you all that you asked for, and if you count the blessings of Allah, never will you be able to count them. Verily! Man is indeed an extreme wrongdoer—a disbeliever (an extreme ingrate, denies Allah’s blessings by disbelief, and by worshiping others besides Allah, and by disobeying Allah and His Prophet Muhammad ﷺ).

[Surah Ibrahim 14:34]

And He, the Most High, said:

Verily! Man is ungrateful to his Lord.

[Surah al-‘Adiyat 100:6]

And He, the Most High, said:

Verily! Ungrateful is the man who is heedless of His signs, and is among the wrongdoers.

[Surah al-Mu’minun 23:9]
Truly, We did offer al-amanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e., afraid of Allah's torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).

[Surah al-Ahzab 33:72]

And He, the Most High, said:

Say (to the disbelievers): “If you possessed the treasure of the mercy of my Lord (wealth, money, provision, etc.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!”

[Surah al-Isra' 17:100]

And He, the Most High, said:

And when harm touches you upon the sea, those whom you call upon besides Him vanish from you except Him (Allah alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful.

[Surah al-Isra' 17:67]

And He describes the believers as being patient during adversity as well as in times of ease, due to Allah's saying:
In fact, patience can sometimes be even harder during times of ease, as is witnessed by this statement from some of the Sahabah:

"We were tested by hardship and adversity and so we were patient, but then we were tested by ease and happiness and we were not patient."

The Prophet ﷺ used to seek Allah’s help from the trial of poverty and the trial of affluence, and he ﷺ said to his Companions:

فَوَاللَّهِ لَا الْفَقْرِ أَحْسَنَ عَلَيْكُمْ،ْ وَلَكِنْ أَحْسَنَ عَلَيْكُمْ أَنْ تُسْتَطِعَ عَلَيْكُمْ
الدُّنْيَا كَمَا بُسْطَتْ عَلَى مَنْ كَانَ فَتَلَكُكُمْ، فَتَنَاَسَوْهَا كَمَا تَنَاَسَوْهَا
وَتُهِلُكُكُمْ كَمَا أُهِلِّكُتُهُمْ.

By Allah, I do not fear for you poverty, but I fear that (the riches of) the duniya will be bestowed upon you, as it was for past nations, whereupon you will compete with each other for it as they competed for it, and it will destroy you as it destroyed them.⁹

Whoever is not defined by the term iaman is either able-bodied or disabled. If a person is able-bodied, then he will display what is within him of sin, oppression, shirk, speaking about Allah without knowledge, and abstaining from justice, prayer, sincere supplication, etc., all in accordance to his ability. Indeed, the slave only acts if there is the ability and the desire to act, so a person who combines

⁹ Reported by al-Bukhari (8/90), Muslim (4/2273), and others.
both a level of capability with high levels of sin and wickedness will be more extreme in his disobedience, such as Fir’awn and the other arrogant tyrants like him. They do not resist their desires and they do not fear Allāh.

The believer, on the other hand, acts upon Allāh’s commands with diligence and piety in accordance to his ability.

Those who are not believers, but are instead sinners, disbelievers, hypocrites, or wrongdoers, if they are incapable of acting on their desires, they become the most wretched kinds of people and the most submissive, doing whatever they want. This is because they lack imān to enrich their souls and to give them the strength to avoid things that are harmful.

This is the situation of the nations that are distant from knowledge and imān, as was the case for the Turks, Tartars, and the Arabs in their pre-Islamic periods. They were among the most arrogant and oppressive when in a position of authority, but among the most lowly of people if overpowered.

As for the believers, Allāh said to them when they were being oppressed:

> َوَلَا تَهْزَعُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأُثْرَى إِن كُنْتُمْ مُؤْمِنِينَ

So do not weaken (against your enemy), nor be sad, and you will be superior if you are indeed (true) believers.

[Sūrah Āl ‘Imrān 3:139]

Thus, the believers are superior even if they are conquered.

Ka’b bin Zuhayr said in his description of the Sahābah:

*They were not overcome by joy if their spears struck their target one day,*
*But neither were they overcome by anguish if they were the ones struck.*

Therefore, the tactic that should be employed with every person
who has corrupt desires, such as sins, oppression, *shirk*, speaking without knowledge, etc., should be one of two approaches: either rectification of a person’s desires or minimizing his ability to act on those desires, because if a person possesses both corrupt desire and ability, then evil will occur.

If someone has righteous desires, then his ability to act on his desires should be helped and supported, so he may be able to perform good actions. Conversely, effort should be made to rectify a person’s desires if the person has bad desires and his ability cannot be restrained.

The objective is to strengthen the righteous desires and the ability to perform them, as much as possible, and to weaken corrupt desires and the person’s ability to perform them as much as possible. And there is no might or power except with Allâh.

The Believer Receives Greater Bliss & Enjoyment Than the Disbeliever

It is apparent from this that the believer is in a good situation and that his blessings and pleasure outweigh that of the disbeliever in this life and the next, even if the *dunya* is a prison to the believer and paradise to the disbeliever, because—from the believer’s perspective—the *dunya* is like a prison in comparison to Allâh’s blessings and generosity after death. The disbeliever, on the other hand, has nothing to look forward to after death except Allâh’s severe punishment, so for him, the *dunya* is like a paradise in comparison to what is to come.

The disbeliever possesses corrupt desires and is either capable or incapable of acting upon them. If he is incapable, then this will hinder his desires to the point that he will not be able to reconcile between the two, but if he is capable of fulfilling his desires, then he will over-indulge to the extreme until he is unable to stop.
This is why you find that those who oppress themselves go to great lengths, sinning and spreading corruption, seeking the next thing that will bring them some temporary fulfillment of their senses, but their hearts are never satisfied. This is how they behave in relation to their attempts to attain enjoyment and pleasure, but in terms of their fear of their enemies, they are the most frightened people from among mankind, and there is no life for someone possessed by their fears. The disbeliever who is incapable of achieving his desires lives in great torment. He is constantly regretful for the things that he is missing and the things that cause him harm.

If the believer is able to achieve his righteous desires and act upon his beneficial knowledge, then his heart is in a state of peace and tranquility due to his good acts, and he experiences peace and pleasure of the eye that cannot be described. Even the believer who is unable to act on his righteous intention and beneficial knowledge achieves a level of happiness that is indescribable.

The Pleasure Experienced by Pious People is Greater Than the Pleasure Experienced by Sinners

This is all witnessed by personal experience, but many people make the mistake of witnessing the enjoyments obtained by sinners and partaking in these pleasures, without ever knowing the sweetness of the pleasures obtained by the people of piety, and most people are ignorant of this fact, as if they are deaf and dumb, and this ignorance is due to a lack of witnessing real imān and tasting its sweetness, with the addition of the ignorance of the mutakallimin (people of rhetoric) regarding knowledge of the realities of what Allāh’s commands possess of benefit and rectification, and also the benefit and rectification for the believing slave that His creation possesses. Hence, their ignorance incorporates what He informed us of concerning His creation and commands, and that which His slaves fail to perceive of the reality of imān and its sweetness, along
with the oppression present in the souls preventing them from the
greatness of Allâh’s blessings, generosity, and pleasure, and placing
them in Allâh’s punishment and anger.

When People Became Absorbed in the Issues of Qadr (Predestination), a Number of Groups Innovated Statements that Opposed the Qur'ân & Sunnah

When people began to probe into the issues of qadr, why Allâh created the creation, why He commands, and so on, without guidance from Allâh, they split away from their religion and became factions.

One group argued that Allâh only creates people who are beneficial to the creation, and that He also does not command something to happen unless it is beneficial, and that it is the slave who divests himself from the benefit and performs harmful acts against Allâh’s will and beyond His ability to prevent [it from] happening. By this statement, they intended to free Allâh of any oppression or wrongdoing, and they describe Him with wisdom, justice, and goodness, but instead they negate His knowledge, ability, writing, creation, and will. Some from this group say, “Allâh does not know or write what the slaves will do until they have done it.”

Another group argues that Allâh knows what the slave will do before he does it and He knows that they will disobey Him and do things that harm themselves. So the reason for notifying them of the creation and the command is for continuous, unadulterated benefit.

People say to them: “Whoever knows that their good intentions will not come to fruition but will still strive with all their ability to attain it, they are from among the most ignorant and foolish people.” They negate a small amount of foolishness while affirming
a greater foolishness, and they claim that He only predestines what He wills to happen to them, so they limit His power.

The people of affirmation respond by affirming His general power and ability, His will, His creation, and His eternally pre-existent knowledge. All of this is good and in accordance with the Sunnah and represents the completeness of imán in the qadr, i.e: belief in Allah's eternally pre-existent knowledge, His will, His creation, and His ability over all things; but they add to that some things that are not from the Sunnah.

It is reported in the Sunnah that Allah does what He wills and rules as He pleases, and He is not asked about what He does; rather, they are the ones whose actions are asked about. He commands the slaves to be obedient to Him, while He guides whom He wills and misguides whom He wills, just as He, the Most High, said:

\[\text{And Allah invites to the Abode of Peace and guides whom He wills to a straight path.} \]

\[[Surah Yūnus 10:25]\]

They also claim that Allah does not create the creation out of wisdom or His mercy for them; rather [they say] it is possible that He created them to harm all of them, and they see this to be wisdom. They do not negate for Allah the kinds of oppression that He negates for Himself, since He states that He only punishes or rewards mankind in accordance to their actions, and whoever performs righteous deeds and is a believer will never fear oppression or harm.

They claim that anything that could be written as someone's destiny could not be oppression, even punishment of the prophets and messengers, honoring the disbelievers and hypocrites, and so on. Hence, the oppressions that Allah negates for Himself are not
deemed as oppressive by this group. Allâh, the Most High, said:

وَما أَلْلَهُ يُرِيدُ ظَلَمًا لِّلْعَبَّادَ

And Allâh wills no injustice for (His) slaves.

[Sûrah Ghâfîr 40:31]

They understand this verse to mean: “Allâh does not will what is not possible for His slaves.” They also claim that Allâh commands His slaves with something that may not be a benefit to them; in fact, He may command them with something which, if the slave was to perform it, would be harmful for him, but if he does not do it, then he would be punished for that. Hence, the slave would be stuck between two hardships: the hardship that results from obedience and the hardship that results from disobedience. If this was the case, then the commands would be harmful for His slaves, not a benefit.

They say that He commands with what He wishes, and they deny that there are ‘îlal (reasons, just causes) within the rulings of the shari‘ah that justify the rulings. These ‘îlal are based on attaining benefit and repelling harms. Some of their group reject all of the ‘îlal of the shari‘ah rulings, while some say that the ‘îlal are just signs and indications towards the wisdom behind the rulings, because they are suitable and appropriate for it. In addition to this, they believe it possible that a slave could derive no reward or benefit from performing an obligation in the religion, but if the shari‘ah brings a promise, then they believe that the slave is promised a reward, but most likely they believe that reward to only be in the Hereafter. Therefore, the performance of obligations could possibly not be of current benefit to the slave (according to the view of this group), and he will not receive any immediate blessings or pleasure; in fact, it could be harmful for him.

The belief that obedience to Allâh and His Messenger could possibly be of no benefit and not beget any blessing, pleasure, or tranquility, and could actually lead to hardship, harm, pain, and
suffering, could be the greatest cause for people to avoid perform­
ing Allah and His Messenger’s commands, and if the person was weak in their belief pertaining to the promises and threats given by Allah, then this could be a cause for someone to leave the religion. Even if his belief in Allah’s promise is strong, then his motivation to perform the obligations could be confused between this punish­ment and that punishment, and if he believes that Allah’s promise is only for the Hereafter, then he will believe that there is no benefit or rectification in the \textit{dunya} except for those who disbelieve, spread corruption, or are disobedient.

This kind of thinking leads people away from obedience to Allah and His Messenger, and makes the believing slave hesitant. There are two possible outcomes from such a belief:

1) The first is that the person tends towards the side of obedi­ence, in which case he believes that for his whole life he will not experience any benefit or pleasure, but rather he will experience punishment, pain, suffering, and harm, and this is something that no one could bear patiently.

2) The second outcome is that the person tends toward disobedience sometimes or most of the time and then intends to make \textit{tawbah} (repentance) shortly before death.

There is no doubt that even though the person who follows the first way is correct, the person who follows this second way of thinking is more intelligent and logical (given this situation) than the person who is obedient to Allah for his whole life, because by doing this he saves himself from the punishment that the obedient person experiences in the \textit{dunya}, and then by making \textit{tawbah} he removes the punishment from himself and Allah replaces his bad deeds with good deeds. In the Hereafter, his reward may even be greater than that of the person who strove to be obedient his whole life, and even if his reward is less, his superiority over him is just the superiority between the people of differing levels in Jannah. This is the choice that most people would make in the face of enduring punishment,
misery, and tribulation for a lifetime, because no one could bear that patiently. Enduring torture for 60 or 70 years without benefit or pleasure is something that goes against the natural disposition of people.

This group makes the slaves with Allah at the level of the employer and the employee, as if Allah employed them for the length of their time in the *dunyā* to work on something that will not benefit them and their Lord will not compensate them until after death. This compares Allah to an incapable and ignorant person, which is obligatory to free Allah from; Glorified is He and High above that which the oppressors say about Him.

The Correct Statements of Ahlus-Sunnah wal-Jamā’ah Concerning *Qadr*

The truth which is obligatory to believe is that Allah, the Glorified, sent His Messenger as a mercy to the creation, and sending the messengers and revealing the Books was a greater mercy for the creation than the sending of the rains and the growing of seedlings, even if some people experience pain due to this mercy.

Then indeed, as Qatādah and others of the Salaf (righteous predecessors) said: “Allah does not command His slaves with the obligations of the religion for His own need, nor does He forbid them from the religion’s prohibitions; rather, he orders them to do that which will bring them rectification and forbids them from that which will bring them harm.”

Abū Dharr reported in the *hadith* from the Prophet ﷺ:

> يا عبادي إني خرَّجتم الظلم أَلَّا تُطَلِّمونَا يا عبادي كُلُكم صَالِحُ إِلَّا مَن هَدَيْتَهُ فَاستَهدَّوني أَهِدْكِمُ يا عبادي كُلُكم جَالِعُ إِلَّا مَن أطَعْتُهُ فَاستَطَعَّمونِي أطعْمَكُمُ يا عبادي
O My slaves, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another. My slaves, all of you are misguided except those whom I guide to the Right Path, so seek guidance from Me so that I may direct you to the Right Path. O My slaves, all of you are hungry except those whom I feed, so seek your sustenance from Me so that I may give that to you. O My slaves, all of you are naked except those to whom I provide garments, so seek your clothes from Me so that I should clothe you. O My slaves, you commit error night and day and I am there to pardon your sins, so seek forgiveness from Me so that I should grant you pardon. O My slaves, you can neither do Me any harm nor can you benefit Me. O My slaves, even if the first among you and the last among you and all of mankind and jinn, all had the heart of the most pious man, it would not add to My power. O My slaves, even if the first among you and the last among you and all of mankind and jinn all had the heart of the most wicked man, it would cause no loss to My power. O My slaves, even if the first among you and the last among you and all of mankind and jinn were to stand in one place and ask Me for something and I
gave each person what he asked for, it would not in any way cause any loss to Me except that which is caused to the ocean by dipping a needle in it. O My slaves, I record your actions, then I reward you. So whoever finds good, then let him praise Allâh, and whoever finds anything other than good, then let him not blame anyone but himself.\(^\text{10}\)

And Allâh, the Most High, said describing the Prophet:

\[
\text{يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْإِنْكَرِ وَيَجِلُّ لَهُمْ}
\]

\[
\text{الْطَّيِّبَاتِ وَيَحْرِمُ عَلَيْهِمْ الْخَبَاثَةَ وَيُصِيبُ عِنْدَهُمْ إِضْرَارَهُ}
\]

\[
\text{وَالْأَعْلَامِ الَّتِي كَانَتْ عَلَيْهِمْ}
\]

He enjoins upon them what is right and forbids them from what is wrong and makes lawful for them the good things and prohibits for them the evil, and relieves them of their burden and the shackles which were upon them.

[Sûrah al-A’raf 7:157]

And He, the Most High, said when He mentioned wudu’:

\[
\text{مَا يُرِيدُ اللَّهُ لِيَجِلَّ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ}
\]

\[
\text{لِيُطَهِّرَكُمْ وَلِيُعْمَنَّهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ}
\]

Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His favor on you that you may be thankful.

[Sûrah al-Ma’idah 5:6]

So He informed us that He does not want His commands to place us in difficulty, and the phrasing in the verse suggests that the negation of difficulty is general to every kind of difficulty, and He informed us that He only intends to purify us and complete His blessings upon us.

\(^{10}\) Reported by Muslim (4/1994).
And He, the Most High, said in another verse:

And strive hard in Allâh’s cause as you ought to strive (with sincerity and with all your efforts, that His name should be superior). He has chosen you (to convey His message of Islamic monotheism to mankind by inviting them to His religion, Islâm), and has not laid upon you in religion any hardship; it is the religion of your father Ibrâhîm.

[Sûrah al-Hajj 22:78]

Indeed, He clearly tells us in this verse that the religion does not create difficulty for us, and He negates this difficulty emphatically and comprehensively; therefore, whoever believes that there is even an atom of difficulty in Allâh’s commands has disbelieved in Allâh and His Messenger. Hence, what about the one who believes that the thing which Allâh commands could be a source of corruption and harm instead of benefit and rectification for us?! Indeed, whatever hardship one experiences from the religion does not come from Allâh and His Messenger’s commands, but rather the difficulty arises from nifâq (hypocrisy), as Allâh, the Most High, said:

But no, by your Lord, they can have no faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

[Sûrah an-Nisâ’ 4:65]
And Allah, the Most High, said after the command to fulfill the fast:

`غَيْرُ الْجَهَلَةِ يَكْمُلُ الْعُبُورَ وَلَا يُرِيدُ يَكْمُلُ الْعُسْرَ`

Allah intends for you ease and does not intend for you hardship.
[Surah al-Baqarah 2:185]

Therefore, if Allah does not want the things He commands us with to be a hardship upon us, then how could He want harm and corruption to befall us if we obey His commands?

............................................................

**Iman & Obedience are Better for the Slave in the Dunyaa & the Hereafter than Disbelief & Disobedience**

Allah tells us that iman and obedience are better for the slave than disbelief and disobedience in the dunyaa and the Hereafter. A person, due to his ignorance, may think that disbelief and disobedience are better for him in the dunyaa, as those who possess ignorance and hypocrisy say: “The obligations of the religion may not be of any benefit to the slave throughout his whole life; rather, that is found in the things that are forbidden.” Allah, the Most High, said:

`كُتِبَ عَلَيْكُمْ الْقَتَالُ وَهُوَ خَيْرُ لَكُمْ وَعَسِى أَن تَكُرُّوهَا شَيْئًا وَهُوَ خَيْرُ لَكُمْ وَعَسِى أَنْ تَجِبُوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ`

Fighting (for Allah’s cause) is ordained for you (Muslims) though you may dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.
[Surah al-Baqarah 2:216]
And He, the Most High, said about those who follow the *shayāţīn*:

They followed what the *shayāţīn* (devils) gave out (falsely of the magic) in the lifetime of Sulaymān. Sulaymān did not disbelieve, but the *shayāţīn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, “We are only for trial, so disbelieve not (by learning this magic from us).” And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah’s leave. And they learn that which harms them and profits them not. And indeed, they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.

[Sūrah al-Baqarah 2:102]
the Hereafter, and they only seek the benefit that their deeds may bring in the *dunyā*. This is known as worldly-wise, i.e., the kind of intelligence that allows someone to live a good life in the *dunyā*. Allāh, the Most High, said:

\[
\text{وَلَوْ أَنْهُمْ آمَنُوا وَاتَّقَوْا لَمْ تَجِدْهُمْ فِي مَآمِهَا مِنْ عِبَادِ الْلَّهِ خَيْرًا زُوُّنُوْلَ}
\]

And if they had believed and guarded themselves from evil and kept their duty to Allāh, the reward would have been far better from their Lord, if they but knew!

[Sūrah al-Baqarah 2:103]

Allāh informs us that it is better for His allies that they believe and are pious; it is better for them than what they could seek from the *dunyā*, if only they knew. Hence, the good in the Hereafter, which is the attainment of benefit and the repulsion of harm, is greater than the good that can be attained in the *dunyā*. Allāh, the Most High, said:

\[
\text{وَكَذَلِكَ مَكَّنَّا لِيُوسَفَ فِي الْأَرْضِ يَبْتَغُوا مِنْهَا حَيْثُ يَسَاءُ وَلَا نَضِيعُ أَجْرُ}
\]

Thus did We give full authority to Yūsuf in the land, to settle therein, when or where he likes. We bestow Our mercy on whom We please, and We do not allow the reward of the good-doers to be lost. And verily, the reward of the Hereafter is better for those who believe and fear Allāh and keep their duty to Him.

[Sūrah Yūsuf 12:56-57]

And He, the Most High, said:
And they said nothing but, “Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelievers.” So Allāh gave them the reward of this world and the excellent reward of the Hereafter. And Allāh loves the good-doers.


And He, the Most High, said about Ibrāhīm:

And We gave him good in this world, and in the Hereafter he shall be of the righteous.

[Sūrah an-Nahl 16:122]

Allāh, the Most High, then explained that performing the obligations that one dislikes is better than also abstaining from it in the dunyā. He, the Most High, said:

And if We had ordered them (saying), “Kill yourselves (i.e., the innocent ones kill the guilty
ones) or leave your homes,” very few of them would have done it; but if they had done what they were told, it would have been better for them and would have strengthened their (faith); and indeed, We should then have bestowed upon them a great reward from Ourselves. And indeed, We should have guided them to a straight way.

[Surah an-Nisā’ 4:66-68]

In this context, He, the Most High, also said:

Have you seen those (hypocrites) who claim that they believe in what has been sent down to you and what was sent down before you, and they wish to go for judgment (in their disputes) to the *taǧhūt* (false judges, etc.) while they have been ordered to reject them. But the Shaytān wishes to lead them far astray.

[Surah an-Nisā’ 4:60]

These are the hypocrites from among the People of the Book.

The mushrikūn resemble those who discard the Book of Allāh as if they don’t know that “they followed what the shayāṭīn (devils) gave out (falsely of the magic) in the lifetime of Sulaymān” [Surah al-Baqarah 2:102]. Indeed, they abandoned the Book of Allāh to follow superstitions, false deities, magic, and the Shaytān. This is the situation of those given a portion of the Book who believe in superstition and *taǧhūt*, and those who pretend to believe in Allāh and His messengers yet seek their judgments from *taḏhīt*.
A tāghūt is any person, jinn, or idol aggrandized and self-aggrandized without obedience to Allāh and His Messenger.

This is the situation of many of the fuqaha' (Islamic jurists), the mutakallimin, and others from this ummah who imitate the Jews and possess some hypocrisy, those who oppose the Book of Allāh and the Sunnah of His Messenger with superstitions and false deities, and those who judge by other than the Book of Allāh and the Sunnah of His Messenger. And He, the Most High, said:

And when it is said to them, “Come to what Allāh has revealed and to the Messenger,” you see the hypocrites turning away from you (Muḥammad ﷺ) in aversion. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allāh, “We meant no more than to do good and achieve success!”

[Sūrah an-Nisā’ 4:61-62]

Meaning that they only intended by their actions to withdraw from obedience to Allāh and His Messenger and instead follow the false deities that they follow in order to attain a benefit for themselves and to repel a harm, such as seeking knowledge and its application, as is the case with some of the mutakallimin; or such as seeking different perceptions and existences, as is the case with some of the muta‘abbidah; or such as those who seek their inner and outer desires, as is the case for those who seek status or temptation.

Allāh, the Most High, said:

[سَيِّئَتَانِ أَنْ يُضِلُّهُمْ ضَلالًا بَعِيدًا]
The Shaytān wishes to lead them far astray.

[Sūrah an-Nisā' 4:60]

Meaning: Lead them away from their objective, which is to attain benefit and repel harm, which can only be achieved by being obedient to Allāh and His Messenger and by not following the false deities. Hence, if Allāh destines them to not achieve their objective in the dunyā and afflicts them with calamity due to their actions, they say, “We only intended to do good,” i.e., they intended good for themselves and not hardship, “…and to be successful,” i.e., to gather together the rights and general good.

Allāh, the Most High, said:

"أُلْهَيْكَ الَّذِينَ يَعْلَمُونَ اللَّهَ مَا فِي قُلُوبِهِمْ"

They (hypocrites) are those of whom Allāh knows what is in their hearts...

[Sūrah an-Nisā' 4:63]

He knows their corrupt beliefs and desires, and their doubts.

Then He, the Most High, said:

"فَأَعْرِضْ عَنْهُمْ وَعَظَّهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلَاً يَلِعَبًا"

...so turn aside from them (do not punish them) but admonish them, and speak to them an effective word to reach their inner selves.

[Sūrah an-Nisā' 4:63]

Then He, the Most High, said:

"وَمَا أُرِسِلْنَا مِنْ رَسُولٍ إِلَّا لِيَطَعَ ابْنِ الْلَّهِ وَلَوْ أنَّهُمْ إِذْ ظَلَّلُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَعَفْروا اللَّهَ وَأَسْتَعْفِرْ لَهُمْ"
And We did not send any messenger except to be obeyed by the permission of Allah. And if, when they wronged themselves, they had come to you (O Muhammad), and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah accepting of repentance and merciful.

[Surah an-Nisa' 4:64]

Therefore, Allah invited them to repent after they committed their sins of hypocrisy. This shows the complete mercy of Allah for His slaves. He commanded them to be obedient before they were disobedient, and then after their disobedience, He commanded them to seek forgiveness, and He was merciful with them in both situations: first He commanded them to be obedient with His mercy, then He commanded them to seek forgiveness from His mercy. Therefore, He is merciful with the believers who obey Him first and those who seek His forgiveness second.

Hence, if He is merciful with those who obey Him, and mercy necessitates uniting them with what benefits them and defending them from what harms them, then how can an obligation in the religion contain harm without any benefit?

The Meaning of Approaching the Prophet ﷺ After His Death

His saying “come to you”: coming to the Prophet ﷺ when he was present is clear, like calling to him, whereas when he was absent and after his death, “coming to him” means calling to him and referring to him, as Allah, the Most High, said:
And when it is said to them, “Come to what Allah has revealed and to the Messenger.”

[Sūrah an-Nisā’ 4:61]

And He, the Most High, said:

And if you differ in anything among yourselves, refer it to Allah and His Messenger.

[Sūrah an-Nisā’ 4:59]

Hence it is “referring” and “coming to” what was revealed from the Book and the Sunnah, and likewise, “coming to the Messenger” for those who wrong themselves is by returning to that which he commanded, so if he returns to his commandments and he does so within the Prophet’s lifetime, then he does so in obedience to him and he does so returning from disobedience to him, and likewise in his absence and death.

Seeking Allah’s forgiveness is possible in every place and time, and the Messenger seeking forgiveness also continues in his absence and after his death, because he was commanded to seek forgiveness for the believing men and women, and he is obedient to Allah in everything He commands him to do. The repenter is within the parameters of īmān since disobedience reduces īmān and repentance increases īmān; therefore, he receives the Prophet’s request for forgiveness for him in accordance to his level of īmān.

However, in the case of people coming to the Messenger’s grave after his death saying, “Forgive me,” “Ask your Lord for me this and that,” “Make ḍu‘ā’ for me,” or saying in his absence, “O Messenger of Allah, make ḍu‘ā’ for me,” “Forgive me,” “Ask your Lord this and that for me,” there is no basis for this; Allah never commanded this and neither did any of the well-known Salaf of this ummah from the first three generations; nor was it known among them, and even if it was just mustahabb (preferred), the Salaf would have done it and it would have been known; in fact, they would be famous for
it and it would have been reported from them.

If something like this was a way to achieve forgiveness of sins and to attain one's needs, then the importance and reasons to do it and report it would be abundant, especially for those who were dedicated to doing good. Therefore, if it is not known that they used to do this and it is not reported from any of them, then it is clear that this was not something that was preferred or obligatory. Rather, what is reported from the Prophet ﷺ, which is affirmed, is that he forbade his grave to be made as a place of celebration, or made an object of worship, or made into a masjid.\(^\text{11}\)

As for what some of the fuqahā' mention, such as al-'Utbah's story about a Bedouin who came to the Prophet's ﷺ grave and said, "O best of creation, Allah says: 'And if, when they wronged themselves, they had come to you (O Muhammad)' [Surah an-Nisa' 4:64], and indeed I have come to you." Then 'Utbah saw the Prophet ﷺ in a dream and told him to give glad tidings to the Bedouin.\(^\text{12}\) This story

\(^{11}\) There are many ahadîth in which the Prophet ﷺ forbade his grave being made a place of celebration, worship, or made into a masjid, such as:

Abū Hurayrah narrated that the Prophet ﷺ said: "Do not make your houses into graves, and do not make my grave a place of celebration. But send the prayers on me, for your prayers reach me wherever you may be." Reported by Abū Dāwūd (2/293) and Ahmad (2/367).

'A'ishah and Ibn 'Abbâs narrated that the Prophet ﷺ said: "May Allah's curse be on the Jews, for they built places of worship at the graves of their prophets." Reported by al-Bukhârî (1/91) and Muslim (1/377).

Abū Hurayrah also narrated that the Prophet ﷺ said: "O Allah! Do not make my grave an idol that is worshiped. The anger on those who took the graves of their prophets as places of worship was terrible." Reported in Al-Muwatta' (1/172) and Al-Musnad (13/86-89).

\(^{12}\) Ibn Kathîr mentions this story in his tafsîr (explanation) of verse 64 of Surah an-Nisâ'. He said: "A number of scholars, including Shaykh Abû Maṣûr ad-Dîbâghî in his book Asb-Shâmîl mentioned the famous story of al-'Utbah, in which he said: 'I was sitting by the Prophet's ﷺ grave and a Bedouin came and said, 'As-salâmu 'alaykum O Messenger of Allah; I heard Allah say: ‘And if, when they wronged themselves, they had come to you (O Muhammad), and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah accepting of repentance and merciful.’ And indeed I have come to you seeking forgiveness for my sin and seeking your intercession with my Lord.' Then he left and I fell asleep and I saw the Prophet ﷺ in my dream, and he said: 'O 'Utbah, the Bedouin was right, so give him glad tidings that
and others like it about the Prophet’s grave and the graves of many of the righteous are just for those who are weak in their imān and are ignorant of the greatness of the Messenger ﷺ and that which he commanded. But if a person such as this is unable to abstain due to his need for this kind of thing, so that his imān may not become confused or hypocrisy grows within him, then he will be similar to those who were given gifts to soften their hearts during the life of the Prophet ﷺ, as he said:

أُعْطِيْ أُقْوَامَا لَمَّا فِي قُوْيِهِمْ مِنَ الْجِرْعَةِ وَالْزِّلْلِعْ، وَأَكْلُ أُقْوَامَا إِلَى مَا جَعَلَ اللَّهُ فِي قُوْيِهِمْ مِنَ الْعَمَى وَالْخُطَى.

I give to some people because of the impatience and discontent present in their hearts, and leave other people because of the content and goodness Allāh has bestowed on them.¹³

It was makrūh (disliked) for them to take the money. Their need for the money was like the need some people have for the kind of stories mentioned previously.

As for what is legislated which is present in the Sunnah, then it is the du’a’ of the Muslim to his Lord, with the intercession of the Prophet ﷺ, not his du’a’ in his absence or after his death, as in the hadith reported by at-Tirmidhī (who declared it authentic), in which the Prophet ﷺ taught a man to say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَنْتوَّسُلُ إِلَيْكَ بَنِيَّكَ مُحَمَّدًا، ﻧَبِيَّ الْرَّحْمَةِ، ﺑِاَلْمَوْلَا، ﺑِاَيْنَا ﺑِنِيَ اللَّهَ، إِنِّي أَنْتوَّسُلُ ﺑِلَكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِبَقْضِيَهَا، اللَّهُمَّ

Allāh has forgiven him.¹⁴

Al-Bukhārī reported this hadith on the authority of ‘Amr bin Taghlib: “Some property was given to the Prophet ﷺ and he gave it to some people and withheld it from some others. Then he came to know that those who were left out were upset, so the Prophet said, ‘I give to one man and do not give to another, and the one to whom I do not give is dearer to me than the one to whom I give. I give to some people because of the impatience and discontent present in their hearts, and leave other people because of the content and goodness Allāh has bestowed on them, and one of them is ‘Amr bin Taghlib.’ ‘Amr bin Taghlib said, ‘The sentence which Allāh’s Messenger ﷺ said in my favor is dearer to me than a red camel.’”

²⁶³
O Allah, I ask You and seek intercession with You by Your Prophet Muhammad ﷺ, the Prophet of Mercy. Indeed, I seek intercession to my Lord through you concerning this need of mine so that it can be resolved; O Allah, accept his intercession for me.14

Allah, the Most High, said:

Who is he that can intercede with Him without His permission?

[Sūrah al-Baqarah 2:255]

And He, the Most High, said:

You (mankind) have none besides Him as a wali (protector or helper etc.) or an intercessor.

[Sūrah as-Sajdah 32:4]

Then Allah, the Most High, said:

14 This hadith is reported by Ibn Mājah (1/144) and at-Tirmidhi (10/32) on the authority of ‘Uthman bin Hunayf, who said that a man came to the Prophet ﷺ and said, “Supplicate to Allah to heal me.” He ﷺ said, “If you wish, I will supplicate for you, and if you wish, you can be patient, for that is better for you.” He said, “Then supplicate to Him.” So [the Prophet] ordered him to perform wudu and to make his wudu complete, and to supplicate with this supplication: “O Allah, I ask You and turn towards You by Your Prophet Muhammad ﷺ, the Prophet of Mercy. Indeed, I have turned to my Lord through you concerning this need of mine so that it can be resolved. O Allah, accept his intercession for me.”
But no, by your Lord, they can have no faith until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions and accept (them) with full submission.

[Surah an-Nisa' 4:65]

Allāh swears by Himself that He negates imān for whoever does not possess two things: making Him a judge in all that they differ upon and then not feeling any opposition within themselves regarding the judgment. This requires that there is no difficulty in Allāh’s commands and prohibitions for those who follow them. Allāh’s wisdom must contain commands and prohibitions, even if it also includes things that are permissible; and if the obligations and prohibitions were harmful for the slaves without any overriding pleasure, the slave would not be blameworthy for finding something that is harmful and corruptive as difficult.

The Believer Must Love What Allāh Loves, Hate What Allāh Hates, & Be Satisfied with What Allāh Destines for Him

This is why the scholars agree that it is obligatory to be satisfied with Allāh and His Messenger’s commands. It is not permissible to dislike or be angered by the obligations of the religion, and to love them is obligatory, because one must hate what Allāh hates, be angered by what angers Allāh, and be pleased by what pleases Allāh.

The scholars differed, however, regarding one’s satisfaction with the pain, sickness, and poverty that Allāh decrees for His slaves. Some scholars say it is obligatory, while others say it is preferred, which is the stronger opinion. Both opinions are held by Imām Aḥmad’s followers and others; but as for patience, then there is no debate.
that it is obligatory. Allāh said concerning the first:

\begin{align*}
\text{وَمَنْ هُمْ مَنْ يَلْقَعُكَ فِي الصَّدَقاتِ فَإِنَّ أَعْطَوْا مِنْهَا رَضُوْا إِنَّ لَمْ يُعْطُوْا مِنْهَا إِذَا هُمْ يَسْتَحْتَوْنَ وَلَوْ أَنْهُمْ رَضُوْا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبَنَا اللَّهُ سَيْنُوَتِيْنَا}
\end{align*}

And among them are some who criticize you concerning the distribution of charities. If they are given from them, they approve; but if they are not given from them, at once they become angry. Would that they were content with what Allāh and His Messenger gave them and had said, “Allāh is sufficient for us. Allāh will give us of His bounty, and His Messenger. We implore Allāh (to enrich us).”

[Sūrah at-Tawbah 9:58-59]

So from among the hypocrites were those who were angered when Allāh and His Messenger withheld gifts from them, and Allāh encouraged them to be satisfied with what Allāh and His Messenger gave them. That which Allāh and His Messenger gave them also included the things that Allāh and His Messenger permitted, excluding the things that He prohibited, and that also includes the things that are generally permissible, that which He obligated and that which He loves.

Allāh made it an obligation for the one experiencing hardship to be patient, and this is something beloved to Him. Likewise, He also made it an obligation for the one who is blessed to be thankful, and this is also something loved by Him. Therefore, both patience and gratitude must be loved and acted upon. This means that whatever is destined for a believer—whether it is good or bad—if accompanied by gratitude or patience, then it is good for him, as the Prophet said:
Everything that Allāh decrees for the believer is good for him, and this applies only to a believer. If he is blessed with prosperity, he expresses gratitude and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him.\[^{15}\]

If it is good, then the good is benefit and advantage which contains blessings and enjoyment.

Therefore, every destiny written for the slave, if he deals with it with obedience to Allāh and His Messenger, then it is good for him, and it is only bad for someone who deals with it with disobedience to Allāh and His Messenger; so it is in accordance with one’s intention.

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**All Actions Arise Out of Desire & Choice**

Every movement in the universe is either voluntary, natural, or forced, and natural and forced movements are branches of voluntary movement. Therefore, every movement arises from desire and choice. This invalidates the attribution of the creation of beings to the natural workings of the body, such as attributing the creation of a fetus in the womb to nature, or attributing the creation of plants to nature, because nature was not the catalyst for this movement of the body and its change from its original state, unless it is changed from its natural state by an external force, such as combining substances by mixing and blending them. They change from their state or situation to a different state and then once that is achieved and there is no longer a force being applied, they return to their natural state, and this is the state of rest or a state of existence that

\[^{15}\] Reported by al-Bukhārī and Muslim.
negates movement, because the movement that occurred opposed the natural state, which is inactivity. Hence, it is clear that attributing incidental occurrences to the nature of inanimate objects is incorrect, so then what about the fundamental occurrences?!

Desire and choice are prerequisites for life and knowledge, just as life is also a prerequisite for knowledge and desire; rather, desire and action, as 'Uthmān bin Sa'īd and others from the leaders of the Salaf affirmed.  

And just as movement is a prerequisite for desire and life, then likewise life is a prerequisite for movement and desire. This is why the greatest verse in the Qur'ān is:

अल्लाह! ला इलाहा इलाह हुवा (none has the right to be worshiped but He), the Ever Living, the One

\[\text{اللهُ لا إِلَهَ مَعَهُ} \]

\[\text{La ilaha illa Huwa} \]

16 Ibn Taymiyyah said in his book *Al-`Istiqāmah* (1/70-71): “And likewise, the word *al-harakah* (movement) was affirmed by groups from Ahlus-Sunnah wal-`Hadīth, which Ḥarb bin Ismā'īl al-Karmānī in *As-Sunnah* said, which he related to the scholars he had studied under. And likewise, this was mentioned by 'Uthmān bin Sa'īd ad-Dārīmī in his refutation of Bishr al-Marīsī, and he mentioned that this is the methodology of Ahlus-Sunnah. Ad-Dārīmī says in his book: 'Al-`Imām ad-Dārīmī 'Uthmān bin Sa'īd refuted Bishr al-Marīsī the Stubborn: "As for your claim that 'al-Qayyūm' means that He (Allāh) does not descend from His station and He does not move, this kind of *tafsīr* is not accepted without an authentic narration from the Messenger of Allāh or some of His Sahābah or Tabī`īn (generation after the Sahābah). Because al-Hāyy al-Qayyūm does as He wills, moves if He wills, descends and raises if He wills, pulls back or stretches out His Hand, and stands or sits if He wills, because the difference between the living and the dead is movement. Everything that moves is, without a doubt, a living being, and every deceased, without a doubt, doesn't move."”
Who sustains and protects all that exists. Neither slumber nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world and what will happen to them in the Hereafter. And they will never encompass anything of His knowledge except what He wills. His kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

[Sūrah al-Baqarah 2:255]

The name “al-Ḥayy” is a prerequisite for all His characteristics and actions and is among the greatest of mental proofs for the establishment and confirmation of the perfect qualities, such as knowledge, speech, hearing, sight, and others; it necessitates their establishment and negates their opposites.
The Basis for Allegiance is Love & the Basis for Enmity is Hatred

Allāh, the Most High, said:

"I say to their [the Jews'] leaders, I do not feed them and do not order them to [be] of those who despised [my commands]. Allah will not give grace to the polytheists [in this life]."

(Al-Tabarain, vol. 6, page 84)
And you see those in whose hearts there is a disease (of hypocrisy); they hurry to their friendship, saying, “We fear lest some misfortune of a disaster may befall us.” Perhaps Allah may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves. And those who believe will say, “Are these the men (hypocrites) who swore their strongest oaths by Allah that they were with you (Muslims)?” All that they did has been in vain (because of their hypocrisy), and they have become the losers. O you who believe! Whoever from among you turns back from his religion (Islām), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allah, and never afraid of the blame of the blamers. That is the grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures’ needs, All-Knower. Verily, your wali (protector or helper) is Allah, His Messenger, and the believers—those who perform as-salāh and give zakāh, and they bow down (submit themselves with obedience to Allah in prayer). And whosoever takes Allah, His
Messenger, and those who have believed, as protectors, then the party of Allâh will be the victorious.

[Sûrah al-Mâ‘idah 5:51-56]

The basis of allegiance is muhabbah (love) and the basis of enmity is hatred, because mutual love requires closeness and agreement, while hatred requires distance and differing. It is said that al-muwalli (ally) comes from the word al-walyu, which means closeness.1

Al-‘aduww (enemy) comes from al-‘udawa’, which means distance.2 If something draws near to something else, it becomes connected with it, and if something distances itself, it becomes separated.

Allâh’s allies are the opposite of His enemies: He brings them close to Himself, He is an ally to them and they are allies to Him, He loves them, He is merciful upon them, and His blessings are upon them. He is distant from His enemies and they are distant from Him; He curses them, they are far from Him and His mercy, He angers them and He hates them, and this is the state of the allies and the enemies. Hence, the blessings are the opposite of the curse, mercy and pleasure are the opposite of anger, and anger and punishment are the opposite of enjoyment.

Allâh, the Most High, said about those who are patient:

They are those on whom are the salawât (i.e., blessings, etc.) (i.e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy, and it is they who are the guided ones.

[Sûrah al-Baqarah 2:157]

1 Lisân al-‘Arab (an Arabic dictionary) says: “Al-walyu: closeness and nearness; and it is said, ‘We separated after walyu (being close).’”

2 Lisân al-‘Arab says: “Al-‘udawa’ means a distant home, and al-‘adâ’ means distance, for example: ‘Their ‘udawâ‘ became long,’ i.e., ‘They became distant and separated.’”
And He, the Most High, said about the munāfiqīn (hypocrites):

For them is a disgraceful torment, and the anger of Allah is upon them, and He has cursed them and prepared Hell for them, and worst indeed is that destination.

[Sūrah al-Fath 48:6]

And He, the Most High, said about those who strive for His cause:

Their Lord gives them glad tidings of a mercy from Him, and that He is pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.

[Sūrah at-Tawbah 9:21]

And He, the Most High, said about the one who kills a believer intentionally:

His recompense is Hell to abide therein, and the wrath and the curse of Allah are upon him, and a great punishment is prepared for him.

[Sūrah an-Nisā' 4:93]

The husband who accuses his wife of adultery says:

The husband who accuses his wife of adultery says:
May the curse of Allah be upon him if he be of those who tell a lie (against her).

[Sûrah an-Nûr 24:7]

And this is in the case of slander.

And indeed, Allah, the Most High, said:

> إِنَّ الَّذِينَ يَزِمُّونَ الْمُحْصُنَاتِ الْغَافِلَاتِ مُؤْمِنَاتٍ لَّكُنْتُوا فِي الْذِّنَا والآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

Verily, those who accuse chaste women who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment.

[Sûrah an-Nûr 24:23]

And the woman whose husband accused her of adultery says:

> أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ

May the wrath of Allah be upon her if he (her husband) speaks the truth.

[Sûrah an-Nûr 24:9]

Because if he is telling the truth, then she is an adulterer and she is deserving of Allah’s anger, which is the opposite of mercy, and this is why He, the Most High, said:

> وَلاَ تَأْخُذْكَمْ بِمَا رَأِيْتَ فِي دِينِ اللَّهِ إِنَّكُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَلَٰيُشْهَدُ عَذَابُهَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe
in Allâh and the Last Day. And let a party of the believers witness their punishment.

[Siîrah an-Nur 24:2]

So He forbade that they be treated with mercy in Allâh's religion.

The believer is protective of his honor and Allâh is also protective of his honor, but Allâh's protectiveness of His honor is greater, as is reported in detail in Sahîh al-Bukhârî from the Prophet ﷺ from more than one narration; he said:

لا أحد أَغْيَرُ مِن اللهٍ وَلَذٌّ يَحْرِمُ النَّافِئَاتِ مَّا ظَهَرَ مِنْهَا وَمَا بَطَنَ.

There is none with more ghîrah (protective of one's honor) than Allâh, and due to this He prohibited the lewd sins (fornication), that which is apparent of them and that which is hidden.3

And in some authentic ahâdîth:

وَاللَّهُ مَا مِنْ أحدٍ أَغْيَرَ مِنَ اللَّهِ أَنْ يُزْنِي عَبْدُهُ أَوْ تَزْنِي أَمِّهُ.

By Allâh! There is none who has more ghîrah than Allâh, as He has forbidden His slaves, male or female, from committing adultery.4

إِنَّ اللَّهَ يَغَارٌ وَغَيْرَهُ أَنْ يَبْتَغِي العِبَادَ مَا حَرَّمَ عَلَيْهِ.

Indeed, Allâh is protective of His honor, and His ghîrah is that the slave performs something from which He had forbidden him.5

Al-ghîrah is the hatred and anger for the thing of which a person has ghîrah. So even though zînâ comes from a source of desire and

3 Reported by al-Bukhârî (6/57), at-Tîrmidhî (5/200-201), and others. The wording here is from at-Tîrmidhî.

4 Reported by al-Bukhârî (7/35) on the authority of ’A’îshah. This hadîth is part of a much longer hadîth that starts with: “In the lifetime of the Messenger of Allâh ﷺ, the sun eclipsed, so he led the people in prayer...Then he delivered the Khutbah (sermon), and after praising and glorifying Allâh, he said, ’The sun and the moon are two of Allâh’s signs’...then he said, ’O follower of Muhammad, by Allâh! There is none who has more ghîrah than Allâh...’”

5 Reported by al-Bukhârî (7/35), Muslim (4/2114), and others.
love from the two people, or one of the two people, it is opposed by the necessity of a person holding themselves above committing such lewd acts, and by piety and reserve from committing any forbidden act. Allâh commanded that there should not be any pity for someone receiving their prescribed punishment, so He forbade us from pity that would cause us to lessen the punishment against them so that there would not be any love for that action. This is the reason He states that He has no love for that action. He, the Most High, said:

{ إنَّ اللَّهَ لاَ يَأْمُرُ بِالْفَحْشَاءِ }  

Indeed, Allâh does not command immorality.  
[Sûrah al-A’râf 7:28]

And that which Allâh does not order on an obligatory level or a preferred level, He does not love. Lût said:

{ قَالَ إِنِّي لَعَلَّمْكُمْ مِنَ الْقَالِينَ }  

He said, “I am, indeed, of those who disapprove with severe anger and fury of your action (of sodomy).”  
[Sûrah ash-Shu’ara’ 26:168]

Qilâ (the word used by the prophet Lût in the verse) means hatred of it and disassociation of oneself from it, and the prophets are the allies of Allâh; they love what Allâh loves and hate what He hates. It is also said that qilâ is the most extreme form of hate, so Allâh hates that, and He hates everything that He has prohibited; likewise, He loves everything that He commands. In fact, al-ghirah is a prerequisite for the hate, because if a person has ghirah for anything, he will hate that thing, but a person does not experience feelings of ghirah for everything that he hates. Therefore, ghirah is a stronger, more arousing emotion.

There is no doubt that a cheating married woman is deserving of this anger for two reasons: because of the forbidden nature of zinâ, and
because by doing that she has also transgressed against her husband and corrupted his bloodline. This is why, if the husband accuses his wife of cheating without the necessary four witnesses, then he asks Allāh to curse her (if he is right and she is lying), as that is his right. If he is telling the truth, he has been oppressed, and the harm that results from her zinā is something that Allāh’s shari‘ah should defend against. Just as the person slandered by accusations of zinā has the right to demand the punishment of qadfs to be exacted on the slanderer who has oppressed that person’s honor, likewise the husband has the right to demand the punishment for fornication for the one who has oppressed and transgressed against him. As the Prophet ﷺ said about the man’s right over his wife:

آن لا بوطئن فرشكم من تكرهون.

That she does not permit anyone that you dislike on your bed.

Because of this, the man can accuse his wife if he knows she is committing zinā. In this case, qadfs is permissible, or it is an obligation if he needs to reject the paternity of a child from his wife. This is established by one of the following: either she admits to the zinā, in which case the punishment is carried out against her and his right is fulfilled and she is cleansed from that action, and here punish-

6 In the shari‘ah, it is not permissible to accuse someone of zinā unless one has four witnesses to attest to actually seeing the act of intercourse. If a person does this without the necessary four witnesses, then he is given lashes and his testimony is not accepted. Allāh said in Sūrah an-Nūr, verse 4: "And those who accuse chaste women, and produce not four witnesses, flog them with 80 lashes, and reject their testimony forever; they indeed are the fāsiqūn (liars, rebellious, disobedient to Allāh)."

However, Allāh made an exception for the husband or wife who accuses his or her spouse. In this case, if he or she is unable to provide four witnesses to the act, then they swear by Allāh that they are telling the truth four times and the fifth time they ask Allāh to curse them if they are lying. Then the accused spouse will swear by Allāh four times that the accusing spouse is lying and the fifth time he or she invokes Allāh’s wrath to be upon themselves if their spouse is telling the truth about them. This is all prescribed in the Qur’ān (Sūrah an-Nūr 24:4-9).

7 To accuse someone of zinā without four witnesses to the zinā. The one who does this receives 80 lashes and his testimony is not accepted.

8 Reported by at-Tirmidhī (2/415), Ibn Mājah (1/594), and others. At-Tirmidhī said, “This hadith is hasan sahih (good authentic).”
ment in the Hereafter is expiated; or she invites Allāh’s wrath and punishment in the Hereafter, which is a much greater punishment than what would be received in the dunyā. Also, the husband is oppressed, and the person who is oppressed either takes back their right in the dunyā or the Hereafter. Allāh, the Most High, said:

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\text{«لا يُحَبُّ اللَّهُ الَّذِيْنَ يَجْعَلُونَ الْبَيْنَةَ عَلَى الْأَيْنَاءِ مِنَ الْقُوُلِ إِلَّا مِنْ ظُلْمٍ أَنْ}\\
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Allāh does not like that the evil should be uttered in public except by him who has been wronged.

[Surah an-Nisa’ 4:148]

Besides the husband, no one else has the right to lie with the wife, and therefore no one else has the right to publicly accuse a woman or to do the li’ān,9 because unlike the husband, he does not have a need for that nor is he oppressed regarding her bed. However, fāhishah10 can also cause oppression for other than the husband, but that does not require al-li’ān, such as causing shame and disgrace for the family; and this can occur with just the prerequisites that lead to fāhishah.

If the fāhishah is not evident by way of self-admittance or proofs, then the consequences that will arise from that will be sufficient to compensate for the truth, such as being alone with the opposite sex, looking at the opposite sex with desire, or one of the other reasons that lead to zina that Allāh forbade, and this is the beauty of the shari’ah.

Additionally, the fāhishah that occurs between the two fornicators often results in the oppression of others, because when two people fall into a corrupt love and desire that will drive them to collude with one another to achieve their goals, they help one another in ways that oppress the people around them. This causes enmity and oppression of others due to their participation in lewd acts and their

9 The aforementioned process wherein the husband and wife invite Allāh’s curse and anger if they are lying.
10 Lewd acts, fornication, adultery, etc.
cooperation with one another oppressing others. This is a common occurrence with those who engage the company of those women and young men who prostitute themselves; they honor them with gifts, support, and help them in a manner that results in the neglect of the rights of others and causes enmity to come between them and the people close to them. Also, a person's love for their boyfriend (or girlfriend) could lead one to take people's money illegally to give to him, and leads one to neglect people's rights and break off the ties of kinship because of that person, because it is not possible to combine between the two. It also leads to aiding one another with enmity.

In summary, love requires the lover to be in accordance with the one who is loved. If the love is corrupt, then Allāh will not love it or be pleased with it. If the harm of the relationship does not affect others, then their punishment is Allāh's right; but most of the time, in fact, it is inevitable that the harm will extend beyond themselves to other people, because both people involved have responsibilities to other people and are forbidden from having enmity towards them, so if the two of them love each other and collude with one another, they will be unable to fulfill their responsibilities and they will need to transgress against others.

And no one should pay attention to what some people say: “If a person does zinā, then the sin is specific to that person alone and is not oppression of anyone else,” because that is only in individual fāhishah, like individual zinā, which is not connected to the rights of others; as for the zinā of a spouse, then there is agreement that this involves the oppression of others, as we have explained.

Corrupt muḥabbah (love) and ‘ishq (passion) can be a greater harm than committing zinā once, because if a man commits zinā once or twice, then he achieves his objective, and likewise a woman; then it can either be for a payment from one to the other or without payment, and it could involve the oppression of others.

But as for al-muḥabbah and al-‘ishq, then they usually cause enmity
and hatred for others, because *mubahbah* makes one spend money and do things for the person who is loved, which leads to others being prevented from the same treatment and causes bad feelings towards that person. The loved one is taken care of and protected from harm, which means the rights of others are neglected and are treated with enmity. Don’t you see that if a man loves someone other than his wife, or if a woman loves other than her husband, they will fall short in their duties to one another and transgress against one another? In fact, if a man loves a woman or a young man, he falls short in his responsibilities towards his family and friends and he oppresses them, just as others oppress them because of him.

This is besides Allâh’s right, which requires a severe punishment, even if the man is able to perform his obligations and leaves the oppression as much as possible. However, this is what you would expect from such an action and this is a cause for its occurrence, and it is one of the things that cause a man to become bewildered and wavering, and to drift between right and wrong. This is a great sickness, as Allâh, the Most High, mentioned:

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\begin{align*}
\text{قَيْطَمَعُ الْذِّي فِي قُلْبِهِ مَرَضٌ،}
\end{align*}
\]

*Lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire.*

[Sûrah al-Ahzâb 33:32]

In terms of the oppression that they cause themselves and their partners, then that is obvious, but it is an oppression from their own selves; they are at the same time the oppressors and the oppressed. But those whom they oppress, then they are oppressed against their will or satisfaction.

In addition, this invalid love leads to the kind of oppression of one another (i.e., the fornicators) that includes death, unjust torment, one partner preventing the other from connecting with the people, or preventing them from doing what they choose as a rectification, etc. Hence, *zînâ* contains all of these hardships and worse, and all
that oppression from themselves originates from corrupt "mubahbah."

He, the Glorified, commanded that mercy is not given to those who should be punished for "zina" because compassion and mercy is supposed to benefit the object of the mercy and repel harm from him. If one is merciful to someone due to the desire and love in their hearts, and refrains from punishing the fornicators, then that will bring about harm and repel benefit for them, because that is a disease in their hearts. The sick person who craves what harms them is not cured by giving them what they desire; rather, their cure is restraint, even if it is painful, and providing the sick person with something beneficial and replacing the harmful thing with what is prescribed and does no harm.

This is the way of the people of corrupt desires—if their hearts catch fire with desire, then mercy and compassion will only make it stronger, and neglecting their punishment only increases their affliction and torment, and the heat in their hearts is like that of the heat of someone with a fever, and when the fever becomes stronger, the person’s sickness gets worse or changes to an even worse disease.

This is the state of the people of desires; instead, you defend against those desires with their opposite, by prohibiting their causes, and by facing it with the painful punishment that removes it from the heart; as is said:

*Indeed, I witnessed the love in the heart and the pain; If they combine, the love quickly goes away.*

If "mubahbah" and desire achieve something that creates more pain than enjoyment, the soul refrains from it. Likewise, if its opposite attains something enjoyable and better, the soul becomes irritated. Hence, the enjoyment is abandoned for whatever outweighs it, whether it is enjoyment or pain, just as pain is likely if overcome by either pleasure or pain. If they are both equal, so neither overcomes the other, then the situation remains as it was with equal positives.
and negatives. The possibility of experiencing pain or missing out on pleasure—even if it involves some bitterness—will repel what is expected to be more bitter or [cause one to] seek to obtain whatever is more likely to be sweet.

However, this is from the inescapable love and trials of Bani Ādam, and it is in opposition to the desires, so nobody’s benefit could ever be established without that—neither benefits of the dunyā nor of the Hereafter, as Ibrāhīm al-Ḥarbi said: “The intellectuals of every nation agree that pleasure cannot be attained through pleasure; patience is required in every situation.” Allāh, the Most High, said:

العصر وإن الإنسان على حسر إلا الدين آمنو وعملنا الصلاحيات ونأستنا بالحق ونأستنا بالصبر

By al-‘asr (the time). Verily! Man is in loss, except those who believe and do righteous good deeds, and recommend one another to the truth.

[Sūrah al-‘Asr 103:1-3]

So there must be mutual reminders to be both upon the truth and to remain patient, because the people of corruption and falsehood are patient upon their falsehood, but the believers recommend one another to both the truth and patience. The people of corruption and falsehood only recommend one another to be patient upon their falsehood, as Allāh mentioned that they say:

أن أمشيوا وأصبروا على آلهتكم إن هذا نسيء ليزا

“Go on, and remain constant to your ālihah (gods)! Verily, this is a thing designed (against you)!"

[Sūrah Ṣād 38:6]

Recommending and persevering upon the truth without patience is like those who say, “We believe in Allāh,” but if any of them are afflicted with a difficulty for Allāh’s sake, they see their test as Allāh’s punishment; and [it is like] those who worship Allāh on a knife’s
edge, so if they are blessed with some good they are at peace with Him, but if they are afflicted with a tribulation, the loss of this life and the Hereafter fall upon his face.

Recommending patience without the truth is like those who said, "Go on, and remain constant to your alilah (gods)! Verily, this is a thing designed (against you)!" [Surah Sad 38:6], and both situations lead to loss, and the only thing that can save from this loss is for the believers to believe, act righteously, and recommend one another to truth and patience. This exists within every person who removed themselves from the people of corrupt desires, the people of doubts, the people of sin, and the people of innovation.

What we previously mentioned regarding the corrupt love between people that causes them to oppress themselves and others relates to every form of love that is hated by Allah, such as the love of idols and partners associated with Him. Allah, the Most High, said:

They love them as they love Allah. But those who believe love Allah more (than anything else).

[Surah al-Baqarah 2:165]

And He, the Most High, said:

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

[Surah al-Baqarah 2:93]

This also applies to the love the people of desires possess for lewd acts, the love of the wrongdoers, and those who speak about Allah concerning what they do not know, because love creates cooper-
ation between the couple in love and their agreement with one another. This necessitates that they hate and oppose anyone who dislikes their relationship and rebukes them. It is well known that every believer hates what Allāh hates and loves what Allāh loves, and therefore they will hate any form of love that Allāh hates.
The Categorization of Knowledge Into Effective Knowledge & Affected Knowledge

I have written elsewhere concerning the people's differing over knowledge: Is it an affected quality that comes after the thing that is known, as defined by the people of rhetoric, or is it an effective quality that effects the thing that is known, as defined by a group among the philosophers?

The correct opinion is that knowledge is of two types: The first is knowledge that comes after the thing that is known and does not affect its state, which is purely theoretical, narrated, and experienced knowledge. This type of knowledge is knowledge of something in whose existence we had no hand, such as knowledge of the Creator, the Glorified, the Most High, His angels, Books, prophets, and the rest of His creation.
The second type is knowledge of something that we had an effect on, such as our knowledge of our voluntary actions and the benefit that is attained and the harm that is repelled by them.

Both categories relate to Allah's knowledge because He knows Himself and also knows His creation. The first is knowledge of something in existence and the second is knowledge of an objective.

However, the knowledge of something that exists or is present that is unrelated to our actions may give rise to love or hatred of that thing. Therefore, knowledge of that thing becomes a cause for our actions in relation to it, so this affected knowledge is also effective from this perspective, and our knowledge of the good and bad deeds of others is another example of this.

The Lord's Knowledge of His Slave's Righteous & Wicked Actions Necessitates His Love for the Good Deeds & Hate for the Bad Deeds

The Lord's knowledge of His slave's good and bad deeds also necessitates His love for good deeds and hatred for bad deeds. Knowledge of the intention behind our actions, even if it has an effect on the thing that is known about and is a reason for its occurrence, is not attained until after one knows about preexisting affairs obligated intentionally or voluntarily for those actions, because a voluntary action follows the desire, and the desire follows the object of the desire. Therefore, one must visualize the thing that is intended or wanted before intending to do the act that will cause that thing to happen, as they say: "The last idea is the start of the work," and this is called the teleological or final cause. So one must visualize the thing that is wanted, and the enjoyment that comes from that action should bring about a benefit and repel a harm. Enjoyment is conditional upon one experiencing something enjoyable. People do not begin to seek something enjoyable without having tried it first and then loving it, enjoying it, and wanting it, so that is knowledge
of something that predated the knowledge, followed by knowledge of an objective that came after that knowledge. However, the pleasure can occur first without a desire for that thing, like if a person tastes something nice that he didn't know previously, then he likes it after that; so this enjoyment is not preceded by a demand or action to obtain that thing, unlike the person who had already tried it and liked it, then began to strive to obtain it.

Therefore, you can see that both types of knowledge—effective and affected—necessitate the other, and likewise the Lord's knowledge of Himself necessitates His knowledge of His attributes, actions, and the effects of His actions. He, the Glorified, praises Himself and His actions, and we cannot comprehend the praise for Him; rather, He is as He praises Himself. His knowledge of His actions and the effects of His actions necessitate His knowledge of Himself and His knowledge of His creation and their actions following His love and hatred, His commands and prohibitions, His knowledge of the punishments and the rewards that He bestows upon His slaves, and other things that follow His knowledge. We spoke on this topic in other places. The reason for this discussion is that this categorization of knowledge also applies to desire and love.

Desire & Love Can be Divided Into Two Types: Effective & Affected

Desire and love can also be categorized as effective, causing an effect to the object of the desire and love. Effective desire and love is the desire and love of the action, even if the object of the desire and the love is dependent on that love, affected by it, and non-existent. Some people think that this is the only type of love and desire; they say al-irādah and al-muhabbah are only related to what is non-existent, not something present, and to something new, not old. This is the opinion of some of the groups among the people of rhetoric.

Most of these people believe that the only type of love and desire
is affected love and desire. Therefore, they believe knowledge, in reality, only relates to something that is known, dependent on the love, and is in existence, and they believe that desire only relates to the thing that is desired and dependent on the desire, such as the thing that is affected and absent.

Desire and love are also categorized as affected dependent on the object of the desire and love, which isn’t affected by its existence as a matter of principle; rather, the thing that is loved and desired exists without desire, and the lover only loves and wants that thing that exists, and it is said regarding many types of that, “He desires and loves it” and other similar statements.

This type, in reality, is the basis of the first type, as we discussed regarding some of the previous principles a few years ago. We mentioned that knowledge and desire are connected primarily with something that already exists, and to connect it to something non-existent, it must be dependent on a connection with something that does exist. We mentioned that people do not like something or want it until they have experienced it or have knowledge of it, and that is accompanied with an inclination towards it and a love for it, and each of those two types are a part of one’s natural inclination and disposition, knowledge, and love. Because of this, everyone is born upon the fitrah of Islām, which is to worship Allāh alone, and that is based on knowledge and love.

A person cannot perceive something that doesn’t exist, and one can only understand something non-existent or absent in relation to something that does exist; for example, a person would imagine a mountain of rubies and an ocean of mercury. A person would use their knowledge of what a mountain is and what a ruby is and then reject the idea of the existence of that, but he wouldn’t reject it until it exists virtually in his mind.
Love Follows Experience & Experience Comes from Something Present, Not Something Absent

If love arises from experiencing something with one's senses, and you can only sense something that exists, then one can only love something that exists. Also, experience or feelings will not be first except for something that exists, so likewise, love in itself cannot exist without the existence of something or the thing that is loved. If a person loves something that does not exist, then that is nothing, and whatever is nothing is not loved. If someone loves and wants the existence of something that doesn't exist or is absent, he must have experienced that thing before and enjoyed it when it was not absent, and then loved it after that, or he experienced something similar to it. And this is mentioned elsewhere.

This is not refuted by the newborn baby crying for milk, and then when he tastes milk for the first time he becomes satisfied and quiet, because before tasting the milk the baby never loved or desired milk; rather, the baby cries due to the pain of hunger, then once he tastes the milk and he enjoys it and finds that it removes the hunger pains, he starts to love and want it. This is the same for anyone who is hungry, because the hungry person doesn't want anything in particular unless he had tried it before, but he does have the desire to remove the hunger pains. Because of this, if there is available to him something he tried before or something he has never tried, then he will want to have the first one that he loves. As for the second one, then his desire for that will depend on him trying it or hearing someone else describe it, because hearing something described can lead to love and wanting, just as knowing something can, as is often said:

Sometimes the ear falls in love before the eye.

Likewise, a person may taste the flavor of love for what is similar to that thing, even if it is a small resemblance; then, likewise, that thing is not imagined until it is experienced by one of the senses or something that is similar to that in some ways. And it is also the
same for something disliked.

Things That are Absent are Unknown & Cannot be Loved or Hated Without a Type of Analogy & Comparison

Due to this, a number of examples are made to educate, motivate, and intimidate. Things that cannot be perceived or experienced by one's senses are unknown and cannot be loved or hated except by using analogy and comparison. The thing may be more complete in the sought qualities that it has in common, such as what is promised in Jannah and the Hellfire, and how the Lord describes Himself; or it can be lesser than it, such as anything that is compared with something that is better than it.

This is where the Sabian philosophers became misguided and misguided others from among the Muslims. They think that the descriptions that Allah has told us about Jannah are figurative, to help aid understanding of the soul's place of return, and not literal. There are others from among those who reject the people of rhetoric but are also similarly misguided. Despite both groups reaching their conclusions by using the faculty of logic, they have contradictory views regarding affirming and negating (Allah's attributes), but the two groups are similar in their misguidance concerning the attributes of the Most Venerable. They plunge into the subject of belief in Allah and the Hereafter with misguidances that cannot be discussed sufficiently here. Every misguidance is based on some truth, because otherwise it would not propagate or cause doubt.

If desire and love can be divided into that which is followed by the object of want or desire, and that which follows the object of want or desire, then it is for it like the reason for the person doing the action, and it is for it like the reason for the person doing the action, and it is from it like the cause of the effect, and this is the basis.
If it is known that all the movements in the world arise from muhabbah and irādah, and muhabbah and irādah must have an object of love and desire as an effective cause, then it is known by that that there must be for every movement a deity to whom worship, desire, and love is directed. Hence, this is an evidence of the True Deity, because if there were in the heavens and the earth deities besides Allāh, they would all be in ruin, and this is not the same thing that proves His rubūbiyyah (lordship). And we have spoken a lot about this in many other places, because it is the most important and most noble divine knowledge.

The point of this is simply to explain that al-irādah (desire) is of two types just like knowledge.

And Allāh knows best.