Ibn Taymiyyah’s Essay on Servitude
Ibn Taymiyyah’s Essay on Servitude

Translated by
Abu Safwan Farid Ibn Abdulwahid Ibn Haibatan
ISBN 1 898649 36 7

British Library Cataloguing in Publication Data.
A catalogue record for this book is available from the British Library.

First Edition, 1420 AH/1999 CE

© Copyright 1999 by Al-Hidaayah Publishing and Distribution

_All rights reserved. No part of this publication may be reproduced in any language, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without the express permission of the copyright owner._

Typeset by: Al-Hidaayah Publishing and Distribution

Published by: Al-Hidaayah Publishing and Distribution
P.O. Box 3332
Birmingham
United Kingdom
B10 9AW

Tel: 0121 753 1889
Fax: 0121 753 2422
E-Mail: ahpd@hidaayah.demos.co.uk
Internet: www.al-hidaayah.co.uk
Contents

Transliteration Table ................................................................. 4
Translator’s Introduction .......................................................... 5
Ibn Taymiyyah (الثنى) ............................................................... 9

Ibn Taymiyyah’s Essay on Servitude ........................................... 28
Introduction .............................................................................. 29
The Obligation of Commanding the Good ................................... 54
On the Varying Levels of Eemaan ............................................... 99
The Difference Between the Creator and the Creation .............. 169
The Epitome of the Deen ........................................................... 197

Glossary ................................................................................. 203
# Transliteration Table

## Consonants

<table>
<thead>
<tr>
<th>ء</th>
<th>b</th>
<th>ض</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>ب</td>
<td>t</td>
<td>ط</td>
<td>dh</td>
</tr>
<tr>
<td>ت</td>
<td>th</td>
<td>غ</td>
<td>gh</td>
</tr>
<tr>
<td>ج</td>
<td>j</td>
<td>غ</td>
<td>gh</td>
</tr>
<tr>
<td>ح</td>
<td>h</td>
<td>ف</td>
<td>f</td>
</tr>
<tr>
<td>خ</td>
<td>kh</td>
<td>ق</td>
<td>q</td>
</tr>
<tr>
<td>د</td>
<td>d</td>
<td>ك</td>
<td>k</td>
</tr>
<tr>
<td>ذ</td>
<td>dh</td>
<td>ل</td>
<td>l</td>
</tr>
<tr>
<td>ر</td>
<td>r</td>
<td>م</td>
<td>m</td>
</tr>
<tr>
<td>ز</td>
<td>z</td>
<td>ن</td>
<td>n</td>
</tr>
<tr>
<td>س</td>
<td>s</td>
<td>ه</td>
<td>h</td>
</tr>
<tr>
<td>ش</td>
<td>sh</td>
<td>ر</td>
<td>w</td>
</tr>
<tr>
<td>ص</td>
<td>s</td>
<td>ي</td>
<td>y</td>
</tr>
</tbody>
</table>

## Vowels

<table>
<thead>
<tr>
<th></th>
<th>a</th>
<th>ا</th>
<th>aa</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>u</td>
<td>ة</td>
<td>oo</td>
</tr>
<tr>
<td></td>
<td>i</td>
<td>ي</td>
<td>ee</td>
</tr>
</tbody>
</table>
Translator’s Introduction

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

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

وَمَا خَلَقْتَ الْجِنَّ وَالْإِنسَ إِلَّا لِيُعَبِّدُونَ

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

Sooarah adh-Dhaariyaat (51): 56

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

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

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

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

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

\footnote{Refer to p.93 for its takhreej.}
(1) Thoughts about the welfare of one’s worldly existence.
(2) The ways of acquiring such welfare.
(3) The evils of the world.
(4) The methods of protecting one’s self from such evils.

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

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

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

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

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

Points to note:

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

---

2 Al-Fawaa'id, pg. 255, fifth print 1404H, published by Daar an-Nafaa’is, Beirut.
3 Al-’Uboodiyyah, slight commentary and takhreej by ’Alee Hasan al-Halabee al-Atharee, first print 1412H, Daar al-’Asaalah, Jordan.
checker, Shaykh 'Alee Hasan al-Halabee, may Allaah preserve him. In his introduction, Shaykh 'Alee points out a number of examples of inaccuracies and omissions found in other existing versions.

- I have relied solely on Shaykh 'Alee's verification of the hadeeths and as a result, the following system has been adopted for the footnotes:
  
  Any footnote terminated with a [t] is from the translator.  
  Any footnote terminated with a [s] is from the commentary given by Shaykh 'Abdul-'Azeez ar-Raajihee.  
  Any footnote that is not terminated by one of the previous signs is that of Shaykh 'Alee Hasan, as his footnotes form the majority.

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

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

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

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

---

4 Sharh al-'Uboodiyyah of Shaykh 'Abdul-'Azeez Ibn 'Abdullaah ar-Raajihee, first print 1319H, Daar al-Fadeelah, Riyadh.
• I have included the following short biography of Shaykhul-Islaam Ibn Taymiyyah, which has been mainly benefited from a modern day biography written by D. ’Abdur-Rahmaan Ibn Saalih al-Mahmood in his thesis *Mawqif Ibn Taymiyyah min Al-Ashaa’irah*, vol. 1. I have cited his references to source books within this brief discussion on Ibn Taymiyyah for further benefit to the reader.

• May Allaah reward all those who have helped in this translation and with Him lies all success. May He make our actions sincerely for His Face and not let anyone have a share in them.
Ibn Taymiyyah (870-968)

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

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

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

4 Refer to Al-'Uqood ad-Durriyyah min Manaaqib Shaykhul-Islaam Ahmad Ibn Taymiyyah of Ibn 'Abdil-Haadee, pg. 2, tahqeeq of Muhammed Haamid al-Faquee, 1356H print, Matba'ah Hijaazee, Cairo and Siyar 'Alaam an-Nubalaa of adh-Dhaabhee, 22/289, tahqeeq by a number of researchers, takhreej and supervision by Shu'ayb al-Arna'ooot, Mu'assasah ar-Risaalah, Beirut.

5 An old name that represents the areas of Syria, Jordan, Palestine and Lebanon.
1. **His Early Life**

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

The following observations can be drawn from his early life:

1. The strength of his memory and speed of his comprehension.\(^6\)
2. His strict observance of time from an early age,\(^7\) which later led the rest of his life to be filled with actions such as *jihaad*, teaching, commanding the good, forbidding the evil, writing books and letters and refuting opponents.
3. The scope and strength of his effect and arguments. A Jew accepted Islaam at his hands whilst he was still very young.\(^8\)
4. He started issuing legal verdicts at the age of nineteen\(^9\) and started teaching in *Daar al-Hadeeth as-Sukriyyah* when he was approximately 22 years of age.\(^10\)
5. His initial sources of knowledge centred around diverse sciences like: *Tafseer*; Sciences of the Qur’aan; the *Sunnah*; the

---


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

\(^10\) Refer to *al-’Uqood ad-Durriyyah*, pg. 5; *al-Bidaayah wan-Nihaayah*, 13/303; *ar-Radd al-Waafir*, pg. 146 and *ad-dh-Dhayl ’alaa Tabqaat al-Hanaabilah* of Ibn Rajab, 2/388, *ta’heeq* Muhammad Haamid al-Faqee, 1972 print, Matba’ah as-Sunnah al-MuhammadIyayyah, Cairo.
Six books; *Musnad Imaam Ahmad*; *Sunan ad-Daarimee*; *Mu'jam at-Tabaraanee*; Sciences of *Hadeeth* and narrators; *Fiqh* and it's *Usool*; *Usool ad-Deen* and sects; language; writing; mathematics; history and other subjects like astronomy, medicine and engineering. This is quite evident from examining the works he later authored; any topic he tackled and wrote about leaves the reader thinking that Ibn Taymiyyah was a specialist in that particular field.

2. **His Teachers**

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

The following is a selection of some of his teachers:

- Aboo al-'Abbaas Ahmammad Ibn 'Abdud-Daa'im al-Maqdasee
- Aboo Naasr 'Abdul-'Azeez Ibn 'Abdul-Mun'im
- Aboo Muhammad Ismaa’eeel Ibn Ibraaheem at-Tanookhee
- al-Manjaa Ibn 'Uthmaan at-Tanookhee ad-Dimashqee
- Aboo al-'Abbaas al-Mu‘ammil Ibn Muhammad al-Baalissee
- Aboo 'Abdullaah Muhammad Ibn Abee Bakr Ibn Sulaymaan al-'Aamiree
- Aboo al-Faraj 'Abdur-Rahmaan Ibn Sulaymaan al-Baghdadee
- Sharaf ad-Deen al-Maqdasee, Ahmad Ibn Ahmad ash-Shaafi’ee
• Muḥammad Ibn ‘Abdul-Qawee al-Maqdasee
• Taqee ad-Deen al-Waasīṭee, Ibraaheem Ibn ’Alee as-Saaliheen al-Hanbalee
• His paternal aunt, Sitt ad-Daar bint ’Abdus-Salaam Ibn Taymiyyah

3. The Jihaad and Actions of Ibn Taymiyyah

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

I. ORDERING THE GOOD AND FORBIDDING THE EVIL

a. His destruction of idols and places\textsuperscript{14} that were worshipped besides Allaah and prevention of people from visiting such places:\textsuperscript{15} This practical aspect was preceded by two stages: the first, by explaining the reality of these shrines in that many of them were fabricated and that many of the graves that were glorified and journeyed to were in fact not even those of whom they were attributed to.\textsuperscript{16} The second, by way of intellectual discourse through direct debates, books and letters and explaining the shirk and innovations

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

\textsuperscript{15} See examples of this in Naahiyyah min Hayaat Shaykh Al-Islaam Ibn Taymiyyah by his attendant, Ibraheem Ibn Aḥmad al-Ghayaathee, pg. 6-24, tahgeeq of Muhjib ad-Deen al-Khaṭeeb, third edition 1396H, al-Matba’ah as-Salafiyyah, Cairo.

\textsuperscript{16} Refer to Ra’s al-Husayn of Ibn Taymiyyah recorded in Majmoo’ al-Fataawa, Vol. 27 and also 17/500, 27/173 and 27/61 on the topic of Nooh’s grave.
connected to such acts and also through presenting the opinions of opponents and refuting their arguments.

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

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

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

---

17Risaalah al-Qubrussiyah of Ibn Taymiyyah, within Majmoo' al-Fataawa, Vol. 28. This is available translated along with a number of Ibn Taymiyyah’s letters: Ibn Taymiyyah’s Letters from Prison, published by Message of Islam, U.K.
18Al-Jawaab as-Saheeh lee man Baddala Deen al-Maseeh of Ibn Taymiyyah, 2/172, printed under the supervision of 'Alee as-Subh al-Madaneey, Matha‘ah al-Madaneey, Cairo.
19They are referred to as al-Ahmadiyyah and ar-Rafa‘iyyah in attribution to their founder Aigmad ar-Rafa‘ee, originally from one of the villages of al-Bataa‘iith.
20Imaam ash-Shaafii‘ee, may Allaah have mercy upon him, said: “If you see someone walking on water or flying through the air, then do not believe him until you ascertain his conformity to the Sunnah.”
themselves with vinegar and hot water. Ultimately, they were exposed and defeated and they agreed to a complete adherence to the Book and Sunnah.\(^{21}\)

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

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

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

---

\(^{21}\) See Majmoo’ al-Fataawa, 11/456-457, al-’Uqood ad-Durriyyah, pg. 194 and al-Bidaayah wa an-Nihaayah 14/36.

\(^{22}\) Al-Bidaayah wa an-Nihaayah, 14/122-123.

\(^{23}\) Such incidents that the Shaykh performed are of course done within the guidelines and principles pertaining to commanding the good and forbidding the evil. Ibn Taymiyyah himself discusses such guidelines in his treatise al-Amr bi al-Ma’roof wa an-Nahi’ an al-Munkar.

\(^{24}\) Al-Bidaayah wa an-Nihaayah, 14/89; al-’Alaam al-’Aliyyah, pg 69; al-Kawaakib ad-Durriyyah, pg. 93 and Dawlah Banee Qalaawoon fee Misr, pg. 178 of Muhammad Jamaal ad-Deen Suroor, Daar al-Fikr al-’Arabbee, Cairo.

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

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

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

II. His Jihaad Against the Tartars

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

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

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

²⁶ See al-Bidaayah wa an-Nihaayah, 14/66.
²⁷ See al-Bidaayah wa an-Nihaayah, 14/26.
After performing jihaad against the Tartars and defeating them, we see Ibn Taymiyyah analysing the battles, expounding upon the beneficial lessons that can be derived from them and illustrating the areas of similarity between these battles against the Tartars and the battles of the Prophet (ﷺ).  

III. HIS JIHAAD AGAINST THE CHRISTIANS AND THE RAAFIDAH

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

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

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

IV. THE STATUS AND RANK OF IBN TAYMIYYAH

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

28 Al-‘Uqood ad-Durriyyah, pg. 121.
29 Al-‘Alaam al-‘Aliyyah, pg. 68.
30 Refer to al-‘Uqood ad-Durriyyah, pg. 179-194, al-Bidaayah wa an-Nihayah, 14/35 and as-Sulook, 12/2. Read another incident of his jihaad in Majmoo’ al-Fataawa, 11/474.
ability to clarify matters that were vague to the other scholars of his time, such as the issue of fighting the Tartars and the issue of the wealth obtained from some of the sects of the \textit{Raafidah};\textsuperscript{31} Ibn Taymiyyah expounded upon these matters and clarified them to the people.

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

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

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

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

\textsuperscript{31} Al-Bidaayah wa an-Nihaayah, 14/78.
\textsuperscript{32} Al-Bidaayah wa an-Nihaayah, 14/19.
\textsuperscript{33} Al-Bidaayah wa an-Nihaayah, 14/46.
v. The Praise of the Scholars for Ibn Taymiyyah

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

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

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

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

\(^{34}\) *Ar-Radd al-Waaafir*, pg. 35. The edition of *Ar-Radd al-Waaafir* under this section is also the first edition but its year of print is 1393H.

\(^{35}\) *Ar-Radd al-Waaafir*, pg. 128.

\(^{36}\) *Ar-Radd al-Waaafir*, pg. 59.

\(^{37}\) *Ar-Radd al-Waaafir*, pg. 144. This statement of Ibn Hajar, may Allaah have mercy upon him, is included towards the end of the book *Ar-Radd al-Waaafir*. Ibn Hajar was one of the scholars who wrote an approval of the book *Ar-Radd al-Waaafir* by Ibn Naasir ad-Deen ad-Dimashqee (d. 842), which contains scholarly praise and accounts of Ibn Taymiyyah by more than 80 scholars. It was written in refutation of the unjust, partisan, oppressive and ignorant statement ‘Whoever refers to Ibn Taymiyyah as Shaykhul-Islam is a Kaafir’!
Shaykh Kamaal ad-Deen Ibn az-Zamlakaanee, who debated with Ibn Taymiyyah on more than one occasion, said: “Whenever he was questioned on a particular field of knowledge, the one who witnessed and heard (the answer) concluded that he had no knowledge of any other field and that no one possessed such as his knowledge. The jurists of all groups, whenever they sat with him, they would benefit from him regarding their own schools of thought in areas they previously were unaware of. It is not known that he debated anyone whereby the discussion came to a standstill or that whenever he spoke on about a particular field of knowledge - whether it be related to the sciences of the Sharee’ah or else - that he would not then excel the specialists of that field and those who are affiliated to it.”

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

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

---

38 Ar-Radd al-Waafir, pg. 58.
39 Ar-Radd al-Waafir, pg. 58.
having perfected it. As for hadith then he was the carrier of its flag, a haafidh in hadith, and able to distinguish the weak from the strong, fully acquainted with the narrators and being proficient in this...”\textsuperscript{40}

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

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

vi. The Ordeals and Imprisonment of Ibn Taymiyyah

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

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

\textsuperscript{40} \textit{Al-Bidaayah wa an-Nihaayah} of Ibn Katheer, 14/157, \textit{tahqeeq Maktab Tahqeeq at-Turaath}, 1413H, \textit{Daar Ihyaa at-Turaath al-Islaamee}, Beirut.
\textsuperscript{41} \textit{Ar-Radd al-Waaefir}, pg. 63.
\textsuperscript{42} \textit{Ar-Radd al-Waaefir}, pg. 159.
• His deportation to Alexandria in the year 709H and imprisonment there for 8 months.
• His ordeal because of specific verdicts related to divorce and resultant imprisonment in the year 720H, for five months.
• His ordeal because of his legal verdict banning the undertaking of journeys specifically to visit graves and resultant imprisonment in the year 726H until he passed away, may Allaah have mercy upon him, in the year 728H.

Ibn Taymiyyah’s response to these ordeals was always a positive one which turned these trials and tribulations – by the favour of Allaah - into great opportunities for increasing eemaan and reacting positively in knowledge and action. His summons to Egypt, for example, led him to debate and thoroughly deal with the innovators who had spread their beliefs throughout the region. His role in prison was another manifestation of this blessing, such as his efforts in educating the prisoners and nurturing them to the extent that the dissemination of knowledge and religion within the prison excelled certain institutions outside the prison. This happened in both Egypt and Alexandria. His decision to remain in Egypt after being released, was as he mentioned in a letter\(^{43}\) to his mother, because of matters necessary to religion and the world. This brought about much goodness in aiding the Sunnah and suppressing innovations. One of the greatest positive results was the books and papers he wrote and authored within prison. He also pardoned those who oppressed him, even when Ibn Taymiyyah had the opportunity to exact revenge. One of his opponents, Ibn al-Makhloof, the Maalikee Judge said: “We did not see the likes of Ibn Taymiyyah; we incited against him but were not able to overpower him, when he was able to overpower us, he instead pardoned us and pleaded on our behalf.”\(^{44}\)

Another positive outcome was that these ordeals in themselves were a reason for the widespread circulation of Ibn Taymiyyah’s works.\(^{45}\)

\(^{43}\) Read the English translation of this heart-stirring letter in Ibn Taymiyyah's letters from Prison. [1]

\(^{44}\) Al-Bidaayah wa an-Nihaayah, 14/54.

\(^{45}\) Al-'Uqood ad-Durriyyah, pg. 283.
VII. HIS STUDENTS

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

- Ibn Qayyim al-Jawziyyah, Muhammad Ibn Abee Bakr, (d. 751H).
- adh-Dhahabee, Muhammad Ibn Ahmad, (d. 748H).
- al-Mizzee, Yoosuf Ibn ’Abdur-Rahmaan, (d. 742H).
- Ibn ’Abdil-Haadee, Muhammad Ibn Ahmad, (d. 744H).
- Ibn Faqdillaah al-’Amree, Ahmad Ibn Yahyaa, (d. 749H).

VIII. HIS WORKS

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

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

---


47 Al-’Uqood ad-Durriyyah, pg. 64.

48 Al-Bidaayah wa an-Nihaayah, 14/229.
—because of the issue of divorce - in the year 721H. After his return to Shaam in the year 712H, he dedicated a lot of time to authoring lengthy works. He would pay great attention to the writings that used to be attributed to him; it seems that the constant fabrication about him by his enemies and the twisting of his words was a reason for this.

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

Some of his works are:

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

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

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

---

49 *Al-‘Uqood ad-Durriyyah*, pg. 327.
50 *Al-Bidaayah wa an-Nihayah*, 14/67.
52 *Al-‘Alaam at-‘Aliyyah*, pg. 22, *al-Kawaakib ad-Durriyyah*, pg. 81 and *ad-Durar al-Kaaminah*, 1/163.
• ar-Radd al-Aqwam 'alaa maa fee Fusools al-Hikam
• ar-Risaalah at-Tadmuriyyah
• al-'Aqeedah al-Waasi’iyyah
• al-Wasiyyah al-Kubraa
• al-Hamawiyyah al-Kubraa
• Sharh Hadeeth an-Nuzool
• Kitaab al-Eemaan
• Amraad al-Quloob wa Shifaa’ uhaa
• al-'Uboodiyyah
• al-Wasiyyah as-Sughraa
• al-Furqaan bayna Awliyyaa' ar-Rahmaan wa Awliyyaa' ash-Shaytaan.
• al-Furqaan bayna al-Haqq wa al-Baatil
• Muqaddimah fee Usool at-Tafseer
• Tafseer Soorah al-Ikhlaas
• Raf’ al-Malaam ’an al-A’immah al-A’laam
• al-Hisbah
• al-Amr bi al-Ma’roof wa an-Nahy ’an al-Munkar
• as-Siyaasah ash-Shar’iyyah
• al-Madhaalim al-Mushtarakah.

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

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

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

53 The translation of which, is the book before you. It is located in volume 10, pages 149-236 of Majmo’ al-Fataawa.
Those who wrote his biography discussed the worship, asceticism, piety, selflessness, humility and generosity he was famous for.\textsuperscript{54}

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

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

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

\begin{footnotes}
\item[55] \textit{Al-Waabib al-Sayyib} of Ibn al-Qayyim, pg. 60, Daar al-Bayaan.
\item[56] \textit{Naahiyyah min Hayaah Shaykhul-Islaam}, pg. 30.
\item[57] \textit{Al-Waabib al-Sayyib}, pg. 61.
\end{footnotes}
X. **His Death, May Allaah have Mercy upon him**

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

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

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

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

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

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

---

58 *Al-A‘laam al-‘Aliyyah*, pg. 82-83.
opened the entrance for those of his close companions and beloved people to enter upon him. They sat by him, cried and praised him.\textsuperscript{59} “Then they started to wash the Shaykh… they only let those who helped in the washing to remain by him. Amongst them was our Shaykh al-Haafidh al-Mizze and a group of the senior righteous and good people; people of knowledge and eemaan… then they proceeded with him to the Jaami’ al-Umawee. There was so many people in front of his janaazah, behind it, to it’s right and to it’s left. None but Allaah could enumerate them, then one shouted out “This is how the janaazahs of the Imaams of the Sunnah are to be!” At that, the people, started to cry… when the adhaan of \textit{dhur} was given they prayed after it straight away against the usual norm. Once they finished prayer, the deputy \textit{khaateeb} came out – as the main \textit{khaateeb} was absent and in Egypt - and he led the prayer over Ibn Taymiyyah… Then the people poured out from everywhere and all the doors of the Jaam’i… and they assembled at al-Khayl market.\textsuperscript{60}

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

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

May Allaah reward Shaykhul-Islam Ibn Taymiyyah with goodness and grant him \textit{al-Firdaws al-A’laa} and may He cause those after him to benefit from his knowledge.

\textsuperscript{59} \textit{Al-Bidaayah wa an-Nihaayah}, 14/138.
\textsuperscript{60} \textit{Al-Bidaayah wa an-Nihaayah}, 14/138.
\textsuperscript{61} Refer to \textit{al-’Alaam al-’Aliyyah}, pg. 85.
Ibn Taymiyyah’s Essay on Servitude

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

Shaykhul-Islam, the famous of the famous, protector of the Sunnah and suppresser of innovation, Ahmad ibn ’Abdul-Haleem ibn Taymiyyah, may Allaah have mercy upon him, was questioned on the saying of Allaah (وجَبَتْ عَلَى الْإِنْسانِ أَنْ يُعْبَدُ رَبُّهُ ۚ وَأَرْضَىَ ﷽):

“O Mankind! Worship your Lord…”

What is ’Ibaadah (worship)?
What are its branches?
Is the whole of the Deen embodied within it?
What is the reality of ’uboodiyyah (servitude)?
Is it the highest (attainable) station in this world and in the Hereafter, or are there other stations above it?

Please elaborate for us on all of this.

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

---

Introduction

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

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

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

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

\[\text{وَمَا خَلَقْتُ الْجِنَّ وَأَلنَّاسَ إِلَّا لِيَعْبُدُونَرَبَّهُمَّ}

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

---

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

\(^{55}\) Soorah adh-Dhaariyyaat (51):56.
He sent all the Messengers with this worship, as when Nooh said to his people:

أُبِدِّعْنَا لِلَّهِ مَا أَتَنَا مِنْ إِلَهٍ غَيْرَهُ

“Worship Allah, you have no other deity but Him.”²⁶

Likewise, Hood, Saalih, Shu’ayb and others, said the same to their people.²⁷ Allaah (ﷻ) says:

وَلَقَدْ نُضِبْنَا فِي سَبِيلِ أَمِينَ اِبْنِ أَبِ عَبْدِ اللَّهِ
وَأَجْسَدْنَا الْطَّغْوَى فِينَهُمْ مِنْ هَذِئِ اللَّهِ وَذَٰلِكَ مِنْ
حَقّ عَلَيْهِ الصَّالِحَةِ

“And verily We have sent amongst every nation a messenger (saying), ‘Worship Allaah (Alone) and avoid all false deities’. Then of them were some whom Allaah guided and of them were some upon whom the straying was justified.”²⁸

Allaah (ﷻ) says:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحٍ إِلَىٰ أَنتَ وَإِلَىٰ أَنتَ أَئِذٍ أَعْبَدُونَ

“And We did not send any messenger before you (O Muhammad) but We revealed unto him that none has the right to be worshipped but I (Allaah), so worship Me (Alone).”²⁹

²⁶ Soorah al-A’raaf (7):59.
²⁷ As in Soorah al-A’raaf (7):50-84.
²⁸ Soorah an-Nahl (16):36.
Allaah (ﷻ) says:

 إنَّ هَذِهِ أمَّةٌ وَحِيدَةٌ وَأَنَا أُرِيكُمْ فَاعْبَدُونِي

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

Allaah also says in another aayah:

 يَا رِسَالَةَ الرَّسُولِ كَلَّوْمًا أَطْلُبُونَ عَلَيْهِمُ وَأَعْمَلُوا صَالِحًا إِلَيْهِمَا

 فَأَتِمُّوا عَلَيْهِمُ وَأَنْهَيْنَاهُمْ أَمْتَكِرُوا أَمَّةً وَحِيدَةً وَأَنَا أُرِيكُمْ

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

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

 وَأَعْبَدُ رَبِّكَ حَتّى يَأْتِيكَ الْيَمِينُ

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

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

---

60 Soorah al-Anbiyaa (21):92.
61 Soorah Al Mu'minoon (23):51-52.
“To Him belongs whoever is in the heavens and the earth. And those who are with Him (i.e., the Angels) do not disdain to worship Him and they never become weary. They exalt Him night and day, never slackening.”63

Allaah (ﷻ) says:

إِنَّ الْأَلِيمَينَ يُعْرَبُونَ
لاَ يُسْتَكِبّرونَ عَنْ عَبَادِهِ وَلاَ يُسِيَّحُونَ اللَّيْلَ وَالْيَلَى

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

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

وَقَالَ رَبِّ أَنِّي أَذْكُرُكَ وَأَسْتَجِبْ لَكَ إِنَّ أَنَا الْفَتِينَ
يُسْتَكِبّرونَ عَنْ عَبَادِي سَيِّدَاءُ جَهَنُّ مَدنَى

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

---

64 Soorah al-A’raaf (7):206.  
65 Soorah al-Ghaafir (40):60.
He also described the finest of His creatures with servitude to Him; Allaah (ﷻ) said:

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

He (ﷻ) also said:

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

Furthermore, when Shaytaan said:

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

Allaah (ﷻ) replied:

"Certainly, you have no authority over My 'Ibaad, except those who follow you of the errant."{70}

---

{66} They are the righteous ones, who establish His command.
{68} Soorah al-Furqaan (25):63.
{70} Soorah al-Hijr (15):42.
Furthermore, Allaah (ﷻ) said in connection to describing the Angels with this (servitude):

وَقَالُواْ أَطْهَرُ الْرَّحْمَٰنَ وَلَدَأْسِبِحْهُ

بِلِ إِلَٰهِ مُثْلَهُ وَلَبِسْنَاهُ بِأَمْرِهِ خَلَفْنِهِمْ

وْلَيْسَ يُضَعُّونَ إِلَّا إِمَّا أَنْ أَرْضَى وَهُمْ مِنْ خَشْيَتِهِ مُسْفِقُونَ

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

Allaah (ﷻ) also says:

وَقَالُواْ أَطْهَرُ الْرَّحْمَٰنَ وَلَدَأْسِبِحْهُ

جَنِّمْ شَيْئًا إِذًا تَحَصَّنُ الْمُلُوْكُ يَفْتَرَنَّ مِنْهُ

وَيَشْقَى الأَرْضَ وَيَخْلِقُ الْجَبَلَ هَذَا أَنَّهُ ذَٰلِكَ الْرَّحْمَٰنُ وَلَدَأْسِبِحْهُ

وَمَا يَنَبِّيِّنَّ السَّمَوَاَتْ وَالأَرْضَ إِلَّا أَنَّهُ الْرَّحْمَٰنُ وَلَدَأْسِبِحْهُ

وُعِدُّهُمْ عَدَا لَوْلَا يُؤْتَهُمْ عَلَى الْقِبْلَةَ فَرَّدّهُمْ

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

---

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

Allaah (ﷻ) says regarding al-Maseeh (i.e., Prophet ’Eesaa (صلى الله عليه وسلم)) to whom divinity and son-ship (to Allaah) were alleged:

إِنَّهُ لَا أَعْبَدُ شَيْئًا مِّنَ السَّمَاوَاتِ وَالْأَرْضِ إِلَّا أَنَا إِسْرَأَيْلَ

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

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

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

سُبْحَانَ الَّذِي أَسْرَى يَوْمَ يُبْدِءُ الْيَوْمَلا

“Exalted is He (i.e., Allaah), Who took His ‘abd (i.e., Muhammad (ﷺ)) for a journey by night…”

---

73 As alleged by the Christians, who distorted ’Eesaa’s book and wreaked havoc upon their beliefs. I have elaborated on this general summation in my book Diraasah wa Tahleel Li Usool an-Nasraaniyyah wa al-Anaajeel; may Allaah facilitate its completion.
74 Soorah az-Zukhruf (43):59.
75 Related by al-Bukhaaree (3445); ad-Daarimee (2/320); Ahmad (1/23, 24 & 55); at-Tayaalisee (2424); at-Baghawee in both Sharh as-Sunnah (13/246) and al-Anwaar (420); at-Tirmidhee in ash-Shamaa’il (284); Ma’mar in his Jaami’ (20524); al-Humaydee (1/16/27) and al-Bayhaqee in Dalaalil an-Nubooowwah (5/498) from ‘Umar Ibn al-Khaṭṭaab.
76 Soorah al-Israa’ (17):1.
He (ﷺ) said in reference to (receiving) revelation:

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

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

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

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

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

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

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

---

77 Soorah an-Najm (53):10.
80 This is a very important statement and it is the answer to one of the questions directed to the author. [s]
81 *Saheeh Muslim* (No. 8). Also related by an-Nasaa'ee (8/97); at-Tirmidhee (2738); Aboo Daawood (4695); Ibn Maajah (64) and Ahmmed (1/27, 28, 52 & 53) from 'Umar. It has been related by al-Bukhaaree (1/106); Muslim (9 &10); Ibn Maajah (64) and Ahmmed (2/426) from Aboo Hurayrah. It has been related by Ahmmed (1/319) from Ibn 'Abbaas. It has been related by an-Nasaa'ee (8/101) and Aboo Daawood (4698) from Aboo Dhbaar and Aboo Hurayrah.
him about Islaam, he answered: “Islaam is that you testify that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah; that you establish prayer; give zakaah; fast (the month of) Ramadaan and you perform the pilgrimage to the House, if you are able to do so.”

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

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

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

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

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

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

82 Al-Qamoos al-Muheet (1546), Mukhtar as-Sibaah (217) and al-Misbaah al-Muneer (205).
The final level of love\(^83\) is *at-Tatayyum* (i.e., enslavement, infatuation, captivation and adoration). Its initial level is *al-’Alaqqah* (i.e., connection) because of the hearts connection to the beloved. Thereafter, comes the level of *as-Sabaabah* (i.e., craving, longing and desire) as the heart starts to crave for the beloved. Next is the level of *al-Gharaam* (i.e., love, passion and fondness), which is the love that is inseparable from the heart. Thereafter, *al-’Ishq*\(^84\) (i.e., ardent and passionate love) and its final level is *at-Tatayyum*. One says, ‘*taym of Allaah*’ i.e., the *’abd* of Allaah. Thus, the *mutayyam* is the *mu’abbad* of his beloved.

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

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

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

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

\(^{84}\) Allaah is not described with this particular category [s]. This category connotes a sexual love that Allaah is exalted above. Ibn Taymiyyah here is mentioning the levels of love in a general manner and not for Allaah specifically. A number of scholars have discussed this issue, such as Ibn Taymiyyah himself in his other works, Ibn Qayyim al-Jawziyyah and Aboo al-Faraj Ibn al-Jawzee, may Allaah have mercy upon them. [t]
“Say, ‘If your fathers; your sons; your brothers; your wives; your kindred; the wealth that you have gained; the commerce in which you fear a decline and the dwellings in which you delight, are dearer to you than Allaah and His Messenger and striving hard and Fighting in His Cause, then wait until Allaah brings about His Decision (torment).’”\(^85\)

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

\[
\text{\textsc{وَاللَّهُ وَرَسُولُهُ}}
\]

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

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

\[
\text{\textsc{وَلَوْ أَنَّهُمْ رَضَوْا مَآآَاتُهُمْ لَوَسْوَلُهُ}}
\]

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

\(^{85}\) Soorah at-Tawbah (9):24.

\(^{86}\) Soorah at-Tawbah (9):62.

\(^{87}\) Soorah at-Tawbah (9):59.
As for 'Ibaadah and that which relates to it, such as tawakkul, fear and their like, these are for none other than Allaah alone,⁸⁸ as He ( سبحانه وتعالى) has said:

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا يَنفَعُكُمُ الْغَيْبُ مَا يَسِيرُ فِي الْأَرْضِ وَالْغَيْبُ بِيْنَ يَدَيْنَا وَبَيْنَ يَدَيْنَا أَفْوَاهُمْ وَأَفْوَاهُمْ مَسْلِمٌٰ

“Say, ‘O people of the Book! Come to a word that is just to you and us; that we worship none but Allaah, that we associate nothing in worship with Him and that none of us shall take others as lords besides Allaah’. Then, if they turn away, say, ‘Bear witness that we are Muslims’.”⁹⁰

Allaah ( سبحانه وتعالى) also said:

وَلَوْ أَنَّهُمْ رَضُوْنَ أُمَّانِعَ الْإِخْرَاجِ إِلَيْهِ وَرَسُولُ اللَّهِ ﷺ وَأَمَامَ الْإِخْرَاجِ إِلَيْهِ وَرَسُولُ اللَّهِ ﷺ إِنَّمَا يَأْتِينَا بِأَمَامِهِ

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

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

---
⁸⁸ This is an explanation of the specific unique rights that belong to Allaah as well as the common rights that belong to both Allaah and the Messenger. [s]
⁸⁹ Soorah Aal-'Imraan (3):64.
⁹⁰ Soorah at-Tawbah (9):59.
“...and whatsoever the Messenger gives you, take it, and whatsoever he forbids you from, abstain (from it)…”

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

الذين قال لهم الناس إن الناس قد جمعوا لكم فأحسوهم قردهم إيمانًا وقلا أحسبنا الله وعجم الوكيل

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

Allaah (ﷻ) also says:

يا أبا النبي حسبك الله ومن أع بك من المؤمنين

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

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

---

92 Soorah Aal-'Imraa (3):173.
93 Soorah al-Anfaal (8):64.
94 The author, may Allaah have mercy upon him, said when explaining this aayah correctly in Minhaaj as-Sunnah (7/201): “Its meaning is that Allaah is sufficient for you (i.e., Muḥammad ﷺ). Thus, He alone is sufficient for you and sufficient for the believers that follow you.
He (ﷺ) also said:

\[\text{لا يهلك عبده الله عبده} \]

"Is not Allaah sufficient for His 'abd?…"  

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

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

\[\text{اللله أكبر وحبوبه أعلم من هو} \]

95 This contains a reference to the statement that has been established from the Prophet (ﷺ):

"Jibreel came to me and said, 'Recite' I said, 'And what should I recite?' He replied, 'Say, 'I take refuge within Allaah's perfect words, which no righteous or unrighteous person can transgress, from the evil of what he has created...". It has been related by Ahmad (3/19); Ibn as-Sunnee (631); al-Uzdee in al-Makhzoon (122); al-Bukhaaree in at-Taareekh (3/1/248); ad-Daaruuqutnee in al-Mu'talif (2/697) and others from 'Abdur-Rahmaan Ibn Khanbash with a chain of narration that is hasan. As-Suyooti mentioned it in Jaami' al-Jawaami' (No. 5018 – his own numbering) and he added that it is also related by Ibn Abee Shaybah, al-Bazzzaar, al-Hasan Ibn Sufyaan, Aboo Zur'ah, Ibn Mandah and Aboo Na'eem in ad-Dalaal'i. He also mentioned (3980) from the mursal of Makhool from Ibn Abee Shaybah. See Ta'jeel al-Manfa'ah (pg. 249) and Al-'Isaabaab (4/300-301).
“Do they then seek other than the Deen of Allaah? While all that is in the heavens and the earth have submitted to Him willingly or unwillingly. And to Him they shall all be returned.”

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

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

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

وَمَّن يَكْفُرُ بِاللَّهِ وَيَمْهَلْ مَا يَقْبَلُونَ عَلَى أَنفُسِهِمْ أَنْفُسَهُمْ ضَلَالًا وَخُطْيًا فَانْبِذُوهُمْ كَانَ عِنْدَ عَلِيَّةَ الْمُقَبِّلِينَ

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

Allaah ( سبحانه) also says:

أَلَمْ يَكُونُ سَبِيلُ الْكِتَابِ لِيَقْرَأُوهُ كَمَا يَأْتِيَكُمْ أَبْنَاءُ هَمِمٍ وَإِنَّ قَرِيبًا مِّنْهُمْ لِيَكُنُّوا أَلْقَىً وَهُمْ يَعْلَمُونَ

97 Soorah Aal-‘Imraan (3):83.
“Those to whom We gave the Scripture (i.e., the Jews and Christians) recognise him (i.e., Muhammad (ﷺ)) as they recognise their own sons. However, a party of them indeed, conceal the truth whilst they know it (i.e., in reference to the descriptions of Muhammad (ﷺ), which are written in the Tawraat and the Injeel).”

Allaah (ﷻ) also says:

١٣٣

“Indeed, It is not you (i.e., Muhammad (ﷺ)) that they deny, but it is the Signs (i.e., the aayaat of the Qur’aan) of Allaah that the dhaalimoon deny.”

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

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

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

١٣٤

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

---

99 Sooorah al-Baqarah (2):146.
100 Sooorah al-An’aam (6):33.
101 Thus, the general 'uboodiyyah pertains to the Lordship of Allaah and that Allaah is the Rabb of everything. As for the specific 'uboodiyyah, it pertains to worship of Him, His tawheed, being sincere to him alone through submission, one’s choice and out of love and fear of Him. [s]
102 Soorah Yoosuf (12):106.
In fact, the *mushrikoon* (at the time of the Prophet (ﷺ)) used to acknowledge that Allaah is their Creator, and with that, they used to worship other than Him. Allaah (ﷻ) said:

وَلَّنَّكَ بَالْخَلْقِ الْأَرْضِ وَالْأَشْتَعَالِ

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

Allaah (ﷻ) says:

قُلْ لِّمِنَ الْأَرْضِ وَمِنْ فِيهَا إِنَّمَا يَشْتَعَارُونَ

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

---

103 Soorah az-Zumar (39):38.
104 Soorah al-Mu'minoon (23):84-89.
Many of those who speak about this truth and consequently bear witness to it, do not witness except this very truth. It is the universal truth, of which, its truth, witness of it and knowledge of it are common to the believer, the disbeliever, the righteous, and the unrighteous. Indeed, even Iblees and the people of the Fire admit to this truth. Iblees said:

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

He also said:

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

He also said:

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

Iblees also said:

105 i.e., the reality of Ruboobiyyah (i.e., Lordship) and the existence of Allaah, like the Soofiyah and their likes!
106 Soorah Saad (38):79.
108 Soorah Saad (38):82.
“Do You see this one whom You have honoured above me, if You grant me respite (i.e., keep me alive) to the Day of Resurrection, I will surely cut the roots of his offspring (by sending them astray), all but a few!”^109

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

قُالُوا رَبِّنَا غَلَبَتْ عَلَيْنَا شَفَائُكُمْ وَأَقْبَرَ اللَّهُمَّ إِنَّا نَعْبُدُكَ

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

Allaah (ﷻ) says concerning them:

وَلَوْ تَرَاهُمَ إذْ وَقَفُوا عَلَى رَبِّهِمْ قَالَ أَلَئِسْ هَذَا الْحَقُّ أَلَوْ أَبَيْنَا وَرَيَّنا

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

Thus, whoever halts at this reality^112 and at (merely) acknowledging it, but does not establish the religious truth that Allaah has commanded him with, which is the worship of Him that pertains to his uloomiyyah, obedience of His command and His Messenger’s, will be of the same genre as Iblees and the people of the Fire.

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

---

^110 Soorah al-Mu’minoon (23):106.
^112 i.e., regarding Allaah’s Lordship.
^113 Compare this with what imaam Ibn al-Jawzee wrote in his amazing book Tafhees Iblees, pg. 456 (my edition al-Muntaqaa an-Nafees )
Whosoever imagined that al-Khadir and others besides him were not answerable to the Command because they had witnessed the Will or something similar to that, such a person's profession is one of the most evil utterances of the disbelievers in Allaah and His Messenger, until he enters into the second type of meaning of al-'Abd. This is the connotation of al-'Abd as al-'Aabid (the worshipper).

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

This 'ibaadah pertains to the ilaahiyah of Allaah and this is why the epitome of tawheed was ، ل لا ي ل لا ‘None has the right to be worshipped but Allaah' in contrast to the one who acknowledges the Lordship of Allaah but does not worship Him or one who worships alongside him another deity.

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

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

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

114 The author, may Allaah have mercy upon him, has a lengthy discussion on al-Khadir and he refuted many false beliefs surrounding him, which have been mentioned by the Soofiyah and other deviant people. Refer to Majmoo' al-Fataawa (4/337-341, 10/434, 11/430, 13/266, 27/100-102) and other places.
Through the disparity between these two types, one can distinguish the difference between the religious (deeniyah) realities that pertain to the worship of Allaah, His religion and His Legislative Command, which He loves, is pleased with, offers walaal' to its people and honours them with His garden, and between the universal (kawniyyah) realities that are common to both the believer and disbeliever, and the righteous and unrighteous.

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

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

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

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

---

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

116 Note that the author attributed the statement to him in an unasserted manner.
(the topic of) al-Qadaa and al-Qadar, they refrain,\textsuperscript{117} but not me. As a window has been opened in it for me and I contend the decrees of the truth, with the truth, for the truth.\textsuperscript{118} Moreover, a (real) man is one who contends with al-Qadar, not one who sanctions it.”

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

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

\textit{لَا وَلَدُ أُزْيْدُونَ عَلَيْهِمَا وَلَا شَريَّةُ أُزْيِدُونَ عَلَيْهِمَا، وَلَا حُرُمٌ مَّن شَأَّلُهُم}}

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

They also said:

\textit{أَنْفَعَمْ مِنَ لَا وَلَدَاءَ رَبِّي أَطْعِمَه}}

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

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

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

\textsuperscript{119} Soorah al-An’aam (6):148.

\textsuperscript{120} Soorah Yaa Seen (36):47.
They said:

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

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

ما أصاب من مصيبة إلا بإذن الله ومن يؤمن بالله يهد قلبه

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

Some of the Salaf123 have said: “This is in reference to the person who is afflicted with a calamity, but he knows that it is from Allaah and therefore is content with it and submits to it.” Allaah (ﷻ) also says:

ما أصاب من مصيبة في الأرض ولا في أنفسكم إلا في كتاب
من قبل أن ترأاه إلا ذلك على الله ذي شعب124
لكني لا تأسوا أن مافاكتم ولاتفرحوا بمافاكتم

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

---

121 Soorah az-Zukhruf (43):20.
122 Soorah at-Taghaabun (64):11.
123 He is 'Alqamah as related from him by 'Abd Ibn Humayd, Ibn al-Mundhir and al-Bayhaqee in Shu’ab al-Eemaan as mentioned in ad-Durr al-Manthoor (8/183 – 2nd print).
It is reported in the *Saheehayn*\(^{125}\) that the Prophet (ﷺ) said: "Aadam and Moosa had an argument. Moosa said, 'You are Aadam, whom Allaah created with His Hand, into whom He breathed the soul He created (for you), to whom He made the Angels prostrate and whom He taught the names of everything. So why have you expelled us and yourself from Paradise?' Aadam replied, 'You are Moosa, whom Allaah favoured with His Message and His Speech. Have you not found that this had been written upon me before I was even created?' Moosa replied, 'Yes'." Then he (i.e., the Messenger (ﷺ)) remarked: "Thus, Aadam got the better of Moosa in the argument."

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

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

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

---

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

126 "And he did not question, 'Why did you disobey the Command?' People are bound to submit to *al-Qadar* and observe (Allaah's) Lordship when afflicted with calamities at the hands of others or otherwise." Mentioned by the author himself in his treatise *al-ikhjah bi al-Qadar* (pg. 26), which he based on the commentary of this hadith. For more benefit refer to *Mirqaah al-Mafaateeh* (1/123-132) by Shaykh 'Alee al-Qaaree.
As for sins, it is not for the 'abd to commit sins and if he does so, it is upon him to seek forgiveness and repent. Thus, He repents from all types of sins and is patient with calamities. Allaah (ﷻ) says:

وَأَنَّكَ لَسْتَ بِالْمُؤْمِنِينَ كُبْرَاءً

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

Allaah (ﷻ) says:

وَإِنْ تَسْبِيْرًا وَتَسْتَفَعًا لَا يَضِلُّوكَ مِمْنَاهُمْ شَيْئًا

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

Allaah (ﷻ) also says:

وَإِنْ تَسْبِيْرًا وَتَسْتَفَعًا فَإِنَّ ذَلِكَ مِن عَرْضِي أَلَّا تَأْمُرُ

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

Yoosuf (ﷺ) said:

إِنَّهُ لَمَن يَتَسْبِرُ وَيَتَسْتَفَعُ إِنَّهُ لَا يُضِعُّ أَجْرَ الْمُحْسِنِينَ

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

127 Soorah al-Ghaafir (40):55.
128 Soorah Aal-'Imraan (3):120.
129 Soorah Aal-'Imraan (3):186.
130 Soorah Yoosuf (12):90.
The Obligation of Commanding the Good

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

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

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

[^131]: What has preceded concerns the abd's own sins. A person is not permitted to sin, but if he does, he should repent from it and he should also be patient during calamities. As for the sins of others around him, his stance is one of ordering the good and forbidding the evil and performing jihaad for Allaah’s cause. [s]
“O you who believe! Do not take my enemies and your enemies as awliyaa’, offering them affection and love, whilst they have disbelieved in the truth that has come to you, and have driven out the Messenger (Muhammad) and yourselves (from your homeland) because you believe in Allaah, your Lord!

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

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

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

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

 Allaah (ﷻ) says:

لا تجد وقوعًا من موالون لله ولا توحى آخرًا وذوى من
كَتَبَ اللَّهُ وَرَسُولَهُ لَوَّجَّهْا فُجُورًا وأوَّلَيْكَ
أو إخْوَاهُمْ أو عَشَّرٍ مِّنْهُمْ أو أَيْدَٰهُمْ
أَلْيَمْنَ وأَيْدَٰهُمْ يَرْجُوونَ

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

 Allaah says:

أَتَجْعَلُ لِلْمُسْلِمِينِ كَالْمُجَّرِّمِينَ

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

 Allaah says:

أَتَجْعَلُ لِلْمُتَّقِينَ مَمَاتِحًا وَمُكَبَّرًا
الصَّلَايَاتُ كَالْمُفَسِّدِينَ في الأَرْضِ أَتَجْعَلُ مَكَّةَ ﺔُمَسْرَحًا

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

\textsuperscript{133} Soorah al-Mujaadalah (58):22.

\textsuperscript{134} Soorah al-Qalam (68):35.

\textsuperscript{135} Soorah Saad (38):28.
Allaah (ﷻ) also says:

أم حسب الذين أحترمو الصيقات أن يعملهم كاذبين
ءاستوا وعملوا الصلاحت سوءًا تعجبهم ومماهم سالمًا
ما يحكمون

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

Allaah (ﷻ) also says:

ومايستوى اللعين والبحير ولا الظلمات ولا النور
ولأ الظلم ولا الخور ولا مايستوى الأحياء ولا الأموات

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

Allaah (ﷻ) also says:

ضرب الله مثالاً جالفاً
شركاء من شككين ورجعان سلمًا أروح هنالك يسعون مثلاً

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

Allaah (ﷻ) says:

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

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

Allaah (ﷻ) also says:

\[
\text{الْبَسْطُ الْمُبَارَكَةَ أُحْصِنُوهَا أَحْصَنُوهَا}
\]

\[
	ext{بُعُودٍ رَيْفَهُمُ الرَّجُلُانِ}
\]

\(^{139}\) Soorah an-Nahl (16):75-76.
“Not equal are the dwellers of the Fire and the dwellers of Paradise. It is the dwellers of Paradise that will be successful.”

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

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

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


tan-BaAllah 9a'aalYou fi 3aili Mi'meen az 'aamoo'akum 'Alam-een

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

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

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

---

141 Soorah ash-Shu'araa (26):97-98.
142 They are the professors of Wahdah al-Wujood (i.e., unity of existence, pantheism), May Allaah protect us from that.
being subdued, nor in the sense of them being worshippers, since they bear witness that their own selves are the Truth, as is explicitly stated by their false deities. Such as Ibn ‘Arabee, the author of Al-
Fusoos and his likes of the mulhidoon and the slanderers and like Ibn Sab’een and his likes. They bear witness that they are (simultan-eously) the worshippers and the ones being worshipped.

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

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

---

143 Muhyee ad-Deen (!) Ibn ‘Arabee, passed away 638H. For knowledge of the statements of the scholars concerning him, refer to Ibn ‘Arabee ‘Aqeedatuhu wa Hayaatuhu wa Aqwaal al-Ulamaa’ feeki by Shaykh Taqee ad-Deen al-Hilaalee with my comments.

144 The title of this book is Fusooq al-Hikam. It contains varieties of Kufr and Shirk. Ibn Taymiyyah, may Allaah have mercy upon him, has an unprecedented refutation of it titled ar-Rad al-Aqwaam ‘alaa maaf fee Fusooq al-Hikam. It is printed within Majmoo’ al-Fataawa (2/362).

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

146 Related by al-Tayaalisee (2124); Ibn Maajah (215); Ahmad (3/127, 127-128 & 242) and Aboo Na’een in al-Hilyah (3/63 & 9/40) from a number of chains from ‘Abdur-Rahmaan Ibn Budayl from his father from Anas. Al-Usayyrii declared in Misbaah as-Zujajjah: “Its chain of narration is saheeh.” I say, ‘Rather, it is hasan, because of what has been said of ‘Abdur-Rahmaan Ibn Budayl’.
These people know that Allaah is the Lord, Owner and Creator of everything and that the Creator (الสรร) is separate from the creation. He is not incarnate within the creation, He is not united with it and nor is His existence, its very existence.

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

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

\[ \text{إِنَّكَ لَغَدِينَ وَإِنَّكَ لَنَصِيرَ} \]

"It is You alone we worship and it is You alone we ask for help."\(^{147}\)

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

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

\(^{147}\) Soorah al-Faatihah (1):5.
Similar is the case with every thing desired that is used to repel something undesired. Just as they (i.e., the Companions) said to the Prophet (ﷺ): “O Messenger of Allaah! Concerning the medicine that we use to cure ourselves, the ruqaa that we use as remedies (by reciting Qur’aan and du’aa) and the shelters that we use to protect ourselves (from the enemies), do these repel the Qadar of Allaah in any way? He answered: “These are from the Qadar of Allaah.”

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

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

All of these (aforementioned) matters are of worship.

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

---

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

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

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

150 Related by al-Haakim, 1/492; al-Bazzaar, 2165; al-Khaateeb, 8/453 and Ibn al-Jawzi in al-Waahiyyaat, 1411 from ’Aa’ishah. Its sanad contains Zakariyyaa Ibn Manthoor and he is weak. The hadeeth however is attested to by the saying of the Prophet (ﷺ): “Nothing repels al-Qadaa except supplication.” This is related by at-Tirmidhee,2140 and at-Tahawee in al-Mushkil, 4/169 from Salmaan with a sanad that also has weakness. It has other supporting narrations, refer to as-Saheehah , 154.
The extreme of them declares that to be absolute and general. They use *al-Qadar* as proof for every thing in which they oppose the *Sharee’ah*.

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

َلَوْ شَآءَ اللَّهُ مَا أُشْرِكْتُمْ وَلَأَرْكَبْتُمْ وَلَأَحْرَمْتُمْ مِنْ شَيْءٍ

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

They also said:

َلَوْ شَآءَ اللَّهُ مَا عَبَدْنَاهُمْ

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

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

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

\(^{151}\) *Soorah al-An’aam* (6):148.

\(^{152}\) *Soorah az-Zukhruf* (43):20.
Thus, it is said to him (i.e., the upholder of this argument), ‘If al-Qadar is a proof, then allow everyone to do what they want with you and anyone else, and if it is not a proof, your original statement that al-Qadar is a proof is falsified.’

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

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

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

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

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

---

153 This a rational and solid argument that invalidates their saying from its very foundation.
they remove it from one who witnesses that, whereby he does not see himself as having any action at all, from the outset.

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

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

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

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

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

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

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

"وَأَعْبَدْكَ حَتَّى يَأْتِيَكَ الْقَرْنُ الْأَخِيَّ"
“And worship your Lord until there comes unto you the certainty (i. e., death).”\(^ {154} \)

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

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

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

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

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

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

\(^ {154} \) Soorah al-\( \text{H} \)ijr (15):99.
because he has become similar to an ocean, which cannot be marred by sins and other such accounts!

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

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

وَإِذَا فَسَوْاَ
فَلَمْ يُفْتَحِشِّنَّ أَلَّا يُأْمُرُواْ بِالْفَسَادِ إِلَّا أَنْ يُقُولُواْ أَنْ قُولُونُ عَلَى اللَّهِ مَا لَآ نَصَمْوَتُ

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

He has also said concerning them,

سِيَّوْلُ الْأَلْلَٰهِ مَا أَشَرَّوْا
لَوْ شَاءَ اللَّهُ مَا أَشَرَّوْا وَلَوْ شَاءَ الَّذِينَ أَشَرُّوْا وَلَوْ حُرَّمَ مَا شَرَّوْا

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

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

\(^{155}\) Soorah al-A’raaf (7):28.
\(^{156}\) Soorah al-An’aam (6):148.
lated, have also been mentioned in connection with the *Mushrikoon*, as in His (ﷺ) saying:

> وقالوا: هذئو أصنادٌ وحرّتِ حِجَرٌ لا يطمعُهَا إلا من
> نَشَأةٍ نَغْسِيمهم ونَسِلمُها مَّتْ ظَهُورُها وَنَلَمُها لَيُذِكَّرونَ
> أَسْمَعَ اللَّهُ عَلَيْهَا آمِنَّا آمِنَّا

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

To the end of the *Sooarah*. Likewise, in *Sooarah al-A’raaf*:\(^\text{158}\)


\(^{158}\)Aayaat 27-33.
“O Children of Aadam! Let not Shaytaan deceive you, as he got your parents (Aadam and Hawwaa') out of Paradise, stripping them, of their clothing, to show them their private parts. Verily, he and his sort (i.e., his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the Shayaateen awliyaa' for those who do not believe.

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

Say (O Muhammad (ﷺ)), 'My Lord has commanded justice and (said) that you should face Him only (i.e., worship none but Allaah and face the Qiblah, i.e., the Ka’bah at Makkah during prayers) in each and every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him by not joining in worship any partner to Him and with the intention that you are doing your deeds for Allaah’s sake.
only. As He brought you (into being) in the begin-
ning, so shall you be brought into being (on the Day of Resurrection) (in two groups, one as a blessed
one (believers), and the other as a wretched one (dis-
believers). A group He has guided, and a group de-
served to be in error; (because) surely they took the
Shayaateen (devils) as awliyaa' instead of Allaah,
and consider that they are guided.

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

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

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

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

159 Soorah al-‘raaaf (7):27-33.
The path pertaining to this reality, according to them, is the type of conduct in which the person does not confine himself to the Command and Prohibition of the Legislator (i.e., Allaah), but to what he himself sees, tastes and experiences in his heart - in spite of the inadverternce of Allaah that he actually has in his heart, etc.

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

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

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

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

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

The root deviation of anyone who goes astray, is in placing forward ones own inference before the text that has been revealed
from Allaah and by placing forward the following of one’s desires before that of following the Command of Allaah.

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

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

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

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

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

\[
\text{وَأَشْرُبُواٰ فِي قُلُوبِهِمْ إِلَىَّجِلِ بِمَكِيَّرِهِمْ}
\]

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

\(^\text{161}\) Related by Muslim (24); at-Tirmidhee (2623); Aḥmad (1/208); al-Baghawee (1/52) and al-Bayhaqee in al-Asmaa wa as-Sifaat (73) from al-‘Abbaas Ibn ’Abdul-Muṭṭalib, may Allaah be pleased with him.
“And their hearts absorbed (the worship of) the calf because of their disbelief.”

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

وَمِرَّ الْأَنْسَاء مِنْ يَتَبَيَّنُونَ مِنْ دُونِ اللّهِ أَنَّا أَنَا لَحِبُّوهُمْ كَحِبْرِ اللّهِ وَأَنَّ شَيْءًا إِنَّمَا أَسْتَحْبَرُونَ

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

He also said:

إِنَّمَا يَبْتَغُونَ أَهْوَاهُمْ وَمِنْ أَصْلِيَّ مَعَنِّيَّ هُمُ الْأَوْلى

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

He also said

إِنَّ يُبْتَغُونَ إِلَّا الْأَطْفَالَ وَمَا تَهْوَىُ الْأَنْفُسُ

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

---

162 Soorah al-Baqarah (2):93.
163 Soorah al-Baqarah (2):165.
164 Soorah al-Qaas (28):50.
This is the reason why these people deviate and become very fond of listening to poetry and sounds that stimulate general love, which is not specific to the people of eemaan. In fact, it is common to the lover of the Beneficent; the lover of the idols; the lover of the crosses; the lover of one’s native lands, the lover of brethren, the lover of murdaan and the lover of women.

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

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

"Then We have put you (O Muhammad (ﷺ)) on an evident way of Our Commandment. So follow that, and do not follow the desires of those who know not. Verily, they can avail you nothing against Allaah. Verily, the dhaalimoon are awliya’ of one another, but Allaah is the Walee of the muttaqoon."\(^{166}\)

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

"Or do they have partners with Allaah who have legislated for them a Deen which Allaah has not allowed?"\(^{167}\)

\(^{166}\) Soorah al-Jaathiyah (45):18-19.

\(^{167}\) Soorah ash-Shoora (42):21.
In this, they are sometimes upon innovation, which they label as being a reality and place before Allaah’s legislation. At other times, they adopt the universal Qadar as proof against the Sharee’ah just as Allaah had stated about the Mushrikoon, as mentioned previously.

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

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

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

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

168 Related by Muslim (2662); Aboo Daawood (4713); an-Nasaa’ee (4/57); Ibn Maajah (82); Ahmad (6/41 & 208) and al-Aajurree in ash-Shareee’ah (196) from ’Aa’ishah.
replied, ‘O Messenger of Allah! Shall we then not abandon performing actions and rely upon the Book?’ He said: “No, perform deeds, as each one of you is facilitated towards that which he was created for. Those who are among the people of happiness, they will be helped to do the deeds of the people of happiness. As for those who are among the people of misery, they will be helped to do the deeds of the people of misery.”

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

فزاعبدنه وتوصّكَل عليه

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

And His (ﷻ) saying:

قل هوربي لاأله إلا هو عليه نويصّكَل وعليه مثاب

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

And the saying of Shu’ayb:

عليه تولك وانتهب

“In Him (Allah) I have tawakkul and unto Him I repent.”

---

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

170 Soorah Hood (11):123.

171 Soorah ar-Ra’d (13):30.

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

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

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

As az-Zuhree said: “Those who passed of our Salaf used to proclaim, ‘Adherence to the Sunnah, is the salvation.’”

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

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

The first, that none should be worshipped except Allaah.

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

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

\[174\] Refer to Miftaaah al-Jannah fee al-Ihyaaj bi as-Sunnah, pg. 129
other than that, such as with desires, conjectures and innovations. Allaah (ﷺ) said:

قُلْ كَانَ بَرَحَوٰا لِقَاءٍ رَبِّهِ فَيَعْمَلُ عَمَلًا صَالِحًا وَلَا يَشْرِكَ فِي عَبَادَةِنَا رَبًّا أَحَدًا

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

Allaah (ﷺ) also said:

بِلِيْنِ مِنْ أَسْلَمٍ وَجَهَّهُ بِلِيْلٍ وَاخْتَصَرْنَ

قُلْ أَجْعَرْنَاهُ عَنْ رَبِّهِ وَلَا خَوَفَ عَلَيْهِمْ وَلَا هُمْ يُخْزِنُونَ

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

He (ﷺ) also said:

وَمَنْ أَحْسَنْ دِينًا مِنْ أَسْلَمٍ وَجَهَّهُ بِلِيْلٍ وَاخْتَصَرْنَ مَلَأَ يَزَاهِمُ حُكْمَهُ وَأَحْدَ أَبْرَزُهُمْ خَلَالًا

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

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

\(^{175}\) Soorah al-Kahf (18):110.

\(^{176}\) Soorah al-Baqarah (2):112.

\(^{177}\) Soorah an-Nisaa (4):125.
Therefore, whatever is found amidst the Deen by way of innovations that are not in the Book, nor in the authentic Sunnah, then these are not legislated, regardless of who professes them and of who performs them. Since, Allaah does not love them nor does His Messenger, so they are not of the good acts or righteous deeds.

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

As for His saying:

\[
\text{\textit{وَلاَ يَشَّرَّبُهُمَا إِلَّا أَحَدُ}}
\]

"...And (let him) associate none as partner in worship of his Lord."  

And His saying:

\[
\text{\textit{مِنَ أُسْلَمٍ وَجَهْهُ}}
\]

"...He who submits himself to Allaah..."  

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

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

Al-Fudayl ibn ’Iyaad  stated in explanation to His (ۚ) saying:

\[
\text{\textit{لِبَشَّرُكَ أَنْتَ أَحْسَنَ عَمَلًا}}
\]

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

---

178 Soorah al-Kahf (18):110.
179 Soorah al- Baqarah (2):112.
180 An Imaam, a model and ascetic. He passed away in the year 186H. His biography can be found in Siyar al-’Alaam an-Nubala’ (8/372).
“The most sincere and most correct.” The people questioned: “O Aboo ’Alee, how does it become the most sincere and the most correct?” He answered: “Indeed, the action, if it is done sincerely but not correctly, it is not accepted and if it is done correctly but not sincerely, it is not accepted, until it is done sincerely and correctly. The sincere deed is that it is for Allaah (alone) and the correct deed is that it conforms to the Sunnah.”\(^{182}\)

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

أَيَاً نَبِرُ وَأَيَاً نَسْعِييْتُ

“You (Alone) we worship and You (Alone) we ask for help.”\(^ {183}\)

And in His saying to His Prophet:

فَأَعْبَدَهُ وَتَوَسَكَّنَ عَلَيهِ

“So worship Him (O Muhammad (ﷺ)) and have tawakkul in Him.”\(^ {184}\)

And the saying of Nooh (to his people):

أَنَّنَا أَعْبَدُوا اللَّهَ وَاتَّقُونَ أَطْلَعُونَ

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

In similar regard, there are statements of other Messengers.

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

---

\(^{182}\) Within my book *Ilm Usool al-Bida* is a substantial account - Allaah willing - of this principle.

\(^{183}\) Soorah al-Faatihah (1):5.

\(^{184}\) Soorah Hood (11):123.

\(^{185}\) Soorah Nooh (71):3.
“Verily, Prayer prevents (one) from (committing) al-Fahshaa (lewd sins) and al-Munkar (reprehensible deeds).”\textsuperscript{186}

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

\begin{align*}
\text{إِنَّ الَّذِينَ يَأْمُرُونَ بِالْعِدْلِ وَالإِحسَانِ وَيَرِيُونَ ذِي الْقُرْءَانِ وَيُنِيبُونَ عَنِ الْفَحْشَاءِ وَالْمَنْكَرِ وَالْبَغْيِ}
\end{align*}

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

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

\begin{align*}
\text{وَالَّذِينَ يَسَكُونُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَوَاتَ}
\end{align*}

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

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

\begin{align*}
\text{إِنَّهُمْ كَانُوا يَسَعُونَ فيَلْحَنِيْتَ وَيَبْغُونَ كَارَعَبُوهُمْ وَكَانُوا نَخْشَعِينَ}
\end{align*}

\textsuperscript{186} Soorah al-'Ankaboot (29):45.
\textsuperscript{187} Soorah an-Nahl (16):90.
\textsuperscript{188} Soorah al-A'raaf (7):170.
“Verily, they used to rush to do good deeds, and they used to call on Us with hope and fear and they used to humble themselves before Us.”\textsuperscript{189}

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

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

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

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

\begin{quote}
(الْفُقَآرَةَ الْمَيْدَنِيَّةِ أُخْصِرُواَ فِي سَبْيِنِيَّ اللَّهِ)
\end{quote}

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

And His (عنده) saying:

\begin{quote}
إِطْعَامُ عَشَرَةٍ مَسْكِينٍ
\end{quote}

\textsuperscript{189} Soorah al-Anbiyaa (21):90.
\textsuperscript{190} The plural of faqeer. So here, the fuqaraa include the masaakeen as well. \[t\]
\textsuperscript{191} Soorah al-Baqarah (2):273.
“...or feeding ten masaakeen persons.”

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

إِنَّمَا الْ Zakāt is only for the fuqaraa and the masaakeen..."

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

The correct position however, is that this is not always necessarily true. Allaah (سُعْدُوُّ يَا لَهِ وُلّمُتُهُ مَكْرُهُ وَرُسُلُهُ وَجِبَرِيلَ وَمَيْكَالَ

“Whoever is an enemy to Allaah and His angels and His Messengers and Jibreel and Meekal...”

He (سُعْدُوُّ يَا لَهِ وُلّمُتُهُ مَكْرُهُ وَرُسُلُهُ وَجِبَرِيلَ وَمَيْكَالَ

He (سُعْدُوُّ يَا لَهِ وُلّمُتُهُ مَكْرُهُ وَرُسُلُهُ وَجِبَرِيلَ وَمَيْكَالَ

وَلَأَخَذَّنَّ آخَرَنَّ أَوْلِيَاءَ الْمَلَائِكَةِ مِنْ ذُرِّيَّةِ مُخْلِصِهِمْ وَمَنْ كَتَبَ لَهُمْ وَلَأَخَذَّنَّ مِنْ ذُرِّيَّةِ أَبِيْرِهِمْ وَمُوسَى وَعِيسَى أَبْنِي مَرْيَمَ

192 The plural of miskeen. Likewise here, the masaakeen include the fuqaraa as well. [t]
193 Soorah al-Maaidah (5):89.
194 Soorah at-Tawbah (9):60.
195 Soorah al-Baqaarah (2):98.
196 The point being made here is that Jibreel and Meekal are specific terms that have been mentioned after a general term: Angels. At the same time however, they still remain well embedded within the meaning of this general term. Thus, they are referred to in this general term and again in their own specific terms for the purpose of specification and individualisation, which emanates from various reasons, some of which are about to be mentioned by Shaykhul-Islaam in the forthcoming paragraph. [t]
“And (remember) when We took from the prophets their covenant and from you (O Muhammad (ﷺ)) and from Nooh and Ibraaheem and Moosa, and 'Eesa Ibn Maryam.”

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

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

هدى للثائرين، والذين يؤمنون بالله ويعملون الصالحة وعَارِضُهمْ يَفْقُونَ، والذين يؤمنون بما أنزل إليك  

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

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

---

198 Soorah al-Baqarah (2):2-5.
Another example befitting this sort is the saying of Allaah (ﷻ):

اَنْتَ مَا أُوحِي إِلَيْكَ مِنْ الْكِتَابِ وَأَقِمْ الصَّلَوَاتِ

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

And His (ﷻ) saying:

وَالَّذِينَ يَتَّقُونَ بِالْكِتَابِ وَآمَنُوا الصَّلَوَاتِ

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

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

الَّذِينَ أَتَبَعُوا الْكِتَابَ بِصِرَاطٍ مُّسْتَقِيمٍ

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

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

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

إِنِّي أَنَا الْلَّهُ لَا إِلَهَ إِلَيْهِ تُرْكُوَبُوا وَأَقِمُ الصَّلَاةَ لِيَحْسَبُونَ

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

---

199 Soorah al-’Ankaboot (29):45.
200 Soorah al-A’raaf (7):170.
201 Soorah al-Baqarah (2):121.
202 Related by Ibn Jareer in Jaami’ al-’Uloom (2/519) and ‘Abdur-Razzaaq in his Tafseer (1/56).
Establishing prayer for His remembrance is one of the most exalted manifestations of worshipping Allaah. Also, His (ﷺ) saying:

اَنْقِعْوَ اَللَّهَ وَقُولُواْ فَوْلاَءُ سَمِيدًا

"...have taqwaa of Allaah and (always) speak the truth."\textsuperscript{204}

His saying:

اَنْقِعْوَ اَللَّهَ وَقُولُواْ اْلَّيْهِ الْوُسْيِلَة

"...have taqwaa of Allaah and seek the means of approach to Him."\textsuperscript{205}

His saying:

اَنْقِعْوَ اَللَّهَ وَقُولُواْ مَعَ الصِّدِّيقِينَ

"...have taqwaa of Allaah and be with the truthful."\textsuperscript{206}

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

فَاعْبَدْهُ وَتَوَكَّلْ عَلَيْهِ

"So worship Him (Allaah) and have tawakkul in Him."\textsuperscript{207}

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

\textsuperscript{204} Soorah al-Ahzaab (33):71.
\textsuperscript{205} Soorah al-Maa idah (5):35.
\textsuperscript{206} Soorah at-Tawbah (9):119.
\textsuperscript{207} Soorah Hood (11):123.
If this matter becomes clear, the perfection of the creature, is dependent on the accomplishment of his 'uboodiyah to Allaah. The more the 'abd fulfils al-'uboodiyah, the greater his perfection will be and the higher his rank will be. As for whoever supposes that creation can draw away from 'uboodiyah in any manner whatsoever or that drawing away from it is a greater perfection, he is indeed of the most ignorant amongst all the creation. In fact, he is of the most astray amongst them. Allaah (سُلَّم) has said:

وَقَالُوا أَنْشُدُ الْرَّحْمَنَ وَلَدَ أَسْبَحْنَهُ

بِلِ عِكَادٍ مُّكَرَّمَةٍ ۖ لَا يَسْقُونَهُ بِالْقُوَّةِ وَهُمْ

يَأْمُرُونَ يَعْمِلُونَ ۖ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلَفَهُمْ

وَلَا يَشْفَعُونَ إِلَّا لِمَنْ أَرَضَى وَهُمْ مِنْ خَيْبِيهِ مُشْفِقُونَ

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

He (سُلَّم) also said:

وَقَالُوا آنَّاتُكُمُ اللَّهُ وَلَدَ أَسْبَحْنَهُ

جَنَّتُمُ شَيْئًا إِذَا تُحْكَمُ الْسَّمَوَاتُ يَغْفُرُ نُفُورُ مِنْهُ

وَتَنْسَى الأَرْضُ وَتُغَلُّبُ اللَّيْلُ هَذَا أَنَّ دُعَاءَ الْرَّحْمَنِ وَلَدًا

وَمَائِلُ يَنْزِهُ للْرَّحْمَنِ أَنْ يَنْخُذَ وَلَدًا إِنْ كَانَ مِنْ الْسَّمَوَاتِ وَالأَرْضِ إِلَّا أَنْ تَأْتِي الْرَّحْمَنُ عَبْدًا

لَقَدْ أَحْصَمُهُمْ وَعَدَهُمْ عَدَدًاۖ كُلُّهُمْ إِذِّي بُعْوَى الْقَيْسَةُ فَرَّدًا

---

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

Allaah (ﷺ) said concerning the Maseeh (i.e., 'Eesa Ibn Maryam):

ٍإنَّ هُوَ إِلَّا عَبَدٌ أَنْعَمَ عَلَيْهِ وَحَرَّمَهُ مِثْلًا لِّيُؤْسِخَ بِهِ

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

He (ﷺ) also said:

ولَدَ أَنْفُسِهِمْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمِنْ عَبَادِي لا يَسْتَكْبِرُونْ

عَنْ عَبَادِي وَلا يَسْتَحِيْرُونْ لِيُسْتَيْحِيْرُونَ اللَّهُ وَلَاتَّهَارُ

لا يَفْتَرُونَ

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

210 Soorah az-Zukhruf (43):59.
He (ﷺ) said:

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

212

He (ﷺ) also said:

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

213

213 Soorah al-Ghaafir (40):60.
Allaah (ﷻ) said:

وَمِنْ عَيْنِيٍّ
أَيْلُ وَالْنَّهَارُ وَالْشَّمْسُ وَالْقَمرُ وَالْشَّمْسُ وَالْقَمرُ لَا تَسَجَّدُوا إِلَّا لِلْمَلَائِكَةِ وَلَبِنَاتِ آدَمَ وَلَهُمْ مَأْثُورٌ

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

He (ﷻ) also said:

وَذَّكِرْرَيْكَ
فِي نَفْسِكَ تَصَرُّعًا وَخِيفَةً وَذُو الْجَهَّرِ مِنَ النُّفُوذِ وَالْأَحْسَالِ وَلَا تَكُنْ مِنَ الْقَبِلَاتِ 
إنَّ اللَّهَ عَلَيْهِ رَبُّكَ لا يَسْتَكْبِرُ عَنْ عَبادِهِ وَيُسَيِّبُونَهُ وَلَا يُسَيَّبُونَ

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

214 Soorah Fussilat (41):37-38.
These *aayaat* and their like, in which the best of creation are depicted with worship and in which those who come away from that are condemned, are numerous in the Qur'aan.

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

وَمَا أُرْسِلْنَا مِن قَبْلَكَ مِن رَسُولٍ إِلاَّ نُوحٍ إِلَيْهِ أَنْ تَنْحَى ْنَذِيرًا إِلَيْهِ أَنْتَ إِلَهِيُّ إِلاَّ أَنتَ أَعْبُدُونَ

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

Allaah said:

وَلَقَدْ بَعَضَنَا فِي كُلِّ أُمَّةٍ رَسُولاً أَنْ تُعْبِدُوا اللَّهَ وَأَنْحَبَرَتْ أَطْلَعُوتَ

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

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

بَنِي إسرائِيلَ أَنتُمْ أَمْيَلُوا إِلَى رَبِّي وَسَيَعْفُ عَنْكُمْ إِنْ كَانَ فَاعِلًا

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

وَإِنِّي فَأَتَّمْنَ غَوْنِ

“And of Me, have taqwa.”

---

217 Soorah an-Nahl (16):36.
218 Soorah al-'Ankaboot (29):56.
He said:

يَبْتَغِهَا النَّاسُ أَعْبُدُهُ وَأَرْبَى كَمَالُ الْيَدِّ خَلْقَكُمْ
والذين من قبلكم ملوك سَتُقُومُونَ

“O mankind! Worship your Lord, Who created you and those who were before you so that you may have taqwa.”\(^\text{220}\)

He said:

وَمَا خَلَقْتُ الْجَنَّ وَلِلْإِنسِ إِلَّا لِيُبِيعَنَّ

“And I did not create the jinn and men except that they should worship Me (Alone).”\(^\text{221}\)

Allaah (ﷺ) also said:

قَلْ إِنِّي أَمْرُتُ أَنْ أُعْبُدَ اللهُ مَحْصُورًا مِّنَ الْأَلْوَانِ أَمَّرُتُ لَن أَكُونَ أَوْلِي الْمُسْلِمِينَ
قَلْ إِنِّي أَخَافُ أَنْ عُصِّبَتْ رِيَّ عَذَابٌ يُؤْمَنُ عَلَيْ
قَلْ إِنَّ اللَّهَ أَعْصِبَ مَا أَصَابَهُمْ مِنَ الدُّنْيَا
أَعْصِبُ وَأَمَا أَشْهَرُ مِنْ دُونِهِ

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

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

---


\(^{221}\) Soorah adh-Dhaariyaat (51):56.

\(^{222}\) Soorah az-Zumar (39):11-15.
"Worship Allaah! You have no other deity but Him."

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

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

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

Allaah (ﷻ) said:

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

---

223 Soorah al-Mu'minoot (23):32.
224 (2/50 & 92) With a chain of narration that is *hasan*. I have discussed its ruling and chains of narrations at length in the beginning of the treatise on the commentary to the *hadeeth* authored by al-Haafidh Ibn Rajab, *al-Hikam al-Jadeerah bi al-Ithaa'ah...* May Allaah facilitate its publication.
Allaah also said (regarding Shaytaan):

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

Allaah said concerning Yoosuf:

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

Allaah (الله) also said:

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

He said:

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

---

227 Soorah Saad (38):82-83.
228 Soorah Yoosuf (12):24.
229 Soorah as-Saaffaat (37):159-160.
(Allaah). His (i.e., Shaytaan) power is only over those who take him as a walee and who join partners (with Allaah).”\textsuperscript{230}

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

\begin{quote}
واذكر عفونا نابذ وفلك وفقكم
أولى البيتين والأنصار
إذا خلصتمهم خالصاً
الدار
وهم عندنا لينصطفاً

\textsuperscript{231}
\end{quote}

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

And in His saying:

\begin{quote}
واذكر عفونا نابذ وفلك وفقكم

\textsuperscript{232}
\end{quote}

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

He said of Sulaymaan:

\begin{quote}
يعلم العبده إنه أواب

\textsuperscript{233}
\end{quote}

“How excellent an 'abd (he is)! Verily, he was ever oft-returning in repentance (to Us)!\textsuperscript{233}

\textsuperscript{230} Soorah an-Nahl (16): 99-100.
\textsuperscript{231} Soorah Saad (38):45-47.
\textsuperscript{232} Soorah Saad (38):17.
\textsuperscript{233} Soorah Saad (38):30.
And regarding Ayyoob:

"How excellent an 'abd (he is)!"\textsuperscript{234}

He also said about him:

"And remember Our 'abd Ayyoob, when he invoked his Lord..."\textsuperscript{235}

Allaah said of Nooh:

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

\textsuperscript{236}

He said concerning the Seal of His Messengers:

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

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

\textsuperscript{234} Soorah Saad (38):44.
\textsuperscript{235} Soorah Saad (38):41.
\textsuperscript{236} Soorah al-Israa (17):3.
\textsuperscript{237} Soorah al-Israa (17):1.
\textsuperscript{238} As related by al-Bazzaar in his Musnad (422) by way of Sa’eed Ibn Saalim al-Qaddaah from Sa’eed Ibn Basheer from Ismaa’eel Ibn ‘Ubaydallaah from Umm ad-Dardaa’ from Aboo ad-Dardaa’… It is also related by Ibn ‘Abdil-Barr in at-Tamheed (6/30); at-Taqaawee in =

96
may the curse of Allaah be upon them. Some hold the opinion that al-Masjid al-Aqsa (the farthest mosque) is the rock and its encompassing dome but that is not the case.

He also said:

وأَنَّهُمْ نَقَامُ عَبْدٌ अَल्लَهِ يَدُعُوهُ

“And when ’abdullaah (i.e., the ’abd of Allaah, Muhammad ﷺ) stood up, calling unto Him (i.e., Allaah)...”\(^{239}\)

He said:

وَإِنَّكُمْ فِي رَبِّ مَمَّا نَأْتَنَّكُمْ إِلَيْهِ عَبْدُهُ

“And if you are in doubt concerning that which We have sent down to Our ’abd...”\(^{240}\)

He said:

قَوْ أَرَحْيَ إِلَى عَبْدِكَ مَالُوْحِي

“So did Allaah reveal to His ’abd what He revealed (through the Angel Jibraeel).”\(^{241}\)

\(^{239}\) Mushkil al-Aathaar (1/248); Ibn ’Akee in al-Kaamil (3/1234) by way of Sa’eed al-Qaddaah then by the same chain of narrators. As-Suyootee mentioned it in ad-Durr al-Manthoor (2/53) and added that it was also related by Ibn Khuzaymah, at-Tabaraanee and al-Bayhaque in ash-Shu’ab. Al-Qaddaah and Sa’eed Ibn Jubayr are both weak! The correct position on this issue is what has been related by al-Haakim (4/509) and ad-Diyyaa al-Maqdasee in Fadaa’il Bayt al-Maqdis (pg. 51) from Aboo Dharr that the Prophet ﷺ was questioned on praying in the Bayt al-Maqdis, does it hold a greater excellence or is the greater virtue in his (salaatu ‘ala ‘ighra) mosque? He replied, ‘A prayer in this mosque of mine is better than four prayers in it...’ i.e., 250 prayers. The chain of this hadeeth is hasan. Al-Haythamee made mention of it in al-Majma’ (4/7) and added that at-Tabaraanee related it in al-Awsat. He then said: “Its chain of narrators are people of the Saheeh.”

\(^{240}\) Soorah al-Jinn (72):19.

\(^{241}\) Soorah al-Baqarah (2):23.
Allaah also said:

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

He also said:

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

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

---

On the Varying Levels of Eemaan

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

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

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

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

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

---

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

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

246 Saheeh al-Bukhaaree (no. 6435) from Aboo Hurayrah. It is also related by Ibn Maajah (4136), al-Bayhaqee (9/159) and others.
(against him) and information (about him) and that is his saying: "May he perish and regress and when he is pricked, may he not be able to extract the thorn. If he is given, he becomes pleased and if he is denied, he scorns."

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

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

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

وَمِنْهُمْ مَنْ يَأبَى عَلَيْهِمْ لِيُصَدِّقُونَ فَإِنَّ أَعْطَوْنَاهُمْ رَضِيَّةً

وَإِنَّا لَمْ نَبْعَثْنَاهُمْ إِلَّا أُمَّةً يَهْدُونَ

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

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

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

247 Soorah at-Tawbah (9):58.
servitude of the heart, so whatever enslaves the heart and puts it under its servitude, the heart will be the ’abd of that object. This is why it is said:

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

Another has said:
I obeyed my desires so they enslaved me
and if only I had been content, I would have been free

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

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

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

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

فَأَنْبِعَأُ أَعْلَمَهُ بِالْمُرْزَقَ
وُعْبُدُوهُ وَأَشْكُرُواْ لِلَّذِي تَرْجَعُونَ

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

---

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

This is why the issue of asking something of a creation is in principle, impermissible, and it is only permitted in a case of dire necessity.\(^{249}\)

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

He also said: "Whoever asks of the people whilst possessing what suffices him, what he asked for will appear on the Day of Judgement as scratches on his face."\(^{251}\)

He said: "Asking is not permissible except for one who carries a burdensome debt, one who takes on an excruciating blood-money payment\(^{252}\) or one who is in abasing poverty."\(^{253}\)

\(^{249}\) Refer to the author’s discussion of this issue in Majmoo’ al-Fataawa (1/185-187).

\(^{250}\) Related by al-Bukhaaree (3/268); Muslini (1040); an-Nasaa’ee (5/94) and Ahmads (2/15 & 88) from Ibn ‘Umar.

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

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

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

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

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

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

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

---

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

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

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

257 Related by al-Bukhaaree (3/265); Muslim (1053); Maalik in al-Muwatta (2/997); Aboo Daawood (1644); at-Tirmidhee (2025); an-Nasaa’ee (5/95); al-Bayhaqee (4/195) and al-Baghawee (6/110) from Aboo Sa’eeed al-Khudree.
Furthermore, he (ﷺ) advised the elite of his Companions not to ask anything of anyone. In *al-Musnad*,258 (is the narration): “Aboo Bakr’s whip would fall from his hand and he would not ask anyone to hand it to him. He would comment, ‘My khaleel instructed me never to ask anything of anyone.’”

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

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

إِذَا فَرَغْتَ فَأَنْصَبْ (وَإِلَّا رَجُلٌ فَأَرْغَبْ)

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

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

---

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

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


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

فَأَبْنَغِوا عَنْدَ اللهِ الرَّفَقَ

“So seek with Allaah your provision…”\(^\text{262}\)

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

وَاسْأَلُوهُ اللَّهَ مِنْ فَضْلِهِ

“And ask Allaah of His bounty.”\(^\text{264}\)

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

إِنَّمَا أُشْكُوُّ إِلَيْهِ وَحْمُرُّ إِلَيْ اللَّهِ

“I complain of my grief and sorrow only to Allaah.”\(^\text{265}\)

Moreover, Allaah (ﷻ) mentioned in the Qur’aan a gracious separation,\(^\text{266}\) a gracious pardon\(^\text{267}\) and a gracious patience. It has been explained that a gracious separation is one without harm, a gracious pardon is one without blame and a gracious patience is one without complaint to creation. Consequently, when someone said to Ahmad

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

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

\(^{264}\) Soorah an-Nisaa’ (4):32, as Allaah relates.

\(^{265}\) Soorah Yoosuf (12):86, as Allaah relates.

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

\(^{267}\) Allaah says: “…so overlook (O Muhammад (ﷺ)), their faults with a gracious forgiveness.” Soorah al-Hijr (15):85. [t]
Ibn Hanbal during his illness that Taawoos used to dislike the groaning of a sick person and that he used to say that it was a form of complaining, Ahmad thereafter, never groaned until he passed away.

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

فَصَبَرْتُ مَعَ نِسَابِيلٍ

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

He also said:

إِنْمَا أَشْكَوْا إِلَيْهِ وَحْسُرُ فَإِلَى اللَّهِ

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

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

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

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

268 Soorah Yoosuf (12):83, as related by Allaah.
269 Soorah Yoosuf (12):86, as related by Allaah.
270 It is most probably a narration emanating from Jewish sources, the mention of which is not objectionable on the condition that it does not embody anything contrary (to Islaamic teachings). This issue is elaborated upon in my treatise at-Tahdheeraat min al-Fitan al-’Aasifaat (pg. 18-20).
ciency of my stratagem and my humiliation at the people. O Most Merciful of those who show mercy, You are the Lord of the feeble and oppressed and You are my Lord. O Allaah, to whom will You entrust me? To a distant one who will receive me in an odious way or to an enemy, whom You will put me in the possession of? If You are not angry with me, then I am indifferent, save that Your 'aafiyah⁷¹ is more expansive for me. I take refuge in the light of Your Face, which has radiated darkness and put the affair of this world and the Hereafter in order, from Your discontent descending upon me or that Your anger set down upon me. To You is al-'utbah⁷² until You are pleased and there is no might nor power except by Allaah.” In some narrations (the ending reads): “there is no might nor power except by You.”²⁷³

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

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

---

²⁷¹ A possible meaning here is ‘your protection of me from the people’. Refer to an-Nihaayah fee Ghareeb al-Hadeeth, lexical entry (عف). [t]
²⁷² A possible meaning here is, ‘I plead to you and constantly apologise for my wrong doings until you become pleased.’ Refer to Lisan al-'Arab of Ibn al-Mandhoor, lexical entry (عنب).[t]
²⁷³ Related by Ibn Ishaaq in as-Seerah (2/70 – Tuhdheeb edition) in mursal form and it is also related via him by at-Tabareeq in his at-Taareekh (2/344). At-Tabaranaee connected it in al-Mu’jam al-Kabeer and its chain can be seen in Taareekh Qazween (2/82) as mentioned by al-Haythameee in al-Majma’ (3/35) from ‘Abdullaah Ibn Ja’far. He then said: “Its chain contains Ibn Ishaaq and he is a mudallis thiqah and the rest of the narrators are thiqaat.” I say: “Moreover, Ibn Ishaaq has performed 'an’anah here.”
Similarly, the desire of the 'abd for His Lord and his hope in Him generates 'uboodiyyah of Him. The turning of his heart away from seeking from Allaah and hoping in Him causes his heart to turn away from having 'uboodiyyah of Allaah, especially, in the case of one who hopes in creation and not in the Creator, in the sense that his heart is reliant on the leadership of that creation, his army, his followers and slaves. Or he could be reliant on his family and friends; his wealth and provisions; or his heads and elders such as his owner, king, shaykh and employer and so on of those who have passed away or who will die. Allaah (ﷺ) says:

وَتَوَصَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمْمَتْ وَسَيْسَّحُ يَمْمَيْهُ

وَصَفَّيْهِ بِذَلِكَ عَبَاءٍ عَبَاءٌ خَيْرًا

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

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

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

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

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

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

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

\(^{275}\) As is authenticated from the Prophet (ﷺ). It is related by al-Bukhaaree (5/126); Muslim
(154); an-Nasaa'ee (6/115); at-Tirmidhee (1116); ad-Daarimee (2/154-155); at-Tayaalisee
(520); Sa'eed Ibn Mangoor (914) and Ahmad (4/402 & 405) from Aboo Moosa al-'Ash'aree,
who relates that the Messenger of Allaah (ﷺ) said: "Three types of people will be given their
reward twice: A man who had a slave-girl, taught her good manners proficiently, improved
her education proficiently and then manumitted her and married her; a slave who rendered
the rights of his Lord and the rights of his master and a person who believed in his Book and
then believed in Muhammad (ﷺ)."
Thus, freedom is freedom of the heart and 'uboodiyyah is 'uboodiyyah of the heart, just as richness, is richness of the soul. The Prophet (ﷺ) said: "Affluence is not the result of (possessing) the vanities of this world, but affluence is affluence of the heart."²⁷⁶

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

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

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

Further, even if such a person were to be free of having committed the greater lewd sin (i.e., illicit sexual relation), the continuous attachment of the heart to this soorah²⁷⁷ without committing the lewd sin is more harmful to him than the case of one who embarks upon a sin and then repents and thereafter, the effect of the sin clears away from his heart.²⁷⁸

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

²⁷⁶ Related by al-Bukhaaree (6446); Muslim (1051); at-Tirmidhee (2373); Ahmad (2/389, 390 & 243); al-Humaydeee (1063); Ibn Maajah (4137); al-Qudaa’ee (1211) and al-Baghawee (4040) from Aboo Hurayrah.
²⁷⁷ Accompanied with heedlessness of the remembrance Allaah and without striving against one’s soul.
²⁷⁸ Thus, (the state of the former) weakens eemaan, diminishes the value of attachment to Allaah (ﷻ), which lead to disobedient acts and legal breaches.
The two types of intoxication are the intoxication of
desire and of wine

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

It has also been chanted:

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

Passion is much more severe than what afflicts the insane

The holder of such passion cannot recover consciousness
throughout all time

Whereas the insane person falls down only at times.

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

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

Allaah (ﷻ) says concerning Yoosuf:

leftrightarrow

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

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

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

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

Allaah (ﷻ) says:

إِنَّ الْبَكْرَةَ وَالْأَصْحَلَةَ وَهَذَا الْقُرْآنَ الْمُكْرَمُ

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

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

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

²⁸⁰ i.e., having such an attachment to other than Allaah because of one’s aversion to Allaah and His remembrance. [t]
²⁸¹ Soorah al-'Ankaboot (29):45.
That is why Allaah (الله) has said:

١٠٠
١٠٠٠

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

Allaah (الله) also said:

١٠١
١٠١٠

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

He said:

١٠٢
١٠٢٠

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

Allaah (الله) also says:

١٠٣
١٠٣٠

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

Thus, Allaah (الله) made the lowering of one’s gaze and the protection of one’s private organs as the strongest (method of) purification of the soul and He also explained that the shunning of lewd sins

---

284 Soorah an-Noor (24):30.
emanates from the purification of the soul. Purification of the soul implies the cessation of all evils, such as oppression, *shirk*, lying… etc.

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

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

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

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

---

286 i.e., the attachment of a man to a woman (or vice versa) in such a way is one particular type of many types of attachment. [t]
"Irritable (discontented) when evil touches him and niggardly when good touches him."\textsuperscript{287}

The other is the type of matters that the 'abd is not in need of. It is not fitting that he affixes his heart on them. If he does attach his heart to them, they will enslave him. He may even become reliant upon other than Allaah and consequently, the reality of the 'ibaadah of Allaah and tawakkul on Him may no longer subsist in him. Instead, within him forms an element of 'ibaadah for other than Allaah and an element of tawakkul on other than Allaah and such a person merits the most, the saying of the Messenger (ﷺ): "May the 'abd of the dirham perish, may the 'abd of thedeen perish, may the 'abd of the gateefah perish, may the 'abd of the khamseah perish."\textsuperscript{288}

This person is an 'abd of these things; if he asks Allaah for these things, Allaah either grants it to him and he becomes pleased or He denies him and he becomes enraged.

The (true) 'abd, however, is the one who is pleased with what pleases Allaah and His Messenger; who has hatred for what Allaah and His Messenger hate; offers walaat to the awliya' of Allaah and holds enmity towards the enemies of Allaah. This is the person who has fulfilled eemaan as in the hadeeth: "Whoever loves for Allaah; hates for Allaah; gives for Allaah and denies for Allaah has fulfilled eemaan."\textsuperscript{289}

He (ﷺ) also said: "The firmest bond of eemaan is love for Allaah and hate for Allaah."\textsuperscript{290}

\textsuperscript{287} Soorah al-Ma’aarif (70):20-21.
\textsuperscript{288} Its takhreej has already preceded, see footnote no. 246.
\textsuperscript{289} Related by Aboo Daawood (4681), at-Tabaraanee in al-Kabeer (7613, 7737 & 7738) and al-Baghawee (13/54) with a hasan chain from Aboo Umaamah.
\textsuperscript{290} A hasan hadeeth that has a number of chains from several Companions. The best of these chains is that related by Imaam at-Tabaraanee in al-Mu’jam al-Kabeer (10357) from Ibn Mas’ood with a hasan chain, Allaah willing. I have a separate treatise on the chains and takhreej of this hadeeth.
Also recorded in the *Saheeh*[^291] the Prophet (ﷺ) has said: “Three (qualities), whoever possesses them, will find the sweetness of eemaan: that Allaah and His Messenger are more beloved to him besides anyone else, that he loves someone only for the sake of Allaah and that he hates to return to kufr after Allaah has delivered him from it just as he hates to be slung into the fire.”

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

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

\[
	ext{فَسَوْفَ يَأْتِي الَّذِينَ يَعْبُرُونَ}
\]

\[
	ext{وَيَجْبَرُونَ اذَّنَ أَذَّنَ عَلَى الْمُؤْمِنِينَ أَذَّنَ عَلَى الْكَفَّارِينَ}
\]

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

This is why Allaah (ﷺ) has said:

\[
	ext{قَلِ اِنَّكُمْ تَحْبُسُونَ الَّذِينَ يَعْبُرُونَ بِقَلْبٍ يُحَبِّبُونَكُمْ}
\]

[^291]: Its *takhreej* has already preceded.

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

[^293]: One of the names of Allaah (ﷺ), The True.

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

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

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

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

قولين كأن أباكم وأبناؤكم وابنكم وابنوكم وأظفركم ومشيرًا
واخرجوا ألقوا فmprها وبيغذوا تخشن كساءها ومسركن
ترضونها أحبب إلى إني لكم ممن الله ورسوله ويهدا في سبيله فتبصروا احتي يا فين الله بأمره

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

---

296 Soorah at-Tawbah (9):24.
Allaah (ﷻ) warns one whose family and wealth are more beloved to him than Allaah and his Messenger and jihaad in his cause with such a threat.

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

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

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

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

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

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

\textsuperscript{298} Related by al-Bukhaaree (11/523) from ’Umar.
lent to the rewards of those who adhered to that guidance, without their own rewards being diminished in any respect. Whoever called to deviation, will have to carry a sin equivalent to the sins of those who committed it, without their own sins being diminished in any respect." 299

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

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

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

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

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

299 Related by Muslim (2674); Aboo Daawood (4609); at-Tirmidhee (2674); ad-Daarimee (1/126-127); Ibn Maajah (206); Ahmād (2/397) and al-Baghawee (1/232) from Aboo Hurayrah.
300 Related by al-Bukhaaree (6/34); Ahmād (3/103); Aboo Daawood (2508) and Ibn Maajah (2764) from Anas. It is also related by Muslim (1911), Ibn Maajah (2765) and Ahmād (3/341) from Jaabir.
sees as endurable for the sake of attaining his pursuits, it indicates a weakness of his love for Allaah, (especially) on account that the path they (i.e., lovers of other than Allaah) take, according to their view, is the path that the intellect points towards.

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

وَمَثَّلَ أُمَّةً مِّنْ يَتَّجَذَّبُونَ مِنْ دُونِ اللَّهِ أَنْفُسَهُمْ كُلَّهَا مُحِبِّينَهُمْ كَحَبَّةَ اللَّهِ

وَأُمَّةٌ مَّعَهُ آمَنُوا أَنَّهُ يَغْلِبُ عَلَيْهِمْ حَبَّةَ اللَّهِ

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

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

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

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

---

301 Soorah al-Baqarah (2):165.
hind the heart’s creation) and from the angle of seeking assistance and *tawakkul*, which is the effective reason.\(^{302}\)

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

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

\[\text{إِيَّاكَ نُعْبَدُ وَإِيَّاكَ نَسْتَعِينُ} \]

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

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

---

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

\(^{303}\) Soorah al-Faatihah (1):5.
If the person does not achieve this, then he has not as of yet actualised the reality of لا إلّا الله ‘None has the right to be worshipped except Allaah’. Nor has he actualised tawheed, ’uboodiyah and love of Allaah. Within him is a deficiency of tawheed and eemaan, rather, he has pains, regrets and torments, the magnitude of which, is a proportional amount (to his lack of fulfilment of those matters).

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

The ’uboodiyah of Allaah cannot be accomplished by the person except by these two things. Hence, whenever the person loves other than Allaah in a direct and independent manner or he turns to other than Allaah for help, he will become an ’abd of whom he loves and an ’abd of whom he has hope in, according to the degree of love and hope he has for those besides Allaah.

If however, he does not love anyone directly or independently except Allaah. He loves others besides Him for Allaah’s sake alone. He does not have hope in anyone or anything at all besides Allaah and when he undertakes the causes or achieves any of them, he witnesses that Allaah is the One who created them, decreed them and made them subservient to him and that Allaah is the Lord, Owner, Creator and Subjugator of everything in the heavens and earth and he feels a need for Him, (in such a situation therefore) he attains a level of complete ’uboodiyah of Allaah in accordance to what has been apportioned for him.
People are of varying grades in this regard, none but Allaah can enumerate its paths.

From this perspective, the most perfect of creation, the best, most exalted, closest to Allaah, strongest and most guided is the one who has a more complete 'uboodiyah of Allaah.

This is the essence of the Deen of Islaam, with which Allaah sent the Messengers and revealed His Books and that is that the 'abd submits to Allaah and none other. The one who submits to Allaah and other than Him is a mushrik and the one who refuses to submit to Allaah is an insolent person.

It is established in the Saheeh\textsuperscript{304} that the Prophet (ﷺ): “No one who has in his heart the weight of a mustard seed of pride shall enter Paradise.”

Likewise, no one who has the weight of a mustard seed of eemaan in his heart shall reside forever in the Fire.

The Prophet (ﷺ) declared pride to be opposite to eemaan, since pride negates the reality of 'uboodiyah, as has been established in the Saheeh\textsuperscript{305} that the Prophet (ﷺ) said: “Allaah says, 'Majesty is my lower garment and Pride is my upper garment; whoever contends Me on any of the two, I will punish him.'”

\textsuperscript{304} Related by Muslim (91); at-Tirmidhee (1998 1999); Aboo Daawood (4091); Ibn Maajah (59 & 4173) and at-Tabaraanee in al-Kabeer (10000) from Ibn Mas’ood.

\textsuperscript{305} Related by Muslim (2620) with the Prophetic wording: “Glory and Honour is His lower garment...” and al-ffectivee said: “This is how we have seen it in the copies of Muslim’s book and al-Barqaanee has related it from the chain related by Muslim from Aboo Sa’eed and Aboo Hurayrah...” and he mentioned it with the same wording mentioned by the author... al-ffectivee then said: “Aboo Mas’ood also related it in this way in his book.” Likewise, it is like this in Jaami’ al-Usool (10/613) and at-Targheeb wa at-Tarheeb (4/16). It is also related by Aboo Daawood (4090), Ibn Maajah (4174) and Ahammad (2/414, 248, 376, 427 & 442) with the same wording mentioned by the author.
Thus, pride and majesty are of the specialities of Lordship, and pride is superior to majesty; this is why He declared pride to be at the level of the higher garment, just as He declared majesty to be at the level of the lower garment.

Accordingly, the emblem of Prayer, *adhaan* and the days of 'eid was made *at-Takbeer*\(^{306}\) and its utterance was made recommended in high places, such as as-Safaa and al-Marwah;\(^ {307}\) when a person ascends a high point\(^ {308}\) or mounts an animal\(^ {309}\) and so on. With it, one extinguishes fire, even if it is of great magnitude,\(^ {310}\) and during the *adhaan*, *Shaytaan* flees\(^ {311}\) (when it is mentioned).

Allaah (ﷻ) says:

\[
	ext{وَقَالَ رَبِّيُّ عَلَى عَبَدِكَ يُنْصَرُونَ عَلَيْهِمْ}
\]

\[
	ext{سَيَدْخُلُونَ جَهَّالَمَ دَخْرَيْنِ}
\]

---

\(^{306}\) i.e., saying, 'Allaahu Akbar'. The words *Takbeer*, *Akbar* and *Kibar* (pride) are derived from the same root (كب). [t]

\(^{307}\) As related by Muslim (1218); Aboo Daawood (1907); Maalik (1/372) and Ibn Maajah (3074) from Jaabir.

\(^{308}\) Related by al-Bukhaaree (6385); Muslim (1344); Ibn as-Sunnee (519); Maalik (1/421); Aboo Daawood (2770) and others from Ibn 'Umar.

\(^{309}\) As related by Muslim (1342), at-Tirmidhee (3444) and Aboo Daawood (2599) from Ibn 'Umar.

\(^{310}\) The author, may Allaah have mercy upon him, mentioned this hadeeth in *al-Kalim at-Tayyib* (No. 221). He attributed it to the Prophet (ﷺ) in an unasserted manner. The hadeeth is related by al-'Uqaylee in *ad-Du'afa* (2/296), Ibn 'Adee in *al-Kaamil* (4/1469) and Ibn as-Sunnee in 'Amal al-Yawm wa al-Laylah (289-292) via a number of routes from 'Amr Ibn Shu'ayb from his father from his grandfather. These chains up to 'Amr are all very weak. It has other chains in *Taareekh Jurjaan* (414); *al-Kuuna wa al-Asmaa* by ad-Dooalabee, (2/137); *ad-Du'a* (1001); *al-Kaamil* (5/1767); *al-Majaalis al-'Aaliyah* (3424) and *al-Maqasid al-Hasanah*. I may therefore, if Allaah wills, devote some time to scrutinise it further on a different occasion.

\(^{311}\) As related by al-Bukhaaree (2/69-70); Muslim (389); Maalik (1/69 & 70); Aboo Daawood (516) and an-Nasaa'ee (2/21 & 22) from Aboo Hurayrah.
“And your Lord said, ‘Invoke Me, I will respond to your (invocation)’. Verily, those who scorn My worship, will enter Hell in humiliation!”

Anyone who is too proud to accede to the ‘ibaadah of Allaah, most definitely worships other than Allaah, since man is an emotional being, who stirs by means of volition.

In the Saheeh, it is established that the Prophet (ﷺ) said: “The most truthful of names are Haarith and Hammaam.”

The Haarith is an achiever and worker and Hammaam fits the structure حَمَامُ, which is derived from الْهَمَامُ ‘al-Hamm’. Al-Hamm denotes the initial part of intention. A person always holds intention and every intention demands (the presence of) an end objective, which it eventually leads to. Thus, every ‘abd has a beloved goal that forms the conclusion of his love and intention. Whoever does not have Allaah as his object of worship and the conclusion of his love and intention and in fact, is too proud to accede to that, he will be an ‘abd of whatever his beloved desire is: whether it be wealth; status; suwar or the false deities he takes besides Allaah such as the sun; moon; stars; idols; graves of the Prophets and righteous people or Angels and Prophets, whom they take as lords and all else that is worshipped besides Allaah.

---

312 Soorah al-Ghaafir (40):60.
313 Related by Muslim (2132), but with the wording: “The most beloved names to Allaah are ‘Abdullaah and ‘Abdur-Rahmaan” from Ibn ‘Umar. It is also related by at-Tirmidhee (2835) and Aboo Daawood (2/584). As for the wording: “The most truthful of names are Haarith and Hammaam,” this has been related by Ibn Wahb in his Jaami’ (pg. 7) from ‘Abdullaah Ibn Aamir al-Yahsee in mursal form with a chain that is saheeh. It has a supporting hadeeth that is unbroken (in it’s chain), which is related by ‘Ahmad (4/345), Aboo Daawood (4950) and an-Nasaa’ee (6/218) from Aboo Wahb al-Jushamee with a chain that contains weakness. Thus, the narration strengthens by virtue of this one, Allaah willing. Also refer to Mawaarid al-Amaan... pg. 65-66.
314 Lexically, a ploughman and cultivator.
315 Lexically, one who is energetic and active.
If he is an 'abd to other than Allaah, he will be a mushrik. Every proud person is a mushrik; this is why Fir'awn was one of the most prominent of people who were too proud to accede to the 'ibaadah of Allaah and he was a mushrik.

Allaah (ﷻ) says:

"ولا أرسلت موسى قريباً إلى فرعون ونهمن وقررت فقعلوا سجراً كذاباً قلما جاءهم بالحق من عندنا قالوا أفطلوا أبناء الله إن استمعوا وستنجوا نسائهم ومالك كيد الكافرين إلا في صدّ موسى وقال فرعون دؤوب أفلت موسى وليست له روح فإني أحكم أن بديل دينكم أورا أن يظهر في الأرض الفساد وقال موسى إلى ع贴近 بري ودينه من كل متكن للدؤوبين يهود الفاسقين وقال رجل مؤمن من عال فرعون يكتم إيمانه أنفستون رجلاً أن يقول رقيٍّ الله وفد جاءك بالبينتين من يركب وإن ينك صدّلباً فعله كذبنا وإن ينك صدّلباً يصبعك بعض الذين يبعدكم عن الله لا يهدى من هو مسرف كذاب ينوي لكم الملك اليوم ظهرين في الأرض فمن ينصر من بإسناعة إن جاء فأفعالموه ما أريكم إلا ما أريهم وما أهدمك إلا أسيل الرشاد وقال الله ولي كفيخين من يلقون في أنف حكم مين يدك مين يد مولوي مولويد مولوي
وَعَادُواً وَتَحْمُودَوْلِيَّنَّ مِنْ بَعْدِهِمْ وَمَا إِلَّا اللَّهُ بِكُلِّ شَيْءٍ

“And indeed We sent Moosa with Our Aayaat and a manifest authority to Fir’awn, Haamaan and Qaaroon, but they called (him), ‘A sorcerer, a liar!’ Then, when he brought them the Truth from Us, they said, ‘Kill the sons of those who believe with him and let their women live’ but the plots of the disbelievers are nothing but loss! Fir’awn said, ‘Leave me to kill Moosa and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!’ Moosa said, ‘Verily, I take refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning!’

And a believing man of Fir’awn’s family, who hid his faith said, ‘Would you kill a man because he says: “My Lord is Allaah, and he has come to you with clear signs (proofs) from your Lord?”’ And if he is a liar, upon him will be (the sin of) his lie; but
if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall you. Verily, Allaah guides not one who is a *Musrif* (a polytheist, or a murderer who sheds blood unlawfully, or those who commit great sins, oppressor, transgressor), a liar! O my people! Yours is the kingdom this day, you are uppermost in the land. But who will save us from the Torment of Allaah, should it befall us?’

Fir’awn said, ‘I show you only that which I see (as being correct), and I guide you only to the path of right policy!’ And the one who believed said, ‘O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old). Like the fate of the people of Nooh (Noah), and ’Aad, and Thamood and those who came after them. And Allaah wills no injustice for (His) slaves. And, O my people! Verily! I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise). A Day when you will turn your backs and flee having no protector from Allaah, And whomsoever Allaah sends astray, for him there is no guide’.

And indeed Yoosuf did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said, ‘No Messenger will Allaah send after him’. Thus Allaah leaves astray him who is a *Musrif* (a polytheist, oppressor, a criminal, sinner who commit great sins) and a *Murtaab* (one who doubts Allaah’s Warning and His Oneness). Those who dispute about the *Aayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allaah, without any authority that has come to them, it is greatly hateful and disgusting to Allaah and to those who
believe. Thus does Allaah seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).”\textsuperscript{316}

Allaah (الله) also said:

\begin{quote}
وقبِروتْ وفرَعْوَتْ وهمُنْ عُلِيَّانَ وقَدْ جَاءَ هُمُ مَوْسِى

c\textsuperscript{5}

بالْبَيَّنَةِ فَأَسْتَنْشَأَبُوْا فِي الْأَرْضِ وَمَا كَانُوا أَسْتَبْرَقُونَ
\end{quote}

“And (We destroyed also) Qaarooon, Fir’awn and Haamaan. And indeed Moosa came to them with clear \textit{Aayaat} (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (i.e., escape Our punishment).”\textsuperscript{317}

He (الله) said:

\begin{quote}
إن فورَعْوَتْ علا في الأَرْض وجعل أهلها شيعا يضيعون

c\textsuperscript{5}

طائفة منهم يديح أبناءهم يستسنخي نساءهم
\end{quote}

“Verily, Fir’awn (Pharaoh) exalted himself in the land and made its people into sects, weakening (oppressing) a group (i.e., Children of Israel) among them, killing their sons, and letting their females live.”\textsuperscript{318}

He (الله) said:

\begin{quote}
وَحَجَّرُوا بِهَا وَأَسْتَيِظُّنَّهَا انفَتَحُوا وَعَلَّوْنَ أَنْظَرُ كَيْفَ
\end{quote}

“And they belied them (those \textit{Aayaat}) wrongfully and arrogantly, though their own selves were con-

\textsuperscript{316} Soorah Ghaafir (40):23-35.
\textsuperscript{317} Soorah al-'Ankaboot (29):39.
\textsuperscript{318} Soorah al-Qasas (28):4.
vinced thereof [i.e., that those (Aayaat) are from Allaah and Moosa is the Messenger of Allaah in truth, but they disliked to obey Moosa and hated to believe in his Message of Monotheism]. So see what was the end of the Muftidoon (disbelievers, those who disobey Allaah, evildoers, liars)."

The like of these (aayaat) are numerous in the Qur'aan.

Fir’awn has been depicted with shirk in Allaah’s saying:

\[
\text{وَقَالَ الْمُلُمِّمُنَّ قُوَّةً فَرَعَوْنَ أَتْحَرَّمَ وَقُوَّةً لَّيْفَرْسِدُوا}
\text{في الْأَرْضِ وَيَذَّرُكَ وَالْهَمَتَكَ}
\]

“The chiefs of Fir’awn’s people said, ‘Will you allow Moosa and his people to spread mischief in the land and to abandon you and your gods?’”

In fact, examination and research indicate that the more a person is too proud to accede to the worship of Allaah, the greater will be the shirk he commits with Allaah. The reason is that the more he disdains to worship Allaah, the greater will be his poverty and need for a beloved pursuit, which culminates as his end desire: the primary desire of the heart. Thus, he becomes a mushrik on account of what has enslaved him of such end intents.

Furthermore, the heart can only dispense of all creation when Allaah is its patron and protector and when it worships none other; only seeking assistance from Allaah; relying on none besides Him; taking joy in only that which Allaah loves and is pleased with; disliking only that which the Lord hates and dislikes; not offering walaal' except to those whom Allaah has offered walaal'; having enmity only towards those whom Allaah has enmity towards; loving for Allaah solely; hating for Allaah solely; giving for Allaah only and denying for Allaah only.

320 Soorah al-A’raaf (7):127.
The stronger the sincerity of one’s *Deen* is for Allaah, the more complete will be his *’uboodiyyah* and his independence of the creation.

With the perfection of one’s *’uboodiyyah* of Allaah, will be the completion of one’s absolution of pride and *shirk*. *Shirk* is prevalent among the Christians and pride is prevalent among the Jews. Allaah ( سبحانه وتعالى) says concerning the Christians:  

```
أنْفَكُنْ وَاخْبَارَهُم
وَزُهِّهِمْ هُمْ أَرْبَابُهُمْ يَعْبُدُونَ دُوَّابًا وَالْمِسْيِحَ بِنْ يَسُوعَ
مَرْيَمَ وَاخْبَارَهُمْ وَلَا يَحْسَبُونَ إِلَىٰ إِلَٰهٍ وَاحِدٍ
لَا إِلَٰهِ إِلَّا هُوَ لَا سُبْحَانَهُ ۛ عَظِيمَانِ يَا سَحَنُورَ
```

“They took their rabbis and their monks to be their lords besides Allaah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allaah), and (they also took as their Lord) *al-Maseeh*, son of Maryam, while they were commanded to worship none but One Deity (i.e., Allaah); None has the right to be worshipped but He. Praise and glory be to Him, (far above is He) from having the partners they associate (with Him).”

Regarding the Jews, Allaah says:

```
أَفْكَرُوْا أَنْ قَدْ سُمِّيَ ٱلرَّسُولُ ۗ يَوْمَ يَتَّقُوْنَ ٱلنَّفْسَۖ
أَسْتَكْبِرُوْا فَفَقَرُوا ۗ كَنِّيَتُمْ وَقَوْيَةَ ٱلْخَلْقِۖ
```

321 Although, this *aayah* is not specific to the Christians – a matter that the author is very much aware of - the intention from the author is to use the significant part from the *aayah* that demonstrates his specific point here. [t]

322 Soorah at-Tawbah (9):31.
"Is it that whenever there comes to you a messenger with what you yourselves desire not, you treat him with disdain? Some you disbelieve in and some you kill.""323

Allaah ( Naughty) also says:

"I shall turn away from My Aayaat (i.e., verses of the Qur'aan) those who behave arrogantly on the earth, without a right, and (even) if they see all the Aayaat (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way."324

Since pride necessitates shirk and shirk is the antithesis of Islaam – and it is the sin that Allaah does not forgive - Allaah ( Naughty) has said:

"Verily, Allaah forgives not that shirk should be committed with Him, but He forgives (everything) besides that to whom He pleases, and whoever commits shirk with Allaah in worship, he has indeed invented a tremendous sin."325

323 Soorah al-Baqarah (2):87.
324 Soorah al-'Araaf (7):146.
Allaah also says:

إِنَّ اللَّهَ لا يُغْفِرُ نَظَرًا ذَهَابًا وَيُغْفِرُ مَا بَعْدُ
ذَلِكَ لِمَنْ نَذَّكَرَ وَمَنْ يُشَاءُ بِاللَّهِ فَغَدِّيَةً ضَرِيعًا بِعِيدًا

"Verily, Allaah forgives not that shirk should be committed with Him, but He forgives (everything) besides that to whom He pleases, and whoever commits shirk with Allaah in worship, he has indeed strayed far away."

All of the Prophets were sent with the Deen of Islaam. It is the only Deen that Allaah accepts, from the first to the last of people. Nooh said:

فَإِنَّكُمْ تَوَلَّوْاْ خَفِيفًا ۖ أَنْ تَكُونُواْ مِنَ النَّاسِ
۶۷ أَخْرِيَ إِلاَّ عَلَى اللَّهِ أَمَرْتُ أَنْ أُوْلَى مُنْصِرًا

“But if you turn away [from accepting my doctrine of Islaamic Monotheism], then no reward have I asked of you, my reward is only from Allaah, and I have been commanded to be one of the Muslims (those who submit to Allaah’s Will).”

Allaah said concerning Ibraaheem:

۶۸ وَمَنْ يُعْقِبُ عَنْ مَلَأَهُ إِلَّا مِنْ سَيِّئَةِ نَفْسِهِ وَلَقَدْ أَصْطَفَىْتُهَا فَيُنَذَّرُ وَكَانَ أَصْلَحُ الْأُوْلَيْهِ الْأَمْعَامٌ ۖ إِذَا قَالَ لَهُ اسْتَشْرِبْ ۗ أَمَلَّ رَبُّكُمْ ۗ وَقَالَ أسْلَمْتُ لَبِرَاءَ الْأَمْمِ ۗ وَوَصَّىَ يَحْبَسُ بِنِعْمَتِهِ ۗ وَيَعْقُوبُ بْنُ يَبَيْنِي إِنَّ اللَّهَ أَصْطَفَىْ لَكُمْ الْأَزْوَاجَ قَالَ ءاَلِنَّ ۗ وَأَنْصَرُ مُسْلِمُونَ

327 As related by Allaah, Soorah Yoonus (10):72.
“And who turns away from the religion of Ibraaheem (i.e., Islaamic Monotheism) except him who deludes himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. When his Lord said to him, ‘Submit (i.e., be a Muslim).’ He replied, ‘I have submitted myself (as a Muslim) to the Lord of the ’Aalameen (mankind, jinns and all that exists)’. And this (submission to Allaah, Islaam) was enjoined by Ibraaheem upon his sons and by Ya’qoob (saying), ‘O my sons! Allaah has chosen for you the (true) religion, then die not except as Muslims.’”

Yoosuf said:

“...and cause me to die as a Muslim (the one submitting to Your Will), and unite me with the righteous.”

Moosa said:

“...‘O my people! If you have believed in Allaah, then put your trust in Him if you are Muslims’. They said, ‘In Allaah we put our trust’...”

Allaah (ﷻ) also says:

---

328 As related by Allaah, Soorah Yoosuf (12):101.
329 As related by Allaah, Soorah Yoonus (10):84-85.
“Verily, We did send down the Tawraat (to Moosa), therein was guidance and light, by which the Prophets, who submitted themselves to Allaah’s Will, judged the Jews.”

Bilqees said:

\[
\text{رَبِّ إِنِّي أَنْهَرَتْنِي وَأَنْسَمَتْ مَعَ سَلِيمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ}
\]

“My Lord! Verily, I have wronged myself, and I submit (in Islaam) together with Sulaymaan to Allaah, the Lord of the ’Aalameen (mankind, jinn and all that exists).”

Allaah said:

\[
وَإِذَا أُوْحِيَ إِلَى الْحَوْارِيْيَةِ أَنَّهُمْ أَمَّنَٰهُ بِالْغَرْبِ فَوَرَسُلَ قَالُوا أَمَّنَٰهُ بِالْغَرْبِ أَنَّا مُسْلِمُونَ
\]

“And when I (i.e., Allaah) put in the hearts of the Hawaariyyeen (i.e., the disciples of ’Eesa) to believe in Me and My Messenger, they said, ‘We believe and bear witness that we are Muslims.’”

Allaah also says:

\[
إِنَّ الْدِّينَ عِنْدَ اللَّهِ اثْنَىَّةَ
\]

“Truly, the religion with Allaah is Islaam.”

Allaah says:

\[
وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ
\]

\[
ذَٰلِكَ فَلَن يَقْبَلْ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسَرَانِ
\]

330 Soorah al-Maa'idah (5):44.
331 As related by Allaah, Soorah an-Naml (27):44.
332 Soorah al-Maa'idah (5):111.
“And whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers.” \(^{334}\)

Allaah (ﷺ) also says:

أَفْعِرْ مِنْ نِّعَمِ اللَّهِ وَأَتَّمْ مَنْ فِي السَّمَاوَاتِ وَالأَرْضِ طُوُعَهُ وَصَرَّحُهَا

“Do they seek other than the religion of Allaah (the true Islaamic Monotheism worshipping none but Allaah Alone), while to Him all creatures in the heavens and the earth have submitted, willingly or unwillingly.” \(^{335}\)

Thus, Allaah (ﷻ) mentioned the Islaam of all beings, willingly or unwillingly, since all of creation worship Allaah with the general manifestation of worship, regardless of whether one (of them) acknowledges or denies that. They submit to Him and are managed by Him. Thus, they submit to Him, willingly or unwillingly; not a single one of His creation has the ability to escape that which Allaah wills, decrees and ordains. There is no might nor power except with Allaah and He is the Lord of the Worlds and their Owner. He disposes as He sees fits and He is the Creator, Originator and Fashioner of them all.

Everything besides Him is under the Lordship of Allaah, created, originated, destitute, indigent, subjugated and subdued. Whereas He (ﷻ) is the One, al-Qahhaar, \(^{336}\) the Creator, Originator and Fashioner.

---

\(^{334}\) Soorah Aal-'Imraan (3):85.

\(^{335}\) Soorah Aal-'Imraan (3):83.

\(^{336}\) One of Allaah’s Names (ﷻ), it denotes the One Who has subdued all of creation and Whom all of creation are subservient to. All movements occur by His will. [t]
Furthermore, even though He created His creation through causes, He is also the Creator of cause and the One who decrees it.\textsuperscript{337} Cause is in need of Him just as (other parts of) creation is in need of Him. There does not exist amidst creation, a cause that independently brings about good or repels harm. Indeed, everything that is a cause is in need of another cause that assists it and in need of that which repels the deterrent factor, which seeks to oppose and resist it.

He is solely, the Rich and independent of all besides Him; He does not have a partner that aids Him or a rival that is hostile towards Him and opposes Him. Allaah ( Allaah ) says:

\begin{quote}
قل أفرِ يَتَمَّ مَا تَذْعَبُونَ
من دونِ اللهِ إِنَّهُ أَرَادَنِي اللَّهُ حَسَبَ هَلْ هُنَّ كَشَفَتْ ضُرُورَكُمُ
أُوْلَٰٰيَ الأُمَهَٰمِ بِرَحْمَتِهِ هُنَّ مُسِيَّكَتُ رَحِيمَةٍ قَلِيلٌ حَسَبُهَا
أَلَّا إِلَيْهِ يُنَوِّعُ كُلُّ مَنْ تَولَّى
\end{quote}

"Say, ‘Tell me then, the things that you invoke besides Allaah, if Allaah intended some harm for me, could they remove His harm, or if He (Allaah) intended some mercy for me, could they withhold His Mercy?’ Say, ‘Sufficient for me is Allaah; in Him those who trust (i.e., believers) must put their trust.’"\textsuperscript{338}

\textsuperscript{337} There are causes that Allaah has linked to effects. There is no single cause that independently attains one’s pursuit. Rather, Allaah has linked everything through causes and obstacles. If such causes materialise and such obstacles disappear, the pursuit is achieved. There is nothing that has an independent and sole effect besides the Will of Allaah. Whatever He wills, comes to be and whatever he does not will, cannot be. [s]

\textsuperscript{338} Soorah az-Zumar (39:38).
Allaah (ﷻ) also says:

وَإِن يَمْسَسْكُ اللَّهُ بِشَرٍّ فَلَا أَحِبَّ أَشَافِهُ لَهُ
إِلَّا هُوَ وَإِن يَمْسَسْكَ بِخَيرٍ فَهُوَ عَلَيْهِ شَكُورٌ وَوَلِيٌّ

“And if Allaah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.”

Allaah (ﷻ) relates regarding Ibraheem:

قَالُوا يَا إِبْرَاهِيمَ إِنَّكَ مِنَ الْمُشْرِكِينَ
إِنَّمَا عَرَضْتِ أَنْ تَصُبْ عَلَى ذَنْبِكَ نَفْعًا
وَأَتَمَّنَى لِي مَالًا١٨٨
لَا تَخَافُوا أَنْ تُأْمَنُوا إِنَّمَا مَا أَمْرُكُمْ يُؤْمِنُونَ
وَأَنْتُمْ أُمَّةٌ مِّنَ الْأُمَّاتِ

"...O my people! I am indeed free from all that you join as partners in worship with Allaah. Verily, I have turned my face towards Him Who has created the heavens and the earth soundly (i.e., with Islaamic Monotheism, worshipping none but Allaah Alone) and I am not of the mushrikoon.’

His people disputed with him. He said, 'Do you dispute with me concerning Allaah while He has guided me, and I fear not those whom you associate with Allaah in worship. (Nothing can happen to me) except when my Lord (Allaah) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? And how should I fear those whom you associate in worship with Allaah (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allaah things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know.'

It is those who believe (in the Oneness of Allaah and worship none but Him Alone) and mix not their belief with dhulm (wrong, i.e., by worshipping others besides Allaah), for them (only) there is security and they are the guided.'

Recorded in the Saheehayn, Abdullaah Ibn Mas’ood, may Allaah be pleased with him, relates that when this aayah was revealed, it proved hard to bear by the Companions of the Prophet (ﷺ). They said: “O Messenger of Allaah! Which one of us has not mixed his eemaan with dhulm?” He replied: “Indeed, it is (in reference to) none other than shirk. Have you not heard the statement of the righteous 'abd:

[Arabic text]

“Verily! Shirk is a great dhulm indeed.”

---

341 Related by al-Bukhaaree (1/81); Muslim (124); A|hmad (3589); at-Tirmidhee (3069) and Ibn Jareer (13476) from Ibn Mas’ood.
342 i.e., the last aayah from the passage just cited by the author, 6:82. [t]
343 i.e., oppression of all sorts in its general meaning, which is what was initially understood by the Companions. [t]
344 i.e., Luqmaan.
Ibraaheem, the *Khaleel*, is the *Imaam* of the pure, sincere and upright holders (of Islaam) as he was sent when the *Deen* of the *mushrikoon* was widespread throughout the whole world. Allaah (ﷺ) says:

وإذ أثبت إبراهيم رضي الله عنه
فأتمهن قال إني جاعلك للناس إماماً فادعوه ومن ذريتي فألا

\[ reclineat \]

“And (remember) when Ibraaheem was tried by his Lord with (certain) Commands, which he then fulfilled. He (i.e., Allaah) said, ‘Verily, I am going to make you an Imaam (i.e., leader, Prophet) of mankind.’ Ibraaheem said, ‘And (will You make leaders) from my offspring.’ He (i.e., Allaah) replied, ‘My Covenant (i.e., leadership, Prophethood, etc.) does not include the *dhaalimoon* (i.e., *mushrikoon* and wrong-doers).’”

Allaah explained that His covenant of leadership does not encompass the oppressor and hence, Allaah (ﷺ) did not rule that an *oppressor* be an *imaam*, and the most severe form of *oppression* is *shirk*.

Allaah (ﷺ) says:

إن إبراهيم كان بآمة فانشأ الله حنيفاً ولريك من المشركين

“Verily, Ibraaheem was an *ummah* (i.e., a leader having all the good righteous qualities or a nation in himself), obedient to Allaah, upright (i.e., worshipping none but Allaah), and he was never of the *mushrikoon*."

347 Soorah an-Nahl (16):120.
The *ummah* is the instructor of good, who is imitated\(^{348}\) just as the *qulwah* is the one whose example is followed.

Allaah (ﷻ) placed prophethood and the (revelation of) scriptures within Ibraaheem’s offspring and the Prophets dispatched after him were sent with none other than his way. Allaah (ﷻ) says:

\[
ثُمَّ أُوحِيَ إِلَيْكَ أَنْ أَتَبَيِّنَ مَثَلَّ إِبِّرَاهِيمَ حَسَنًا وَمَا كَانَ منِّ الشَّرَّ
\]

“Then, We have inspired you (O Muhammad (ﷺ) saying), ‘Follow the way of Ibraaheem, soundly (i.e., Islamic Monotheism, to worship none but Allaah) and he was not of the mushrikoon.”\(^{349}\)

Allaah (ﷻ) also said:

\[
إِذْ أَوْلَى الْأَنْبَأَاتِ بِإِبْرَاهِيمَ الَّذِينَ أَتَبَعُوهُ وَهَذَا الْتَّنِيمُ
\]

“Verily, among mankind who have the most deserving claim to Ibraaheem are those who followed him, and this Prophet (Muhammad (ﷺ)) and those who have believed (Muslims). And Allaah is the *Walee* of the believers.”\(^{350}\)

Allaah (ﷻ) says:

\[
ما كَانَ إِبِّرَاهِيمُ شَرَّيْنِيَّ وَلَا ضَرَارِيْنِيَّ وَلَا كَانَ كَاتِبًا
حَسَنًا مَسِيلًا وَمَا كَانَ مِنِّ الشَّرَّ
\]

---

\(^{348}\) Refer to *at-Tadkhirah wa al-I‘ta‘ar wa al-Intisar li al-Abraar*, pg. 23 of Ibn Shaykh al-Hazzaameen with my *ta’leeq*.

\(^{349}\) Soorah an-Nahl (16):123.

\(^{350}\) Soorah Aal-‘Imraa (3):68.
“Ibraheem was neither a Jew nor a Christian, but he was a true upright (i.e., Islaamic Monotheism, to worship none but Allaah Alone) Muslim and he was not of the mushrikoon.”\(^{351}\)

Allaah ( تعالى) also says:

وَقَآ أَوَّلَ آدمٍ هُوُا هُوُا أَوْ نَصْرَةٍ نُهَادُوا فَلَبْلَمُ إِرَّهْـيَـمُ
وَحِينِفآ أَمَا كَانَ مِنَ المُشْرِكِينَ قُولُوا إِنَّكُ مَنْ عَلِيُّ اللّهِ وَمَا
أَنزَلَ إِلَيْنَا وَمَا أَنزَلَ إِلَيْهِمْ إِنَّهُمْ إِسْتَقْنُ وَلَا يُفْقَهُ وَالْأَسْبَاطُ وَمَا أَوْرَى مُوسَى وَعِيسَى وَمَا أَوْرَى الْيَهُودُ وَالْمَسْلِمُونَ
وَمِنْ يَهٍّ هُمْ لَا نَفَرَّقُ بَيْنَ أَحَدِ مِنْهُمْ وَتَقَلَّبُ لَهُ مُسْلِمُونَ

“And they say, ‘Be Jews or Christians, then you will be guided.’ Say (to them, O Muhammad (ﷺ)), ‘Nay, (We follow) only the religion of Ibraheem, uprightly (i.e., Islaamic Monotheism, to worship none but Allaah Alone) and he was not of the mushrikoon.’

Say (O Muslims), ‘We believe in Allaah and that which has been sent down to us and that which has been sent down to Ibraheem, Ismaa’eeel, Ishaaq, Ya’qoob, and to the Asbaat (i.e., the twelve sons of Ya’qoob), and that which has been given to Moosa and ’Eeesa, and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islaam).’\(^{352}\)

---

\(^{351}\) Soorah Aal-`Imraan (3):67.

It is established in the *Saheeh*\textsuperscript{353} that the Prophet (ﷺ) said: "Verily, Ibraaheem is the best of creation." He is the best of Prophets after the Prophet (ﷺ) (i.e., Muhammad) and he is the *khaleel* of Allaah (ﷻ).

It is also established in the *Saheeh*\textsuperscript{354} in a number of narrations that he (ﷺ) said: "Indeed, Allaah has taken me as a *khaleel* just as He took Ibraaheem as a *khaleel*.”

He (ﷺ) also said: "If I were to take a *khaleel* from the people of this earth, I would take Aboo Bakr as a *khaleel* but your companion is the *khaleel* of Allaah."\textsuperscript{355} The Prophet was referring to himself.

He (ﷺ) said: "All wicket-doors leading into the mosque are to be blocked except Aboo Bakr’s wicket-door.”\textsuperscript{356}

He (ﷺ) also said: "Verily, those who preceded you used to take the graves as mosques. Verily, do not take graves as mosques, for I forbid you to do that.”\textsuperscript{357}

All of these (*hadeeths*) are in the *Saheeh*.

Likewise, it is also reported in the *Saheeh*\textsuperscript{358} that he said this prior to his death by a few days and this is from the perfection of his message as it embodies the perfect actualisation of his *mukhaallah*

\textsuperscript{353} Related by Muslim (2369); Aboo Daawood (4672); at-Tirmidhee (3352) and an-Nasaa’ee in *al-Kubraa* as mentioned in *Tuhfah al-Ashraf* (1/403).

\textsuperscript{354} Related by Muslim (532) from Jundub. This *hadeeth* is narrated by a number of Companions, refer to *Jaami’ al-Ugool* (8/584-590).

\textsuperscript{355} Related by al-Bukhaaree (10/10), Muslim (2382) and at-Tirmidhee (3661) from Aboo Sa’eed al-Khudree.

\textsuperscript{356} This is an excerpt from the previous *hadeeth*.

\textsuperscript{357} Related by Muslim (532); Aboo ’Awaanah (1/401); at-Tabaraanee in *al-Kabeer* (1686) and Ibn Sa’d (2/240) from Jundub Ibn ’Abdillaah.

\textsuperscript{358} i.e., in the very same *hadeeth*: "...before he passed away by five (days)..." [t]
of Allaah, which is based on Allaah’s (ﷻ) love for the ‘abd and the ‘abd’s love for Allaah, contrary to the (position of the) Jahmiyyah.\textsuperscript{359}

It (i.e., the hadeeth) comprises the realisation of the tawheed of Allaah and that none but He be worshipped, in refutation of those who resemble the mushrikoon.

It also contains a refutation of the Raafidah, who withhold as-Siddeeq’s\textsuperscript{360} due, may Allaah be pleased with him. Of all those who attribute themselves to the qiblah\textsuperscript{361} they commit the greatest shirk through worship of ‘Alee and other individuals from mankind.\textsuperscript{362}

\textit{Al-Khullah} denotes the perfection of love, which necessitates from the ‘abd perfect ‘uboodiyah of Allaah and from the Lord, perfect Lordship for his ‘ibaad, those whom He loves and they love Him.

The term ‘uboodiyah embodies the utmost degree of submission and the utmost degree of love. They (i.e., the Arabs) say, ‘a heart that is mutayyam’ if it is worshipped by it’s beloved. The mutayyam (المتيم) is the muta’abbad (المعبد).

Tayyama Allaah (تيم الله) means (عبد الله) ‘abada Allaah, and this occurred on a perfect manner for Ibraaheem and Muhammad (ﷺ).

It was for this reason that the Prophet (ﷺ) did not take a single person from the people of this earth as a khaleel, since khullah is not open to apportionment; it is as has been said in meaning:

\textsuperscript{359} Refer to \textit{Dar Ta’aarud al-‘Aql wa an-Naql} (6/59-63) by the author, may Allaah have mercy upon him.

\textsuperscript{360} i.e., Aboo Bakr as-Siddeeq.

\textsuperscript{361} i.e., to be of the Muslims.

\textsuperscript{362} The author, may Allaah have mercy upon him, has elaborated extensively on invalidating their views and disproving their beliefs in his amazing book \textit{Minhaaj as-Sumah an-Nabawtiyyah}. It has been printed – at long last - with a thorough verification, in 9 volumes.
You have indeed interpenetrated within me the passageway of the soul  
And as a result, the  
khaleel  

was named  
khaleel

This is contrary to the basic level of love (mahabbah), since he (xn) 
said of al-Hasan and Usamah as in the saheeh hadeeth: "O Allaah, 
I love them, so love them and love those who love them."364

Furthermore, 'Amr Ibn al-'Aas asked him: "Who amongst the people is most beloved to you?" He replied: "Aa'ishah." He then asked: "From among the men?" He answered: "Her father."365

---

363 The verb (تكمل) means to come between, intervene, etc. It and the word (خليل) khaleel are both derivatives of the root (خليل). [t]
364 Related by al-Bukhaaree (3735 & 3747); Ahmad in al-Musnad (5/210) and Faqaa'il as-Saheebah (1352); an-Nasa'ee in Fadaa'il as-Saheebah (no. 80); Ibn Sa’d (4/62); al-Baghaawee in Sharh as-Sunnah (14/143) and Aboo al-Qaasim al-Baghaawee in Musnad Zayd (no. 8) from Usamah Ibn Zayd.
The narration however, does not contain the wording: "and love those who love them." This wording is from a narration concerning al-Hasan and al-Husayn, which is related by at-Tirmidhee in his Sunan (3769); an-Nasa’ee in al-Khasa’i’s (136); Ibn Hibbaan (2234); Ibn Abeee Shaybah in al-Musannaf (1297); al-Bukhaaree in at-Taareekh al-Kabeer (2/286) and al-Mizzee in Tahdheeb al-Kamaal (6/55) by way of Moosa Ibn Ya’qooob az-Zam’ee from 'Abdullaah Ibn Aboo Bakr Ibn Zayd from Muslim Ibn Abeee Sahl from Hasan Ibn Usamah from his father.

Ibn al-Madeeneen said concerning this hadeeth: "The hadeeth of al-Hasan Ibn Usamah is a madeenee hadeeth, which is related by a shaykh who is weak and of munkar narration, he is known as Moosa Ibn Ya’qooob, a son of 'Abdullaah Ibn Zam’ah, who relates it from an unknown person from another person who is also unknown." This statement is recorded by Ibn 'Asaakir in his at-Taareekh, (4/155 – a tahdheeb version).

It has also been declared as weak by adh-Dhahabee in as-Siyar, 3/252 and he then said: "This is one of those (narrations) of which at-Tirmidhee is criticised for grading as hasan." Our brother al-Huwaynee attributed it to al-Haakim in al-Hulee..., I have not however seen it in al-Haakim’s Mustadrak!

The wording, 'O Allaah, I love them, so love them.' has a supporting hadeeth. It is related by Aqmad in al-Musnad, 2/446 and al-Fadaa’il, 1371, Ibn Abeee Shaybah in al-Musannaf, 12/95 and al-Buzzaar, 3/226 via two ways from Aboo Hurayrah and its chain is hasan.

365 Related by al-Bukhaaree, 3662; Muslim, 2384; at-Tirmidhee, 3879; an-Nasa’ee in Fadaa’il as-Saheebah, no. 5 and Ahmad, 4/203 via many ways from 'Amr Ibn al-'Aas.
He also said to 'Alee,\textsuperscript{366} may Allaah be pleased with him: "Tomorrow, I will give this flag to a man who loves Allaah and His Messenger and whom is loved by Allaah and His Messenger.\textsuperscript{367}"

Examples of this are numerous.

Furthermore, Allaah (اللهُ) has informed us:

\begin{quote}
\textit{"Allaah loves the muttaqoon."}\textsuperscript{368}
\end{quote}

\begin{quote}
\textit{"Allaah loves the muhsinoon (the good-doers)."}\textsuperscript{369}
\end{quote}

\begin{quote}
\textit{"Allaah loves those who are equitable."}\textsuperscript{370}
\end{quote}

\begin{quote}
\textit{"Allaah loves those who turn unto Him in repentance and loves those who purify themselves."}\textsuperscript{371}
\end{quote}

\begin{quote}
\textit{"Allaah loves those who fight in His Cause in rows (ranks) as if they were a solid structure."}\textsuperscript{372}
\end{quote}

\textsuperscript{366} This is how the original reads, the author probably meant 'concerning 'Alee' but wrote it 'to 'Alee'.

\textsuperscript{367} Related by al-Bukhaaree, (3009, 3701 & 4201); Muslim, 2406; Ahmad in his Musnad, 5/333 and Fadaa'il, 1037; an-Nasa`ee in al-Kubraa, (36 – Fadaa’il as-Sa’haabah); al-Baghawee, 3906 and at-Tabaraanee in al-Kabeer, 5876 5950 & 5991 from Sahl Ibn Sa’d. This hadeeth has been narrated by a number of Companions.

\textsuperscripts{368} Soorah Aal-Imraa (3):76.

\textsuperscript{369} Soorah al-Baqarah (2):195.

\textsuperscript{370} Soorah al-Hujuraat (49):9.

\textsuperscript{371} Soorah al-Baqarah (2): 222.

\textsuperscript{372} Soorah as-Saaff (61):4.
He also said:

ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍ-unit_image_name
We have already mentioned that love of Allaah is to love Him and to love that which He loves as recorded in the two Saheehs, that the Prophet (ﷺ) said: "Three (qualities), whoever possesses them, will find the sweetness of eemaan: that Allaah and His Messenger are more beloved to him besides anyone else, that he loves someone only for the sake of Allaah and that he hates to return to kufr after Allaah has delivered him from it just as he hates to be slung into the fire."

The Prophet (ﷺ) informed that whoever possesses these three traits, will find the sweetness of eemaan. This is because experiencing the sweetness of something is preceded by love of that thing. One who loves or desires something, if he attains his pursuit, he then experiences the sweetness, pleasure and joy of that thing.

Pleasure is a matter that occurs directly after attaining that which is agreeable, which is the beloved or desired matter. As for the one who declares that pleasure is (itself) attaining the agreeable as alleged by some philosophers and doctors; this is a gross mistake on their part since the attainment (of the agreeable) lies in between love and pleasure. A person for instance, desires food and when he eats it, he then experiences pleasure straight after that.

Pleasure follows on after viewing something (for example); when one looks at it, he takes pleasure in that. This pleasure, which follows on after looking at something is not the actual viewing itself and nor is it the object that is viewed, rather, it (i.e., pleasure) occurs immediately after viewing.

---

377 The takhreej for this hadith has already preceded.
378 Refer to Dar 'Ta'aarud al-'Aql wa an-Naql, 6/69-75 by the author for further elaboration.
379 It is a very fine point that the author is mentioning here. For further clarification, if we take the scenario of a person taking pleasure at looking at Allaah's marvellous creation: the rivers, mountains and forestry for example. The pleasure that one feels is not the objects themselves and nor is it the act of looking. This pleasure is a matter that occurs as a result of looking at these objects. [t]
Allaah (ﷻ) says:

فِهَامَا أَسْتَهِيْسٌ الْأَنْفُسُ وَتَنَبَّأَ الأَعْمَيْنُ

“(there will be) therein, all that the souls could desire and all that the eyes could delight in…”\textsuperscript{380}

The case is the same for all types of pleasures and pains that befall the soul, such as happiness, sorrow and so on. They occur as a result of feelings towards something beloved or feelings towards something undesired and these feelings are not themselves happiness and sorrow.

Hence, the sweetness of eemaan, which embodies such pleasure for eemaan and joy of what the believer experiences as a result of finding the sweetness of eemaan, follows on after the perfection of the ‘abd’s love of Allaah. This is (achieved) by three matters: the completion of this love, its apportionment and by repelling its opposite.

The meaning of its completion is that Allaah and His Messenger are more beloved to the person besides anyone else. Love of Allaah and His Messenger is not sufficed by having mere love for them, rather it is as has been previously explained, by loving Allaah and His Messenger more than anyone else.

Its apportionment means that a person loves another person only for Allaah’s sake.

Repelling its opposite means that one has a greater hatred for the opposite of eemaan than he does for being thrown into the fire.

Hence, if love for the Messenger and the Muslims emanates from love of Allaah, and the Messenger of Allaah loved the believers, whom were loved by Allaah, because he has the most complete love of Allaah and he is the most deserving of those who love what Allaah loves and hate what Allaah hates, and if (as just established)

\textsuperscript{380} Soorah az-Zukhruf (43):71.
al-Khullah is not apportioned to other than Allaah, but instead, he (i.e., the Prophet) said: “If I were to take a khaleel from the people of this earth, I would take Aboo Bakr as a Khaleel,” the fact that al-Khullah is of a greater level than just love (mahabbah) can be recognised.

The point is that al-Khullah and love (mahabbah) of Allaah is the actualisation of 'uboodiyyah to Allaah.

Those who err in this regard do so because they presume al-'uboodiyyah to connote only humbleness and submission, with no love alongside that. They further presume that love denotes a divulgence into desires or a divulgence void of fear, which is not sustained by Lordship.

For this reason it is said of Dhoo an-Noon, that when some people spoke within his presence about the issue of love he remarked, ‘Refrain from this matter; whenever the souls hear of it they allege to possess it.’

Those of the people of knowledge disliked taking company with a folk that spoke greatly on love without (addressing) fear.

Some of the Salaf have said: “Whoever worships Allaah with love alone is a zindeeq; whoever worships Him with hope alone is a Murji; whoever worships Him with fear alone is a Hurooree and whoever worships Him with love, fear and hope is a muwahhid.”

---

381 Its takhreej has already preceded.
382 He is Thawbaan Ibn Ibraheem, who was renown for asceticism. He passed away in the year 245H. His biography is in Taareekh Baghdaad, 8/393.
383 Refer to his biography in Hilyah al-'Awliya', 9/331 and onwards. A great number of his statements and reports about him have been mentioned therein.
384 See at-Takhweef min an-Naar by al-Haafidh Ibn Rajab, pg. 15.
On account of this, some of the latter generations adulterated this claim of love to the point where it brought one of them out to some form of impropriety and allegation, which negates al-‘uboodiyyah and places the 'abd in (a position) of some form of Lordship, which befits Allaah alone. One of them would make claims that exceed the limits of the Prophets and Messengers or he would seek from Allaah that which can only be fitting for Allaah alone; it would not befit even the Prophets or the Messengers.

Many of the shaykhs\(^{385}\) fell in error in this regard and its cause is the frailty of their actualisation of the 'uboodiyyah, which was explained by the Messengers and was exactly defined by the Command and Prohibition that came with it. Indeed, (it is also because of) the weakness of their intellect, through which, the 'abd recognises his own reality.

If the intellect becomes impaired and knowledge of the Deen becomes constricted and within the soul there exists a love that is rash and ignorant, the soul in all its stupidity, will extend towards that. This is similar to the case of a person who reaches out in love for another person with stupidity and ignorance and declares: “I am a lover, so I will not be held to account for certain actions I undertake that consist of wrongdoing and ignorance!”

This is pure ignorance and it resembles the statement of the Jews and Christians:

\[
\text{"We are the children of Allaah and His beloved ones."}\]^{386}

\(^{385}\) The shaykhs that the author is referring to here are the shaykhs of the Soofiyah. [s]

\(^{386}\) Soorah al-Maa'idah (5):18.
Allaah (ﷻ) says (in response to their claim):

"Say, ‘Why then does He punish you for your sins?’ Nay, you are but human beings, of those He has created, He forgives whom He wills and He punishes whom He wills."  

The punishment of Allaah inflicted upon them demonstrates that they are not beloved to Him and that they are not attributed to Him through son-ship. In fact, it shows that they are all under the Lordship of Allaah and created.

Whoever Allaah loves, Allaah will employ him in a manner that this beloved person will like, he will not perpetrate actions of kufr, fusooq and disobedience that are hated and scorned by al-Haqq.

One who commits major sins, persistently and does not repent from them, Allaah hates that of him, just as He loves of him the actions of goodness he does. As, His love for the 'abd is dependent upon his (level) of eemaan and taqwaa.

As for one who presumes that sins do him no harm because Allaah loves him and at the same time he is continuously perpetrating such sins, he is equal to the one who alleges that the constant consumption of poison without taking medication to combat it does him no harm, because of his healthy disposition!

If the foolish person were to contemplate over the accounts of Allaah’s Prophets, which He has related in his Book: the incidents that they went through pertaining to repentance and seeking forgiveness and the various types of trials that befell them, which were

in effect a test and purification of them according to their conditions, he would become aware of some of the harms of sins upon its perpetrators, even if he held the loftiest of positions.

The reason for this is that, one who loves a creation, if he is unaware of his welfare or does not desire it, but instead acts to the dictates of his love – even if it is ignorant and oppressive – it will constitute cause for hatred and aversion on part of the beloved for the lover. Indeed, it may be a reason for chastising the lover.

Many of the travellers,\(^{388}\) committed a number of matters of ignorance in the Deen in claiming love of Allaah. This was by transgressing the limits set by Allaah or by squandering the rights of Allaah. It was also through making false claims that have no reality whatsoever, like the saying of some of them, ‘I disassociate myself from any \textit{mureed} of mine who leaves a single person in the fire’. Another said, ‘I disassociate myself from any \textit{mureed} of mine who allows a believer to enter the fire’.

The first, declared that his \textit{mureed} (has the authority to) take everyone out of the fire! Whereas, the second, declared that his \textit{mureed} (had the authority to) prevent any of the people of major sins from entering the fire!

Some of them even state, ‘On the Day of Standing, I will erect my pavilion over \textit{Jahannam} so that none can enter it’!

There are other such statements, which are related from some of the well-known \textit{shaykhs}. Such statements are either fabrications upon them or blunders from them.\(^{389}\)

\(^{388}\) \textit{Saalik}, a traveller, a term which in its general sense can signify everyone as we are all on our way to Allaah. In a more specific sense as here, it refers to the \textit{Soofiyyah}. [t]

\(^{389}\) May Allaah have mercy upon Shaykhul-Islaam Ibn Taymiyyah, see how just and fair he is. If his adversaries and dissidents, may Allaah guide them, were to behave in the same manner that he behaved towards them, they would know of his standing and give him his due....
Such statements may emanate during states of intoxication, being overcome and *fanaa*.\(^{390}\) The ability of a person to distinguish in such states is non-existent or lessens to such an extent that a person does not know what he is saying.

Intoxication is a state of pleasure without the ability to distinguish. Subsequently, when some of these people awoke in the morning they would seek forgiveness from such statements.

This was the very intention behind those of the *shaykhs* who delved greatly into listening to poems of love, desire, reproach, admonition and passion. Since, this category (consisting of such poetry and its like) stirs the love within the heart, whatever type of love it is. As such, Allaah revealed a test, through which, He can test the holder of love. He said:

"Say (O Muhammad) to mankind), ‘If you (really) love Allaah then follow me (i.e. accept Islaamic Monotheism, follow the Qur'aan and the Sunnah), Allaah will love you’.”\(^{391}\)

A person therefore, cannot love Allaah except by following his Messenger. Obedience of the Messenger and following him can only be achieved through actualising *al-'uboodiyyah*.

Many of those who claim love (of Allaah) deviate and go beyond the *Sharee’ah* and *Sunnah* of the Prophet (ﷺ). Further, they claim to experience such conditions,\(^{392}\) which this present time does not allow it’s mention, to the extent that one of them holds the belief of no longer being subject to Commands and declaring unlawful mat-

---

\(^{390}\) These matters are all of the deceptions of Iblees and the traps and snares of the accursed Shaytaan.

\(^{391}\) Soorah Aal-'Imraan (3):31.

\(^{392}\) Like many of the proponents of *Tasawwuf* and those who claim to undergo miraculous feats, in all times.
ters to be lawful and other such matters, which oppose the Sharee’ah of the Messenger, his Sunnah and obedience to him.

Instead, Allaah has declared the foundation of love of Him and His Messenger to be jihaad in his cause. Jihaad signifies a complete love for what Allaah has commanded and a complete hatred for what Allaah has prohibited. Accordingly, Allaah says in describing those whom He loves and those who love him:

أَذَلِّلَّهُ عَلَى الْمُؤْمِنِينَ أَعْرَبَ عَلَى الْكَفِيرِينَ بِعَجْلِهِ وَدُورِهِ

سَيِّبَ إِلَّهَ وَلَيْتَأْفِكُنَّ لَوَمَّهُ لَا يَتَمَّ

“...humble towards the believers, stern towards the disbelievers, fighting in the Way of Allaah, and never afraid of the blame of those who reproach.”

Consequently, the love of this ummah for Allaah is more complete than that of those before it and the ’uboodiyyah of those from this ummah is more perfect than the ’uboodiyyah of those before them.

The most complete of this ummah in this regard are the Companions of Muhammad (ﷺ) and whoever resembles them greater, that will be a greater perfection for him. Where does this (reality) stand against a people who allege love (of Allaah)?

One of the statements of some of the shaykhs is: “Love is a fire that burns in the heart everything except the will of the Beloved (i.e., Allaah).” They intended by this statement that Allaah intended the presence of the universe in its entirety and then presumed that perfection of love signifies that the ’abd love every single thing, even the kufr, fusooq and disobedience (in existence)! It is not possible for a person to love every thing in existence. Rather, he loves what

393 Soorah al-Maa’idah (5):54.
394 This is why we attribute ourselves to them, emulate them and adopt their guidance, may Allaah be pleased with them and unite us with them upon goodness.
agrees with him and what benefits him and he hates what he finds inconsistent to him and what harms him.

However, they (i.e., these shaykhs) benefited from this deviation in following their desires. This deviation further increased their ingrossment into their desires and lusts. Thus, they love what they desire, such as suwar, leadership, excess wealth and innovations that cause deviation, under the pretence that this is from having love of Allaah!

A part of love of Allaah, is to hate what Allaah and His Messenger hate and to perform jihaad with one’s self and wealth.

The root of their deviation is that the one who said: “Love is a fire that burns in the heart everything except the will of the beloved (i.e., Allaah).” He intended by the phrase ‘will of Allaah’: The universal will encompassing every thing in existence.

If however, this statement was made by a believer in Allaah, His books and His Messengers, he would intend by it Allaah’s Religious and Legislative will, which denotes His love and pleasure. It would be as if he said, ‘It burns in the heart everything except that which is beloved to Allaah’.

This is a correct meaning, as loving only that which Allaah loves is from the completion of love. If you therefore, love what Allaah does not love, the love (you have for Allaah) will be deficient.

As for Allaah’s Qadaa and Qadar (of evil), He hates, dislikes, scorns and prohibits it. If I do not therefore agree with Allaah in hating, disliking and scorning at it, I will not be one who loves Him but instead, one who loves what He hates.

Following this Sharee’ah and performing jihaad with it is one of the greatest distinguishing factors between the people of Allaah and his awliya’, whom are loved by Him and who love Him and be-
tween those who claim love of Allaah, observing (only) the gener-
ality of His Lordship or following some innovations that oppose
Allaah’s Sharee’ah. A claim of this type of love of Allaah is from
the same sort of claim made by the Jews and Christians for love of
Allaah. In fact, the claim of these people may be worse than the
claim of the Jews and Christians because of the hypocrisy that is
within them, which will cause them to be in the lowest depths of the
Fire. Equally, the claim of the Jews and Christians can be worse
than their claim if they do not reach the same level of kufr as that of
the Jews and Christians.

Within the Tawraat and Injeel, there are many an enticement to-
wards love of Allaah, which the Jews and Christians agree upon, to
the extent that this is to them their greatest precepts of the Law.

In the Injeel it is recorded ‘The greatest legacy left by al-Maseeh is
to love Allaah with all your heart, intellect and soul.’

The Christians claim to enact this love and that the asceticism and
worship they undergo emanates from this love. They are far-removed
from having love of Allaah, as they did not follow what He loved,
instead:

آَتَبِعُوا مَا آَسَأَخَطَ أَنْحَرَ
وَسَكِئُوا رَبُّكُمْ وَأَحْبَطُ أَمْعَانَهُمُّ

‘...they followed that which angered Allaah, and
hated that which pleased Him. So He made their
deeds fruitless.’

Allaah hates the disbelievers, He detests them and curses them. He
(loves those who love Him. It is not possible that an ’abd
have love for Allaah and for Allaah ( سبحانه وتعالى) not to love him. Indeed, the
level of love the ’abd has for Allaah determines the level of love
Allaah has for the ’abd, even though, the reward of Allaah for the

---

'abd is greater, as in the saheeh divine396 hadeeth on Allaah (ﷺ), in which He said: ‘Whoever draws near to Me the span of a hand I draw near to him the span of an arm. Whoever draws near to Me the span of an arm I draw near to him the span of two outstretched arms, and whoever takes a step towards Me I hastily step towards him.”397

Allaah (سُبُحَهُ) informs that He loves people of taqwa, doers of benevolence and the patient. He loves those who repent often and those who purify themselves.398 Indeed, He loves those who perform what he orders of the obligatory and recommended duties, as in the saheeh divine hadeeth: ‘My servant does not cease to draw near to me through supererogatory deeds until I love Him. When I do love him, I will be his hearing with which he hears, his seeing with which he sees...’399

Many of those at fault who committed innovations in asceticism and worship, fell into that which the Christians fell into of claiming love of Allaah whilst opposing His Sharee’ah and abandoning striving in his cause and so on.

They hold on to the Deen, with which they seek a nearness to Allaah, with what the Christians held on to such as obscure statements as well as tales, of which the truthfulness of its sayers are not known, and if they were known, such sayers would not be infallible.

They allow the one they follow to legislate a Deen for them, just like the Christians, who allowed their priests and monks to legislate a Deen for them. Furthermore, they diminish al-’uboodiyah and

396 i.e., a hadeeth which the Messenger relates from Allaah (ﷺ).
397 Related by al-Bukhaaree, 13/325 and Muslim, 2675 from Aboo Hurayrah. It is also related by al-Bukhaaree, i3/ 427 from Anas and related by Muslim, 2687 from Aboo Dharr.
398 Some of these aayaat have already preceded.
399 A saheeh hadeeth. It has many chains that individually are not void of weakness. Our Shaykh al-Albaanee has discussed this hadeeth fully in an admirable manner as in as-Silsilah as-Saheehah, 4/183-193.
allege that the elite transcend it, as the Christians did with *al-Maseeh* and the clergy. They affirm for their elite an association with Allaah similar to what the Christians affirm for *al-Maseeh*, his mother, the priests and monks and other categories of people - to discuss this would take too long in this present discussion.

The *Deen* of truth however, is none other than the actualisation of 'uboodiyyah to Allaah in all respects, and this is the actualisation of love of Allaah in all degrees. The level of completion of 'uboodiyyah determines the level of love the 'abd has for Allaah and the level of love Allaah has for the 'abd. Likewise, the level of deficiency in the former, determines the level of deficiency in the latter.

Whenever there is in the heart love for other than Allaah, there will be within it 'uboodiyyah for other than Allaah and whenever there is with in it 'uboodiyyah for other than Allaah, there will be in it love for other than Allaah in appropriate measure.

**Any love that is not for Allaah is false and any action that is not sought for the Face of Allaah is false. The world is cursed; everything within it is cursed except that which is for Allaah.**

It cannot be for Allaah unless it is something that Allaah and His Messenger loves and that is what has been legislated.

Thus, any action with which other than Allaah is sought, will not be for Allaah and any action that does not agree with the law of Allaah, will not be for Allaah. Rather, it will not be for Allaah unless it

---

400 There is a *saheeh hadith* from the Prophet (ﷺ) which carries this meaning. It is related by at-Tirmidhee, 2323; Ibn Maajah, 4112; Ibn al-Jawzee in *al-‘Ilal al-Mutanaahiyah*, 1330; al-Baghawee, 4028 and al-‘Aqeelee in *ad-Du‘afa‘*, 2/326 by way of ‘Ataa ‘Ibn Qurrah from ‘Abduallah Ibn Damrah from Aboo Hurayrah. Its *sanad* is *hasan*, a number of people have related from Ibn Damrah and he was declared *thiqah* by al-‘Ijlee and Ibn Hibbaan. Dr Bashshaar ‘Awwaad transmits in his *ta‘leeq of Tahdeeb al-Kamaal*, 15/130 from Ibn Hajar his statement in *at-Taqreeb*: “Thiqah”! This has no basis, Ibn Hajar said instead: “He was declared *thiqah* by al-‘Ijlee.” The difference between the two is obvious! Refer to my book *ar-Radd al-‘Ilmee* as it contains further explanation.
combines both descriptions: that it be for Allaah and that it agree with the love of Allaah and His Messenger. That (i.e., the second description) is (a reference to) the obligatory and recommended actions, as Allaah (ﷻ سبحانه وتعالى) has said:

فَيَنْبِتَ عَلَى الْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ

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

Hence, righteous deeds are a necessity and they are the obligatory and recommended actions. The action must also be sincerely for Allaah’s Face (ﷻ سبحانه وتعالى), as Allaah (ﷻ سبحانه وتعالى) has said:

بَلْ مِنْ أَسْلَمِ وَرَجُلٍ إِنَّهُ لَهُ وَهُوَ مُحْيِيٌ

“Yes, but whoever submits his face (himself) to Allaah and he is a Muhsin (i.e., doer of good) then his reward is with his Lord, on such shall be no fear, nor shall they grieve.”

The Prophet (ﷺ) has said: ‘Whosoever does a deed which is not sanctioned by us will have it rejected.’

The Prophet (ﷺ) also said: “Actions are (determined) by their intentions and every person shall have that which he intended. Thus, he whose hijrah was for Allaah and His Messenger, his hijrah was for Allaah and His Messenger. He whose hijrah was for achieving

---

401 Soorah al-Kahf (18:110).
402 Soorah al-Baqarah (2:112).
403 Related by al-Bukhaaree, 2697; Muslim, 1718; Aboo Daawood, 4606; Ibn Maajah, 14; Ahmad, (6/146, 180, 240, 256 & 270) and al-Qudaa’ee in Musnad ash-Shihaab, (359 & 360) and others. Refer to Juz Ittieba’ as-Sunan, pg. 33-34 by ad-Diya’ al-Maqdasee along with my ta’leeq.
some worldly thing or to take a woman in marriage, his hijrah was for that which he made hijrah for. ”

This principle is the foundation of the Deen. The measure of its realisation determines one’s measure of the realisation of the Deen. With it, the Messengers were sent; the Books were revealed; to it the Messenger invited; for it, he performed jihaad; with it, he ordered and towards it, he enticed. It is the pivot of the Deen, which the entire Deen revolves around.

Shirk is prevalent over the souls, it is as mentioned in the hadeeth: “It is in this ummah, more discrete than the creeping of an ant.”

In another hadeeth, Aboo Bakr says: “O Messenger of Allaah, how do we deliver ourselves from it, when it is more discrete than the creeping of an ant?” The Prophet (ﷺ) replied to Aboo Bakr: “I will teach you an expression, if you say it, you will deliver yourself from its minute and great (form). Say,

اللهم إني أعوذ بك أن أشرك بك وأنا أعلم، وأستغفرك لما لا أعلم

‘O Allaah, I take refuge in You lest I should commit shirk with You knowingly and I seek Your forgiveness for what I do unknowingly’.

’Umar used to say in his supplication: “O Allaah, make all my actions righteous and make them purely for your Face and do not let anyone have a share in them.”

---

404 Related by al-Bukhaaree, (1, 45 & 2529); Muslim, 1907; Aboo Daawood, 220; at-Tirmidhee, 1647; Ibn Maajah, 2427; an-Nasaa’ee, 1/58 and others from ‘Umar, may Allaah be pleased with him. Refer to the book al-Hittah fee Dhikr as-Sihaah as-Sittah, pg. 141, 289 & 309) of Siddeeq Hasan Khaan, with my ta’leeq. It contains a mention of many beneficial points related to this hadeeth.

405 Its takhreej has already preceded.

406 Its takhreej has already preceded within the previous hadeeth.
It is very often that the souls become mingled with discrete lusts that corrupt the souls from actualising love of Allaah, 'uboodiyyah to Him and having sincerity of Deen to him alone. This is as stated by Shaddaad Ibn Aws: “Yaa Na’aayaa al-’Arab, \(^{407}\) the greatest fear I have over you is concerning ar-Riyaa’ and discrete desires.”\(^{408}\)

Aboo Daawood as-Sijistanaee\(^{409}\) was questioned: “What are discrete desires?” He replied: “Love for leadership.”

Ka’b Ibn Maalik relates that the Prophet (ﷺ) said: “Two hungry wolves set loose in a sheep pen are not more damaging to them than a persons craving after wealth and status is to his Deen.”\(^{410}\) at-Tirmidheee declared: “A hadeeth that is hasan saheeh.”\(^{411}\)

He (ﷺ) explained that the corruptive effect of striving after wealth and status has on the Deen, is not less than the damage two hungry wolves do within the confines of a sheep pen.

\(^{407}\) A phrase signifying that the Arabs are destroyed or on the verge of destruction. Refer to Ibn al-Atheer’s an-Nihaayah fee Ghareeb al-Hadeeth, lexical entry (تَنَا). [t]

\(^{408}\) The attribution of this statement to the Prophet (ﷺ) has been ascertained. It is related by al-Bayhaqee in az-Zuhd, pg.319; Bahshal in Taareekh Waasit, pg. 220; Ibn ’Adee in al-Kaamil, 4/1529 and Aboo Na’eeem in both al-Hilyah, 7/122 and Akhbaar Asbahaan, 2/66 by way of ’Abdullaah Ibn Budayl from az-Zuhree from ’Abbaad Ibn Tameem from his paternal uncle from the Prophet (ﷺ). There is some slight discussion on (the dependability of) Ibn Budayl, but there is another narration that supports him. It is related by ash-Shajaree in al-Amaalee, 2/220 by way of ’Ubaydullaah Ibn ’Umar from az-Zuhree, then from the same chain as the previous one. ’Ubaydullaah is thiqah. The sanad is therefore, saheeh, Allaah willing.

\(^{409}\) He is the Imaam al-Haafidh Sulaymaan Ibn al-Ash’ath, the author of as-Sunan (i.e., Sunan Abee Daawood). He passed away in the year 278H, may Allaah have mercy upon him. His biography is in as-Siyar, 13/203.

\(^{410}\) Related by A’hmad, (3/356 & 460); at-Tirmidheee, 2482; an-Nasaa’ee in al-Kubraa as mentioned in Tuhfa al-Ashraaf, 8/316; Ibn Hibbaan in his as-Saheeh, 2472; Ibn al-Mubaarak in az-Zuhd (181 – additions of Nu’aym); ad-Daarimee, 2733 and at-Tabaraanee in al-Kabeer, 19/88/189. [Publisher’s Note: For a detailed explanation of this hadeeth refer to The Evil of Craving for Wealth and Status by Haafidh Ibn Rajab al-Hanbalee (al-Hidaayah Publishing and Distribution, 1995, U.K.).]

\(^{411}\) It is as he said.
This is very evident, as the *Deen* that is sound and proper, does not contain such a striving. This is because when the heart tastes the sweetness of its *'uboodyyah* of Allaah and love of Him, nothing besides this is more beloved to the heart whereby it would give it a greater precedence. As a result, Allaah turns away evil and lewd sins from the people, who have sincerity towards Allaah, as Allaah (جو) has said:

{\textit{كُذِبْ لَنَصِرَ فَعَنَّ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا المُخْلِصِينَ} 

“Thus it was, that We might turn away from him evil and the lewd sin (i.e., illicit relationship). Surely, he was one of Our chosen, guided *'ibaad.*”\textsuperscript{412}

The one who is sincere to Allaah has tasted such a sweetness of his *'uboodyyah* of Allaah that prevents him from any *'uboodyyah* towards anyone else. He tastes such a sweetness of love of Allaah that prevents him from loving other than Him (directly and independently). The heart that is sound and proper, finds nothing more sweeter, pleasurable, agreeable, gratifying and blissful than the sweetness of *eemaan*, which embodies *'uboodyyah* of Allaah, love of Him and sincerity of *Deen* to him alone.

This necessitates the hearts attraction towards Allaah. The heart then becomes repentant and turns back to Allaah, it becomes fearful of Him, desiring (Allaah and what He has in store for it) and in apprehension (of Him and His chastisement), as Allaah (جو) said:

{\textit{مَنْ خَافَ الْأَلَمَ وَالْغَيْبَ وَجَاءَ يَقِلُ مَنْ بَيْنِ}}

“Who feared the Most Beneficent in the *ghayb*”\textsuperscript{413}

\textsuperscript{412} Soorah Yoosuf (12):24.

\textsuperscript{413} i.e., that which is beyond man’s senses. The meaning would therefore refer to one who worshipped Allaah in this worldly life before seeing and meeting Him. Another interpretation is when the word *ghayb* is not attached to ‘the Most beneficent’ but instead to ‘feared’. It would therefore mean whoever feared Allaah when in the state of *ghayb*, i.e., not in the presence or view of the people, for example when one worships Allaah in seclusion in his own home during the night. [t]
and brought a heart turned in repentance (to Him).”

The one who has love, fears the cessation of what he pursues [or the occurrence of what he desires]. He cannot therefore be an 'abd of Allaah or one who loves Him unless he is between (the states of) fear and hope, as Allaah (ٌ) has said:

أَوَلَئِكَ الَّذِينَ يَذْكُرونهُ إِلَى رَبِّهِمُ الوَسْيَةَ أَنْ يَأْتُوهُ وَيَجَرُونَ رَحْمَتَهُ وَيُخَافُونَ عَدَابَهُ إِنَّ عَذَابُ رَبِّكَ كَانَ مُحْذُورًا

"Those whom they call upon (i.e., such as 'Eesaa, 'Uzayr, the Angels, etc.) desire (for themselves) a means of access to their Lord, as to which of them should be the nearest and they (i.e., 'Eesaa, 'Uzayr, the Angels, etc.) hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!"

If the 'abd is sincere to Allaah, His Lord will select him. Allaah will give life to his heart and draw him close to Himself. He will turn away from him the evil and lewd sins that oppose this (state) and the 'abd will be fearful of the occurrence of anything contrary to this (state). This is in contrast to the heart that is not sincere to Allaah. Such a heart contains a pursuit, desire and love that is unrestricted. This heart takes to anything that presents itself and it clings to whatever it desires, like a twig; any gentle breeze that experiences, causes it to bend and incline. On occasions, unlawful suwar or lawful ones attract it and thus, he remains a captive and an 'abd of something,

---

414 Soorah Qaaf (50):33.

415 In the text of Shaykh 'Abdul'Azeez's commentary, pg. 139, it reads 'or the occurrence of what he fears'. It is evident that this is the correct meaning. It seems probable that what is established above from Shaykh 'Alee's version is a printing error as only a change of one single letter (a ﺃ) transforms it from desires to fears. [t]

416 Soorah al-Israa' (17):57.
who if instead, this object were to him as an 'abd, it would be regarded as something shameful, deficient and blameworthy.

On other occasions, status and leadership attract him. Certain words please him and other words anger him. One who praises him enslaves him, even if he praises him with something that is false. He has enmity towards one who censures him, even if such a reproach was a legitimate one.

At other times, he is enslaved by the Dirham and the Deenar and other similar things that enslave the hearts, which the hearts desire and cause one to take his desires as his deity and to follow them void of any guidance from Allaah.

Whoever is not sincere to Allaah, an 'abd of Him and whoever’s heart has not become enslaved by his Lord, alone without any partner, whereby Allaah is more beloved to him than anything or anyone else and that he is subservient and obedient to Him, will be otherwise enslaved by (created) entities. The Shayaateen will take hold of his heart and he will be of the errant, the brothers of the Shayaateen. He will retain such a degree of evil and lewd sins that only Allaah can enumerate. This is a necessary fact, of which there is no other possibility.

If the heart is not straight, approaching Allaah and turning away from anything besides Him, it will be one that commits shirk:
“So set you (O Muhammad (ﷺ)) your face towards the Deen, soundly (i.e., worship none but Allaah Alone): Allaah’s Fitrah (i.e., Allaah’s Islaamic Monotheism), with which He has created mankind. No change let there be in the creation of Allaah (i.e., the Religion of Allaah Islaamic Monotheism), that is the straight religion, but most of mankind do not know.

(Always) Turning in repentance to Him (only), and be afraid and dutiful to Him; and establish Prayer and be not of the Mushrikoon; of those who split up their religion (i.e., who left the true Islaamic Monotheism) and became sects (i.e., they invented new things in the religion and followed their vain desires], each sect rejoicing in that which is with it.”

Allaah made Ibraaheem and his family the leaders of these upright and sincere people, those who love Allaah, worship Him, and make their Deen sincere for Him, just as He made Fir’awn and his clan leaders of the Mushrikoon, who follow their desires. Allaah ( تعالى) says concerning Ibraaheem:

وَوَهْبَنَّهُ لَهُ سَحَابَةً وَسَحْرٍ يَعْقُوبُ نَافِلَةً وَكَالَّحَصَنُ الصَّلِّيـبِيـةَ وَجَعَلْنِـهِ مِّـمَّـا يَهْدِيـتُ يَأْمُرُنَّ ۖ وَأَوْحِيـنَّ إِلَيْهِمْ فَعَلَّـ

الْحُيْرَةَ وَإِذَا أَقْصَلَتْ الْمُصْلِحَةُ وَإِذَا أَرَضَـيْـتُ الْرَّسُوكُورْـُوْوَكَانَّ إِنَّا عَسِيـنَـ

“And We bestowed upon him Ishaaq, and (a grandson) Ya’qoob as a favour (after having become of old age and his wife became barren). Each one We made righteous. And We made them leaders, guiding (mankind) by Our Command, and We inspired in them the enactment of good deeds, establishment of Prayer and the giving of Zakaat and of Us (Alone) they were worshippers.”

---

417 Soorah ar-Room (30):30-32.
418 Soorah al-Anbiyaa’ (21):72-73.
He says about Fir’awn and his people:

وجعلنِهم أمة يعورون إلى النصارى يوم القيامة 
لابصرون واتبعنِهم في هذين اللذين لا عينه

وِيْلَ الْقِسْمَةِ هُمْ مَنْ يَقْبَضُ أَيْنَ 
وَيْلَ الْمَقْبُوحِينَ

“And We made them leaders inviting to the Fire, and on the Day of Resurrection, they will not be helped. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among the Maqbuhoon (those who are prevented to receive Allaah’s Mercy or any good, despised or destroyed, etc.).”

On account of this, the followers of Fir’awn, initially do not distinguish between what Allaah loves and is pleased with and between what He has decreed and ordained. Instead, they only take observation of the general-comprehensive will and then ultimately, they do not distinguish between the Creator and the creation. Rather, they declare the presence of the former to be the very presence of the latter.

Their most prominent people of tahqeeq declare: “The Sharee’ah contains obedience and disobedience. [The hajeeqah contains disobedience without any obedience] and the tahqeeq contains no obedience or disobedience.”

---

419 Soorah al-Qasas (28):41-42.
420 In the text of Shaykh ar-Raajheee’s commentary, pg. 143, this excerpt reads in the opposite, ‘The hajeeqah contains obedience without any disobedience’. This meaning seems to be correct in contrast to what is above because of the explanation given to it by Shaykh ’Abdul’Azeez ar-Raajheee as can be read in the next footnote. [t]
421 This is the categorisation of people as done by the Soofiyah. They categorise people into three ranks. The rank of Sharee’ah, which contains obedience and disobedience. Who is the Sharee’ah for? They say that it is for the common folk. They categorise the people into the common folk, the elite, and the cream of the elite. The common folk are the people of the Sharee’ah, who commit acts of obedience and disobedience. All the Prophets and
This (in reality) is the *tahqeeq* of the path of Fir’awn and his people, who renounced the Creator and denied that Allaah spoke to Moosa as well as the Command and Prohibition he was sent with.

= Messengers are amongst the common folk in their view... as for the elite, there is no such thing as disobedient acts; everything they do is obedience. If they commit fornication or adultery, steal or consume intoxicant beverages, this is all regarded to be obedience... because they do not affirm attributes and actions for themselves and they attribute it all to Allaah. Thus everything that emanates from one of these people (from this second rank: the people of *haqeeqah*) is regarded to be obedience, whether it be something truthful or false, even Kufr – may Allaah protect us from this. The third rank is that of the cream of the elite, where there is no disobedience or obedience, because they have arrived at the doctrine of the unity of existence (*wahdah al-wujood*). The existence is one, which is the Lord and the *’abd... This is the most extreme form of Kufr.* [s]
The Difference Between
the Creator and the Creation

As for Ibraheem and the followers of Ibraheem, the pure and upright from the Prophets and those who believer in them, they know that a differentiation between the Creator and creation and a differentiation between obedience and disobedience is something essential. They also know that the more an 'abd actualises this difference, the greater will be his love for Allaah, his 'uboodiyyah to Him, his obedience of Him and his aversion to worshipping, loving and obeying others besides Him.

These astray mushrikoon equate Allaah with His creation, whereas the khaleel (i.e., Ibraheem) says:422

قَالُواْ أَفَإِنّا مَا كُنْنَا نَعْبُدُونَ إِلَّا أَنْعُمَّمُونَكَ أَفَإِنَّنَا مَعَكَ عِبَادُهُمُّ إِلَّا رَبُّ الْعَالَمِينَ

"Do you observe that which you have been worshipping, you and your ancient fathers? Verily! They are enemies to me, save the Lord of the worlds."

Further, they adhere to words of the shaykhs that are mutashaabih just as the Christians did.

An example of this is the term al-Fanaa' (الفَنَّابِهِ); al-Fanaa' is of three types:

1. A type pertaining to the perfect and complete, from the Prophets and the awliyaa'.
2. A type pertaining to the average people from the awliyaa and the righteous people.
3. A type pertaining to the hypocrites, the mulhidoon, those who liken (Allaah to His creation).

422 As Allaah relates from him, Soorah ash-Shu'araa' (26):75-77.
The first type is *fanaa* from intending other than Allaah, in that one loves none but Allaah; worships none but Allaah; has *tawakkul* only on Allaah and seeks from none other than Allaah. This is the interpretation that has to be provided for the statement of Shaykh Aboo Yazeed,\(^423\) in which he says: “I want to only want what He wants.” i.e., the desire that is beloved and pleasing, which is the desire for the religious will.

The perfection of the 'abd is that he does not desire, love and become pleased with anything but what Allaah wants, is pleased with and loves, and that is in reference to what Allaah has commanded, either in an obligatory or recommended way. He should also only love those that Allaah loves, such as the Angels, the Prophets and the righteous people. This is the meaning of their statement regarding His saying:

"...except him who brings to Allaah a clean heart."\(^424\)

They explain: “He is the one who is clean and free from other than the worship of Allaah or from that which is besides the will of Allaah or that which is besides the love of Allaah.” The meaning is one.

This understanding, whether it is labelled *al-Fanaa*’ or not,\(^425\) is the beginning and end of Islaam, the inner and outer (form of) Islaam.

As for the second type, it is *fanaa*’ from witnessing other than Allaah.

\(^{423}\) He is al-Bistaamee, he passed away in the year 261H. Ad-Dahabeeb provided a biography of him in many of his books, such as *Meezan al-I’tidaal*, 2/346.

\(^{424}\) Soorah ash-Shu’araa (26):89.

\(^{425}\) The significant matter therefore is the actual thing that is named and the reality, not the name or superficial exterior. However, terms that connote some form of opposition (to Islaamic teachings) or have obscurity about them, are to avoided.
This occurs to many of the travellers. As a result of the immoderation of the attraction of their hearts to the remembrance of Allaah, his worship and love and because of the failing of their hearts to witness other than what they worship or see anything besides what they pursue, none but Allaah appear to their hearts. In fact, they are not aware of anything besides Him, as it is said concerning the statement of Allaah (ﷻ):

وَأَصْبَحَ فَوَّادُ أَمْوَالَهُ فَدَعَى إِنَّ سَكَانَتُ لَيْدَعُ يَهِينَ
لَوْلَا أَن نَّبِلَكَ عَلَى قَلْبِهَا

“And the heart of the mother of Moosa became void. She came very near to disclose his case (i.e., that the child is her son) had We not strengthened her heart...”

They say that her heart became void of every thing except the thought of Moosa.

This occurs very often to one whom becomes overtaken by a matter, either pertaining to love, fear or hope. One’s heart remains averse to everything besides what it has now loved, feared or is seeking, to the extent that such an ingrossment in this causes him not to be aware of anything else.

If the person of such fanaa' strengthens in this regard, he separates from his own existence because of the existence he has found, he separates from his own observation to what he is now observing, he separates from his own remembrance to what he now has remembrance of and he separates from his own awareness to what he is now aware of. This is to the level whereby all things that were not (always in existence) vanish - and this refers to all of creation: the 'abd himself and all else - and only He who has never ceased to be, remains - and that is the Lord. The meaning here, is the fanaa’ (ob-

livion) of creation as far as the observation and remembrance of the
'abd is concerned\textsuperscript{427} and his own fanaa' whereby he is unable to
comprehend and witness the creation.

If this strengthens, the lover weakens until his ability to distinguish
goes into disarray. He may actually believe himself to be his very
beloved! Such a thing is mentioned about a person who fell into the
open sea. His lover then plunged himself after him. At that, the be-
loved said: "I fell in, but what caused you to fall in after me?" He
(i.e., the lover) replied: "I separated from my (own existence) be-
cause of you and thus thought that you were me!"

Many people have erred in this regard and they presumed this to be
a union and that the lover merges with the beloved, whereby there
ceases to be a difference between their existence. This is a gross
mistake as nothing merges with the Creator, not at all. In fact,
no two things can merge and unite unless they transform and the
essence of each spoils, resulting in a third existence because of the
union of the two entities. The first is not the second and nor is the
second the first. This is similar to when water merges with milk or
when water merges with an intoxicating liquid and so on.

However, what can merge are their desire for what is beloved and
their desire for what is disliked. Both agree on the type of like and
dislike. One loves what the other loves; he hates what the other
hates; is pleased with what the other is pleased with; scorns at what
the other scorns at; hates what the other hates; offers walaal to whom
the other offers walaal to and holds enmity towards those whom the
other holds enmity towards.

Anyhow, this type of fanaa' is completely defective.

\textsuperscript{427} The fanaa' of the Soofiyah in this second type is one where all of creation is still in
existence but the person has arrived at such a state where he is unable to bear witness or
observe that! The third type of fanaa', which will be explained shortly, is when all of exist-
ence actually does go into oblivion! May Allaah protect us from such deceptions of Shaytaan[t]
The senior awliyaa', such as Aboo Bakr, 'Umar and the vanguard
(of Islaam), the first of the Muhaajiroon and the Ansaar, did not
enter into such a fanaa', let alone the Prophets who are superior to
them. Such a thing occurred only after (the era of) the Compan-
ions.

This is the same for everything that is of this manner that involves
the absence of the intellect, the inability to distinguish the condi-
tions of eemaan that appear on the heart. The Companions, may
Allaah be pleased with them, were too complete, strong and estab-
lished in their states of eemaan for their intellects to be absent or to
experience trances, shock, intoxication, fanaa', confusion (because
of extreme love) or dementia.\textsuperscript{428}

The fundamental basics of these matters appeared in the (era of) the
Taabi’oon, from some worshippers at Basra. There was amongst
them, those that would fall unconscious when listening to the Qur’aan
and others would even die, such as Aboo Juhayr ad-Dareer\textsuperscript{429} and
Zuraarah Ibn Awfaa,\textsuperscript{430} the magistrate of Basra.

The shaykhs of Soofiyyah likewise underwent experiences of fanaa'
and intoxication, which would weaken their ability to distinguish
until one of them would say under such conditions words that he
knows he is mistaken in as soon as he regains consciousness. Such

\textsuperscript{428} This is the path of the complete people amongst the worshippers of Allaah. The Prophets
and the Messengers are at the foremost, then the Companions, then the Taabi’oon and the
imaams and the scholars. None of them underwent such witnessing, which the Soofiyyah
maintain. Instead, their state of mind was sound and they possessed only love of Allaah and
His desire. They differentiated between the Creator and creation. They witness that the Cre-
tor is a creator and arranger and they witness that creation are created and subject to His
order... [s]

\textsuperscript{429} I have not been able to come across his biography so his name as appears above may have
been subject to some distortion.

\textsuperscript{430} His biography is in Hilyah al-Awliyaa', 2/258 and this account is mentioned within it.
Refer to my work al-Muntaqaa an-Nafees... , pg. 329-335.
matters are related on Aboo Yazeed, Aboo al-Hasan an-Nooree, Aboo Bakr ash-Shiblee and their likes. This was in contrast to the likes of Aboo Sulaymaan ad-Daaraanee, Ma’roof al-Karkhiyy and al-Fudayl Ibn al-’Iyyaad, in fact, even al-Junayd and his likes. The intellect and ability to distinguish were present with such people during their conditions and they would not undergo experiences of *fanaa*, intoxication and others similar to them.

Indeed, the hearts of those who are complete do not contain anything but the love of Allaah, His will and worship of Him. Alongside that, they possess abundant knowledge and perception, which allows them to observe matters as they truly are. They observe the creation being in existence by the command of Allaah and managed by His will, indeed, even answering and submitting to Him.

Within the creation is an insight and reminder for them. What they witness of that supports and extends the sincerity of *Deen*, *tawheed* of Him alone and the worship of Him alone without any partner, which is in their hearts.

---

431 He is Ahmad Ibn Muhammed, passed away in the year 295H. His biography is in *as-Siyar*, 14/70.

432 In this context, Shaykhul-Islam differentiates between two groups of the *Soofiyyah* with regards to experiencing or not experiencing such acts of *fanaa*. A number of scholars have mentioned that the *Soofiyyah* in this regard and other matters are of varying degrees. As an example, refer to Aboo al-Faraj Ibn al-Jawzee’s *Talbees Iblees*, chapter ten, on his discussion on the deceptions of Iblees on the *Soofiyyah*. [1]

433 The following *aayaat* shows us how Allaah wants His slaves to observe creation, take heed from it and strengthen one’s *eemaan* and action. Allaah says in Soorah Qaaf (50):6-11, “Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it? And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants). An insight and a Reminder for every slave turning to Allaah (i.e. the one who believes in Allaah and performs deeds of His obedience, and always begs His pardon). And we send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. And tall date palms, with ranged clusters; A provision for (Allaah’s) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).” [1]
This is the reality that the Qur'aan invites to and which is upheld by the people who actualise eemaan and the complete from those who possess knowledge. Our Prophet (ﷺ) is the leader and most perfect of these people. As such, when he was taken up and ascended to the heavens and he saw with his own eyes the diverse ayaat that were there and all types of heavenly matters were revealed to him. The following morning, he was amongst them (i.e., the people) and his condition had not changed, nor did any effect of that experience manifest itself upon him in contrast to the haziness Moosa used to undergo, may Allaah extol and send peace upon them all.

**As for the third type**, which may be termed *fanaa':*

It is to observe and witness that none exists but Allaah and that the presence of the Creator is the very presence of the creation. There being no difference between the Lord and the 'abd.

This is the *fanaa'* of the people of deviation and ilhaad, those who commit hulool and intihaad. This is a matter that the shaykhs⁴³⁴ absolve themselves from, when one of them says, ‘I do not see other than Allaah’ or ‘I do not look to other than Allaah’ and such similar statements. Their intention behind this is, ‘I do not see a lord besides Him, or a creator besides Him, or an arranger besides Him, or a deity for myself besides Him and I do not look at any besides Him with regards to love, fear or hope in Him’, since the eye looks at what the heart is attached to.

Whoever loves, has hope or fears something, turns to it. If there is no love in the heart for that thing or hope, fear or hatred for it or any other matter which causes the heart to become attached to something,⁴³⁵ the heart will therefore, not seek it in order to turn towards it and look at it. If it does look at it, incidentally, it will be similar to if he was to look at a wall or its like, which holds no attachment whatsoever in one’s heart.

⁴³⁴ In another transcript of this work it reads: “the shaykhs who are upright...”
The *shaykhs* who are righteous, may Allaah be pleased with them, discuss a certain amount on the purification of *tawheed* and actualising sincerity of the *Deen* in its entirety whereby the 'abd does not turn to other than Allaah and he does not look to other than Allaah, not with love, fear or hope. Rather, the 'abd's heart is to be void and empty of all creation, not looking at it except with the light of Allaah. Thus, with al-Haqq he hears, with al-Haqq he sees, with al-Haqq he strikes and with al-Haqq he walks. He loves of the creation that which Allaah loves; hates of the creation that which Allaah hates; has *walaad* for those of the creation to whom Allaah has afforded *walaad* and holds animosity towards those of the creation whom Allaah has enmity for. He fears Allaah with regards His creation and does not fear them for Allaah. He has hope in Allaah with regards His creation and does not have hope in creation for Allaah.

This is the heart that is clean and sound, that is *haneeef* (upright), a professor of *tawheed*, a Muslim, a *Mu'min*, which is discerning and has knowledge of the knowledge of the Prophets and the Messengers and is aware of their reality and their *tawheed*.

As for this third category, which is a *fanaa* of existence, this is the actualisation of the people of Fir’awn, and their knowledge and their *tawheed*; such as the Quraamitah and their like.

---

435 Whether it is an inclination for that thing or an aversion towards it. [t]
436 i.e., in how he interacts and relates to them.
437 They are a sect of the *Baatiniyyah* (heretical sects outside the fold of Islaam). They are affiliated to Hamdaan Ibn al-Ash’ath, who used to be known as Qumaan. “They used to adopt the method of (falsely) explaining away all the information and commands (found within the Sharee’ah) as it contradicted their intellect. These people are of those who have the greatest *kufr* and *ihlaad* within them.” As said by the author in *Dar ’Tu’aarud al-’Aql wa an-Naql*, 1/176. Refer to *al-Farq bayna al-Firaq*, pg. 281-291, *Maqalaat al-Islaamiyeen*, 1/98 and *al-Muntatham*, 5/110-119.
As for the type that the followers of the Prophets are upon it is the *fanaa*[^438] that is praiseworthy, whereby its maintainer is of those whom Allaah has praised from amongst His *awliya‘*, the *muttaqoon*, His party, which are the successful; and His army, which are the victorious.

It is not the intention of the *shaykhs* or the righteous folk behind this statement that what I see with my eyes of the creation, that is the Lord of the earth and heavens. Since, such a thing is not uttered except by one who is extremely deviated and corrupt; either his intellect is corrupt or his belief is corrupt, so he wavers between insanity and *ilhaad*.[^439]

All of the *shaykhs* who are emulated in the *Deen* are agreed upon that which the *salaf* of this *umma* and its *imaams* are agreed upon, that the Creator (ﷻ) is separate from His creation; that nothing of His essence is within any of His creation; that nothing from his creation is within His essence; that it is an obligation to separate Al-Qadeem[^440] from everything novel (i.e., created) and to distinguish the Creator from creation. An account of their affirmation of this is too voluminous for us to relate it here.

[^438]: The labelling of it as *fanaa* is done so from the context of comparing it to the other types. [s] As such, in general, one does not employ such terms because of their ambiguous nature. The position of the *Ahl as-Sunnah* is to not employ terms that are ambiguous, which may connote false meanings — as is the case with the word *fanaa* - but to adhere to the terminology of the *Sharee‘ah* as it has its own sanctity. As for the conduct applied when someone else uses such ambiguous terms, he is questioned further as to what his intention is. If he intends a false meaning, it is rejected. It he intends a true meaning it is accepted of him but he is advised of the obligation to abandon such terms and instead express himself using the terminology found within the *Sharee‘ah*. [t]

[^439]: i.e., if his intellect is not sound then he is insane and if his belief is not sound then he is a heretic.

[^440]: i.e., Allaah. *Al-Qadeem* is derived from something old or age-old. It is not one of the names of Allaah and thus it is impermissible to employ it as if it is one of the names of Allaah. One should instead use a name of Allaah that has been established, which gives the same meaning: *al-Awwal* (the First). Shaykhul-Islaaam here, is simply quoting the terminology of some of the *shaykhs* who have used this term, as his concentration here is to show that they did not uphold this heretical belief, which this third category alludes to. [t]
They also spoke about the diseases and misconceptions that befall the hearts. An instance of this, is that a person may witness the presence of creation and he then believes this presence to be the (very) creator of the earth and heavens because of a lack of differentiation and decisive criterion within his heart. He is equivalent to the one who sees the rays of the Sun and believes it to be the Sun itself, which is in the sky!

Further to this, they may even speak about farq (distinction) and jam’ (unification). Such diverse terms enter into this discussion, which are similar to those that enter into the discussion on fanaa’.

If the 'abd witnesses such division and multiplicity within the creation, his heart remains attached to them, dispelled and looking on at them.

This attachment he has for the creation, is either through love, fear or hope. If however, the 'abd then turns to jam’ (unification), his heart will unite on the tawheed of Allaah and worship of Him alone without any partner. Thus, his heart turns to Allaah after having turned to creation. Accordingly, his love turns towards his Lord, his fear becomes for Allaah, his hope now in Allaah and his seeking of assistance from Allaah. Whilst in this condition, his heart may not be able to accommodate looking at creation, whereby he is able to distinguish between the Creator and creation. As such, his heart may be gathered (totally) around al-Haqq and averse to the creation in both its knowledge and awareness and its intentions and deification. This is similar to the second category of fanaa’.

After this however, (comes) the second farq (distinction).\(^{441}\) This is when the 'abd witnesses that the creation is in existence by Allaah’s

\(^{441}\) The first distinction is to witness the difference between the Creator and creation with regard to uloomiyyah through love, fear, hope, etc. The second distinction is to witness the difference between the Creator and creation with regards to Lordship; to differentiate between the reality of the existence of the Creator and creation. [t]
command and subject to his arrangement and planning. He witnesses their multiplicity and that they were once non-existent (along) with the oneness of Allaah and that He is the Lord of all creation, their deity, creator and owner.

Thus, he becomes one who - along with the gathering of his heart around Allaah, with sincerity; love; fear; hope; recourse; tawakkul upon Allaah; having walaal for Him; holding enmity for and so on - views the difference between the Creator and creation and differentiates between the former and the latter. He witnesses the diversity and multiplicity of the creation along with his witness and observation that Allaah is the Lord, King and Creator of everything and that He is Allaah, other than Whom none has the right to be worshipped.

This is a correct and upright attestation and it is an obligation as far as the knowledge, witness, mention and awareness of the heart is concerned. It is also an obligation with regards to the condition of the heart, its worship, desire, intention, love, muwaaalaah and obedience.

This is the fulfilment of the witness and testification that none has the right to be worshipped but Allaah. Since, this testification negates from the heart an ulooohiyah for other than al-Haqq and it affirms in the heart the ulooohiyah for Allaah.

It negates ulooohiyah for all of creation and affirms the ulooohiyah for the Lord of the worlds, the Lord of the earth and heavens.

This comprises the gathering of the heart around Allaah and separating from all besides Him. Thus, the 'abd differentiates between the Creator and creation in his knowledge, intent, witness, desire, his knowledge and love, whereby he is aware of Allaah, remembers Him and has knowledge of Him. Along with this, he is aware of Allaah's separation, isolation and singleness from His creation.
He remains loving Allaah, glorifying Him, worshipping Him, having hope in Him; being fearful of Him; having love and walaal' for Him; possessing animosity for Allaah’s sake; seeking aid from Him and having tawakkul upon Him. He refrains from worshipping other than Him, or to have tawakkul, seek aid, have fear, hope, muwaalaah, enmity or to obey other than Him, and other such matters, which are exclusive matters pertaining to the divinity of Allaah.

The 'abd’s acknowledgement of the Uloohiyyah of Allaah exclusively, embodies his acknowledgement of Allaah’s Lordship, which signifies that Allaah is the Lord, King, Owner, Creator and Disposer of every thing. Thereupon, he will be a muwahhid.

This is demonstrated by the fact that the best form of remembrance is (saying): 'La ilaha ila Allaah' as related by at-Tirmidhee, Ibn Abbe ad-Dunyaa and others from the Prophet (ﷺ) that he said: “The best from of remembrance is: 'La ilaha ila Allaah’ and the best supplication is: ‘All praise is for Allaah.’”

In al-Muwatta’ and other sources, Talhah Ibn ’Ubaydillaah Ibn Kurayz relates that the Prophet (ﷺ) said: “The best that I have said as well as the Prophets before me is:

‘La ilaha ila Allaah’ which means, ‘None has the right to be worshipped except Allaah, alone, without partner. To Him belong all praise and sovereignty and He is over all things omnipotent.’”

---

442 Related by at-Tirmidhee, 3383; an-Nasaaee in ‘Amal al-Yawn wa al-Laylah, 831; Ibn Maajah, 3800; al-Bayhaqee in ad-Da’awaat, 117; Ibn Abbe ad-Dunyaa in ash-Shukr, pg. 37; al-Haakim, 1/498; al-Baghaawee, 1269; Ibn Hibbaan, 846 and Ibn ’Abdil-Barr in at-Tamheed, 6/43 by way of Moosa Ibn Ibraheem al-Ansaaree with a sanad that is hasan.

443 Related by Maalik, 1/422/246 and al-Bayhaqee, 4/284 & 5/117 in mursal form. It was connected by at-Tabaraanee in his Manaasik. The hadeeth is hasan, Allaah willing. It has other chains, refer to al-Futoohaat ar-Rabbaniyyah, 4/748; Takhreej al-Ibyaa, 1/253; Itihaaf as-Saadah al-Muttaqeen, 4/373; al-Bidaayah wa an-Nihaayah, 5/174-176 and as-Silsilah as-Saleeheen, 1503.
As for those who allege that this is the (form of) remembrance for the common folk and that the (form of) remembrance for the elite is the singular ism\(^{444}\) and the (form of) remembrance for the cream of the elite is the implicit ism,\(^{445}\) they are astray and erroneous. The utilisation of His saying:

\[\text{قلُ اِلَّاَى نَمَّارُدُهُمُ فِي خَوَالِهِمْ يَعْبُونَ} \]

“...Say, ‘Allaah’ then leave them to play in their vain discussions.”\(^{446}\)

by some of these people as evidence for this is one of their most evident blunders. The ism ‘Allaah’ (in this aayah) is mentioned within the context of the command to answer the question mentioned previously within the aayah. That (question) is:

\[\text{قُلْ مِنْ آنَّا۝ وَمَرَّتُكُنَا بِالْأَرْضِ وَجَآءَنَا مُوسَى نُورُ وَهُدًى لِّلْنَّاسِ} \]

\[\text{جَعَلْنَاهُ فَرَآيَةً بِنَذَرٍ وَتَعْقُونَ كَثِيراً وَعَلَّمَنُّهَا بِآيَاتِنَا} \]

\[\text{أُنْصِرُواْ لِاَيَّ اَبَآ اَوْكَمْ فَى اِلَّاَى} \]

“Say (O Muhammad (ﷺ)), ‘Who then sent down the Book which Moosa brought, a light and a guidance to mankind which you (i.e., the Jews) have made into (separate) paper-sheets, disclosing (some of it) and concealing (much)’. And you (i.e., believers in Allaah and His Messenger) were taught (through the Qur'aan) that which neither you nor your fathers knew. Say, ‘Allaah’...”

\(^{444}\)\textit{Ism (اسم)}: one of the three parts of speech in the Arabic language. It is more general than the term \textit{noun} in English grammar and as such I have left it transliterated so as not to cause confusion. English grammar categorises speech into eight parts. The categories \textit{proper noun} and \textit{pronoun} (and others) in English grammar, belong to the category of \textit{ism} in Arabic grammar. The ‘singular ism’ referred to here is the word ‘Allaah’ by itself. [1]

\(^{445}\) The ‘implicit ism’ referred to here is the pronoun (هو) ‘He’.

\(^{446}\) Soorah al-An’aam (6):91.
i.e., Allaah is the one who sent down the Book which Moosa brought. Thus, the *ism* ‘Allaah’ is the subject and its predicate is indicated by the question. This is synonymous to other expressions: one questions, ‘Who is his neighbour?’ and he is answered, ‘Zayd’.\(^{447}\)

As for the singular *ism*,\(^{448}\) whether it is manifested\(^{449}\) or implicit,\(^{450}\) it is not a complete statement nor is it a sentence that provides benefit (to its sayer, listener, reader, etc.). It is not connected to *eemaan* or *kufr* nor command and prohibition.

This has not been maintained by a single one of the *Salaf* of this *ummah* and the Messenger of Allaah has not legislated such a thing. This (type of remembrance) does not by itself afford the heart any beneficial knowledge or useful condition. It instead imparts to the heart an absolute notion, which cannot be negated or affirmed.

If it does not by itself provide benefit with regards to knowledge and state of the heart it will be of no value. The *Sharee’ah* on the other hand, legislates words of remembrance that give benefit in themselves and it does not legislate words of remembrance whereby the benefit is attained with other than it.

Some of those who constantly practised this (form of) remembrance committed all sorts of *ilhaad* and *ittihaad*, as has been mentioned in detail in another place (i.e., in a different work).

\(^{447}\) i.e., Zayd is his neighbour. The predicate ‘is his neighbour’ is not mentioned but indicated by the original question. As for why it is not mentioned, then that is because it is not necessary to do so, to avoid repetition and for purposes of brevity. This is a matter that is found in all languages. [t]

\(^{448}\) In the book *al-Minhah al-Muhammadiyyah fee Bayaan al-’Aqaa'id as-Salafiyyah*, pg. 230, by ash-Shuqayree, is a chapter titled, ‘Making remembrance with a singular *ism* is an innovation’, so refer to it. Also refer to my book *al-Muntaqaa an-Nafees min Talbees Iblees*, pg. 431.

\(^{449}\) As in the case of the proper noun ‘Allaah’. [t]

\(^{450}\) As in the case of the pronoun ‘He’. [t]
As for what is related from some of these shaykhs, that they say: “I fear lest I die in between negation and affirmation,” one does not emulate the position of the person who maintains this. This position contains such visible error, since if a person was to die in this state, he would only die upon that which he intended as actions are deemed by their intentions. 451

Further, it has been established on the Prophet (ﷺ) that he ordered one to instruct the dying person to say: “لا إِلَّا إِلَّا اللّهِ” 452 He also said: “He whose last words are: لا إِلَّا إِلَّا اللّهِ will enter Paradise.” 453

If what he mentioned was (truly) unsafe, the dying person would not have been instructed to utter such an expression, in which he fears of dying during its mention in a reprehensible way. Instead, he would be instructed to utter the singular ism, which he favours.

Engaging in remembrance with the implicit ism is even further away from the Sunnah, even more within (the realm of) innovations and nearer to the deviation of Shaytaan. One who says, ‘Huwa Yaa Hu’ (He, O He) or ‘Hu Hu’ (He, He) and utterances similar to that, the

451 When it was said to one of the shaykhs of the Soofiyah: “Why do you not say, لا إِلَّا إِلَّا اللّهِ?” He replied: ‘I fear that if is say (لا إِلَّا اللّهِ) ‘There is no deity’, I might then die and I would have not yet arrived at (لا إِلَّا اللّهِ) ‘except Allaah’. I fear lest I die in between negation and affirmation and therefore become a mushrik, so I limit myself to (لا إِلَّا اللّهِ ‘Allaah, Allaah, Allaah’.) Ibn Taymiyyah refutes them by saying that even if we assume that a person does die in that state, the decisive factor is his intention; if he is a muwahhid, it will do him no harm because he died without his own doing whilst being a muwahhid and actions are but by intentions. Hence, this is purely a false interpretation and untrue danger claimed by some of these shaykhs.

452 Related by Muslim in his Saheeh, 917.

453 Related by Aboo Daawood, 3116; al-Haakim, 1/351; Ahmad, 5/233 & 247; at-Tabaraanee in al-Kabeer, 20/112/221 and in ad-Du’aa, 1471; al-Bayhaqee in al-Asmaa wa as-Sifaat, 99; al-Fasawee in his at-Taareekh, 2/312 and Ibn Mandah in at-Tawheed, no. 187 from Mu’aadh with a sanad that is hasan. A number of Companions have related this or similar hadieeths. There is a tremendous tale concerning this hadieeth and the instruction of the shahaadah to Aboo Zurr’ah on his death-bed. Refer to Taqdimah al-Jarh, pg. 345 and Faadl at-Tahweel, pg. 81.
pronoun refers back to only that which the heart depicts and the heart may come upon guidance and it may deviate. The author of \textit{al-Fus\=ooq}^{454} wrote a book, which he named \textit{Kitaab al-Hu}.^{455}

Some of them claim that His saying:

\[
\text{"...but none knows its true interpretation except Allaah"}^{456}\ldots^{457}
\]

means ‘none knows the true interpretation of this \textit{ism}, which is al-Hu.

This is something which the Muslims or rather the sane, agree to be of the most obvious falseness. Some of these people may truly believe this, until I once said to one who maintained something like this: “If it was as you said, the \textit{aayah} would have been written ‘\textit{wama ya\=alam Ta\=aww\=il}’, the words being separate from each other.'^{458}

A number of the \textit{shaykhs} quite frequently contend that the saying of a person, ‘Allaah’ is based on His saying:

\[
\text{"...Say, ‘Allaah’ then leave them to play in their vain discussions."}
\]

\footnote{He is Ibn ’Arabee –without the prefix (al)- referred to earlier on page 41. Ibn al-’Arabee – with the prefix (al)- is the well known Maalikee scholar. [t]}

\footnote{Al-Hallaaj also did this, as mentioned in \textit{as-Siyar}, 14/353.}

\footnote{This is how the \textit{aayah} reads, however, these deviant folk claim that the pronoun attached to the end of the word \textit{Ta\=aww\=il} - which happens to be in the accusative case and translates ‘\textit{its}’ as above - is intended in itself and it therefore reads – in their perverted view - ‘None knows the true interpretation of \textit{Hu} except Allaah’!!! [t]}

\footnote{Soorah Aal-’Imraan (3):7.}

\footnote{i.e., the pronoun would have to be in the nominative case and therefore unattached for it to give the meaning that their desires would like! [t]}

184
They believe that Allaah commanded his Prophet to say the singular *ism* (as a form of remembrance). This is incorrect by agreement of the people of knowledge. His saying:

قُلِ اللهُ

“...Say, ‘Allaah’...”

Its meaning is: Allaah is the one who sent down the Book which Moosa brought. This is a reply to His saying:

قل من أنزل الكتب الندي جاء به موسى نورا وهدى لناساً

جعلوه قرآ نس وبدونها وخفون كثيراً وعلموا ما أرسلنا رأوا

آسروا لا إله إلا هو قل الله

Say (O Muhammad (安宁)), ‘Who then sent down the Book which Moosa brought, a light and a guidance to mankind which you (i.e., the Jews) have made into (separate) paper-sheets, disclosing (some of it) and concealing (much)’. And you (i.e., believers in Allaah and His Messenger) were taught (through the Qur'aan) that which neither you nor your fathers knew. Say, ‘Allaah’...

i.e., Allaah is the one who sent down the Book which Moosa brought. This is in refutation of the one who said:

ما أنزل الله علي بشري من شيء

“...Nothing did Allaah send down to any human being (by inspiration)...”

Thus, Allaah replied (with a question):

من أنزل الكتب الندي جاء به موسى

“...Who then sent down the Book which Moosa brought...”

459 Within the same aayah, no. 91, Soorah al-An’aam (6). [1]
Thereafter, Allaah replied:

“...Say, ‘Allaah’...”

i.e., (Allaah) revealed it, then leave these deniers to play in their vain discussions.

Another matter which clarifies what has already preceded is what Seebawayh⁴⁶⁰ and other scholars of the Arabic grammar and language have said. They mention that the Arabs utter sentences after the word ‘Say’⁴⁶¹ and that they do not utter after it what is not a sentence. Thus, only complete sentences are uttered after ‘Say’; either a nominal sentence or a verbal sentence. This is why they place a kasrah on the word إن if it comes after ‘Say’ (or any of its derivatives).⁴⁶² Hence an ism is not uttered (and intended by itself) after ‘Say’. Allaah ( الرحمن الباري) does not order anyone to make remembrance (of Him) with a singular ism and nor has it been legislated for the Muslims.

Further, the singular ism provides no benefit whatsoever as far as eemaan is concerned by agreement of the people of knowledge. It is not commanded in any act of worship or any form of conversation.

A parallel of one who limits himself to a singular ism is what is mentioned about a Bedouin who passed by a person giving the adhaan for prayer. He recited: أشهد أن محمّدًا رسول الله in the accusative case.⁴⁶³ The Bedouin remarked: “What is this person saying?

⁴⁶⁰ One of the greatest scholars of the Arabic language. [t]
⁴⁶¹ or any of its derivatives, like: saying, said, etc. [t]
⁴⁶² Which is indicative of a complete beneficial statement. [t]
⁴⁶³ i.e., instead of pronouncing the word ﷺ with a dammah at the end of it – which will rightfully make it into the nominative case and therefore turn into the predicate here - he pronounced it with a fathah –which has turned into an adjective of the word ﷺ. Hence, it now reads, ‘I bear witness that Muḥammad, the Messenger of Allaah.’ instead of ‘I bear witness that Muḥammad is the Messenger of Allaah.” [t]
This is (now turned into) an ism (as opposed to being a complete beneficial statement), so where is it’s predicate, which will complete the statement?"

As for the aayaat that are in the Qur'aan, such as His saying:

وَأَذْكُرْ نَامِيكَ وَبَنِتْلَ إِلَىَّ تُبَيِّنَلا

“And remember the Name of your Lord and devote yourself to Him with a complete devotion.”

His saying:

سُبْحَانَ اسْمِرَّيْكَ الْعَلِيمُ

“Glorify the Name of your Lord, the Most High.”

His saying:

فَدْأَفْلَحَ مِنْ تَرْقِيَّةٍ وَذُكْرِ أَسْمَارِيَةٍ مَّثَلُ

“And indeed he shall achieve success: whosoever purifies himself (by avoiding shirk and accepting Islaamic Monotheism), remembers the Name of his Lord and prays.”

His saying:

فَسْيِحْ بِأَسْمَأْرِيْكَ الْعَظِيمِ

“Then glorify with praises the Name of your Lord, the Supreme.”

Along with other similar aayaat; these do not necessitate to remember Him in a singular fashion. In fact, it is recorded in the Sunan, that when His saying:

466 Soorah al-A’laa (87) :14-15.
467 Soorah al-Waaqi’ah (56):74.
468 Related by Aboo Daawood, 869; Ibn Maajah, 887; Ahmad, 4/155; at- Tahaawee, 1/138; al-Haakim, 1/225 & 2/477; al-Bayhaqee, 2/86; at-Taaalisee, 1000; Ibn Hibbaan, 1898; ad-Daarimee, 1/299; al-Fasawee in his at-Taareekh, /502; at-Tabaraanee, 17/889 and
‘Then glorify with praises the Name of your Lord, the Supreme.’

was revealed, the Prophet (ﷺ) said: “Place that in your rukoo’ (bowing)” and when His saying:

‘So glorify the Name of your Lord, the Most High.’

was revealed, he said: “Place that in your sujood (prostration).”

Hence, it was legislated for them to say in their rukoo’: سبحان ربي العظيم ‘How perfect my Lord is, The Supreme’ and in sujood: سبحان ربي الأعلى ‘How Perfect my Lord is, The Most High’.

Moreover, it is recorded in the Saheeh٤٦٩ that he used to say in his rukoo’: سبحان ربي العظيم and in his sujood: سبحان ربي الأعلى.”

This is the meaning of ‘place that in your rukoo’ and sujood’ by consensus of the Muslims.

Therefore, ‘glorifying the name of His Lord, the Most High’ and ‘remembering the name of His Lord’ and other such expressions signify complete beneficial statements, just as in the Saheeh٤٧٠ he said: “The best discourse after the Qur’aan is four – and they are from the Qur’aan:

٤٦٩ Saheeh Muslim, 772 from Hudhayfah.

٤٧٠ It is in Saheeh Muslim, 2137 in similar wording. al-Bukhaaree related it in mu’allaq form in his Saheeh, 11/566. It is also related by Ahmad, 5/10 & 21; an-Nasa’ee in ‘Amal al-Yawm wa al-Laylah, 845; al-Baghaawee, 1276; at-Jabraaneen, 6791; Ibn Hibbaan, 835; al-Taysaalee, 899 and Ibn Maajah. 3811 from Samrah Ibn Jundub. None of the quoted sources contain the phrase: “and they are from the Qur’aan.”
"How perfect Allaah is, and all praise is for Allaah. None has the right to be worshipped except Allaah, and Allaah is the greatest."

Also in the Saheeh, it is related that he said: "(There are) two words, which are light on the tongue, heavy on the Scale and beloved to the Most Gracious:

سَبِحَانَ اللّهِ وَبِحْمَدِهِ سَبِحَانَ اللّهِ الْعَظِيمِ

"How perfect Allaah is and I praise Him. How perfect Allaah is, The Supreme."

It is related on the Prophet in the Saheehayn, that he said: "Whoever says a hundred times during his day:

لَا إِلَهَ إِلَّا اللّهُ وَحِيدَ اللَّهُ لا شَرِيكَ لَهُ الْكَلِمُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى شَيْءٍ قَدِيرٍ

"None has the right to be worshipped except Allaah, alone, without partner. To Him belong all sovereignty and praise and He is over all things omnipotent. Allaah decrees for him protection from Shaytaan during that day until evening and none shall come with anything better except someone who has done the same or more."

Whoever says a hundred times during his day:

سَبِحَانَ اللّهِ وَبِحْمَدِهِ سَبِحَانَ اللّهِ الْعَظِيمِ

"How perfect Allaah is and I praise Him. How perfect Allaah is, The Supreme’ his sins are diminished even if they were equivalent to the foam of the sea."

It is recorded in al-Muwatta and other sources that the Prophet said: "The best that I have said as well as the Prophets before me is:

[Further text]

---

471 Related by al-Bukhaaree, 6406, 6682 & 7563; Muslim, 2694; at-Tirmidhee, 3468; Ibn Maajah, 3806; Ibn Abee Shaybah, 10/288;Ahmad, 2/232; Ibn Hibbaan, 831 & 841; an-Nasa’ee in ‘Amal al-Yawm wa al-Laylah, 830 and al-Bayhaqee in al-Asmaa wa as-Sifaat, 499 from Aboo Hurayrah.
لا إلإ الله وحده لا شريك له، له الملك وله الحمد، وهو على شيء قدير

'None has the right to be worshipped except Allaah, alone, without partner. To Him belong all praise and sovereignty and He is over all things omnipotent.'\(^{472}\)

In Sunan Ibn Maajah and other sources, it is related that he (ﷺ) said: "The best form of remembrance is: لا إلإ الله ‘None has the right to be worshipped but Allaah’ and the best supplication is: الحمد لله ‘All praise is for Allaah.’\(^{473}\)

Such hadeeths on the diversity of what one says for remembrance and supplication are numerous.

Again, as for the aayaat in the Qur’aan, such as His (ﷺ) saying:

وَلاَ تَأْكُلُواْ أَمْيَامًا لَا يُنْبَذُكُمْ أَسْمَأَيْنَ أَسْمَآءُ اللَّهِ عَلَيْهَ

“Do not (O believers) eat of that (meat) which Allaah’s Name has not been pronounced…”\(^{474}\)

His (ﷺ) saying:

فَكُلُواْ أَمَا أَسْمَكَ عَلَيْكُمْ وَآذَرْوَا أَسْمَآءِ اللَّهِ عَلَيْهُ

“…so eat of what they catch for you, but pronounce the Name of Allaah over it…”\(^{475}\)

The meaning here is the expression, يَنُبْذُتْ أَسْمَآئُ اللَّهِ ‘In the name of Allaah’ and it is a complete statement;\(^{476}\) either a nominal sentence\(^{477}\) according to the most probable of the two opinions of the grammar-

\(^{472}\) Its *takhreej* has already preceded.

\(^{473}\) Its *takhreej* has already preceded.

\(^{474}\) Soorah al-An’aam (6):121.

\(^{475}\) Soorah al-Maa'idah (5):5.

\(^{476}\) i.e., a complete statement is one that affords benefit to the listener. Not all parts of the statement have to be articulated as long as there exists surrounding factors that complete the parts that have not been articulated, such as a preceding discussion – like a question, as already shown - or the actual circumstances one is in. [t]

\(^{477}\) A sentence that begins with an *ism*. [t]
ians or a verbal sentence. The *taqdeer* would be (concerning the previously quoted ayaat), ‘My sacrifice is in the name of Allaah’ or ‘I am sacrificing by the name of Allaah’.

On similar terms is the saying of the reciter (of the Qur'aan): ‘In the name of Allaah, the Most Gracious, the Most Merciful’. Its *taqdeer* is, ‘My recitation is by the name of Allaah’ or ‘I am reciting by the name of Allaah’.

In such a situation, some people have in their hearts (i.e., estimate it to be): My starting in the name of Allaah’ or ‘I am starting in the name of Allaah’. However, the first is better because the whole action is then undertaken in the name of Allaah and not just the beginning of the action. Allaah manifests the (usually) hidden part in His saying:

```
"Read, in the Name of your Lord, Who has created
(all that exists)."  
```

This is also the case in His saying:

```
"...in the Name of Allaah will be its moving course
and its resting anchorage."  
```

Also, the Prophet (ﷺ) said: “Whoever sacrificed before the prayer, should sacrifice another in its place and whoever has not yet sacrificed, should sacrifice in the name of Allaah.”

---

478 A sentence that begins with a fi’l (verb). [t]
479 The estimation of this missing syntactical part. [t]
481 Soorah Hood (11):41.
482 Related by al-Bukhaaree, 10/17; Muslim, 1960; an-Nasaa’ee, 7/224; Ibn Maajah, 3152; al-Bayhaqee, 9/276; at-Tayyalisee, 936 and Ahmad, 4/312 & 313 from Jundub.
Another example of this, is the statement of the Prophet (ﷺ) - as in the *saheeh hadeeth* - to his step-son 'Umar Ibn Abee Salamah: "O boy, mention the name of Allah, eat with your right hand and eat from that which is near you."

The desired intention is that he should say, ‘In the name of Allah’ and the meaning is not that he should say the *ism* by itself (i.e., say ‘Allah’ only).

Likewise, his statement - as in the *saheeh hadeeth* - to 'Adee Ibn Haatim: “If you despatch your trained dog and mention the name of Allah, then eat (your catch).”

Also, his (ﷺ) saying: “If a person enters his house and mentions the name of Allah whilst entering, leaving and eating, Shaytaan (to his other devils) says, ‘There is no place to sleep tonight or dinner for you (here).’”

Examples of this sort are numerous.

---

483 Related by al-Bukhaaree, 5376; Muslim, 2022; an-Nasaa‘ee in *al-Kubraa* as mentioned in *at-Tuhfaa*, 8/130; Ibn Maajah, 3267; ad-Daarimee, 2/100; al-Bayhaqee, 7/277; Ahmad, 4/26 & 27; Ibn as-Sunnee, 356 and al-Tirmidhee, 918 from 'Umar Ibn Abee Salamah from the Prophet (ﷺ).

484 At-Tabaraanee relates the *hadeeth* in *al-Kabeer*, 8304, with the wording: “O boy, if you eat, then say, ‘In the name of Allah’.” Its *sanad* is *saheeh* upon the stipulations of the two *shaykhs* (i.e., al-Bukhaaree and Muslim). Our shaykh says in *al-Irwaa*, 7/31: “Thus, this contains an explanation of the absolute statement in the other narrations and that as regards the pronunciation to be made over food, the *Sunnah* is to say concisely, ‘In the name of Allah’. Remember this for it is important with those who value the *Sunnah* and do not see the permissibility to increase upon it.”

485 Related by al-Bukhaaree, 9/609; Muslim, 1929; Aboo Daawood, 2848; Ibn Maajah, 3208; Ahmad, 4/258; al-Bayhaqee, 9/236 & 237; an-Nasaa‘ee, 7/83; at-‘Tayyalee, 1030 and Ibn Maajah, 3213 from a number of ways from ash-Sha‘bee from Jaabir.

486 Related by Muslim, 2018; Aboo Daawood, 3765; Ibn Maajah, 3887; Ahmad, 3/436; al-Bukhaaree in *Adab al-Mafrad*, 1096 and al-Bayhaqee, 7/276 from Jaabir.
Moreover, the forms of remembrance of Allaah that has been legislated for the Muslims in their prayer, adhaan, hajj and 'eids are all complete sentences, like the saying of the one who calls to prayer: ‘Allaah is the greatest, Allaah is the greatest, I bear witness that none has the right to be worshipped except Allaah, I bear witness that Muhammad is the Messenger of Allaah.’

The statements of the praying person, ‘Allaah is the greatest; How perfect my Lord is, the Supreme; How perfect my Lord is, the Most High; May Allaah answer those who praise Him; O our Lord, and for You is all praise; at-Tahiyyaat487 is for Allaah’.

The statement of the one making talbiyah, ‘Here I am O Allaah, (in response to Your call), here I am’ and other examples.

Thus, concerning all that Allaah has legislated as being words of remembrance, they are complete statements, not a singular ism whether it be manifest or implicit.

This is what is termed in the language as ‘Kalimah’,488 like his saying: “(There are) two words (kalimahs), which are light on the tongue, heavy on the Scale and beloved to The Most Gracious:

سبحان الله وحمده سبحان الله العظيم

‘How perfect Allaah is and I praise Him. How perfect Allaah is, The Supreme.’”489

487 i.e., all words which indicate the glorification of Allaah, His eternal existence, His perfection and His sovereignty. [1]
488 Translated as ‘word’, but not meaning a single term – in Arabic - as the discussion is showing. [1]
489 The takhreej for this hadeeth has already preceded.
Also, his saying: “The best kalimah that a poet has ever said is the kalimah of Labeed,”⁴⁹⁰ ‘Verily, everything besides Allaah is false.’”⁴⁹¹

A further example of this is His (ﷺ) saying:

“...Mighty is the kalimah (word) that comes out of their mouths (i.e., that He begot sons and daughters)…”⁴⁹²

Also, His (ﷺ) saying:

“And the kalimah (Word) of your Lord has been fulfilled in truth and in justice…”⁴⁹³

There are many other examples in the Book, the Sunnah and discourse of the Arabs where the term ‘kalimah’ is employed. In such instances, the desired meaning is none other than complete sentences. This is similar to their use of the term ‘harf’ to mean ‘ism’; the Arabs would say, ‘This harf is strange’ i.e., the word of this ism is strange.

Seebawayh categorised speech⁴⁹⁴ into: ism, fi’l (verb) and a harf that had a specific denotation (i.e., a particle), not being an ism or fi’l. In fact, all of these categories are termed harf but the specification of the third category, was that it was a harf that had a specific denotation, which was not an ism or fi’l.

⁴⁹⁰ Adh-Dhahabee says in Tajreed Asmaa’ as-Sahaabah, 2/38: “Labeed Ibn Rabee’ah Ibn ‘Aamir al-’Aamiree and then al-Ja’faree, Aboo ‘Aqeel, the famous poet. He came as a part of the delegation of Banee Ja’far Ibn Kilaab and accepted Islaam and became a good Muslim. He never read poetry after embracing Islaam. He died in the year of the Jamaa’ah (i.e., 40H) in Koofah at the age of 150.”
⁴⁹¹ Related by al-Bukhaaree, 3841; Muslim, 2256; at-Tirmidhee in his Sunan, 2853 and in as-Samaa’il, (207 – abridged version); Ibn Maajah, 3757 and Ahmad, 2/248, 391 & 442 from Aboo Hurayrah.
⁴⁹² Soorah al-Kahf (18):5.
⁴⁹⁴ As in his book al-Kitaab.
Each one of the letters of the alphabet was also titled by the name of that particular *harf* (i.e., letter). The term *harf* covers these names as well as others, just as the Prophet (ﷺ): “Whoever recites the Quraan, articulates it correctly, has for every *harf*, ten merits. I am not saying that that *alif, laam, meem* are one *harf* (letter) but rather *alif* is a (*harf* letter), *laam* is a *harf* (letter) and *meem* is a *harf* (letter).”

Al-Khaleel Ibn Ahmad once asked his colleagues about the articulation of the *harf*  in the word  . They answered: “Zaay”. He then said: “You have mentioned the name (of the *harf*), indeed the *harf* itself is Za.”

The grammarians later adopted the convention that what is referred to as *harf* - in the language - be termed *kalimah* and that the term *harf* be specifically for that which has a specific denotation but is not an *ism* or *fi’l*, like the *huroof*  *al-jarr* (i.e., prepositions) and others like it.

As for the words of the alphabet, at times a letter is expressed by the very letter itself and at other times by the name of that letter.

When this convention prevailed, some of those who were accustomed to it thought that this is how it is in the language.

Some of them declared the term *kalimah* in the language to be a term common to both an *ism* for example, and to a sentence. However, in the pure language, the term *kalimah* is not known to represent anything but a complete sentence.

---

495 e.g., *h* is a *harf* (letter) and it is named *‘meem’*, which is the name of the (*harf*) letter.

496 The *hadeeth* is *saheeh* without the part ‘articulates it correctly’. Refer to my commentary to *al-Wasiyyah al-Kubraa*, pg. 58 by the same author, may Allaah have mercy upon him.

497 Al-Faraheedeedee, the founder of the science of prosody. He passed away in the year 170H. His biography is in *as-Siyar*, 7/429.

498 Plural of *harf*. [1]
The intention here is (to show) that the remembrance of Allaah that has been legislated, is the remembrance via complete sentences and this is known as *kalaam*, the single of it being *kalimah*. This is what benefits the heart and causes it to gain reward and retribution. This is what attracts the heart to Allaah, knowledge of Him, love of Him, fear of Him and other such matters, which pertain to the lofty pursuits and sublime objectives.

As for limiting oneself to the singular *ism*, whether it is manifest or implicit, this has no basis, let alone for it to be the form of remembrance of the elite and knowledgeable!

Rather, it is a gateway to a diverse variety of innovations and deviations and it is a medium to corrupt and false perceptions and states of the people of *ilhaad* and *ittihaad*, as has been proficiently explained elsewhere.
The Epitome of the *Deen*

The epitome of the *Deen* is two fundamentals:

1. That we worship none but Allaah
2. That we do not worship Him except with what He has legislated: we do not worship Him through innovations.

Allaah (ﷺ) has said:

\[
فَتَّنَّاهُ نَزْرَهَا
\]

لفَنَّاهُ نَزْرَهَا لَفَنَّاهُ نَزْرَهَا لَفَنَّاهُ نَزْرَهَا لَفَنَّاهُ نَزْرَهَا

"So whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none as partner in worship of his Lord."\(^{499}\)

This is the actualisation of the *shahaadataan*: the declaration that none has the right to be worshipped except Allaah and the declaration that Muḥammad is the Messenger of Allaah.

The first (declaration) denotes that we worship none but Him. The second (declaration) denotes that Muḥammad is His Messenger, who conveys from Him and thus, it is upon us to believe the information he relates and to obey him.

He (i.e., the Prophet (ﷺ)) showed us what to worship Allaah with and prohibited us from (embarking upon) newly invented matters and explained that this was deviation.

Allaah (ﷺ) said:

\[
بِلِّیَّ مِنْ أَسْلَمْ وَجِهْهَا لِلَّهِ وَهُوَ مَهْسُونٌ
\]

فَقَلَّهُ أَجْرُهُ عَنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هَمٌّ بِهِ "\(^{499}\)

\(^{499}\) Soorah al-Kahf (18):110.
“Yes, but whoever submits his face (himself) to Allaah and he is a Muhsin (i.e., doer of good) then his reward is with his Lord, on such shall be no fear, nor shall they grieve.”

Just as we are commanded to fear none but Allaah; have tawakkul on none but Him; to invoke none but Him; to seek assistance from Him alone and that our worship be for none but Allaah, likewise, we are also commanded to follow the Messenger, obey him and emulate him. The lawful is that which he made lawful, the unlawful is that which he made unlawful and the Deen is that which he legislated.

Allaah (ﷻ) says:

وَلَوْ أَنْ هُمْ رَضَوْنَ أَمَامَهُ عَنِ الْلَّهِ
وَرَسُولِهِ وَأَنْ هُمْ لاَ أَخْسَاسُونَ إِلَيْهِ الْلَّهَ وَرَسُولِهِ
وَرَسُولُهُ إِلَى اللَّهِ وَأَحْبَابُهُ

“Would that they were contented with what Allaah and His Messenger gave them and had said, ‘Allaah is Sufficient for us. Allaah will give us of His Bounty and (also) His Messenger (from alms, etc.). Indeed, it is Allaah we implore (to enrich us).’”

Hence, Allaah made (the issue of) bestowal to (both) Allaah and the Messenger, just as He said (in another aayah):

وَمَا ءَاتِيَكُمْ رَسُولُ ُهَا فَخُذُوهُ وَمَا نِعْمَتُهُمَّ عَنْهُ فَأَنْهَؤُوا

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

---

500 Soorah al-Baqarah (2):112.
501 Obviously, under the dictates of Allaah (ﷻ). [1]
502 Soorah at-Tawbah (9):59.
(In contrast), Allaah made (the issue of) tawakkul upon him Allaah alone, when He said:

\[\text{حَسَبُنَا اللَّهُ...}\]

“...Allaah is Sufficient for us...”

He did not say: “and His Messenger (is also sufficient).” Similarly, He said in description of the Companions, may Allaah be pleased with them, in another aayah:

\[\text{الَّذِينَ قَالُوا لِلَّهِ الْكَافَرُونَ إِنَّ اللَّهَ قَدْ جَعَلَ لَهُمْ فَاحِشَاءٌ مَّنْ أَحَسَّسَهُمْ فَرَأَوْاهُمْ إِيَمَّانًا وَقَالُوا أَحْسَبْنَا اللَّهَ وَيَعْلَمُ الْوَكْسَيْنِ...}\]

“Those (i.e., believers) unto whom the people (i.e., the hypocrites) said, ‘Verily, the people (i.e., the pagans) have gathered (a great army) against you, so fear them.’ But this (only) increased them in eemaan and they (i.e., the believers) replied, ‘Allaah (alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).’”

504

Similar to this is His saying:

\[\text{يَتَبَأَّنُهَا الْبُنيَّةُ حَسَبَكَ اللَّهُ وَمَنْ أَنْتَعِجَكُ وَمَنْ أَمَرَّكُ بِالْمُوَسَّمَاتِ...}\]

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

505

i.e., Allaah is the one who suffices you and the believers who follow you. Allaah says further:

\[\text{أَلْيَسَ اللَّهُ يَكَافِيكُمْ عَبْدَهُ...}\]

“Is not Allaah sufficient for His ’abd?...”

506

---

504 Soorah Aal-‘Imraan (3):173.
505 Soorah al-Anfaal (8):64.
506 Soorah az Zumar (39):36.
Allaah then said:\(^{507}\)

سَيَوَتِينَا إِلَيْهِمْ رَحْمَةً مِّنْ فَضْلِهِ، وَرَسُولُهُ

Allaah will give us of His Bounty and (also) His Messenger (from alms, etc.).

Thus, Allaah made the (issue of) bestowal for (both) Allaah and His Messenger. He first started with the mention that the Bounty is with Allaah. This is because bounty is in the hand of Allaah; He gives it to whom He chooses and Allaah is the possessor of great bounty. He has favour over the Messenger and the believers.

He (then) said (relating what the true believers should say):

إِنَّا إِلَيْهِ رَغْبَتُنَا

“...Indeed, it is Allaah we implore (to enrich us).”

Allaah made (the issue of) imploring, to Allaah alone, as in his (other) saying:

فَإِذَا فَرَغْتُ فَأَصْبَحْ

“So when you have finished (from your occupation), stand up (for Allaah’s worship, i.e., for prayer) and to your Lord (alone) turn your invocations.”\(^{508}\)

The Prophet (ﷺ) also said to Ibn 'Abbaas: “If you ask, then ask Allaah and if you seek help, then seek help from Allaah.” \(^{509}\)

The Qur’aan indicates to such a thing in many places.

Thus, Allaah made worship, reverence and taqwaa for Him (exclusively) and He made obedience and love for (both) Allaah and His Messenger, as in the saying of Nooh:

وَأَنْفُقُوا وَأَطَعُونَ

\[^{507}\text{i.e., continuing the discussion on the aayah 59, Soorah at-Tawbah (9). [t]}\]

\[^{508}\text{Soorah al-Inshiraah (94):7-8.}\]

\[^{509}\text{The takhreej for this hadeeth has already preceded.}\]
“That you should worship Allaah (alone), have taqwaa of Him (alone) and obey me.”

Likewise, His saying:

وَمَن يَبْطَأِ اللهُ وَرَسُولُهُ وَيَحْبُسُ اللهُ وَيَبْتَغَهُ أُولُوْيَاهُمُ الْقَابِلُونَ

“And whosoever obeys Allaah and His Messenger, fears Allaah, and has taqwaa of Him, such are the successful ones.”

There are other examples of this nature.

The Messengers were commanded with worship of Allaah alone; to implore Him; have tawakkul upon Him; be obedient to Him and to be obeyed. Shaytaan misguided the Christians and those similar to them; they committed shirk with Allaah and disobeyed the Messenger. They took their priests, monks and 'Eesa Ibn Maryam as lords besides Allaah. They suppicated to them, had tawakkul upon them and would ask of them. At the same time, they disobeyed their (i.e., the Messengers) commands and opposed their example.

Allaah guided the believers, the sincere to Allaah, the people of the Straight Path, who knew the truth and followed it. They did not become of those who incurred the anger of Allaah nor the astray. They made their Deen sincerely for Allaah, submitted their faces to Allaah, turned in repentance to Him; loved Him; feared Him; sought from Him; implored Him; entrusted their affairs to Him and had tawakkul upon Him. They also obeyed His Messengers; exalted them; respected them; loved them; gave them walaal'; followed them; observed their legacy and took guidance by their landmarks.

This is the Deen of Islaam, with which Allaah sent the first and last of the Messengers. It is the only Deen that Allaah accepts from someone and it is the reality of worship of the Lord of the Worlds.

510 Soorah Nooh (71):3.
511 Soorah an-Noor (24):52.
We ask Allaah, the Majestic, to keep us firm upon it, to perfect it for us\textsuperscript{512} and that He cause us and the rest of our Muslim brethren to die upon it.

All praise is for Allaah alone and may Allaah extol and send peace upon our leader, Muhammad and his family.

\textsuperscript{512} i.e., from the perspective of our adherence to it and obedience of Allaah with regards to it.
Glossary

'Aabid: Worshipper.
'Aarif: The one possessing knowledge. In Soofiyah terminology: the one who knows Allaah and the true realities.
'Abd: Slave; worshipper.
'Eid: That which oft-returns; festivity, celebration, feast.
'Ibaad: Slaves; worshippers.
'Ibaadah: Worship. This term is discussed thoroughly within this essay.
'Irfaan: Esoteric knowledge
'Uboodiyyah: Slavery; servitude, worship.
Uloohiyyah: Divinity
Aayaat: Plural of aayah.
Aayah (pl. Aayaat): Sign; miracle; example, lesson... The aayaat of Allaah are of two types: (i) The aayaat that are heard, i.e., the verses of the Qur'aan. (ii) The aayaat that are observed/witnessed, i.e., Allaah’s creation of the Sun, Moon, Stars, rivers, mountains, etc.
Ahl: Wife; relatives, family; People, members, followers, adherents, inhabitants.
Ahl al-Ma’rifah wa Ithbaat: People of ma’rifah (knowledge) and ithbaat (substantiation). Those who are endowed with the higher knowledge and verification amongst the Soofiyah.
Ahl as-Sulook wa at-Tawajjuh: People of sulook (demeanor) and tawajjuh (orientation). Those who adopt a conduct and direct themselves towards a way pertaining to the Soofiyah.
Ansaar: lit. helpers; the Muslims of Madeenah who supported and aided the Prophet (ﷺ) and Muslims who migrated from Makkah. Singular ‘Ansaaree’.
Adhaan: Call to prayer.
Awliyyah: See walee.
Deen: Religion; the author discusses its meaning thoroughly within this essay.
Deenar: Dinar, a currency.

Dhaalim: One who commits dhulm: injustice, harm, wrongdoing or transgression either against Allaah, oneself or another creation.

Dirham: Pence; money; a currency

Du’aa: Supplication

Eemaan: Faith that also comprises a meaning of submission. It is in one’s heart, upon one’s tongue, acted out by one’s limbs and it increases through obedience and decreases because of disobedience.

The five points mentioned in the previous sentence describes the nature of eemaan and how it manifests itself, thus it is a definition of eemaan from the perspective of state and condition, as for the definition of the reality of eemaan, it is as the Messenger (ﷺ) answered Jibreel: to have eemaan in Allaah, His Angels, Books, Messengers, the Last Day and in al-Qadar, its good and bad.

Fanaa': Oblivion, absorption, annihilation, vanishing.

Fasaad: Corruption; decay, rottenness; invalidity.

Fiqh: Understanding, comprehension. Comprehension and application of the rulings and legislation of Islaam.

Fusooq: Plural of fisq. Immorality, transgression, wickedness, etc.

Ghayb: The ‘Unseen’. Matters that are beyond our senses.

Hadeeth: A narration composed of the utterances of the Prophet (ﷺ), his actions, character, physical description or tacit approval.

Haqeeqah: Truth, reality; state of things as they are, etc.

Hijrah: migration; migration of the Prophet (ﷺ) and Companions from Madeenah to Makkah.

Hurooree: One who attributed to a place known as Hurooraa, which is a village on the outskirts of al-Koofah. This term refers to a follower of the Khawaarij (earliest sect in Islaam) as this was the village where they assembled after revolting against the Companions who subsequently fought them.

Ilah: Deity.

Ilhaad: Deviation; Atheism; Ilhaad of Allaah’s names and attributes is of many types.

Jabaree: An adherent of the doctrine of al-Jabr (Coercion)
Jabr: Compulsion, coercion; The belief that one has no personal will and is forced by Allah to do the actions he does and as such, one cannot be held responsible for the crimes and sins he perpetrates.

Jahmiyyah: Adherents of Jahm Ibn Safwan. This person is regarded to be one of the leaders of evils and deviations found within sects. The jahmiyyah have perverted beliefs about Allah, His Names and Attributes, the Qur'an, etc.

Janaazah: Funeral, funeral procession.

Jihaad: to strive; striving and fighting to make the word of Allah supreme.

Jizyah: A tax imposed on non-Muslims who are under Muslim rule.

Kaafir: A rejecter of faith, disbeliever; One who covers up the truth and rejects Allah, His Messengers and religion.

Kalaam: Speech, discourse; dialectics: scholastic theology.

Khameesah: A silk or woolen garment.

Khateeb: One who delivers a sermon, especially for Friday prayer.

Kufr: Disbelief.

Masaaneed: see musnad.

Mufsid: Spoiler, corrupter, mischief-maker.


Muhkam: Clear and definitive. An aayah of the Qur'an that carries a conclusive and clear meaning.

Muhsin: (pl. Muhsinoon) One who does good; benevolent; who is in a state of Ihsaan.

Mukaashafah: In Soofiyah terminology: a state of the heart that is beyond description in which one is exposed to matters that are beyond comprehension.

Mulhid: Doer of Ilhaad.

Murdaan: Naturally beardless males. Refer to soorah.

Mureed: One who wants, desires, aims for something; a devotee of a Soofee shaykh.
**Murji:** An individual who advocates *Irjaa'* that *eemaan* does not consist of actions and as such, the believers (themselves, the Angels, the Prophets, etc) are of all the same degree in their *eemaan* and that sins do no harm one’s *eemaan* as it does not increase or decrease.

**Mushrik:** One who commits *shirk*.

**Musnad:** (pl. *Masaanneed*) In the context of *hadeeth* literature it refers to a collection of *hadeeths* of the Prophet (ﷺ) that are arranged by the Companions who narrated the *hadeeths*, so all *hadeeths* narrated by a particular Companion are placed together and then the next Companion and so on.

**Mutashaabih:** Unclear and ambiguous. An *aayah* of the Qur'aan that is not clear and conclusive in meaning from the wording of the text itself.

**Mu'tazilah:** A deviant sect whose beliefs centre on five fundamentals: Negating Allaah’s attributes, rejecting *al-Qadaa* and *al-Qadar*, the belief that one who commits a major sin is doomed to the Fire, that such a person in this world is not a believer or a disbeliever but in between the two and revolting against Muslim rulers.

**Muwaalaah:** Friendship; allegiance; loyalty. See *walaah*.

**Muwahhid:** Professor of *tawheeda*.

**Qadaa:** See *qadar*.

**Qadar:** *Al-Qadaa* and *Al-Qadar*: Allaah’s decree of all matters in accordance with His prior knowledge and as dictated by His wisdom.

**Qadaree:** One who belongs to the *Qadariyyah*, who believe that Allaah has no knowledge of the actions of the slaves until they occur and that He has not universally decreed them.

**Qateefah:** A velvet garment.

**Qiblah:** Direction towards which all Muslims face when praying, i.e., toward the Ka’bah in Makkah.

**Raafidah:** One of the three main groupings of the *Sheee’ah*. The *Raafidah* (or *Imaamiyyah*) split into sects such as the *Ithna ’Ashariyyah* ‘The twelvers’.

**Ramadaaan:** The ninth month of the Islaamic calendar.
Riyaa': An act of worship undertaken by someone to be seen and praised by others and not purely for Allaah.

Ruqaa: Recitation used to cure an illness or a disease. There are permissible and impermissible types.

Saheeh: Healthy, sound; correct, authentic; A collection of authent- tic hadeeths; it is also used as has been done in this book to refer to Saheeh al-Bukhaaree or Saheeh Muslim.

Saheehayn: The ‘two Saheehs’ i.e., Saheeh al-Bukhaaree or Saheeh Muslim.

Salaf: Predecessors; more often employed to mean the Righteous Predecessors consisting of the Companions and the next two gen- erations after them.

Shahaaadah: Testimony, witness. The declaration that none has the right to be worshipped but Allaah and that Muhammad (ﷺ) is the Messenger of Allaah.

Share’ah: Divine Islamic law as ordained by Allaah.

Shaykh: Old man; learned person, scholar.

Shayaatun: (plural Shayateen) a devil; the devil, Iblees.

Shirk: A concise and precise definition is: to equate other than Allaah with Allaah in matters that are exclusive to Allaah.

Sihaal: Plural of Saheeh; hadeeth collections that contain only au- thentic hadeeths.

Sunan: Plural of Sunnah; A compilation of Hadeeths.

Sunnah: example or action of the Prophet (ﷺ); hadeeth; the other half of revelation i.e., the Qur’aan and Sunnah; in it’s broadest sense it can mean the entire Religion.

Soofiyyah: Sufism.

Soorah: (plural: suwar) A chapter of the Noble Qur’aan.

Soorah: (plural: suwar) Image, form; face. The meaning here re- fers to attractive people. It is a perversion and love that certain people were -and are still- afflicted -especially during the era of Shaykhul-Islam - with regards to women, youths and handsome beardless men! The attachment that developed in hearts of the lovers was an unhealthy and sick one which led to an ’Uboodiyyah of the beloved. Some of the scholars relate a number of accounts of such people as well as the poetry they would chant about their be- loved, which would contain great shirk and kufr.
Ta’leeq: As used within this book, commentary, slight commentary, marginal annotation.
Taabi’: A follower; a student and follower of the companions in righteousness.
Tahqeeq: Actualization, fulfillment; inspection, examination; the correct position, the true state of the matter, etc.
Takhreej: Discussion on the sources, chains and grade of a particular hadeeth.
Takleef: Liability, obligation.
Taqwaa: Piety; to protect oneself from the punishment of Allaaah by doing those things He has commanded and abstaining from those things He has prohibited.
Tawheed: To single out Allaaah in areas exclusive to Him: Lordship, His names and attributes and worship.
Ummah: nation; the Muslim nation.
Walaa’: Amity; allegiance; loyalty. Walaa’ combines three principal matters: to assist, love and be in agreement.
Walee: (Pl. Awliyaa’) One who offers or is offered walaa’. Allaaah describes two main features of His walee in the Qur’aan as one who has eemaan and taqwaa.
Walaayah: In the context of this treatise, the state of walaa’.
Zakaah: One of the pillars of the religion; the tax levied on a Muslim’s wealth that meets certain criteria.
Zindeeq: Heretic.