

شرح منہج الحق

مَنْظُومَةٌ فِي الْعَقِيدَةِ وَالْأَخْلَاقِ

EXPLANATION OF THE POEM

MANHAJ AL-HAQQ

CONCERNING 'AQĪDAH &
ISLĀMIC MORAL CONDUCT

By Ash-Shaykh 'Abdur-Rahmān Bin
Nāsir As-S'adī (رَحْمَةُ اللَّهِ) 1307 A.H.

Explanation by Shaykh 'Abdur-Razzāq
Ibn 'Abdul-Muhsin al-'Abbād al-Badr



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ISBN: 978-1-6497-0505-1

First Edition: Muharram 1442 A.H. / September 2020 C.E.

Cover Design: Muḥammad Arfaz

Translation: Abū ‘Abdullāh Khaleel ‘Abdur Razzāq

Revision & Editing: Maktabatulirshad Staff

Typesetting & Formatting: Abū Sulaymān Muḥammad ‘Abdul-Azīm ibn Joshua Baker

Subject: Islāmic Moral Conduct/ ‘Aqīdah/ Minhāj

Website: www.maktabatulirshad.com

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مكتبة الإرشاد
Maktabatul-Irshad
PUBLICATIONS



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BRIEF BIOGRAPHY OF THE AUTHOR

His name: Shaykh 'Abdur-Razzāq Ibn 'Abdul-Muhsin al-'Abbād al-Badr who is the son of the *Allāmah & Muhaddith* of *Madinah*, Shaykh 'Abdul-Muhsin al-'Abbād al-Badr.

Birth: He was born on the 22nd day of *Dhul-Qa'dah* in 1382 A.H. in *az-Zal'fi*, Kingdom of Saudi Arabia. He currently resides in *Madinah*.

Current Occupation: He is a member of the teaching staff at the Islāmic University of *Madinah*.

Scholarly Certifications: Doctorate in 'Aqīdah.

The Shaykh has authored books, papers of research, as well as numerous explanations in different disciplines. Among them are:

1. *Fiqh of Supplications & Legislative Remembrance.*
2. *Hajj & Refinement of Souls*
3. Explanation of the book, *Exemplary Principles*' by Shaykh Muḥammad ibn Ṣāliḥ al-'Uthaymīn (رَحْمَةُ اللَّهِ).
4. Explanation of the book, *'the Principles of Names & Attributes*' authored by Shaykh ul-Islām ibn al-Qayyim (رَحْمَةُ اللَّهِ).
5. Explanation of the book, *'Good Words,*' authored by Shaykh ul-Islām ibn al-Qayyim (رَحْمَةُ اللَّهِ).
6. Explanation of the book, *'al-'Aqīdah Tahaawiyyah.*
7. Explanation of the book, *'al-Fusūl: Biography of the Messenger*' by ibn Kathīr (رَحْمَةُ اللَّهِ).

8. Explanation of the book, '*al-Abab al-Mufrad*, by Imām al-Bukhārī (رَحْمَةُ اللَّهِ).

He studied knowledge under several scholars. The most distinguished of them are:

1. His father the *Allāmah* Shaykh 'Abdul-Muhsin al-'Abbād al-Badr (حَظْفَةُ اللَّهِ).
2. The *Allāmah* Shaykh 'Abdul-Azeez bin 'Abdullāh bin Bāz (رَحْمَةُ اللَّهِ).
3. The *Allāmah* Shaykh Muḥammad ibn Ṣāliḥ al-'Uthaymīn (رَحْمَةُ اللَّهِ).
4. Shaykh 'Ali ibn Nāsir al-Faqīhī (حَظْفَةُ اللَّهِ).

TRANSLITERATION TABLE

Consonants

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

Vowels

Short	اَ	a	اِ	i	اُ	u
Long	اَآ	ā	اِآ	ī	اُآ	ū
Diphthongs	اَو	aw	اَي	ay		

Arabic Symbols & their meanings

<p>عَزَّوَجَلَّ</p> <p>(Allāh) the Mighty & Sublime</p>	<p>سُبْحَانَهُ وَتَعَالَى</p> <p>Glorified & Exalted is Allāh</p>	<p>رَحْمَةُ اللَّهِ</p> <p>May Allāh have mercy on him</p>	<p>حَفِظَهُ اللَّهُ</p> <p>May Allāh preserve him</p>
<p>صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ</p> <p>May Allāh elevate his rank & grant him peace</p>	<p>جَلَّ جَلَالُهُ</p> <p>(Allāh) His Majesty is Exalted</p>	<p>جَلَّ وَعَلَا</p> <p>(Allāh) the Sublime & Exalted</p>	<p>تَبَارَكَ وَتَعَالَى</p> <p>(Allāh) the Blessed & Exalted</p>
<p>رَضِيَ اللَّهُ عَنْهُمْ</p> <p>May Allāh be pleased with them</p>	<p>رَضِيَ اللَّهُ عَنْهَا</p> <p>May Allāh be pleased with her</p>	<p>رَضِيَ اللَّهُ عَنْهُ</p> <p>May Allāh be pleased with him</p>	<p>عَلَيْهِ وَالصَّلَاةُ وَالسَّلَامُ</p> <p>May Allāh elevate his rank & grant him peace</p>
			<p>رَحِمَهُمُ اللَّهُ</p> <p>May Allāh have mercy upon them</p>



INTRODUCTION

All praise is due to Allāh, the Lord of everything in existence. I bear witness that none deserves to be worshipped in truth except Allāh, alone, with no partners. I bear witness that Muḥammad (صلى الله عليه وسلم) is His slave and Messenger- May Allāh send praise and peace upon him, his family, and all his Companions.

To proceed:

These are great lines of poetry and a beneficial poem. The Imam wrote it, the ‘Alamah, the scholar of Fiqh¹, the scholar of Tafsīr ‘Abdur-Rahmān ibn ‘Abdullāh ibn Nāsir ibn S‘adī (رحمة الله) May Allāh have mercy on him and forgive him-. This poem contains much good and tremendous benefits in clarifying the right methodology that is obligatory upon the Muslim to adhere to in belief, worship, and mannerisms. The Shaykh (رحمة الله) wrote this poetry early in his life while he was in his thirties (رحمة الله).

¹ [T.N] Fiqh is knowledge of the rulings of the outward actions of the religion by way of its detailed evidences.

He established tremendous meanings, lofty facts, and beneficial details that every Muslim cannot do without.

The author did not give this poetry this name himself; instead, this name was taken from his statement in the beginning: "Oh one asking about the Manhaj al-Haqq (the right methodology).

He began it by encouraging the one who hopes for happiness and seeks out success in this life and the Hereafter, that one contemplates what this poem contains much good, in the right manner.

Allāh had made easy the obtainment of two manuscripts for this poem. The Shaykh's grandchildren sent them to me. Their description is as follows:

Firstly: A complete manuscript minus the last two lines of the poem. The one who did the manuscript -and he is from the Shaykh's students- began it with his statement: "This poem contains the parts of *Tawhīd*; *Tawhīd Ar-Rubūbiyyah*, *Tawhīd Al-Ulūhiyyah*, and *Tawhīd Al-Asmā was Sifāt*. It also contains the origins of Ahlus Sunnah wal Jamā'ah's beliefs that they have unanimously agreed upon. It contains (what constitutes) contemplating Allāh's creations and His Signs that indicate Him, His Names, and His Attributes. It contains the learning of beautiful mannerisms and being removed from lowly mannerisms. These matters are the foundations of the sciences (of the religion) and their origins.

This poem is from Shaykh 'Abdur Rahmān ibn Nāsir As-S'adī -May Allāh reward him with good, *Amīn*- and it is this."

After that, he transmitted the poem. He said in its completion: "It has been completed, may Allāh forgive the one who wrote it, its

poet, whoever reads it, and whoever says *Amīn*, and all of the Muslims. May Allāh send praise upon Muḥammad. 1345H.

I have indicated to this manuscript (in the footnotes) with the letter (M).

Secondly: An incomplete manuscript. The 22nd, 27th, 43rd, and the 50th up until the 62nd lines of poetry had been removed. There are also some lines of the poem that precede others. The one who did this manuscript said in its beginning: “This poem is from Shaykh ‘Abdur Rahmān ibn Nāsir As-S‘adī concerning the ‘*Aqīdah*.”

I have indicated to this manuscript (in the footnotes) with the letter (S).

I have placed what I saw closest to what is correct and the meaning and the *Wazn* (i.e., pattern/style). I indicated the differences in the margins. With Allāh alone, is the success.

I ask Allāh, Al-Kareem to bring benefit by way of this poem and its explanation, and that He rewards the poet, the Shaykh ‘Abdur Rahmān As-S‘adī, with the best of what He rewards a scholar, an advisor, a cultivator, one who brings rectification with. Indeed, He is Hearing, Who answers the supplications.

May Allāh send praise and peace upon our Prophet Muḥammad, upon his family, and all his Companions.

Written by:

Shaykh ‘Abdur Razzāq ibn ‘Abdul-Muhsin Al-Badr in the Prophetic City (i.e., Madinah) 8/8/1432H.

ARABIC TEXT: POEM MANHAJ AL-HAQQ
CONCERNING 'AQĪDAH AND ISLĀMIC
MORAL CONDUCT

- 1 فَيَا سَائِلًا عَنْ مَنَهْجِ الْحَقِّ سُلُوكِ طَرِيقِ الْقَوْمِ حَقًّا وَيَسْعَدُ
يَبْتَغِي
- 2 تَأْمَلُ هَذَاكَ اللَّهُ مَا قَدْ نَظَّمْتُهُ تَأْمَلُ مَنْ قَدْ كَانَ لِلْحَقِّ يَفْصِدُ
- 3 نُقِرُّ بِأَنَّ اللَّهَ لَا رَبَّ غَيْرُهُ إِلَهُ عَلَى الْعَرْشِ الْعَظِيمِ مُمَجَّدُ
- 4 وَنَشْهَدُ أَنَّ اللَّهَ مَعْبُودُنَا الَّذِي نُخَصِّصُهُ بِالْحُبِّ ذُلًّا وَنُقْرِدُ
- 5 فَلِلَّهِ كُلُّ الْحَمْدِ وَالْمَجْدِ فَسَمِنَ أَجَلٍ ذَا كُلِّ إِلَى اللَّهِ يَفْصِدُ
وَالْتَنَا
- 6 تُسَبِّحُهُ الْأَمْلاَكُ وَالْأَرْضُ وَالسَّمَاءُ وَكُلُّ جَمِيعِ الْخَلْقِ حَقًّا وَتَحْمَدُ

- 7 تَنَزَّرَ عَنْ نِدٍّ وَكُفٍّ مُمَائِلٍ
وَعَنْ وَصْفِ ذِي التُّقْصَانِ جَلِّ
الْمُوحَّدِ
- 8 وَتُنْبِئُ أَخْبَارَ الصِّفَاتِ جَمِيعَهَا
وَنَبْرًا مِنْ تَأْوِيلِ مَنْ كَانَ يَجْحَدُ
- 9 فَلَيْسَ يُطِيقُ الْعَقْلُ كُنْهَ صِفَاتِهِ
فَسَلَّمَ لِمَا قَالَ الرَّسُولُ مُحَمَّدُ
- 10 هُوَ الصَّمَدُ الْعَالِي لِعِظَمِ صِفَاتِهِ
وَكُلُّ جَمِيعِ الْخَلْقِ لِلَّهِ يَصْمُدُ
- 11 عَلَيَّ عَلَا ذَاتًا وَقَدْرًا وَقَهْرُهُ
قَرِيبٌ مُجِيبٌ بِالْوَرَى مُتَوَدِّدٌ
- 12 هُوَ الْحَيُّ وَالْقَيُّومُ ذُو الْجُودِ
وَالْغِنَى
وَكُلُّ صِفَاتِ الْحَمْدِ لِلَّهِ تُسَنَدُ
- 13 أَحَاطَ بِكُلِّ الْخَلْقِ عِلْمًا وَقُدْرَةً
وَبِرًّا وَإِحْسَانًا فَإِيَّاهُ نَعْبُدُ
- 14 وَيُبْصِرُ ذَرَاتِ الْعَوَالِمِ كُلَّهَا
وَيَسْمَعُ أَصْوَاتِ الْعِبَادِ وَيَشْهَدُ
- 15 لَهُ الْمَلِكُ وَالْحَمْدُ الْمُحِيطُ
بِمُلْكِهِ
وَحِكْمَتُهُ الْعُظْمَى بِهَا الْخَلْقُ
تَشْهَدُ
- 16 وَنَشْهَدُ أَنَّ اللَّهَ يَنْزِلُ فِي الدُّجَى
كَمَا قَالَهُ الْمُبْعُوثُ بِالْحَقِّ أَحْمَدُ

- 17 وَنَشْهَدُ أَنَّ اللَّهَ أَرْسَلَ رَسُولَهُ
بِآيَاتِهِ لِلْخَلْقِ تَهْدِي وَتُرْشِدُ
- 18 وَفَاضَلَ بَيْنَ الرُّسُلِ وَالْخَلْقِ كُلِّهِمْ
بِحِكْمَتِهِ جَلَّ الْعَظِيمُ الْمُوحَّدُ
- 19 فَأَفْضَلُ خَلْقِ اللَّهِ فِي الْأَرْضِ
وَالسَّمَاءِ
نَبِيُّ الْهُدَى وَالْعَالَمِينَ مُحَمَّدٌ
- 20 وَخَصَّ لَهُ الرَّحْمَنُ أَصْحَابَهُ الْأُولَى
وَمَهَّدُوا
أَقَامُوا الْهُدَى وَالذِّينَ حَقًّا
- 21 فَحُبُّ جَمِيعِ الْأَلِي وَالصَّحْبِ
عِنْدَنَا
مَعَاشِرَ أَهْلِ الْحَقِّ فَرَضٌ مُؤَكَّدٌ
- 22 وَمِنْ قَوْلِ أَهْلِ الْحَقِّ أَنَّ كَلَامَهُ
هُوَ اللَّفْظُ وَالْمَعْنَى جَمِيعًا مُجَوِّدٌ
- 23 وَلَيْسَ بِمَخْلُوقٍ وَأَنَا لِخَلْقِهِ
يَقُولُ كَقَوْلِ اللَّهِ إِذْ هُوَ أَمْجَدُ
- 24 وَنَشْهَدُ أَنَّ الْخَيْرَ وَالشَّرَّ كُلَّهُ
بِتَقْدِيرِهِ وَالْعَبْدُ يَسْعَى وَيَجْهَدُ
- 25 وَإِيمَانُنَا قَوْلٌ وَفِعْلٌ وَنِيَّةٌ
مِنَ الْخَيْرِ وَالطَّاعَاتِ فِيهَا تُقَيَّدُ
- 26 وَيَزِدَادُ بِالطَّاعَاتِ مَعَ تَرْكِ مَا نَهَى
وَيَنْقُصُ بِالْعِصْيَانِ جِزْمًا وَيَفْسُدُ

- 27 نَقَرُّ بِأَحْوَالِ الْقِيَامَةِ كُلِّهَا وَمَا اشْتَمَلَتْهُ الدَّارُ حَقًّا وَنَشْهَدُ
- 28 تَفَكَّرْ بِآثَارِ الْعَظِيمِ وَمَا حَوَتْ مَمَالِكُهُ الْعَظْمَى لَعَلَّكَ تَرْشُدُ
- 29 أَلَمْ تَرَ هَذَا اللَّيْلَ إِذْ جَاءَ مُظْلِمًا فَأَعْقَبَهُ جَيْشٌ مِنَ الصُّبْحِ يَطْرُدُ
- 30 تَأَمَّلْ بِأَرْجَاءِ السَّمَاءِ جَمِيعِهَا كَوَاكِبُهَا وَقَادَةٌ تَتَرَدَّدُ
- 31 أَلَيْسَ لِهَذَا مُحَدِّثٌ مُتَصَرِّفٌ حَكِيمٌ عَلِيمٌ وَاحِدٌ مُتَفَرِّدٌ
- 32 بَلَى وَالَّذِي بِالْحَقِّ أَتَقَنَّ صُنْعَهَا وَأَوْدَعَهَا الْأَسْرَارَ لِلَّهِ تَشْهَدُ
- 33 وَفِي الْأَرْضِ آيَاتٌ لِمَنْ كَانَ مُوقِنًا وَمَا تَنْفَعُ الْآيَاتُ مَنْ كَانَ يَجْحَدُ
- 34 وَفِي النَّفْسِ آيَاتٌ وَفِيهَا عَجَائِبٌ بِهَا يُعْرَفُ اللَّهُ الْعَظِيمُ وَيُعْبَدُ
- 35 لَقَدْ قَامَتِ الْآيَاتُ تَشْهَدُ أَنَّهُ إِلَهُ عَظِيمٌ فَضْلُهُ لَيْسَ يَنْقُدُ
- 36 فَمَنْ كَانَ مِنْ غَرِيسِ الْإِلَهِ أَجَابَهُ وَلَيْسَ لِمَنْ وَلَى وَأَدْبَرَ مُسْعِدُ
- 37 عَلَيْكَ بِتَقْوَى اللَّهِ فِي فِعْلِ أَمْرِهِ وَتَجْتَنِبِ الْمُنْهَى عَنْهُ وَتُبْعِدُ
- 38 وَكُنْ مُخْلِصًا لِلَّهِ وَاحْتَرِ مِنَ الرِّيَا وَتَابِعِ رَسُولَ اللَّهِ إِنْ كُنْتَ تَعْبُدُ

- 39 تَوَكَّلْ عَلَى الرَّحْمَنِ حَقًّا وَثِقْ بِهِ لِيَكْفِيكَ مَا يُغْنِيكَ حَقًّا وَتَرشُدْ
- 40 تَصَبَّرْ عَنِ الْعِصْيَانِ وَأَصْبِرْ وَصَابِرْ عَلَى الطَّاعَاتِ عَلَكَ لِحُكْمِهِ تَسَعُدْ
- 41 وَكُنْ سَابِرًا بَيْنَ الْمَخَافَةِ وَالرَّجَا هُمَا كَجَنَاحِي طَائِرٍ حِينَ تَقْصِدُ
- 42 وَقَلْبِكَ طَهْرُهُ وَمِنْ كُلِّ آفَةٍ وَكُنْ أَبَدًا عَنْ عَيْبِهِ تَتَفَقَّدْ
- 43 وَجَمَلٍ يَنْصُحُ الْخَلْقِ قَلْبِكَ إِنَّهُ لِأَعْلَى جَمَالٍ لِلْقُلُوبِ وَأَجْوَدُ
- 44 وَصَاحِبٌ إِذَا صَاحَبْتَ كُلَّ مُوقِفٍ يَقُودُكَ لِلْخَيْرَاتِ نُصْحًا وَيُرشِدُ
- 45 وَإِيَّاكَ وَالْمَرْءَ الَّذِي إِنْ صَحِبْتَهُ خَسِرْتَ خَسَارًا لَيْسَ فِيهِ تَرُدُّ
- 46 خُذِ الْعَفْوَ مِنْ أَخْلَاقٍ مَنْ قَدْ صَحِبْتَهُ كَمَا يَأْمُرُ الرَّحْمَنُ فِيهِ وَيُرشِدُ
- 47 تَرَحَّلْ عَنِ الدُّنْيَا فَلَيْسَتْ إِقَامَةً وَرَحَّلَ عَنِ الدُّنْيَا فَلَيْسَتْ إِقَامَةً
- 48 وَكُنْ سَالِكًا طُرُقِ الَّذِينَ تَقَدَّمُوا إِلَى الْمَنْزِلِ الْبَاقِي الَّذِي لَيْسَ يَنْفَعُ

- 49 وَكُنْ ذَاكِرًا لِلَّهِ فِي كُلِّ حَالَةٍ
فَلَيْسَ لِذِكْرِ اللَّهِ وَقْتُ مُقَيَّدٌ
- 50 فَذِكْرُ إِلَهِ الْعَرْشِ سِرًّا وَمُعَلَّنًا
يُرِيْلُ الشَّقَا وَالْهَمَّ عَنْكَ وَيَطْرُدُ
- 51 وَيَجْلِبُ لِلْخَيْرَاتِ دُنْيَا وَآجَلًا
وَإِنْ يَأْتِكَ الْوَسْوَأُسُ يَوْمًا يُشْرِدُ
- 52 فَقَدْ أَخْبَرَ الْمُخْتَارُ يَوْمًا
بِأَنَّ كَثِيرَ الذِّكْرِ فِي السَّبْقِ مُفْرِدٌ
لِصَحْبِهِ
- 53 وَوَصَى مُعَاذًا يَسْتَعِينُ إِلَهَهُ
عَلَى ذِكْرِهِ وَالشُّكْرِ بِالْحُسْنِ
يَعْبُدُ
- 54 وَأَوْصَى لِشَخِصٍ قَدْ أَتَى لِتَصِيحَةٍ
وَقَدْ كَانَ فِي حَمْلِ الشَّرَائِعِ يَجْهَدُ
- 55 بِأَنَّ لَا يَزِلُّ رَطْبًا لِسَانَكَ هَذِهِ
تُعِينُ عَلَى كُلِّ الْأُمُورِ وَتُسَعِدُ
- 56 وَأَخْبَرَ أَنَّ الذِّكْرَ عَرَسٌ لِأَهْلِهِ
بِجَنَّاتِ عَدْنٍ وَالْمَسَاكِينُ تُمَهِّدُ
- 57 وَأَخْبَرَ أَنَّ اللَّهَ يَذُكُرُ عَبْدَهُ
وَمَعَهُ عَلَى كُلِّ الْأُمُورِ يُسَدِّدُ
- 58 وَأَخْبَرَ أَنَّ الذِّكْرَ يَبْقَى بِجَنَّةٍ
وَيَنْقَطِعُ التَّكْلِيفُ حِينَ يُحَلِّدُوا

- 59 وَلَوْ لَمْ يَكُنْ فِي ذِكْرِهِ غَيْرَ أَنَّهُ طَرِيقٌ إِلَى حُبِّ الْإِلَهِ وَمُرْشِدٌ
- 60 وَيُنْهَى الْفَتَى عَنْ غَيْبَةٍ وَنَمِيمَةٍ وَعَنْ كُلِّ قَوْلٍ لِلدِّيَانَةِ مُفْسِدٌ
- 61 لَكَانَ لَنَا حَظٌّ عَظِيمٌ وَرَغْبَةٌ بِكَثْرَةِ ذِكْرِ اللَّهِ نِعَمَ الْمُوحَّدِ
- 62 وَلَكِنَّا مِنْ جَهْلِنَا قَلَّ ذِكْرُنَا كَمَا قَلَّ مِنَّا لِلإِلَهِ التَّعَبُّدُ
- 63 وَسَلَّ رَبُّكَ التَّوْفِيقَ وَالْفُوزَ دَائِمًا فَمَا حَابَ عَبْدٌ لِلْمُهَيِّمِ يَفْصِدُ
- 64 وَصَلَّ إِلَهِي مَعَ سَلَامٍ وَرَحْمَةٍ عَلَى خَيْرٍ مَنْ قَدْ كَانَ لِلْخَلْقِ يُرْشِدُ
- 65 وَآلٍ وَأَصْحَابٍ وَمَنْ كَانَ تَابِعًا صَلَاةً وَتَسْلِيمًا يَدُومُ وَيَخْلُدُ

**VERSE 1: AN ANNOUNCEMENT TO THE
QUESTIONER WHO ASKED ABOUT THE
TRUE METHODOLOGY**

The author (رَحْمَةُ اللَّهِ) said:

فَيَا سَائِلًا عَنْ مَنَهْجِ الْحَقِّ سُلُوكِ طَرِيقِ الْقَوْمِ حَقًّا وَيَسْعَدُ
يَبْتَنِي 1

**1. Oh, one asking about the true methodology seeking to
traverse the people's path in truth and seek happiness.**

الشَّرْح

◀ — EXPLANATION — ▶

The Shaykh (رَحْمَةُ اللَّهِ) began this great poem with this address; an address from the advisor, one who is concerned, the cultivator, so he said:

فَيَا سَائِلًا عَنِ مَنِهْجِ الْحَقِّ

“Oh, one asking about the true methodology.” meaning: Oh, one who wants for himself the correct methodology and the straight and middle path, which, by way of it is the individual’s safety, his success, and his happiness in this life as well as the Hereafter.

Contained in this speech is correcting one’s intention while asking questions. This is a matter that is urgently needed. Some are not given the success to have a proper intention while asking questions.

The proper intention is that the questioner intends to remove ignorance from himself, from other than himself, and that he be upon the straight and middle path to his Lord (تَبَارَكَ وَتَعَالَى).

The author (رَحِمَهُ اللهُ) said:

عَنِ مَنِهْجِ الْحَقِّ

“About the true methodology” *Manhaj* (methodology) is the clear, manifest path. The correct methodology is the path that is imperative for the Muslim to traverse upon; and the path that he walks upon in his belief, worship, and manners.

The author (رَحِمَهُ اللهُ) said:

يَبْتَغِي سُلُوكَ طَرِيقِ الْقَوْمِ حَقًّا وَيَسْعَدُ

“Seeking to traverse the path of the people in truth and seeking happiness” means he seeks by way of his question about the right

methodology these two matters: traversing the path of the people and that he obtains happiness in his worldly life and his Hereafter.

Thus, he combined the means with the objective. Ibnul Qayyim (رَحْمَةُ اللَّهِ) said:

“Here, there are two matters: the path and the objective. The path is guidance, and the objective is happiness and success. Therefore, whoever has not traversed this path, has not reached the objective.”²

The author (رَحْمَةُ اللَّهِ) said:

طَرِيقُ الْقَوْمِ

“The path of the people” is the straight path that does not have any crookedness in it; it is the path of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his noble Companions (رَضِيَ اللَّهُ عَنْهُمْ).

What is intended by **“the people”** here means those who are complete; those whom Allāh (عَزَّ وَجَلَّ) had given success to have a concern for the good, in knowledge and action. So, they are an example for whoever comes after them.

Al-Awza'i (رَحْمَةُ اللَّهِ) said:

² As-Sawaa'iqul Mursalah (3/1128)

إِصْبِرْ نَفْسَكَ عَلَى السُّنَّةِ، وَقِفْ حَيْثُ وَقَفَ الْقَوْمُ، وَقُلْ بِمَا قَالُوا وَكُفِّ
عَمَّا كَفُّوا عَنْهُ، وَأَسْلِكْ سَبِيلَ سَلَفِكَ الصَّالِحِ فَإِنَّهُ يَسْعُدُكَ مَا وَسِعَهُمْ.

“Make yourself patient upon the Sunnah, stop where the people stopped, say what they said, refrain from what they refrained from, and traverse the path of your righteous predecessors, for indeed, it suffices you what sufficed them.”³

‘Umar ibn ‘Abdul ‘Aziz (رَحِمَهُ اللهُ) wrote to a man:

“As salāmu Alayka. To proceed: To begin with, I enjoin upon you to fear Allah, to be moderate in (obeying) His Command, to follow the sunnah (practice) of His Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ), and to abandon the novelties which the innovators introduced after his Sunnah has been established and they were saved from its trouble (i.e., novelty or innovation); so stick to Sunnah, for it is for you, if Allah chooses, a protection; then you should know that any innovation which the people introduced was refuted long before it based on some authority or there was some lesson in it, for the Sunnah was introduced by the people who were conscious of the error, slip, foolishness, and extremism in case of (the sunnah) was opposed. So accept for yourself what the people (in the past) had accepted for themselves, for they had complete knowledge of whatever they were informed, and by penetrating insight they forbade (to do prohibited acts); they had more strength

³ ‘Sharh Usūl I’tiqaad Ahlus Sunnah wal Jamā’ah (1/154).

(than us) to disclose the matters (of religion), and they were far better (than us) by their merits. If the right guidance is what you are following, then you outstripped them to it. And if you say whatever the novelty occurred after them was introduced by those who followed the way other than theirs and disliked them. They outstripped, talked about it sufficiently, and gave a satisfactory explanation for it. There is no place for exhaustiveness below them, and above them, there is no place for elaborating things. Some people shortened the matter more than they had done, and thus they turned away (from them), and some people raised the matter more than they had done, and thus they exaggerated. They were on the right guidance between that.”

Allāh (تَبَارَكَ وَتَعَالَى) has stated:

﴿وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ﴾

“And the foremost to embrace Islām of the *Muhajirīn* (those who migrated from Makkah to Al-Madinah) and the *Ansār* (the citizens of Al-Madinah who helped and gave aid to the *Muhajirīn*) and also those who followed them exactly (in Eemaan).” [Sūrah at-Tawbah (9):100]

Ibnul Qayyim (رَحْمَةُ اللَّهِ) mentioned in his book ‘*Madaarijus Saalikeen*’:

وَلَا رَيْبَ أَنَّ مَا كَانَ عَلَيْهِ رَسُولُ اللَّهِ وَأَصْحَابُهُ عِلْمًا وَعَمَلًا وَهُوَ مَعْرِفَةُ
الْحَقِّ وَتَقْدِيمُهُ وَإِيثَارُهُ عَلَى غَيْرِهِ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ

“There is no doubt that what the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his Companions were upon were knowledge and actions. And it is knowing the truth and giving it precedence and virtue over anything other than it; it is the straight path.”

When the one who is traversing (on the path of truth) knows the people's rank in the path of those who have proceeded him, he does feel alone. Ibnul Qayyim (رَحِمَهُ اللَّهُ) said in ‘*Madaarij Saalikeen*’:

قَالَ بَعْضُ السَّلَفِ: عَلَيْكَ بِطَرِيقِ الْحَقِّ وَلَا تَسْتَوْحِشْ لِقَلَّةِ السَّالِكِينَ
وَإِيَّاكَ وَطَرِيقَ الْبَاطِلِ وَلَا تَغْتَرَّ بِكَثْرَةِ الْهَالِكِينَ.

“Some of the Salaf have stated: ‘It is upon you to traverse the path of the truth and do not feel alone due to the few amount of those traversing (this path), and beware of the path of falsehood and do not be deceived by the large amount of those who are destroyed.’⁴

Anytime you feel alone, in your isolation, look to the companion from the Salaf and be diligent in reaching them and paying no attention to anyone besides them. For verily, they will not suffice you against Allāh in anything. If they call you in the path you are

⁴ (1) (1/22)

traversing, do not look to them (at all); for, at any time, you would look to them, take you, prevent you, and divert you.

By way of contemplating the path of the people (i.e., the Salaf) and their methodology -May Allāh have mercy upon them and be pleased with them- and after that, looking into the condition of ourselves, we know our abundant amount of negligence and our significant amount of deficiency in adhering to their methodology, their consistency in Allāh's worship, their concern for the actions of the heart, their noble and virtuous manners, their abundant remembrance of Allāh, and other than that from their embellishments. And Allāh's Aid is sought.

The author (رَحْمَةُ اللَّهِ) said:

بِ

“In truth” means not a claim, because there are people who affiliate themselves to the right path, and it is a mere claim.

There is a difference between one who claims to traverse the Salaf path without actually traversing it and he who traverses their path in actions.

How many are those who make claims! It is to the point that individuals from the people of innovations and misguidances; instead, associating partners with Allāh in worship of what Allāh has not sent down any authority, claim that they are on the path of the Salaf and the methodology of the Companions of Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

The Imams of the Sunnah are not like the Imams of innovation. For verily, the Sunnah is attributed to the Sunnah's Imams because they are the open manifestation of it; the Sunnah is made apparent by way of them. As for the Imams of innovation, innovation is attributed to them because they are its origins; the innovations commenced.⁵

The author (رَحْمَةُ اللَّهِ) said:

وَيَسْعُدُ

“**And seeking happiness**” that is the object of what is requested. The only way to achieve happiness and safety in this life and the next is by following the correct path.

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٣﴾﴾

“**Then whoever follows My Guidance, he shall neither go astray nor shall he be distressed.**” [Sūrah Ta-Haa (20): 123]

Allāh (سُبْحَانَهُ وَتَعَالَى) also said:

﴿مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٤٧﴾﴾

⁵ ‘Darut T’aarud’ of Ibn Taymiyyah (5/5-6)

“Whoever works righteousness -whether male or female- while he (or she) is a true believer, verily, to him We will give a good life (in this world with respect, contentment, and lawful provision), and We shall certainly pay them a reward in proportion to the best of what they used to do (i.e., Paradise in the Hereafter).” [Sūrah An-Nahl (16):97]

Whoever is upon the methodology of the Noble Companions and their followers, in truth, sincerely for Allāh, following His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), verily, he is happy

VERSE 2: THE GUIDANCE

The author (رَحْمَةُ اللَّهِ) said:

تَأْمَلُ هَذَاكَ اللَّهُ مَا قَدْ نَظَّمْتُهُ 2
تَأْمَلُ مَنْ قَدْ كَانَ لِلْحَقِّ يَفْصِدُ

**2. Contemplate -may Allāh guide you- what I have put into
poetry with contemplation of one who wants the truth.**

الشَّرْح

EXPLANATION

His statement:

تَأْمَلُ

“Contemplate” means look at this poetry with pondering and contemplation and return to looking at it time and time again, until its meanings are established. The things that it contains are well-grounded.

هَذَاكَ اللَّهُ

“May Allāh guide you.” This is a blessed supplication from the author (رَحْمَةُ اللَّهِ) to the one who reads this poetry and is consistent with it. The meaning is: May Allāh write for you the path to guidance and make you from His slaves that are guided.

The guidance includes traversing the path of truth and steadfastness upon it, knowing its details, and maintaining that until death.

Ibn Rajab (رَحْمَةُ اللَّهِ) mentioned in his book ‘*Jaami’ul ‘Uloom wal Hikam*’:

وَأَمَّا سُؤَالُ الْمُؤْمِنِ مِنَ اللَّهِ الْهِدَايَةَ، فَإِنَّ الْهِدَايَةَ نَوْعَانِ: هِدَايَةٌ مُجْمَلَةٌ،
وَهِيَ الْهِدَايَةُ لِلْإِسْلَامِ وَالْإِيمَانِ وَهِيَ حَاصِلَةٌ لِلْمُؤْمِنِ، وَهِدَايَةٌ مُفَصَّلَةٌ:
وَهِيَ هِدَايَةٌ إِلَى مَعْرِفَةِ تَفَاصِيلِ أَجْزَاءِ الْإِيمَانِ وَالْإِسْلَامِ، وَعِنَايَتِهِ عَلَى
فِعْلٍ ذَلِكَ، وَهَذَا يَحْتَاجُ إِلَيْهِ كُلُّ مُؤْمِنٍ لَيْلًا وَنَهَارًا، وَلِهَذَا أَمَرَ اللَّهُ
عِبَادَهُ أَنْ يَقْرَأُوا فِي كُلِّ رَكْعَةٍ مِنْ صَلَاتِهِمْ قَوْلَهُ: ﴿ أَهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ ﴿٦﴾ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي دُعَائِهِ
بِاللَّيْلِ: اِهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ
إِلَى صِرَاطٍ مُسْتَقِيمٍ

“As for the slave asking his guidance from Allāh; guidance consists of two parts:

1. General guidance is guidance for *Islām* and *Imān*, and this occurs for the Believers.

2. Detailed guidance. It is guidance towards understanding the details of Islām and Eemaan and the slave having a concern to act upon that. Every Believer needs this, night and day.

For this reason, Allāh commanded His slaves to recite in every *Rak'ah* of their Salah: “Guide us to the straight path.” [Sūrah Al-Fatihah (1):6]

At night, the Prophet (ﷺ) would say this supplication: “By your leave, guide me in matters concerning the truth which they differ in. Verily, You guide whomever You will to the straight path.”

His statement:

مَا قَدْ نَظَّمْتُهُ

“What I have put into poetry.” Meaning: What I have put in this poetry of significant meanings and beneficial details concerning the ‘Aqeedah, worship, and mannerisms.

تَأْمَلْ مَنْ قَدْ كَانَ لِلْحَقِّ يَقْصِدُ

“With the contemplation of one who wants the truth.” Meaning: Let your contemplation into this poem like contemplating an individual who wants the truth, and he searches for it.

This is also a call to correct one’s intention. Therefore, don’t contemplate this poem for mere acclimation. Instead, the objective

should only be seeking the truth and obtain the Pleasure of *Ar-Rabb*, Allāh (سُبْحَانَهُ وَتَعَالَى).

Ibnul Qayyim (رَحْمَةُ اللَّهِ) said in '*At-Tibyān*':

وَالْهُدَى التَّمُّ يَتَضَمَّنُ تَوْحِيدَ الْمَطْلُوبِ، وَتَوْحِيدَ الطَّلَبِ، وَتَوْحِيدَ الطَّرِيقِ الْمَوْصِلَةِ، وَالْإِنْقِطَاعَ وَتَحْلُفَ الْوُصُولِ يَقَعُ مِنَ الشَّرِكَةِ فِي هَذِهِ الْأُمُورِ أَوْ فِي بَعْضِهَا؛ فَالشَّرِكَةُ فِي الْمَطْلُوبِ تُنَافِي التَّوْحِيدَ وَالْإِخْلَاصَ، وَالشَّرِكَةُ فِي الطَّلَبِ تُنَافِي الصِّدْقَ وَالْعَزِيمَةَ، وَالشَّرِكَةُ فِي الطَّرِيقِ تُنَافِي اتِّبَاعَ الْأَمْرِ؛ فَالْأَوَّلُ يُوقِعُ فِي الشَّرِكِ وَالرِّيَاءِ، وَالثَّانِي يُوقِعُ فِي الْمَعْصِيَةِ وَالْبَطَالَةِ، وَالثَّلَاثُ يُوقِعُ فِي الْبِدْعَةِ وَمُفَارَقَةِ السُّنَّةِ، فَتَأَمَّلْهُ؛ فَتَوْحِيدُ الْمَطْلُوبِ يَعِصُمُ مِنَ الشَّرِكِ، وَتَوْحِيدُ الطَّلَبِ يَعِصُمُ مِنَ الْمَعْصِيَةِ، وَتَوْحِيدُ الطَّرِيقِ يَعِصُمُ مِنَ الْبِدْعَةِ، وَالشَّيْطَانُ إِنَّمَا يَنْصِبُ فِخْهَ بِهَذِهِ الطَّرِيقِ الثَّلَاثَةِ.

“The complete guidance contains the Tawhīd of what is requested, the Tawhīd of request, and the Tawhīd of the connecting paths. The cutting off and abandonment of the obtainment (of complete guidance) occurs from *Shirk*⁶ in these matters, or in some of them. Hence, shirk in what is requested nullifies *Tawhīd* and sincerity, shirk in request

⁶ Association of partners with Allāh in worship

nullifies truthfulness, and a genuine intention, shirk in the path nullifies following the command.

The first one lands one into *Shirk* and showing off, the second one lands one into sins and idleness, and the third one lands one into innovation and separating from the *Sunnah*.

The *Tawhīd* of what is requested protects from *Shirk*, the *Tawhīd* of request protects from sins, and the *Tawhīd* protects from innovation. *Shayṭān*'s snare is only set up by way of these three paths.”

VERSE 3: ACKNOWLEDGEMENT OF
TAWHĪD AR-RUBŪBIYAH & TAWHĪD AL-
ULŪHIYYAH

نُقْرُ بِأَنَّ اللَّهَ لَا رَبَّ غَيْرُهُ 3 إِلَهُ عَلَى الْعَرْشِ الْعَظِيمِ مُمَجَّدٌ

3. We affirm that Allāh, there is no Rabb besides Him, *Ilaah* (the One Who is worshipped in truth), *Mumajjad* (Who is praised), above the Great Throne.

الشَّرْح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

نُقْرُ

“We affirm.” is composed of two matters: affirmation of the heart and its submission. Meaning: We affirm with submission to this truth and guidance.

The author (رَحْمَةُ اللَّهِ) said:

بِأَنَّ اللَّهَ لَا رَبَّ غَيْرُهُ

“That Allāh, there is no Rabb besides Him.” Meaning: That Allāh is alone in His *Rubūbiyyah*. He has no partners. So, He is *Al-Khāliq* (the Creator), alone, He is *Al-Mālik* (the King), alone, and is *Al-Mudabbir* (the Disposer of affairs), alone, He has no partners in anything from that.

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ قُلْ أَغَيْرَ اللَّهِ أَبْغَى رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ﴾

“Say: ‘Shall I seek a lord other than Allāh while He is the Lord of all things.’ [Sūrah Al-An’ām (6):164]

Ibn Katheer (رَحْمَةُ اللَّهِ) said in his ‘Tafsīr’⁷: “The Most-High says: “Say” Oh Muḥammad, to these polytheists sincerity of worship and reliance upon belongs to Allāh alone: “**Shall I seek a lord other than Allāh**” Meaning: do I search for a lord other than Him, while He is the Lord of all things; He cultivates me, He preserves and protects me, and He disposes of my affairs. Meaning: I do not put my reliance on anyone other than Him, and I do not repent to anyone

⁷ (6/252)

besides Him because He is the Lord of everything, and its King, and to Him alone belongs the creation and the command.”

Shaykhul Islām (رَحْمَةُ اللَّهِ) said in ‘*Majmoo’ Al-Fataawa*’⁸:

وَالرَّبُّ: هُوَ الْمُرِّيُّ الْخَالِقُ الرَّازِقُ النَّاصِرُ الْهَادِي، وَهَذَا الْإِسْمُ أَحَقُّ
بِاسْمِ الْإِسْتِعَانَةِ وَالْمَسْأَلَةِ.

“The Lord is the One Who cultivates, the Creator, the Provider, the One Who gives help, the One Who guides. This Name is the most befitting for seeking assistance and for asking.”

The author (رَحْمَةُ اللَّهِ) said:

إِلَهٌ

“Ilaah (the One Who is worshipped in truth).” Al-Ilaah is the One Who is worshipped in truth. He is loved and submitted to, the different parts of worship are directed to Him. Therefore, this Lord, Who there is no lord besides Him is the One Who is worshipped, we do not have anyone who is worshipped (in truth) besides Him, as Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿يَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمْ﴾

⁸ (14/13)

“O mankind! Worship your Lord (Allāh).” [Sūrah Al-Baqarah (2):21]

Allāh (جَلَّ وَعَلَا) also said:

﴿ وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴾

“And I am your Lord, therefore worship Me (Alone).”
[Sūrah Al-Anbiyā (21): 92]

Ibn Rajab (رَحْمَةُ اللَّهِ) said in his book ‘*Kalimatul Ikhlaas*’:

وَالْإِلَٰهُ: هُوَ الَّذِي يُطَاعُ فَلَا يُعَصَى، هَيْبَةٌ لَهُ وَإِجْلَالٌ وَمَحَبَّةٌ وَخَوْفٌ،
وَرَجَاءٌ وَتَوَكُّلٌ عَلَيْهِ، وَسُؤَالٌ مِنْهُ وَدُعَاءٌ لَهُ، وَلَا يَصْلُحُ ذَلِكَ كُلُّهُ إِلَّا لِلَّهِ -
عَزَّ وَجَلَّ-، فَمَنْ أَشْرَكَ مَخْلُوقًا فِي شَيْءٍ مِنْ هَذِهِ الْأُمُورِ الَّتِي هِيَ مِنْ
خَصَائِصِ الْإِلَهِيَّةِ، كَانَ ذَلِكَ قَدْحًا فِي إِخْلَاصِهِ فِي قَوْلِ لَا إِلَهَ إِلَّا اللَّهُ،
وَنَقْصًا فِي تَوْحِيدِهِ، وَكَانَ فِيهِ مِنْ عُبُودِيَّةِ الْمَخْلُوقِ بِحَسَبِ مَا فِيهِ مِنْ
ذَلِكَ، وَهَذَا كُلُّهُ مِنْ فُرُوعِ الشِّرْكِ.

“Al-Ilaah is He Who is obeyed and not disobeyed out of reverence, exalting Him, love, fear, hope, placing one’s reliance upon Him, asking Him, and supplicating to Him. All of that is not suitable for anyone except Allāh (عَزَّ وَجَلَّ). Therefore, whoever associates any of the creation as partners with Him in any of these matters, that is from the special qualities of divinity, then that is disgrace in his sincerity; in the statement of La ilaha illa Allāh (none has

the right to be worshipped in truth except Allāh), and a deficiency in his Tawhīd. And he is in the servitude of the creation according to what is in it of that. All of this is from the branches of Shirk.”

Worship and humility are only for the Great Lord and the Lofty Creator (تَبَارَكَ وَتَعَالَى), Who is alone in *Rubūbiyyah*, with no partners. Hence, it is obligatory to single Him out with worship, without any rivals to Him.

The author (رَحْمَةُ اللَّهِ) said:

عَلَى الْعَرْشِ الْعَظِيمِ

“Above the Great Throne.” This is a description of the Throne.

The Throne is the ceiling for the creations; it is the creations uppermost part and its most prominent part.

Allāh (سُبْحَانَهُ وَتَعَالَى) described the Throne as great because it is the biggest of creations, and it's most vast.

The meaning is that the Lord (Allāh) ascended above the Great Throne, in a manner that befits His Loftiness, His Completeness, and His Greatness. It is just as He has informed us about Himself with that in different places in His Book (the Qur'an).

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

“Ar-Rahmān (Allāh) rose over (Istawā) the (Mighty) Throne (in a manner that suits His Majesty).” [Sūrah Ta-Haa (20):5]

He said in six different places in His Book:

﴿ ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ ط ﴾

“After that, He ascended above the Throne.”

The author (رَحْمَةُ اللَّهِ) said:

مُجَدُّ

“Mumajjad (Who is praised).” Meaning: He, alone, is deserving of praise (تَبَارَكَ وَتَعَالَى). The meaning of *Majd* is vastness. *Al-Mumajjad* meaning: The One Who deserves vast praise that has no restriction to it nor any calculation. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

“I cannot encompass the praise upon You. You are as You have praised Yourself.”⁹

⁹ Muslim (486)

VERSE 4: MEANING OF WORSHIP

وَنَشْهَدُ أَنَّ اللَّهَ مَعْبُودُنَا الَّذِي 4
نُخَصِّصُهُ بِالْحُبِّ ذُلًّا وَتُفْرِدُ

4. We bear witness that Allāh is Who we worship, He Who we single out with love and humility.

الشرح

EXPLANATION

The author (رَحِمَهُ اللَّهُ) said:

وَنَشْهَدُ أَنَّ اللَّهَ مَعْبُودُنَا

“We bear witness that Allāh is Who we worship.” This is the testimony of Tawhīd and the meaning of the statement of Tawhīd ‘*La ilaha illa Allāh.*’ Meaning: The One Who is worshipped in truth, and no one is worshipped in truth other than Him. He is deserving to be singled out with love, humility, submission, and a state of

helplessness (before Allāh). After that, the author clarified the meaning of that. Hence, he said:

الَّذِي نُخَصِّصُهُ بِالْحُبِّ دُلًّا

“He Who we single out with love and humility.” This is the meaning of the obligatory worship; that the Lord and Master (Allāh) is singled out with. The utmost degree of humility, along with the utmost degree of love, is for Allāh (عَزَّوَجَلَّ). Therefore, love without humility is not worship, and humility without love is not worship.

This is a matter that Allāh (سُبْحَانَهُ وَتَعَالَى) must be singled out with (worship). For this reason, he (the author) said:

نُخَصِّصُهُ

“He Who we single out.” Meaning: We single Him out with that, and we specify it to him. We do not make any partner with Him in anything from that (تَبَارَكَ وَتَعَالَى).

Ibnul Qayyim (رَحْمَةُ اللَّهِ) said in ‘*Madaarijus Saalikeen*’:

الْعُبُودِيَّةُ تَجْمَعُ كَمَالَ الْحُبِّ فِي كَمَالِ الدُّلِّ، وَكَمَالَ الْإِنْقِيَادِ لِمَرَاضِي
الْمَحْبُوبِ وَأَوَامِرِهِ، فِيهِمِ الْعَايَةُ الَّتِي لَيْسَ فَوْقَهَا عَايَةٌ.

“Servitude is comprised of complete love in complete humility and complete submission for the Pleasure of the

One Who is loved and His Commands. Therefore, it is the utmost degree that does not have any degree above it.”¹⁰

He also said (رَحْمَةُ اللَّهِ) in ‘*Madaarijus Saalikeen*’:

وَرُوحُ الْعِبَادَةِ: هُوَ الْإِجْلَالُ وَالْمَحَبَّةُ، فَإِذَا تَخَلَّى أَحَدُهُمَا عَنِ
الْآخَرَ فَسَدَّتْ.

“The essence of worship is Exalting Allāh and loving Him. Hence, if one of them is removed from the other, it becomes corrupted.”¹¹

His statement:

وَنُفِرْدُ

“We single Him out.” Meaning: We single Him out (جَلَّوَعَلَا) with love and humility.

¹⁰ (3/441)

¹¹ (2/495)

VERSE 5: SUMMARIZING THE
QUALITIES OF *HAMD*, *MAJD*, & *THANĀ*
WHICH ALLĀH IS DESERVING OF

5 فَلِلَّهِ كُلُّ الْحَمْدِ وَالْمَجْدِ وَالثَّنَا فَمِنْ أَجْلِ ذَا كُلِّ إِلَى اللَّهِ يَقْصِدُ

5. Allāh deserves every *Hamd*, *Majd*, and *Thanā* because everyone calls upon Allāh.

الشرح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

فَلِلَّهِ كُلُّ الْحَمْدِ وَالْمَجْدِ وَالثَّنَا

“Allāh deserves every *Hamd*, *Majd*, and *Thanā*,” *Al-Hamd* mentions the attributes of the one being praised, along with loving Him, magnifying Him, and exalting Him.

Al-Majd is expanding upon that, increasing in its measure and its descriptions.

Ath-Thanā is a repetition of the commendable acts and the praise of them repeatedly.

These three are joined together in the opening of the Book (the Qur'ān). It is in the Hadīth of Abū Hurayrah (رضي الله عنه) on the authority of the Prophet (صلى الله عليه وسلم) that Allāh (تبارك وتعالى) said:

قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ
الْعَبْدُ ﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ ﴿ ١ ﴾ . قَالَ اللَّهُ تَعَالَى
حَمْدِي عَبْدِي وَإِذَا قَالَ ﴿ الرَّحْمَنُ الرَّحِيمُ ﴾ ﴿ ٢ ﴾ . قَالَ اللَّهُ تَعَالَى أَنْتِي
عَلَى عَبْدِي . وَإِذَا قَالَ ﴿ مَلِكِ يَوْمِ الدِّينِ ﴾ ﴿ ٣ ﴾ . قَالَ مَجْدِي
عَبْدِي

“I have divided the Salah (i.e., Al-Fatihah) into two halves between my slave and Me, and My slave will have what he asks for. When My slave says: ‘All praise is due to Allāh, the Lord of everything in existence.’ Allāh (سُبْحَانَهُ وَتَعَالَى) says: ‘My slave has praised Me.’ When he says: ‘Ar-Rahmaan, Ar-Raheem’ Allāh says: ‘My slave has commended Me.’ When he says: ‘King of the Day of Reckoning.’ Allāh says: ‘My slave has extolled Me.’”¹²

¹² Muslim (395)

They are also joined together in the remembrance that is said while raising from *Rukoo*' (the bowing position in the Salah):

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَوَاتِ وَالْأَرْضِ، وَمِْلْءُ مَا شِئْتَ مِنْ شَيْءٍ
بَعْدُ، أَهْلُ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُنَّا لَكَ عَبْدٌ.

“O Allāh, our Lord! You deserve the praise that fills the heavens and the earth and fills whatever You wish of anything after that. You are the One Who deserves to be commended and extolled, the Most Deserving of what the slave says. All of us are Your slaves.”¹³

Shaykhul Islām (رَحْمَةُ اللَّهِ) said in '*Daru Ta'arud Al- 'Aql wan Naql*': Commendation is the repetition of the commendable acts and praising them repeatedly, just as what has come in the authentic Hadīth from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he said:

فَإِذَا قَالَ الْعَبْدُ ﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ . قَالَ اللَّهُ
تَعَالَى حَمْدِي عَبْدِي وَإِذَا قَالَ ﴿ الرَّحْمَنُ الرَّحِيمِ ﴾ . قَالَ اللَّهُ
تَعَالَى أَتْنِي عَلَى عَبْدِي . وَإِذَا قَالَ ﴿ مَلِكٍ يَوْمَ الدِّينِ ﴾ . قَالَ
مَجْدِي عَبْدِي

When My slave says: 'All praise is due to Allāh, the Lord of everything in existence.' Allāh (سُبْحَانَهُ وَتَعَالَى) says: 'My slave has praised Me.' When he says: 'Ar-Rahmān, Ar-

¹³ Muslim (477)

**'Raheem' Allāh says: 'My slave has commended Me.'
When he says: 'King of the Day of Reckoning.' Allāh says:
'My slave has extolled Me.'"**

In the '*Sahīh*' on the authority of Abū Sa'eed Al-Khudri (رضي الله عنه), he said: "When the Messenger of Allāh (صلى الله عليه وسلم) would raise his head from *Rukoo*' he would say:

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ , وَمِلْءَ مَا شِئْتَ مِنْ
شَيْءٍ بَعْدُ , أَهْلَ الثَّنَاءِ وَالْمَجْدِ , أَحَقُّ مَا قَالَ الْعَبْدُ - وَكُنَّا لَكَ عَبْدٌ -
اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ , وَلَا مُعْطِي لِمَا مَنَعْتَ , وَلَا يَنْفَعُ ذَا الْجَدِّ
مِنْكَ الْجُدُّ

"O Allāh, our Lord! You deserve the praise that fills the heavens and the earth and fills whatever You wish of anything after that. You are the One Who deserves to be commended and extolled, the Most Deserving of what the slave says, and all of us are Your slaves. O Allāh! There is none to prevent what You have given, and no one to give what You have prevented. The one who possesses *Jadd* (prosperity, wealth, strength, and authority) cannot avail themselves of anything from Allāh."

He mentioned *Hamd*, *Majd*, and *Thanā* here, as mentioned at the beginning of *Surah Al-Fatihah*.

Hamd contains the commendable acts within themselves, *Thanā* requires its repetition, its enumeration and increase in its enumeration, and *Majd* is magnifying and expanding it, and

increasing in its degree and its description. Allāh deserves *Al-Hamd*, *Ath-Thanā*, and *Al-Majd*.

Nobody can praise Him as He praises Himself, nor is anybody able to commend Him as He commends himself, nor is anybody able to extol Him as He extols himself. The author (رَحْمَةُ اللَّهِ) said:

فَمِنْ أَجْلِ ذَا

“So, because of that.” The indication is for everything that has proceeded. Meaning: Because of Him being the Lord, the One worshipped in truth, the One Who it is obligatory to single out with love, humility, and submission, and that He (تَبَارَكَ وَتَعَالَى) deserves *Hamd*, *Majd*, and *Thanā*. The author (رَحْمَةُ اللَّهِ) said:

كُلُّ إِلَى اللَّهِ يَقْصِدُ

“Everyone calls upon Allāh.” Meaning: Everyone directs himself to Allāh (سُبْحَانَهُ وَتَعَالَى) out of humility and submission. He is Complete in all of His Attributes and His Actions, He Who the creations betake themselves to concerning their needs and the things they ask for. This is the mention of servitude from all of the things in existence, just as the author clarifies in the following poetry line.

VERSE 6: THE CREATIONS'
GLORIFICATION OF ALLĀH THE
EXALTED

6 تُسَبِّحُهُ الْأَمْلاَكُ وَالْأَرْضُ وَالسَّمَاءُ وَكُلُّ جَمِيعِ الْخَلْقِ حَقًّا وَتَحْمَدُ

6. The kings, the earth, and the heavens glorify Him, and all of the creation praise Him, in reality.

الشرح

EXPLANATION

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ تَسْبِيحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا



**“The seven heavens and the earth and all that is therein,
glorify Him and there is not a thing except that it glorifies
His Praise. But you do not understand their glorification.
Truly, He is Ever Forbearing, Oft-Forgiving.”** [Sūrah Al-
Isrā (17):49]

What is correct is that this glorification and praise of these things is by way of a statement. And Allāh (تَبَارَكَ وَتَعَالَى) is Capable over everything.

Indeed, the Companions (رَضِيَ اللَّهُ عَنْهُمْ) have seen signs of that. They heard small rocks glorify Allāh in the hand of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).¹⁴

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

إِنِّي لِأَعْرِفُ حَجْرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ

**“Indeed, I know of a rock in Makkah that would send me
the Salaams (saying *As-salāmu alaykum*).”**¹⁵

Thus, it is a glorification, praise, and a commendation for Allāh (تَبَارَكَ وَتَعَالَى), by way of a statement (in reality), not by way of a mute expression.

Shaykh Muḥammad Al-Ameen Ash- Shanqitī said: “The actual thing is that the glorification of the mountains and the birds with Daawood that is mentioned is an actual glorification, because, Allāh

¹⁴ Reported by Al-Bazaar (4,040) (4,044), Al-Khallāl in As-Sunnah (351), and At-Tabarani in ‘Al-Awsat’ (4,097) from the Hadeeth of Abu Dharr (رَضِيَ اللَّهُ عَنْهُ)

¹⁵ Reported by Muslim (2277)

(جَلَّوَعَلَا) gives them senses to glorify Him with. Allāh knows them, and we do not know them, as Allāh mentioned:

﴿ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ﴾

“There is not a thing except that it glorifies His Praise. But you do not understand their glorification.” [Sūrah Al-Isrā (17):44]

Allāh (سُبْحَانَهُ وَتَعَالَى) also said:

﴿ وَإِنَّ مِنَ الْجِبَارَةِ لِمَا يُتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لِمَا يَشَقُّوهُ
فِيخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لِمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ﴾

“And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allāh.” [Sūrah Al-Baqarah (2):74]

Allāh (سُبْحَانَهُ وَتَعَالَى) also said:

﴿ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ
يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا ﴾

“Truly, We offered *Al-Amaanah* (the trust or moral responsibility or honesty and all the duties which Allāh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e., afraid of Allāh’s torment).” [Sūrah Al-Ahzaab (33):72]

It is established in ‘*Sahīh Al-Bukhārī*’ that the trunk of a tree which the Prophet (ﷺ) would deliver his *Khutbah* (sermon, address) on it, when the Prophet (ﷺ) departed from it to give the *Khutbah* on the *Minbar* (pulpit), the trunk of the tree was heard longing.

It is established in ‘*Sahīh Muslim*’ that the Prophet (ﷺ) said:

إِنِّي لَأَعْرِفُ حَجْرًا كَانَ يُسَلِّمُ عَلَيَّ فِي مَكَّةَ

“Verily, I know of a rock that would send me the Salaams (saying: *As salāmu alaykum*) in Makkah.”

The examples of this are many.

The established principle with the scholars is that it is not permissible to divert the texts of the Book and the *Sunnah* from what is apparent from them of what suddenly comes to mind from the texts, except with a proof that is obligatory to return back to.”¹⁶

¹⁶ Adwaa ul-Bayān (4/672)

VERSE 7: ALLĀH BEING FAR REMOVED
FROM HAVING RIVALS, EQUALS,
LIKENESS, OR DEFICIENCIES

7 تَنْزَرَهُ عَنِ نِدٍّ وَكُفٍّ مُمَائِلٍ وَعَنْ وَصْفٍ ذِي التَّقْصَانِ جَلَّ
المُوحِّدُ

7. He is far removed from any rival or any likeness. He is far removed from any description that has deficiency; He is Sublime, singled out alone.

الشرح

EXPLANATION

The author (رَحِمَهُ اللهُ) said:

تَنْزَرَهُ

“He is far removed.” Meaning: He is purified from that. What Allāh is far removed from is summarized in two matters that the author had mentioned in this line of poetry:

The first:

عَنْ نِدٍّ وَكُفٍّ مُمَائِلٍ

“From any rival or any likeness.” These wordings have been mentioned in the Qur’an; they are close in their meanings, but they do not bear the same exact meaning between them. Hence, Allāh (سُبْحَانَهُ وَتَعَالَى) is far removed from any rival or likeness, as Allāh (عَزَّ وَجَلَّ) stated:

﴿ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾ ﴾

“Then do not set up rivals unto Allāh (in worship) while you know (that He alone has the right to be worshipped in truth).” [Sūrah Al-Baqarah (2):22]

Allāh (تَبَارَكَ وَتَعَالَى) also said:

﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾ ﴾

“And there is none co-equal or comparable unto Him.”
[Sūrah Al-Ikhlāas (112):4]

Allāh (تَبَارَكَ وَتَعَالَى) also said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

“There is nothing like unto Him.” [Sūrah Ash-Shooraa (42):11]

Its general rule is to declare Him far-removed from having any resemblance to the creation related to His Special Qualities, which is only for Him. That is like Him having a wife, a partner, a likeness, someone who assists Him, an intercessor without His Permission, or someone who helps Him from lowness. Allāh (جَلَّ وَعَلَا) is far-removed and purified from all of that.

The second:

وَعَنْ وَصْفِ ذِي الْقُصَصَانِ

“And He is far-removed from any description that has deficiencies.” Meaning: And from what Allāh (تَبَارَكَ وَتَعَالَى) is far-removed from is deficiencies and flaws. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ
وَمَا مَسَّنَا مِنْ لُغُوبٍ﴾

“And indeed, We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.” [Sūrah Qaaf (50):38]

He also said:

﴿ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٤٦﴾ ﴾

“and your Lord is not at all unjust to (His) slaves.” [Sūrah
Fussilāt (41):46]

﴿ وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي
الْأَرْضِ ﴾

“Allāh is not such that anything in the heavens or the earth
escapes Him.” [Sūrah Faatir (35):44]

﴿ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾ ﴾

“and your Lord is never forgetful.” [Sūrah Maryam
(19):64]

All of this declares Allāh (تَبَارَكَ وَتَعَالَى) far-removed from deficiencies
and flaws.

Its general rule is that Allāh is far-removed from everything that
negates what He described Himself with or His Messenger
(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) described Him with, of what is the opposite of
complete attributes, like, sleeping, weakness, death, ignorance,
oppression, heedlessness, and forgetfulness; also, from Him
requiring food, provisions, etc..

Ibn Taymiyyah (رَحْمَةُ اللَّهِ) mentioned in 'Majmoo' Fataawa':

فَهُ مُنَزَّهٌ عَنِ النَّقْصِ الْمُضَادِّ لِكَمَالِهِ، وَمُنَزَّهٌ عَنِ أَنْ يَكُونَ لَهُ مِثْلٌ فِي شَيْءٍ مِنْ صِفَاتِهِ، وَمَعَانِي التَّنْزِيهِ تَرْجِعُ إِلَى هَذَيْنِ الْأَصْلَيْنِ.

“He is far removed from any deficiency that opposes His Completeness. He is far removed from having any similitude in anything from His Attributes. The meanings of declaring His far-removed returns back to these two foundations.”¹⁷

His statement:

الْمُوحَّدُ

“Singled out alone.” Meaning: That it is obligatory to single Him out with Tawhīd, in knowledge and action. That is because Tawhīd is of two parts: knowledge and action.

As far as knowledge, it is Allāh's Attributes and his Actions; He is singled out with them. Hence, He is not to be made a partner in anything from that.

As far as action, it is the things that bring one close to Allāh and the acts of worship that are demanded from the slave to do. He is also singled out in these things (جَلَّ وَعَلَا). Therefore, nothing from that is to be directed to anyone besides Him.

¹⁷ (16/98)

**VERSE 8: AFFIRMING ALL REPORTS OF
ALLĀH'S ATTRIBUTES**

وَنُثِبْتُ أَخْبَارَ الصِّفَاتِ جَمِيعَهَا 8 وَتَبَرَّأْتُ مِنْ تَأْوِيلِ مَنْ كَانَ يَجْحَدُ

8. We affirm all reports of Allāh's Attributes, and we are free of the *Taweel* from he who rejects.

الشَّرْح

— EXPLANATION —

The author (رَحْمَةُ اللَّهِ) said:

وَنُثِبْتُ أَخْبَارَ الصِّفَاتِ

“We affirm all reports of Allāh's Attributes.” Meaning: We believe in them, we affirm them, and we do not reject anything from them.

Imām Ahmad (رَحْمَةُ اللَّهِ) said:

لَا يُوصَفُ اللَّهُ إِلَّا بِمَا وَصَفَ بِهِ نَفْسَهُ، أَوْ وَصَفَهُ رَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَا يَتَجَاوَزُ الْقُرْآنَ وَالْحَدِيثَ.

“Allāh is not described except with what He described Himself with, or what His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) described Him with. We do not exceed beyond the Qur’ān and the Hadīth.”¹⁸

The author (رَحِمَهُ اللَّهُ) said:

جَمِيعَهَا

“All of them.” This statement contains a cautioning that Allāh’s Attributes is one subject, and the statement regarding them is one. All Attributes are affirmed for Allāh (عَزَّوَجَلَّ), just as He affirmed them for Himself and just as His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) affirmed them for Allāh.

The author (رَحِمَهُ اللَّهُ) said:

وَنَبْرًا مِنْ تَأْوِيلِ مَنْ كَانَ يَجْحَدُ

“And we are free of the *Ta’weel* from he who rejects.” *Ta’weel* is *Tahreef*¹⁹. Ibnul Qayyim (رَحِمَهُ اللَّهُ) said:

¹⁸ This was mentioned by Shaykhul Islaam ibn Taymiyyah in 'Majmoo' Al-Fataawa' (5/26).

¹⁹ *Tahreef* is to change speech and turn it away from its correct meanings. ('Mu'jaam Waseet).

والتَّحْرِيفُ نَوْعَانِ: تَحْرِيفُ اللَّفْظِ، وَتَحْرِيفُ الْمَعْنَى، فَتَحْرِيفُ اللَّفْظِ:
الْعُدُولُ بِهِ عَنِ جِهَتِهِ إِلَى غَيْرِهَا، إِمَّا بِزِيَادَةٍ وَإِمَّا بِنَقْصَانٍ، وَإِمَّا بِتَغْيِيرِ
حَرَكَةِ إِعْرَابِيَّةٍ وَإِمَّا غَيْرَ إِعْرَابِيَّةٍ، فَهَذِهِ أَرْبَعَةُ أَنْوَاعٍ. وَإِمَّا تَحْرِيفُ
الْمَعْنَى: وَهُوَ الْعُدُولُ بِالْمَعْنَى عَنِ وَجْهِهِ وَحَقِيقَتِهِ، وَإِعْطَاءُ اللَّفْظِ مَعْنَى
لَفْظٍ لَفْظٍ آخَرَ بِقَدْرِ مَا مُشْتَرِكٌ بَيْنَهُمَا

“Tahreef is of two parts: the Tahreef of wording and the Tahreef of meaning. Tahreef of wording: is to incline away from its intent to go towards other than it; either, by way of adding to it, by way of taking away from it, or by way of changing a vowel of the *I'raab* or other than *I'raab*²⁰. Thus, this is of four parts. Tahreef of meaning is to turn a meaning away from its intent and reality, and to give the wording the meaning of another word, according to the extent of the association between the two words.”²¹

The author (رَحْمَةُ اللَّهِ) said:

الْجَحْدُ

“from he who rejects.” Meaning: We free ourselves from this path of giving false interpretations and distorting Allāh’s Attributes, leading to rejection and denial. Those who intentionally make

²⁰ [T.N] *I'raab* is a term used in Arabic Grammar. It is how one can determine what is going on in the sentence; whether it is a subject or a predicate, an action or a doer of an action, etc....

²¹ 'Mukhtasirus Sawaa'iqil Mursalah' of Ibnul Qayyim (P. 333), along with alteration.

attempts at explaining the Attributes of Allāh in a way that was not intended (by Allāh). They distort their true meanings, have a fraudulent purpose and opposition (towards the truth). So, we are cautious of it and keep our distance.

**VERSE 9: NULLIFYING DELVING INTO
HOW ALLĀH'S ATTRIBUTES ARE
EXECUTED**

فَلَيْسَ يُطِيقُ الْعَقْلُ كُنْهَ صِفَاتِهِ 9 فَسَلَّمَ لِمَا قَالَ الرَّسُولُ مُحَمَّدٌ

9. the intellect is not able to comprehend the reality of His Attributes. Therefore, submit to what the Messenger Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said.

الشَّرْح

EXPLANATION

The author (رَحْمَةُ اللهِ) said:

فَلَيْسَ يُطِيقُ الْعَقْلُ كُنْهَ صِفَاتِهِ

“The intellect is not able to comprehend the reality of His Attributes” This is a refutation of explaining how the Attributes

are. No matter how much the human intellect obtains intelligence, precision, and perspicacity, they can't obtain a level of knowledge related to Allāh's Attributes (تَبَارَكَ وَتَعَالَى).

Every perfection that comes to the mind and whatever image comes to mind, Allāh is Greater and Loftier than that (سُبْحَانَهُ وَتَعَالَى). The intellects are weak and weary and are incapable of that. For this reason, the author (رَحْمَةُ اللَّهِ) said: **“The intellect is not able to understand the reality of His Attributes.”** Meaning: The intellect is too weak for that.

Imām Mālik (رَحْمَةُ اللَّهِ) was asked:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ أَسْتَوَى ﴾

“The Most Beneficent (Allāh) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty).”
[Sūrah Ta-Haa (20):5]

“How did He ascend?” He (رَحْمَةُ اللَّهِ) said:

الْأَسْتِوَاءُ مَعْلُومٌ، وَالْكَيفُ مَجْهُولٌ، وَالْإِيْمَانُ بِهِ وَاجِبٌ، وَالسُّؤَالُ عَنْهُ
بِهِ بِدْعَةٌ

“The ascension is known, how it is executed is unknown, having Eemaan in it is obligatory, and asking about it is an innovation.”²²

²² 'Majmoo' Fataawa' of Shaykhul Islaam ibn Taymiyyah (17/424)

His statement: “*The ascension is known.*” Meaning: In the Arabic Language.

His statement: “*How it is executed is unknown.*” Meaning: No one knows the reality and how His Ascension is except Him (سُبْحَانَهُ وَتَعَالَى).

His statement: “*Having Eemaan in it is obligatory.*” That is due to the many proofs from the *Qur’ān* and *Sunnah* that affirm that. “*To ask about it*” -meaning: how it is- is an innovation.

Thus, Imām Mālik (رَحْمَةُ اللَّهِ) distinguishes the known meaning from this wording and the principle of how Allāh’s attributes are executed, which no human can comprehend.

Imām Mālik (رَحْمَةُ اللَّهِ) and other scholars have provided a sufficient response regarding every matter concerning Allāh’s Attributes. Hence, if anyone is asked about Allāh’s Coming, His descent, His Hearing, His seeing, etc., he should respond as Imām Mālik (رَحْمَةُ اللَّهِ) did. His answer was complete.

It is said, for example, Allāh’s Coming is known, how it is unknown. Likewise, whoever is asked about Allāh’s Anger, His Pleasure, His Laughing, etc. The meanings of them, all of them, are understood. They are not understood for how they are, since comprehending how (they are) is a branch of knowing the essence and its reality. Therefore, if the human being does not comprehend that, how can they comprehend how the Attributes are?!

The author (رَحْمَةُ اللَّهِ) said:

فَسَلَّمَ لِمَا قَالَ الرَّسُولُ مُحَمَّدٌ

“Therefore, submit to what the Messenger Muḥammad (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said.” Because the Message is from Allāh, it is upon the Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) to convey it, and it is upon us to submit. The Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) conveyed the message just as he was ordered to, and he did not conceal anything from it.

It is obligatory upon every Muslim to believe in everything that the Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) informed about. Az-Zuhrī said:

مِنَ اللَّهِ الرَّسَالَةُ، وَعَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَلَاغُ، وَعَلَيْنَا
التَّسْلِيمُ.

“The Message is from Allāh, it is upon the Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) to convey it, and it is upon us to submit.”²³

Imām Ash-Shaafi’ī (رَحِمَهُ اللهُ) said:

أَمَنْتُ بِاللَّهِ، وَبِمَا جَاءَ عَنِ اللَّهِ عَلَى مُرَادِ اللَّهِ، وَأَمَنْتُ بِرَسُولِ اللَّهِ، وَبِمَا
جَاءَ عَنِ رَسُولِ اللَّهِ عَلَى مُرَادِ رَسُولِ اللَّهِ.

“I believe in Allāh, I believe in what was mentioned about Allāh, according to what is wanted by Allāh. I believe in Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), what was mentioned

²³ Reported by Al-Bukhari in his ‘Saheeh’ in the Book of Tawhīd, Chapter: The Statement of Allāh:

**about him (صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), how it was intended by the
Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).”²⁴**

Hence, whoever is on the way of submission; he is in the path of safety and success. The stubborn individual heads down the path of destruction whenever he meets reports concerning Allāh’s Attributes and so forth with rejection and criticism.

²⁴ ‘Majmoo’ Fataawa’ of Shaykhul Islaam ibn Taymiyyah (6/354)

VERSE 10: THE MEANING OF AS-SAMAD

هُوَ الصَّمَدُ الْعَالِي لِعِظَمِ صِفَاتِهِ 10 وَكُلُّ جَمِيعِ الْخَلْقِ لِلَّهِ يَصُمَدُ

10. He is As-Samad, Al- ‘Aali due to the Greatness of His Attributes. All of the creation turns to Allāh alone.

التَّشْرِيحُ

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

الصَّمَدُ

“**As-Samad.**” Meaning: The Master Who is Complete in His Greatness. It is He Who the hearts turn to with hope and fear. That is due to the many praiseworthy and good attributes that are in This Name. It is from the Most-Beautiful Attributes of Allāh; it has come in *Sūrah Ikhlāas*:

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ ﴾

“Say (O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ)): “He is Allāh, (the) One. Allāh-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).” [Sūrah Al-Ikhlās (112):1-2]

Afterward, the author (رَحْمَةُ اللهِ) clarified its meaning in the completion of this line of poetry. *As-Samad* indicates to two matters:

1. The Greatness of His Attributes (سُبْحَانَهُ وَتَعَالَى). He is “*As-Samad* due to the Greatness.” Meaning: Due to the Greatness of His Attributes. Therefore, He is *As-Samad* Who has Attributes of Greatness, Loftiness, and Completeness. He is *Al-Azim*, Who is Complete in His Greatness, He is *Al-Aleem*, Who is Complete in His Knowledge, He is *Al-Hakeem*, Who is Complete in His Wisdom.
2. All of Allāh’s creation turn to Him. Meaning: They resort to Him concerning their needs, their desires, and their requests.

Hence, *As-Samad* indicates these two meanings, one of which results from the other.

VERSE 11: THE MEANING OF AL-ALWU

عَلِيٌّ عَلَا ذَاتًا وَقَدْرًا وَقَهْرُهُ 11 قَرِيبٌ مُجِيبٌ بِالْوَرَى مُتَوَدِّدٌ

11. He is ‘Alee, Who is Elevated in His Essence, His Measure, and His Subjugation. His creation loves Qareeb, Mujeeb, and him.

الشَّرْح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

عَلِيٌّ

“**Alee.**” This statement is one of Allāh’s Names (تَبَارَكَ وَتَعَالَى), it has come in various places in the Qur’an, one of those places is at the end of Ayatul Kursi:

﴿ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

“And He is the Most High, the Most Great.” [Sūrah Al-Baqarah (2):255]

This Name indicates to Affirming the meanings of Allāh’s Elevation (عَزَّوَجَلَّ). He is elevated, Himself, above His creation. He ascended above His Throne, in a manner that befits His Loftiness, His Completeness, and His Greatness (سُبْحَانَهُ وَتَعَالَى). For this reason, when the author (رَحِمَهُ اللهُ) mentioned this name, he followed it up by clarifying its meaning. He said:

عَلِيٌّ عَلَا ذَاتًا

“He is 'Alee, Who is elevated in His Essence.” This is the first meaning.

The second meaning:

قَدْرًا

“His Degree.” Meaning: He is elevated in His Degree (تَبَارَكَ وَتَعَالَى). Therefore, He has Completeness, Greatness, and Loftiness. Allāh (تَبَارَكَ وَتَعَالَى) said:

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ ﴾

“They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection, the whole of the

earth will be grasped by His Hand” [Sūrah Az-Zumar (39):67]

The third meaning:

قَهْرُهُ

“His Subjugation.” Meaning: He is elevated in His Subjugation. This is also from the meanings of elevation. It is affirmed for Allāh. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ﴾

“And He is the Irresistible, above His slaves.” [Sūrah Al-An’ām (6):18]

Allāh’s Name, ‘Al-’Alee,’ indicates these three meanings.

Ibnul Qayyim (رَحْمَةُ اللَّهِ) said in ‘Mādrijus Sālikīn’:

مِنْ لَوَازِمِ اسْمِ الْعَلِيِّ الْعُلُوُّ الْمُطْلَقَ بِكُلِّ اعْتِبَارٍ، فَلَهُ الْعُلُوُّ الْمُطْلَقُ مِنْ جَمِيعِ الْوُجُوهِ: عُلُوُّ الْقَدْرِ، وَعُلُوُّ الْقَهْرِ، وَعُلُوُّ الدَّاتِ، فَمَنْ جَحَدَ عُلُوَّ الدَّاتِ فَقَدْ جَحَدَ لَوَازِمَ اسْمِهِ الْعَلِيِّ.

“Unrestricted elevation by way of every consideration is from the requirements of the Name Al-’Alee. Hence, He has boundless elevation, from every aspect, elevation in degree, elevation in subjugation, and elevation in His being & essence. Therefore, whoever rejects the elevation

of His Essence, he has rejected the requirements of the
Name *Al-'Alee*.”²⁵

His statement:

قَرِيبٌ مُجِيبٌ

“**Qareeb, Mujeeb.**” These are two of Allāh's Names (تَبَارَكَ وَتَعَالَى).

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ
إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ



“And when My slaves ask you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the supplicant's invocations when he calls on Me (without any mediator or intercessor). So, let them obey Me and believe in Me so that they may be led aright.” [Sūrah Al-Baqarah (2):186]

Al-Qareeb is from the Names of Allāh. It indicates to His Closeness. His Closeness refers to His allies, who are brought close, and His pious slaves specific to them. Allāh hears their supplications, He

²⁵ (1/31)

answers their call, and He rewards them for their acts of obedience, worship, and their acts of drawing close to Him.

Al-Mujeeb is He Who answers he who supplicates to Him. Allāh (سُبْحَانَهُ وَتَعَالَى) said, **“I respond to the invocations of the supplicant.”**

Allāh (تَبَارَكَ وَتَعَالَى) also said:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾

“And your Lord said: “Invoke Me, [i.e., believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation).” [Sūrah Al-Ghāfir (40):60]

Shaykhul Islaam Ibn Taymiyyah (رَحْمَةُ اللَّهِ) said in '*Majmoo' ul Fataawa'*:

وَلَيْسَ فِي الْقُرْآنِ وَصْفُ الرَّبِّ تَعَالَى بِالْقُرْبِ مِنْ كُلِّ شَيْءٍ أَصْلًا، بَلْ قُرْبُهُ الَّذِي فِي الْقُرْآنِ خَاصٌّ لَا عَامٌّ؛ كَقَوْلِهِ تَعَالَى: ﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ﴾

“Ar-Rabb’s (Allāh) Description of being close to everything is not in the Qur'an; rather, His Closeness that is in the Qur'an is specific, not general, as is in the Statement of Allāh (سُبْحَانَهُ وَتَعَالَى): “And when My slaves ask you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant

when he calls on Me (without any mediator or intercessor).” [Sūrah al-Baqarah (2):186]

Hence, Allāh is close to the one who supplicates to Him. Likewise, what has come in the two '*Sahīh*':

يَا أَيُّهَا النَّاسُ! ارْبَعُوا عَلَىٰ أَنْفُسِكُمْ، فَإِنَّكُم لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا،
إِنَّمَا تَدْعُونَ سَمِيعًا قَرِيبًا، إِنَّ الَّذِي تَدْعُونَهُ أَقْرَبُ إِلَىٰ أَحَدِكُمْ مِنْ عُنُقِ
رَاحِلَتِهِ.

“Lower your voices, for you are not calling a deaf or an absent one, but you are calling the All-Hearer Who is near and is with you. Indeed, the one whom you are invoking is nearer to you all than the neck of one’s riding camel.”²⁶

He did not say: “Verily, He is close to everything in existence.”

Likewise, the statement of Ṣāliḥ (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ):

﴿ فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴾

“then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive.” [Sūrah Hud (11):61]

Likewise, Shu’ayb (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) said (to his people):

²⁶ [Al-Bukhārī (2992, 4205), Muslim (2704)]

﴿وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ﴾



“And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving.” [Sūrah Hud (11):90]

It is known that His Statement: **"Qareeb, Mujeeb"** is connected with repentance and seeking forgiveness. He wants with it Him being close and responsive to the request for forgiveness from the one seeking it, just as He is merciful to them and loves them.

He had combined closeness with responsiveness. It is known that it is not said: “He responds to everything in existence.” Instead, He only responds to the one who asks Him and supplicates to Him. And like this is His Closeness (سُبْحَانَهُ وَتَعَالَى).

The author (رَحْمَةُ اللَّهِ) said:

بِالْوَرَى مُتَوَدِّدٌ

“He shows kindness and love to the creation.” Shaykhul Islām said in ‘*Majmoo’ ul Fatāwā*:

الْوَدُّ: اللُّطْفُ وَالْمَحَبَّةُ؛ فَهُوَ يَوَدُّ عِبَادَهُ الْمُؤْمِنِينَ وَيَجْعَلُ لَهُمُ الْوَدَّ فِي الْقُلُوبِ كَمَا قَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا﴾ ﴿٩٦﴾

“Al-Wudd is kindness and love. Allāh is kind, and He loves His believing servants, and He places love and kindness in their hearts, just as He (سُبْحَانَهُ وَتَعَالَى) said:

“Verily, those who believe and do righteous deeds, Ar-Rahmān (Allāh) will bestow love for them (in the hearts of the Believers).” [Sūrah Maryam (19):96]

Ibn ‘Abbaas and other than him said:

يُحِبُّهُمْ وَيُحِبُّهُمْ إِلَىٰ عِبَادِهِ

“He loves them, and He causes His servants to love each other.”

From the Most Beautiful Names of Allāh (تَبَارَكَ وَتَعَالَى) is *Al-Wadūd*. He (جَلَّ وَعَلَا) shows kindness and love to His slaves through various kinds of blessings and kindness.

It is strange to find that a servant is at the utmost level of need for Allāh (سُبْحَانَهُ وَتَعَالَى), along with that, many of them do not strive to make themselves beloved to Allāh (عَزَّ وَجَلَّ). They do not strive to seek His Love nor His Pleasure.

Ar-Rabb (Allāh) is in no need of the servants; he does not need their acts of obedience and worship. Meanwhile, He (جَلَّ وَعَلَا) makes Himself beloved to His servants through blessings, kindness, and calling them to repentance. If they repent, He is delighted with their repentance, along with His Complete lack of need of them. The servant’s obedience or disobedience doesn’t bring benefit or harm Allāh.

Ibnul Qayyim (رَحْمَةُ اللَّهِ) said in '*Al-Fawā'id*':

لَيْسَ الْعَجَبُ مِنْ مَمْلُوكٍ يَتَذَلَّلُ لِلَّهِ وَيَتَعَبَّدُ لَهُ وَلَا يَمَلُّ خِدْمَتَهُ مَعَ
حَاجَتِهِ وَقَفْرِهِ إِلَيْهِ، إِنَّمَا الْعَجَبُ مِنْ مَالِكٍ يَتَحَبَّبُ إِلَى مَمْلُوكِهِ بِصُنُوفِ
إِنْعَامِهِ، وَيَتَوَدَّدُ إِلَيْهِ بِأَنْوَاعِ إِحْسَانِهِ مَعَ غِنَاهُ عَنْهُ.

“It is not strange to find that a slave lowers himself to Allāh, worships Him, and does not become tired in his service to Him, along with him needing Allāh. It is only strange from a king to show love to his slave by his various blessings and lack of need for the slave.²⁷”

²⁷ '*Al-Fawā'id*: P.71

VERSE 12: THE MEANING OF AL-HAYY & AL-QAYYUM/ & ALLĀH'S GENEROSITY

هُوَ الْحَيُّ وَالْقَيُّومُ ذُو الْجُودِ وَكُلُّ صِفَاتِ الْحَمْدِ لِلَّهِ تُسَنَدُ
وَالْغِنَى 12

12. He is Al-Hayy, Al-Qayyum, He possesses Generosity, and He is free of need. Every attribute of praise is attributed to Allāh (alone).

الشَّرْح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

هُوَ الْحَيُّ وَالْقَيُّومُ

“He is *Al-Hayy, Al-Qayyum.*” Al-Hayy is the One Who has complete life, which is not preceded with non-existence, nor will it cease to exist, nor does any deficiency reach it.

“Al-Qayyum” is Independent, Who causes His creation to be independent. It indicates His complete lack of need, as well as His Complete Capability (سُبْحَانَهُ وَتَعَالَى). These Two Names of Allāh (عَزَّ وَجَلَّ) have come in various places in the *Qur'ān*, from them is *Ayatul Kursi*.

All of Allāh's Attributes refer back to these two names. The Attributes of His Essence refer back to His Name *Al-Hayy*, and the Attributes of His Actions refer back to His Name *Al-Qayyum*.

Ibnul Qayyim (رَحْمَةُ اللَّهِ) said in 'Zād ul-Ma'aad':

فَإِنَّ صِفَةَ الْحَيَاةِ مُتَضَمِّنَةٌ لِجَمِيعِ صِفَاتِ الْكَمَالِ مُسْتَلْزِمَةٌ لَهَا،
وَصِفَةُ الْقِيُومِيَّةِ مُتَضَمِّنَةٌ لِجَمِيعِ صِفَاتِ الْأَفْعَالِ، وَلِهَذَا كَانَ اسْمُ اللَّهِ
الْأَعْظَمَ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، وَإِذَا سُئِلَ بِهِ أُعْطِيَ، هُوَ اسْمُ الْحَيِّ
الْقَيُّومِ.

“Verily, the Attribute of Life contains every Attribute of Completeness that is required for it. The Attribute of Self-Sufficiency contains every Attribute of Action. For this reason, the Greatest Names of Allāh, Which if He is supplicated to with these Names, He answers (the supplication), and when asked by those Names, He gives (to the one asking); They are Al-Hayy and Al-Qayyum.”²⁸

The author (رَحْمَةُ اللَّهِ) said:

²⁸ 'Zaadul Ma'aad' (4/203)

ذُو الْجُودِ

“He possesses Generosity.” Meaning: The bestowment of blessings, the showing of generosity, the conferring of favors, and good treatment. Allāh (سُبْحَانَهُ وَتَعَالَى) is more generous than anyone.

Every generosity, bounty, and kindness are from His Favor, Virtue, and Generosity. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَمَا يَكُرِّمُكُمْ مِنْ نِعْمَةٍ مِنْ اللَّهِ ﴾

“And whatever of blessings and good things you have, it is from Allāh.” [Sūrah An-Nahl (16):53]

He also said:

﴿ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ﴾

“And if you were to count the Favors of Allāh, never would you be able to count them.” [Sūrah An-Nahl (16):18]

Ibnul Qayyim (رَحْمَةُ اللَّهِ) said in ‘*Madaarijus Saalikeen*’:

الْجُودُ كُلُّهُ لَهُ، وَأَحَبُّ مَا إِلَيْهِ أَنْ يَجُودَ عَلَى عِبَادِهِ، وَيُوسِعُهُمْ فَضْلًا، وَيَعْمُرَهُمْ إِحْسَانًا وَجُودًا، وَيُتِمَّ عَلَيْهِمْ نِعْمَتَهُ، وَيُضَاعِفُ لَدَيْهِمْ مَنَّتَهُ، وَيَتَعَرَّفَ إِلَيْهِمْ بِأَوْصَافِهِ وَأَسْمَائِهِ، وَيَتَحَبَّبَ إِلَيْهِمْ بِنِعْمِهِ وَالْآيَةِ، فَهُوَ الْجَوَادُ لِذَاتِهِ، وَجُودٌ كُلُّ جَوَادٍ خَلَقَهُ اللَّهُ وَيَخْلُقُهُ أَبَدًا أَقْلُ

مِنْ ذَرَّةٍ بِالْقِيَاسِ إِلَى جُودِهِ، فَلَيْسَ الْجَوَادُ عَلَى الْإِطْلَاقِ إِلَّا هُوَ، وَجُودُ
كُلِّ جَوَادٍ فَمِنْ جُودِهِ وَمَحَبَّتِهِ لِلْجُودِ وَالْإِعْطَاءِ وَالْإِحْسَانِ وَالسِّرِّ
وَالْإِنْعَامِ وَالْإِفْضَالِ، فَوْقَ مَا يَخْطُرُ بِبَالِ الْخَلْقِ أَوْ يَدُورُ فِي أَوْهَامِهِمْ

“Every generosity belongs to Allāh. The most beloved matter to Him is that He shows generosity to His servants, that He expands their bounty, that He floods them with kindness and generosity, that He completes His Favor upon them, that He multiplies what is with them of His Grace, that He teaches them His Descriptions and His Names. He endears Himself to them by way of His Blessings and Favors. Hence, He, Himself, is Generous.

Allāh created the generosity of all who is generous. And the generosity of the creation is less than a tiny particle concerning His Generosity. None is unrestrictedly generous except Him. The generosity of all who is generous is from His Generosity. His love for generosity, giving, showing kindness, bestowing blessings, and giving bounty are above what comes to the creation's mind or what circles around in their imagination.”²⁹

The author (رَحْمَةُ اللَّهِ) said:

وَالْغِنَى

²⁹ Madaarij Saalikeen (1/211)

“And He is Free of need.” Meaning: Allāh (سُبْحَانَهُ وَتَعَالَى) is rich; He is rich free from having any need from His entire creation.

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ * يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ

الْحَمِيدُ ﴿١٥﴾ ﴾

“O mankind! It is you who need Allāh. But Allāh is Rich (Free of all needs), Worthy of all praise.” [Sūrah Faatir (35):15]

He is Free of need from His servants; their obedience does not benefit Him, and their disobedience does not harm Him.

Allāh says in a *Hadīth Qudsee*:

يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّوَنِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي

“O, My servants! You can neither do Me any harm nor can you give Me any benefit.”³⁰

The author (رَحِمَهُ اللَّهُ) said:

وَكُلُّ صِفَاتِ الْحَمْدِ لِلَّهِ تُسَنَدُ

³⁰ Reported by Muslim in his ‘Sahīh’ (2577)

“Every attribute of praise is attributed to Allāh (alone).”
Meaning all of the praises are established for Allāh and are attributed to Him (سُبْحَانَهُ وَتَعَالَى).

سُنَدُ

“Attributed to Allāh (alone).” He deserves praise for His Names, His Attributes, and His Actions. He deserves praise for His Blessings, His Benevolences, His Bounties, and His Gifts. Hence, every praise is due to Allāh, the Lord of everything in existence.

VERSE 13: ALLĀH'S ENCOMPASSMENT
OF THE CREATION WITH KNOWLEDGE,
POWER, GOOD AND BENEVOLENCE

أَحَاطَ بِكُلِّ الْخَلْقِ عِلْمًا وَقُدْرَةً 13
وَبِرًّا وَإِحْسَانًا فَإِيَّاهُ نَعْبُدُ

13. He encompasses all of the creation with knowledge and capability, good and kindness. So, He alone we worship.

الشَّرْح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

أَحَاطَ بِكُلِّ الْخَلْقِ

“He encompasses all of the creation.” Al-Muheet is from the Most Beautiful Names of Allāh (تَبَارَكَ وَتَعَالَى). It means The One Who possesses every meaning of encompassment. The author (رَحْمَةُ اللَّهِ) said:

عِلْمًا

“With knowledge.”

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿لَا يَعْزُبُ عَنْهُ نَبْذٌ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ﴾

“Not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or the earth.” [Sūrah Saba (34):3]

He knows what has occurred, what will occur, what has not occurred and had it occurred. He knows how it would occur. He has encompassed everything with knowledge, and He has enumerated everything. Allāh (تَبَارَكَ وَتَعَالَى) said:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ
بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ
بِكُلِّ شَيْءٍ عِلْمًا﴾

“It is Allāh Who has created seven heavens and of the earth the like thereof (i.e., seven). His Command descends between them (heavens and earth) that you may know that Allāh has power over all things and that Allāh surrounds (comprehends) all things in (His) Knowledge.” [Sūrah Talaq (65):12]

The author (رَحْمَةُ اللَّهِ) said:

“and capability.”

Nothing in the earth or heavens can incapacitate Him. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

“Certainly, Allāh has power over all things.” [Sūrah al-Baqarah (2):20]

His Judgement concerning them is carried out, and His Will is executed, and He (تَبَارَكَ وَتَعَالَى) is Capable over everything. The author (رَحْمَةُ اللَّهِ) said:

وَبِرًّا وَإِحْسَانًا

“With good and kindness.” Every virtue towards the servants, bestowment of blessings, and generosity is from Allāh (سُبْحَانَهُ وَتَعَالَى). Everything in existence is engulfed with His Good, His Grace, and His Giving. He is the One Who gives blessings, He is Vast in giving, and He is Kind all of the time. He has not ceased, nor will He ever cease being described with good and giving and known for grace and kindness. He gives bounty to the servants by bestowing complete blessings, giving gifts in succession, and contributing various benefits. There is no extent to His Generosity, His Good, and His Kindness.

The author (رَحْمَةُ اللَّهِ) said:

فَأَيُّهُ نَعْبُدُ

“So, He alone we worship.” Meaning: This One Who is described with these Attributes is he alone Who we worship. Meaning: We devote worship to Him, and we single Him out with love, lowering oneself, and obedience; just as Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

“You (Alone) we worship, and You (Alone) we ask for help (for each and everything).” [Sūrah Al-Fatihah (1):5]

Meaning: We worship You, and we do not worship other than You, and we seek assistance with You, and we do not seek assistance with other than You.

VERSE 14: ALLĀH HEARS ALL SOUNDS

وَيُبْصِرُ ذَرَّاتِ الْعَوَالِمِ كُلِّهَا 14 وَيَسْمَعُ أَصْوَاتِ الْعِبَادِ وَيَشْهَدُ

14. He sees the tiny specs of the worlds, all of them. And He hears the sounds of His servants and He witnesses.

الشرح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

وَيُبْصِرُ ذَرَّاتِ الْعَوَالِمِ كُلِّهَا

“He sees the tiny specs of the worlds, all of them” In this is the affirmation (assertion, attestation) that Allāh (سُبْحَانَهُ وَتَعَالَى) sees with a sight that He sees everything in existence and every creation with. He sees **“the tiny specs of the worlds, all of them,”** meaning all small, tiny matters that the human-being does not see with his sight; Allāh (جَلَّ وَعَلَا) sees all of that. So how much more so with what is more significant and more extensive!! Allāh sees, from above the

seven heavens, the black ant's crawling on a solid rock in the dark night.

An ant with this description -black, in the dark night, and on a solid rock-, who would see it from the human-being; even if he were to get down lower and draw closer to it? The Lord of everything in existence sees it from above the seven heavens; instead, He sees every one of its parts. He sees the flow of the food in that thin, weak body. Hence, nothing is hidden from Him (سُبْحَانَهُ وَتَعَالَى).

Ibnul Qayyim (رَحْمَةُ اللَّهِ) said in 'Taariqul Hijratayn':

الْبَصِيرُ الَّذِي لِكَمَالِ بَصَرِهِ يَرَى تَفَاصِيلَ خَلْقِ الذَّرَّةِ الصَّغِيرَةِ
وَأَعْضَائِهَا وَلَحْمِهَا وَدَمِهَا وَمُخَّهَا وَعُرُوقِهَا، وَيَرَى دَبِيبَهَا عَلَى الصَّخْرَةِ
الصَّمَاءِ فِي اللَّيْلَةِ الظُّلْمَاءِ، وَيَرَى مَا تَحْتَ الْأَرْضِينَ السَّبْعِ كَمَا يَرَى
مَا فَوْقَ السَّمَوَاتِ السَّبْعِ.

“Al-Baseer is the One Who with His Complete Sight. He sees the details of creating the small ant, its limbs, flesh, brain, and veins. He sees it crawling on a solid rock in the dark night. He sees what is below the seven earths, just as He sees above the seven heavens.”³¹

The author (رَحْمَةُ اللَّهِ) said,

وَيَسْمَعُ أَصْوَاتَ الْعِبَادِ

³¹ Pg. (223-224)

“And He hears the sounds of His servants.” This statement affirms that Allāh (جَلَّ وَعَلَا) is *al-Samee'*, with a Hearing that He hears every sound, whether elevated or soft.

﴿ سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ ﴾

“It is the same (to Him) whether any of you conceals his speech or declares it openly.” [Sūrah Ar-Ra'd (13):10]

All of it is the same with Allāh, the Lord of everything in existence. Whoever hides and conceals his statement and whoever declares it in public and makes it manifest, which is secret and public, is all the same with Allāh. Also, what is known from the unseen, and what is witnessed is the same with Him. There is no secret hidden to Him (عَزَّجَلَّ) in the heavens nor the earth.

Ibnul Qayyim (رَحْمَةُ اللَّهِ) said:

السَّمِيعُ الَّذِي قَدْ اسْتَوَى فِي سَمْعِهِ سِرُّ الْقَوْلِ وَجَهْرُهُ، وَسِعَ سَمْعُهُ
الْأَصْوَاتَ، فَلَا تَخْتَلِفُ عَلَيْهِ أَصْوَاتُ الْخَلْقِ وَلَا تَشْتَبَهُ عَلَيْهِ وَلَا
يَشْغَلُهُ مِنْهَا سَمْعٌ عَنْ سَمْعٍ، وَلَا تَغْلُظُهُ الْمَسَائِلُ، وَلَا يَبْرُمُهُ كَثْرَةُ
السَّائِلِينَ، قَالَتْ عَائِشَةُ: الْحَمْدُ لِلَّهِ الَّذِي وَسِعَ سَمْعُهُ الْأَصْوَاتَ، لَقَدْ
جَاءَتِ الْمُجَادِلَةُ تَشْكُو إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَإِنَّهُ
لَيَخْفَى عَلَيَّ بَعْضُ كَلَامِهَا، فَأَنْزَلَ اللَّهُ - عَزَّ وَجَلَّ -: ﴿ قَدْ سَمِعَ اللَّهُ

قَوْلِ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا
 إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١٤﴾

“As-Samee’ He Who concerning His Hearing, the statement in secret as well as in public are the same. His Hearing comprehends every sound. Hence, the sounds of the creation do not overtake Him, nor are they obscure to Him, nor does one sound distract Him from another. Different issues do not cause Him to commit error, nor does the many questioners cause Him to be weary. ‘Aishah (رَضِيَ اللَّهُ عَنْهَا) said: “All praise is due to Allāh, He Whose Hearing comprehends every sound. Verily, there was a disputant woman who came to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) complaining. Some of her speech was hidden to me; thus, Allāh (عَزَّ وَجَلَّ) revealed: “Indeed, Allāh has heard the statement of her that disputes with you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) concerning her husband and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.” [Sūrah Mujādilah (58):1]”³²

Had the servants gathered together to a wide-open place, from the first of them to the last of them, the human of them and the jinn of them, the male of them and the female of them, and all of them were to supplicate in the same instant, every one of them using the language he was born with, and every one of them with a need, He would hear their voices, all-together, without one voice getting

³² Taariqul Hijratayn (P. 224)

mixed up with another one, nor one language with another, nor one need with another.

In the Hadīth Qudsee:

يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ
وَاحِدٍ فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِنِّي مِمَّا عِنْدِي
إِلَّا كَمَا يَنْقُصُ الْمِخِيطُ إِذَا أُدْخِلَ الْبَحْرَ

“O, My servants! If the first of you and the last of you, the human of you and the jinn of you, were to stand on a plain land and ask Me, I would give everyone what he asked for. That would not diminish anything with Me except like what the needle diminishes (of water) when it is dipped into the ocean.”³³

The author (رَحْمَةُ اللَّهِ) said:

وَيَشْهَدُ

“And he witnesses.” Meaning: He sees them. From Allāh’s Most Beautiful Names (تَبَارَكَ وَتَعَالَى) is *Ash-Shaheed*. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَكَفَى بِاللَّهِ شَهِيدًا ﴾

³³ Muslim (2577)

“And All-Sufficient is Allāh as a Witness.” [Sūrah Al-Fath
(48):28]

From the meanings of *Ash-Shaheed*: He sees the servants, their actions, and their statements. No secret is hidden from Him (تَبَارَكَ وَتَعَالَى).

**VERSE 15: ALLĀH, THE EXALTED, IS THE
KING OVER EVERYTHING & TO HIM
BELONGS THE DOMINION AND ALL
PRAISE**

لَهُ الْمُلْكُ وَالْحَمْدُ الْمُحِيطُ وَحِكْمَتُهُ الْعُظْمَى بِهَا الْخَلْقُ
بِمُلْكِهِ تَشْهَدُ

15

**15. To Him alone belongs the dominion and praise that
encompasses His dominion. The entire creation witnesses
His Greatest Wisdom.**

الشَّرْح

◆ EXPLANATION ◆

The author (رَحْمَةُ اللَّهِ) said:

لَهُ الْمُلْكُ وَالْحَمْدُ الْمُحِيطُ بِمُلْكِهِ

“To Him alone belongs the dominion and praise that encompasses His dominion.” To Him alone belongs the dominion, and His dominion is for the entire creation. Allāh said:

﴿ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ﴾

“To Whom belongs the dominion of the heavens and the earth and all that is between them.” [Sūrah Az-Zukhruf (43):85]

To Him alone belongs the dominion of everything. To him alone belongs the dominion and praise. Since he is alone and singled out with the dominion, He deserves to be singled out with all praise; because all of the dominions is for Allāh. Hence, all praise is for Him (سُبْحَانَهُ وَتَعَالَى).

Ibnul Qayyim (رَحْمَةُ اللَّهِ) said:

وَالْمَقْصُودُ أَنَّ الْمُلْكَ وَالْحَمْدَ فِي حَقِّهِ مُتَلَازِمَانِ، فَكُلُّ مَا شِمِلَهُ
مُلْكُهُ وَقُدْرَتُهُ شَمِلَ حَمْدُهُ، فَهُوَ مَحْمُودٌ فِي مُلْكِهِ، وَلَهُ الْمُلْكُ وَالْقُدْرَةُ
مَعَ حَمْدِهِ، فَكَمَا يَسْتَحِيلُ خُرُوجُ شَيْءٍ مِنَ الْمَوْجُودَاتِ عَنْ مُلْكِهِ
وَقُدْرَتِهِ، يَسْتَحِيلُ خُرُوجُهَا عَنْ حَمْدِهِ وَحِكْمَتِهِ؛ وَلِهَذَا يَحْمَدُ
سُبْحَانَهُ نَفْسَهُ عِنْدَ خَلْقِهِ وَأَمْرِهِ لِيُنَبِّهَ عِبَادَهُ عَلَى أَنَّ مَصْدَرَ خَلْقِهِ
وَأَمْرِهِ عَنْ حَمْدِهِ؛ فَهُوَ مَحْمُودٌ عَلَى كُلِّ مَا خَلَقَهُ وَأَمَرَ بِهِ حَمْدَ شُكْرِ
وَعِبُودِيَّةٍ، وَحَمْدَ ثَنَاءٍ وَمَدْحٍ.

“What is intended is that the dominion and praise, in His right, are inseparable. All of His dominion and Capability contain, His praise also contains. Thus, He is praised in His dominion; and to Him alone belongs the dominion and Capability and His praise. Just as anything in existence is impossible to leave out from His dominion and His Capability, it can’t leave His praise and His Wisdom. Due to this, He praised himself with His creation and His Command to indicate to His servants that the source of his creation and his Command is from His praise. Hence, he is praised for all of what he created and commanded, with praise of gratitude and servitude and praise of extolment.”³⁴

The author (رَحْمَةُ اللَّهِ) said:

وَحِكْمَتُهُ الْعُظْمَى بِهَا الْخَلْقُ تَشْهَدُ

“The entire creation witnesses His Greatest Wisdom.” Meaning: The entire creation witnesses that Allāh (سُبْحَانَهُ وَتَعَالَى) is Wise in His creation, and He is Wise in disposing affairs. He does not do anything except it is from Wisdom, and He is far-removed from play, jest, and falsehood. He is far-removed and purified from that, all of it.

﴿أَفْحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا﴾

³⁴ ‘Tareequl Hijrtayn’ (pg.219)

“Did you think that We had created you in play (without any purpose).” [Sūrah Al-Mu’minīn (23):115]

and He (سُبْحَانَهُ وَتَعَالَى) said,

﴿ أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴾

“Does man think that he will be left *Suda* [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allāh) on him]?” [Sūrah Al-Qiyāmah (75):36]

Thus, Allāh (جَلَّ وَعَلَا) is far-removed from that. All of his actions emanate from Wisdom. Only the corrupted and astray deny that (Wisdom) for Allāh.

Wisdom comprises His Complete Knowledge. He commands and prohibits, He creates and decrees, due to what He possesses in that of Wisdom and praiseworthy objectives. On account of that, He deserves complete praise. Therefore, He does not do something that opposes the necessities of His praise and His Wisdom.

**VERSE 16: AFFIRMATION OF ALLĀH'S
DESCENSION IN THE LAST THIRD OF
THE NIGHT**

وَدَشَّهَدُ أَنَّ اللَّهَ يَنْزِلُ فِي الدُّجَى 16
كَمَا قَالَهُ الْمَبْعُوثُ بِالْحَقِّ أَحْمَدُ

16. We bear witness that Allāh descends in the darkness of the night, as Ahmad, the one who was sent with the truth, said.

التَّشْرِيحُ

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

وَدَشَّهَدُ

“We bear witness.” Meaning: We affirm, and we believe.

He (رَحْمَةُ اللَّهِ) then said:

أَنَّ اللَّهَ يَنْزِلُ فِي الدُّجَى

“That Allāh descends in the darkness of the night.” Affirming that Allāh (تَبَارَكَ وَتَعَالَى) descends in the last third of the night is what is intended.

The author (رَحْمَةُ اللَّهِ) said:

كَمَا قَالَهُ الْمَبْعُوثُ بِالْحَقِّ أَحْمَدُ

“As Ahmad, the one who was sent with the truth, said.” He is indicating to the *Hadīth* that has come *Mutawātir* on the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ), that he said:

يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ
الْآخِرِ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ
يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.

“Our Lord (تَبَارَكَ وَتَعَالَى) descends every night to the heavens of the earth, when there remains the last third of the night, he says: “Who is supplicating to Me, so that I may answer him, who is asking of Me, so that I may give him, who is seeking My forgiveness, so that I may forgive him.”³⁵

Hence, the descending is real and established for Allāh. The Salaf have agreed that descending is an action that the Lord (جَلَّ وَعَلَا) does in a manner befitting His Majesty. How His action is carried out is

³⁵ Al-Bukhari (1145)

unknown. For verily, there is nothing like Allāh, not in His Essence, nor His Attributes, nor in His actions.

Thus, if somebody says: “How does our Lord descend to the lowest heaven?” Say to him (in response): “How is He (Allāh)?” If he says: “I do not know how His Essence is,” then say to him: “Likewise, we do not know how He descends since that knowledge of how an attribute (is carried out) necessitates knowing the One being described (Allāh) with the attribute.

**VERSE 17: BELIEF THAT THE
MESSENGERS HAVE CONVEYED THE
CLEAR MESSAGE**

وَدَشَّهْدُ أَنَّ اللّٰهَ أَرْسَلَ رُسُلَهُ 17
بِآيَاتِهِ لِلْخَلْقِ تَهْدِي وَتُرْشِدُ

17. We bear witness that Allāh sent His Messengers with His *Ayaat* to the creation to give guidance.

الشَّح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

وَدَشَّهْدُ

“We bear witness.” Meaning: We also affirm, and we believe.

He (رَحْمَةُ اللَّهِ) said:

أَنَّ اللّٰهَ أَرْسَلَ رُسُلَهُ

“That Allāh sent His Messengers.” Meaning: He sent His Noble Messengers as bringers of glad tidings and as warners. He sent them with as the author (رَحْمَةُ اللَّهِ) said,

بِآيَاتِهِ

“With His Ayaat.” An Ayah is an apparent sign and unmistakable evidence that indicates to Allāh (سُبْحَانَهُ وَتَعَالَى). His Ayaat is of two parts:

1. The Ayaat that are recited, and this is what the poet is indicating.
2. The Ayaat that are witnessed and are visible. They are His creations (سُبْحَانَهُ وَتَعَالَى).

بِآيَاتِهِ

“With His Ayaat.” Meaning: His Revelation that has been sent down.

﴿ وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَلَّغُ الْمَعِينُ ﴾

“And the duty of the Messenger is only to convey (the Message) plainly.” [Sūrah Al-‘Ankabūt (29):18]

We believe in that, and we believe that the Messengers conveyed the clear Message; they conveyed Allāh’s revelation to the people, just as Allāh (تَبَارَكَ وَتَعَالَى) had commanded them to (fulfill).

The author (رَحْمَةُ اللَّهِ) said:

لِلْخَلْقِ

“To all the creation.”

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ لِيَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ﴾

“So that mankind should have no plea against Allāh after the Messengers.” [Sūrah An-Nisā (4):165]

(The Messengers was sent) to establish the evidence, to remove the excuse, and to clarify the path. After that, the author clarified the job of the Messengers when he (رَحِمَهُ اللَّهُ) said:

تَهْدِي وَتُرْشِدُ

“To give guidance.” The guidance of indication and giving direction is what is intended by guidance (here). Allāh said:

﴿ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾ ﴾

“And verily, you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) are indeed guiding (mankind) to the Straight Path.” [Sūrah Ash-Shoora (42):52]

Meaning: You are pointing out and giving direction. Only Allāh (تَبَارَكَ وَتَعَالَى), the Lord and Master of all that exists, can grant success, as He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ لَيْسَ عَلَيْكَ هُدَاهُمْ ﴾

“Their guidance is not upon you.” [Sūrah Al-Baqarah (2):
272]

He also said:

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ ﴾

“Verily! You (O Muḥammad ﷺ) guide not
whom you like.” [Sūrah Al-Qasas (28):56]

VERSE 18: COMPARISON BETWEEN THE MESSENGERS

18 وَفَاصِلَ بَيْنَ الرُّسُلِ وَالْحَلْقِ كُلِّهِمْ بِحِكْمَتِهِ جَلَّ الْعَظِيمُ الْمُوَحَّدُ

18. He placed virtue between the Messengers and the creation, all of them, with His Wisdom. He is Exalted, Al-'Adheem, Al-Muwwahid.

الشَّرْح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

وَفَاصِلَ بَيْنَ الرُّسُلِ

“He placed virtue between the Messengers.” Meaning: That Allāh (سُبْحَانَهُ وَتَعَالَى), from His Wisdom -and He does not do anything except from Wisdom- placed virtue between the Messengers. Meaning: He did not make them on one level in their virtue; instead, He gave virtue to some of them over others, as He said:

﴿ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ﴾

“And indeed, We have preferred some of the Prophets above others.” [Sūrah Al-Isrā (17):55]

He (سُبْحَانَهُ وَتَعَالَىٰ) also said:

﴿ * تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُمْ مَّن كَلَّمَ اللَّهُ ﴾

﴿ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ﴾

“Those Messengers! We preferred some to others; to some of them, Allāh spoke (directly); others He raised to degrees (of honor).” [Sūrah Al-Baqarah (2): 253]

As-Sa’dee (رَحْمَةُ اللَّهِ) said in the explanation of the second verse:

“Allāh (سُبْحَانَهُ وَتَعَالَىٰ) informs us that His Virtue varies in degrees amongst the Messengers over others with what He bestowed upon them, from the rest of the people. This distinction is by His Revelation (sent to the Messengers), sending them to the people, and calling the creation to Allāh. He then gave some of them over others what He placed within them of praiseworthy characteristics, correct actions, and general benefit. From them is he whom Allāh spoke to, like Moosaa ibn ‘Imraan. He favored him by speaking to him (i.e., Allāh speaking to Moosaa). From them is he whom He raised above the rest in levels, like that of our Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ); he whose virtues have been joined

together in him, virtues that have not been joined in other than him. Allāh has brought together outstanding traits for him that excel over those who came first and those who will come last.”³⁶

The author (رَحْمَةُ اللَّهِ) said:

وَالْخَلْقِ كُلِّهِمْ

“**And the creation, all of it**” Meaning: He measured precedence between the creation and its entirety. Thus, competition for virtue between the Messengers and its competition between the rest of creation is established.

﴿ أَنْظَرَ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ﴾

“**See how We prefer one above another (in this world).**”

[Sūrah Al-Isrā (17):21]

Allāh (سُبْحَانَهُ وَتَعَالَى) also said:

﴿ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا

سُخْرِيًّا ﴾

“**And We raised some of them above others in ranks, so that some may employ others in their work.**” [Sūrah Az-Zukhruf (43):32]

³⁶ Tayseer Al-Kareem Ar-Rahmān (pg.109)

So, the measuring of virtue between the creation is established. They are not all in one class. For this reason, the ranks and degrees on the Day of Resurrection are competed for.

The author (رَحْمَةُ اللَّهِ) said:

بِحِكْمَتِهِ

“With His Wisdom” Meaning: This preferment is originated from wisdom. Allāh (جَلَّ وَعَلَا) is free of having anything emanate from Him without wisdom.

The author (رَحْمَةُ اللَّهِ) said:

جَلَّ

“He is Exalted” Meaning: He (سُبْحَانَهُ وَتَعَالَى) is far above and sanctified.

The author (رَحْمَةُ اللَّهِ) said:

الْعَظِيمُ

“Al- ‘Adheem” Is from Allāh’s Names (تَبَارَكَ وَتَعَالَى). It is the establishment of Greatness for Him, in His Essence, His Names, His Attributes, and His Actions.

الْمُوحَّدُ

“Al-Muwwahad” Meaning: He Who it is obligatory to single out with *Tawhīd*, to be sincere in the religion for, and do not make any partners with.

When he mentioned the measuring of preference between the Messengers and between the creation, he clarified that the best of creation in degree and he who has the highest station is the master of Adam's sons, our Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He said:

VERSE 19: COMPARISON BETWEEN THE CREATION

فَأَفْضَلُ خَلْقِ اللَّهِ فِي الْأَرْضِ نَبِيِّ الْهُدَى وَالْعَالَمِينَ مُحَمَّدٌ
وَالسَّمَآ 19

19. The most virtuous of Allāh's creation in the earth, in the heavens, and all of existence is the Prophet of guidance, Muḥammad.

الشَّرْح

◀ EXPLANATION ▶

He is the best of all the creation and the master of the son of Adam (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ). Shaykhul Islām Ibn Taymiyyah (رَحِمَهُ اللَّهُ) said:

وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الرُّسُلِ بِاتِّفَاقِ الْمُسْلِمِينَ، لَكِنَّ
وَقَعَ نِزَاعٌ هَلْ هُوَ أَفْضَلُ مِنْ جُمْلَتِهِمْ؟ قَطَعَ جَمَاعَةٌ بِأَنَّهُ أَفْضَلُ كَمَا أَنَّ
صَدِيقَهُ أَبَا بَكْرٍ وَزَنَ إِيمَانُهُ بِإِيمَانِ جَمِيعِ الْأُمَّةِ فَرَجَحَ.

“Muḥammad (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) is the best of the Messengers according to the unanimous agreement of the Muslims; although, there is disagreement if he is the best of them collectively? A group holds the opinion that he is greater (collectively), just as his friend Abū Bakr’s Eemaan was weighed against the Eemaan of the entire nation, and thus, his outweighed theirs.”³⁷

The author (رَحْمَةُ اللهِ) said:

نَبِيِّ الْهُدَى

“The Prophet of guidance” Meaning: He who Allāh (سُبْحَانَهُ وَتَعَالَى) sent with the truth and guidance.

The author (رَحْمَةُ اللهِ) said:

وَالْعَالَمِينَ

“And in all of existence” Meaning: He who Allāh (سُبْحَانَهُ وَتَعَالَى) sent as a mercy to everything in existence.

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٧﴾ ﴾

“And We have sent you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) not but as a mercy for the ‘Aalameien (mankind, jinn, and all that exists).” [Sūrah Al-Anbiyā (21):107]

³⁷ ‘Al-Mustadrak ‘ala Majmoo’ Al-Fatawaa’ of Ibn Taymiyyah (1/118)

VERSE 20: THE VIRTUE OF THE COMPANIONS

وَحَـصَّ لَهٗ الرَّحْمَنُ أَصْحَابَهُ الْأُتَىٰ 20
أَقَامُوا الْهُدَىٰ وَالذِّينَ حَقًّا
وَمَهَّدُوا

20. Ar-Rahmaan (Allāh) selected his Companions, who established the guidance and religion in truth, and they paved the way.

الشَّرْح

◀ — EXPLANATION — ▶

The author (رَحْمَةُ اللَّهِ) said:

وَحَـصَّ لَهٗ الرَّحْمَنُ أَصْحَابَهُ الْأُتَىٰ

“Ar-Rahmaan chose for him his Companions” Meaning: Allāh (سُبْحَانَهُ وَتَعَالَىٰ) chose for him his Noble Companions. They concerned themselves with aiding and assisting him (صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ). They

were the best of the people, the most virtuous of everything in existence, and the most virtuous of the nations of the Prophets. There has never been, nor will there ever be the likeness of them after the Prophets. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ﴾

“You are the best of peoples ever raised from mankind.”

[Sūrah Āli ‘Imrān (3):110]

There has come in a Hadīth from the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ):

أَلَا إِنَّكُمْ تُوَفُّونَ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللَّهِ

“Verily, you make up the completion of seventy nations.

You are the best and most noble of them with Allāh.”³⁸

The author (رَحِمَهُ اللهُ) said:

أَقَامُوا الْهُدَى وَالِدِّينَ حَقًّا

“Those who established the guidance and the religion in truth”

With great efforts and plentiful actions. They exhibited them to spread and convey Allāh’s religion (تَبَارَكَ وَتَعَالَى). They were the foremost, the most deserving, and the most favored of the people to have a share in the call of our Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ). The Prophet said concerning this call:

³⁸ ‘Musnad’ of Imam Ahmad (20029)

نَضَّرَ اللَّهُ امْرَأًا سَمِعَ مَقَالَتِي فَوَعَاهَا وَحَفِظَهَا وَبَلَّغَهَا، فَرُبَّ حَامِلٍ فِقْهِ
إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ.

“May Allāh beautify a man who hears a saying of mine, so he understands it, remembers it, and conveys it. Perhaps he carries the Fiqh to one who has more understanding than him.”³⁹

The author (رَحْمَةُ اللَّهِ) said:

وَمَهَّدُوا

“And they paved the way” Meaning: they prepared it and made it smooth. They began immediately after the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) by way of paving the path of Islām- for the Islamic nation. May Allāh reward them with good for this Islamic nation, and may He be pleased with them and they with Him.

After that, the poet (رَحْمَةُ اللَّهِ) clarified the obligation concerning the Companions. He said:

³⁹ ‘Jaami’ At-Tirmidhi’ (2658), It was declared Saheeh by Al-Albaani.

VERSE 21: THE OBLIGATION CONCERNING THE COMPANIONS

فَحُبُّ جَمِيعِ الْأَلِّ وَالصَّحْبِ مَعَاشِرَ أَهْلِ الْحَقِّ فَرَضٌ مُؤَكَّدٌ
عِنْدَنَا 21

21. Loving all his family and Companions, with us, the society of the people of the truth is an emphasized obligation.

الشَّرْح

EXPLANATION

Meaning: Loving these Companions, all of them, also loving the Prophet's household (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), is a part of the religion and a means in which the Muslims draw close to Allāh (سُبْحَانَهُ وَتَعَالَى). Hating them is hypocrisy and transgressing (the bounds of obedience to Allāh & His Messenger). Their hearts are free of ill thoughts concerning them. Allāh (سُبْحَانَهُ وَتَعَالَى) said in the Qur'ān:

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا
رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾ ﴾

“And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in Eemaan and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.” [Sūrah Al-Ḥashr (59):10]

VERSE 22: THE SPEECH OF ALLĀH, THE EXALTED PART 1

22 وَمِنْ قَوْلِ أَهْلِ الْحَقِّ أَنَّ كَلَامَهُ هُوَ اللَّفْظُ وَالْمَعْنَى جَمِيعًا مُجَوِّدٌ

22. From the statements of the people of truth is that His (i.e., Allāh) Speech is articulated and meaningful. All of it is precise.

الشَّرْح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

وَمِنْ قَوْلِ أَهْلِ الْحَقِّ

“From the statements of the people of truth” Meaning: From what the people of truth hold as religion and what they believe in.

He (رَحْمَةُ اللَّهِ) said:

أَنَّ كَلَامَهُ

“is that His (i.e., Allāh) Speech” The relation of speech to Him is a relation of description (i.e., from His Attributes).

The author (رَحْمَةُ اللَّهِ) said:

هُوَ اللَّفْظُ وَالْمَعْنَى

“Is articulated and meaningful” The Speech that is attributed to Allāh (سُبْحَانَهُ وَتَعَالَى) is articulated, and it possesses meaning. It is not speech that is articulated without meaning, nor does it have meanings without articulation. This is what is correct, and it is that which the *Salaf* of this nation were upon, like, Imām Ahmad, Al-Bukhari, the author of the ‘Sahīh,’ in the book *The Creation of the Servants Actions,* and other than it. The rest of the Imāms before and after the two of them followed the authentic texts. The *Salaf* of this nation's consensus is that the *Qur’ān*, all of it, is the Speech of Allāh, its letters, and its meanings. Nothing from that is other than His Speech. Although, He had sent it down to His Messenger.

The *Qur’ān* is not a name for merely a meaning, nor merely a letter; instead, it is for both. Just as the human who speaks and articulates, he is not merely a soul, nor is he merely a body; instead, he consists of both. The author (رَحْمَةُ اللَّهِ) said:

مُجَوِّدٌ

“It is precise” Meaning: It is precise and acute in its articulations and its meanings.

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ﴾

﴿تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾﴾

**“Falsehood cannot come to it from before it or behind it:
(it is) sent down by the All-Wise, Worthy of all praise
(Allāh).” [Sūrah Fussilat (41):42]**

**VERSE 23: THE SPEECH OF ALLĀH, THE
EXALTED PART 2**

23 وَلَيْسَ بِمَخْلُوقٍ وَأَنَّى لَخَلْقِهِ يَقُولِ كَقَوْلِ اللَّهِ إِذْ هُوَ أَمَّجَدُ

23. It is not created. From where does Allāh's creation has a statement like His Statement, since, It is More Vast, Complete, and Great!?

الشرح

◆◆◆ EXPLANATION ◆◆◆

The author (رَحْمَةُ اللَّهِ) said:

وَلَيْسَ بِمَخْلُوقٍ

“It is not created” Meaning: The Speech of Allāh (عَزَّوَجَلَّ) is from His Attributes. Attributing it to Him is an attribute of description, not an attribute of creation. Thus, the Qur’ān is the Speech of Allāh (جَلَّ وَعَلَا); it is not created.

After that, he mentioned to you some from the proofs and evidence. He (رَحْمَةُ اللَّهِ) said:

وَأَنِّي لَخَلْقِهِ بِقَوْلٍ كَقَوْلِ اللَّهِ

“From where does Allāh’s creation have a statement like His Statement!?” Meaning: Wherever it is, the creation brings something of fluency, eloquence, and clarification, then from where do they have a statement like Allāh’s Statement!!

Allāh challenged the jinn and humans if they could gather, *all of them*, to bring a chapter of its likeness as Allāh (سُبْحَانَهُ وَتَعَالَى) has said:

﴿ قُلْ لَّيِّنَ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ
لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴾

“Say: ‘If mankind and the jinn were together to produce the like of this Qur’ān, they could not produce the like thereof, even if they helped one another.’” [Sūrah Al-Isrā (17):88]

He also said:

﴿ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ
وَأَدْعُوا مَنْ أَسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِن كُنْتُمْ صَادِقِينَ ﴿١٣﴾ ﴾

“Or they say, ‘He (Prophet Muḥammad ﷺ) forged it (the Qur’ān).’ Say: ‘Bring you then ten forged chapters like unto it, and call whomsoever you can, other than Allāh (to your help) if you speak the truth!’” [Sūrah Hud (11):13]

He (جَلَّ وَعَلَا) also said:

﴿ وَإِن كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُوْرَةٍ مِّنْ
مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِن كُنْتُمْ صَادِقِينَ
﴿٢٣﴾ ﴾

“And if you are in doubt concerning that which We have sent down (i.e., the Qur’ān) to Our slave (Muḥammad ﷺ) then produce a chapter of the like thereof and call your witnesses (supporters and helpers besides Allāh, if you are truthful.” [Sūrah Al-Baqarah (2):23]

The author (رَحِمَهُ اللَّهُ) said:

إِذْ هُوَ أَمَّجِدُ

“Since It is More Vast, Complete, and Great,” Allāh described the Qur’ān as vast, complete, and great. Allāh (تَبَارَكَ وَتَعَالَى) said:

﴿ بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٨٦﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٨٧﴾ ﴾

“Nay! This is a Glorious Qur’ān, (inscribed) in *Al-Lauh Al-Mahfūdh* (the Preserved Tablet)!” [Sūrah Al-Burooj (85):21-22]

Hence, Allāh described the Qur’ān with that. The Qur’ān is Greater and Loftier than that any one of the humans can produce its likeness.

VERSE 24: AL-QADR (THE DIVINE
DECREE)

وَدَشَّهَدُ أَنَّ الْخَيْرَ وَالشَّرَّ كُلَّهُ 24
بِتَقْدِيرِهِ وَالْعَبْدُ يَسْعَى وَيَجْهَدُ

24. We bear witness that good and evil, all of it, is by His
Decree, and the servant strives and works hard.”

الشرح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

وَدَشَّهَدُ

“We bear witness,” meaning that we believe and acknowledge.

The author (رَحْمَةُ اللَّهِ) said:

أَنَّ الْخَيْرَ وَالشَّرَّ كُلَّهُ بِتَقْدِيرِهِ

“That good and bad, all of it, is by His Decree” one of the tenets of Ahlus Sunnah wal Jamā’ah is the belief in the Decree, the good of it and the bad of it is from Allāh (سُبْحَانَهُ وَتَعَالَى). In the Hadīth of Jibreel, that is known, he mentioned the foundations of Eemaan in his statement (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ):

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ
خَيْرِهِ وَشَرِّهِ

“That you believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and that you believe in the Decree, the good of it and the bad of it.”⁴⁰

The Decree, its sweetness and bitterness, it’s good, and it’s bad, all of it is from Allāh (تَبَارَكَ وَتَعَالَى). Allāh is the Creator of everything. Allāh (تَبَارَكَ وَتَعَالَى) said:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدْرِ ۝٤٩ ﴾

“Verily, We have created all things with *Qadar* (Divine Preordainments).” [Sūrah Al-Qamar (54):49]

He also said:

⁴⁰ Muslim (8)

﴿ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾ ﴾

“And the Command of Allāh is a decree determined.”

[Sūrah Al-Ahzaab (33):38]

He also said (جَلَّ وَعَلَا):

﴿ الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾ وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾ ﴾

“Who has created (everything), and then proportioned it. And Who has measured (preordainments for everything either to be blessed or wretched); and then guided (i.e., showed humankind the right as well as the wrong paths and guided the animals to pasture).” [Sūrah Al-A'lā (87):2-3]

Ibnul Qayyim (رَحْمَةُ اللَّهِ) said in '*Al-Fawā'id*':

أَسَاسُ كُلِّ خَيْرٍ أَنْ تَعْلَمَ أَنَّ مَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، فَتَيَقِّنْ
حِينَئِذٍ أَنَّ الْحَسَنَاتِ مِنْ نِعَمِهِ، فَتَشْكُرُهُ عَلَيْهَا، وَتَتَضَرَّعُ إِلَيْهِ أَنْ لَا
يَقْطَعَهَا عَنْكَ، وَأَنَّ السَّيِّئَاتِ مِنْ خِذْلَانِهِ وَعُقُوبَتِهِ، فَتُبْتَهِلُ إِلَيْهِ أَنْ
يُحَوِّلَ بَيْنَكَ وَبَيْنَهَا، وَلَا يَكِلَكَ فِي فِعْلِ الْحَسَنَاتِ وَتَرْكِ السَّيِّئَاتِ إِلَى
نَفْسِكَ

“The foundation of every good is that you know that whatever Allāh wills, will occur and whatever He does not will never occur. At that point, you have certainty that the

good things are from His Blessings; thus, you are grateful to Him for them, and you implore Him to not cut them off from you. And you have certainty that the bad things are from Him forsaken you and punishing you; thus, you beseech Him to intervene between you and it, and that He does not entrust you to yourself in doing the good things and leaving off the bad things.”

The author (رَحْمَةُ اللَّهِ) said:

وَالْعَبْدُ يَسْعَى وَيَجْهَدُ

“**And the servant strives and works hard**” The belief of the servant that every matter is by the Decree of Allāh does not mean that you discontinue doing actions, that you neglect to take the means, and that you stop taking the pains in carrying out acts of obedience and worship; on the contrary, along with the belief that every matter is by what Allāh ordained, the servant must strive and work hard. The meaning to work hard is that he endeavors to take the means in acts of obedience and worship that bring them close to Allāh (سُبْحَانَهُ وَتَعَالَى).

In this line of poetry, he gathered two great principles concerning Eemaan in the Decree. Verily, they believe that every matter is from Allāh’s Ordainments and taking the means. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gathered between the two of them in his statement:

إِعْمَلُوا فِكُلِّ مَيْسَرٍ لِمَا خُلِقَ لَهُ

**“Do actions for each of you. It will be made easy for what
he was created for.”⁴¹**

He (صلى الله عليه وعلى آله وسلم) also said:

إِحْرِضْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ

**“Strive for what will benefit you and seek assistance with
Allāh.”⁴²**

⁴¹ Al-Bukhari (4949)

⁴² Muslim (2664)

VERSE 25: EEMAAN

وَإِيمَانُنَا قَوْلٌ وَفِعْلٌ وَنِيَّةٌ 25
مِنَ الْخَيْرِ وَالطَّاعَاتِ فِيهَا تُقَيَّدُ

25. Our Eemaan is statements, actions, and intent. Of every good and act of obedience, we restrict it to our intent.

الشرح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

وَإِيمَانُنَا قَوْلٌ وَفِعْلٌ وَنِيَّةٌ

“Our Eemaan is statements, actions, and intent” This is the definition of Eemaan and its comprehensive explanation for what it contains and is comprised of. The Eemaan that Allāh created us to actualize and brought us into existence to establish consists of statements, actions, and intentions. Meaning: It is established from

these three pillars. Thus, Eemaan is not a statement without any action, nor is it action without any intention; instead, the establishment of Eemaan is built upon these three: statement, action, and intention.

Al-Awza'i (رَحْمَةُ اللَّهِ) said:

لَا يَسْتَقِيمُ الْإِيمَانُ إِلَّا بِالْقَوْلِ، وَلَا يَسْتَقِيمُ الْإِيمَانُ وَالْقَوْلُ إِلَّا
بِالْعَمَلِ، وَلَا يَسْتَقِيمُ الْإِيمَانُ وَالْقَوْلُ وَالْعَمَلُ إِلَّا بِنِيَّةٍ مُوَافِقَةٍ لِلسُّنَّةِ،
وَكَانَ مَنْ مَضَى مِنْ سَلَفِنَا لَا يُفَرِّقُونَ بَيْنَ الْإِيمَانِ وَالْعَمَلِ، وَالْعَمَلُ مِنَ
الْإِيمَانِ، وَالْإِيمَانُ مِنَ الْعَمَلِ، وَإِنَّمَا الْإِيمَانُ إِسْمٌ يَجْمَعُ هَذِهِ الْأَدْيَانَ
إِسْمُهَا، وَيُصَدِّقُهُ الْعَمَلُ، فَمَنْ آمَنَ بِلِسَانِهِ وَعَرَفَ بِقَلْبِهِ، وَصَدَّقَ
بِعَمَلِهِ فَتِلْكَ الْعُرْوَةُ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا، وَمَنْ قَالَ بِلِسَانِهِ،
وَلَمْ يَعْرِفْ بِقَلْبِهِ، وَلَمْ يُصَدِّقْهُ بِعَمَلِهِ، لَمْ يُقْبَلْ مِنْهُ، وَكَانَ فِي الْأَخِرَةِ
مِنَ الْخَاسِرِينَ.

“Eemaan is not established except with statement, Eemaan and statement are not established except with action, Eemaan, statement, and action are not established except with intent that agrees with the Sunnah. Those who came before us from our *Salaf* did not separate between Eemaan and action; action is from Eemaan, and Eemaan is from action. Eemaan is merely a name whose name gathers these beliefs, and actions affirm it. Therefore, whoever believes with his tongue, while his heart knows, and he confirms it with his actions, that is the strongest

handhold that will never break. Whoever speaks with his tongue, doesn't know with his heart, and doesn't confirm it with his actions, it is not accepted from him, and in the Hereafter, he will be from the losers.”⁴³

Sufyaan Ath-Thawree (رَحْمَةُ اللَّهِ) said:

كَانَ الْفُقَهَاءُ يَقُولُونَ: لَا يَسْتَقِيمُ قَوْلٌ إِلَّا بِعَمَلٍ، وَلَا يَسْتَقِيمُ قَوْلٌ وَعَمَلٌ إِلَّا بِنِيَّةٍ، وَلَا يَسْتَقِيمُ قَوْلٌ وَعَمَلٌ وَنِيَّةٌ إِلَّا بِمُوَافَقَةِ السُّنَّةِ.

“The *Fuqahā* (scholars of Jurisprudence) used to say: “A statement is not established except with an action, a statement and an action is not established except with an intention, and a statement, an action, and an intention is not established except with what is in agreement to the Sunnah.”⁴⁴

Imām Al-Ājurri (رَحْمَةُ اللَّهِ) said in ‘*Ash-Sharee’ah*’:

فِي بَابِ الْقَوْلِ بِأَنَّ الْإِيمَانَ تَصْدِيقٌ بِالْقَلْبِ وَإِقْرَارٌ بِاللِّسَانِ وَعَمَلٌ بِالْجَوَارِحِ، لَا يَكُونُ مُؤْمِنًا إِلَّا بِأَنْ تَجْتَمِعَ فِيهِ هَذِهِ الْخِصَالُ الثَّلَاثُ: ((اَعْلَمُوا - رَحِمَنَا اللَّهُ وَإِيَّاكُمْ - أَنَّ الَّذِي عَلَيْهِ عُلَمَاءُ الْمُسْلِمِينَ أَنَّ الْإِيمَانَ وَاجِبٌ عَلَى جَمِيعِ الْخَلْقِ، وَهُوَ تَصْدِيقٌ بِالْقَلْبِ، وَإِقْرَارٌ بِاللِّسَانِ، وَعَمَلٌ بِالْجَوَارِحِ، ثُمَّ اَعْلَمُوا أَنَّهُ لَا تُجْزَى

⁴³ ‘Al-Ibānah Al-Kubra’ of Ibn Battah (2/807)

⁴⁴ ‘Al-Ibānah Al-Kubra’ of Ibn Battah (1/333, 2/807)

المَعْرِفَةُ بِالْقَلْبِ وَالتَّصَدِيقُ إِلَّا أَنْ يَكُونَ مَعَهُ الْإِيمَانُ بِاللِّسَانِ
نُطْقًا، وَلَا تُجْزَى مَعْرِفَةٌ بِالْقَلْبِ وَنُطْقٌ بِاللِّسَانِ حَتَّى يَكُونَ عَمَلٌ
بِالْجَوَارِحِ، فَإِذَا كَمُلَتْ فِيهِ هَذِهِ الثَّلَاثُ الْخِصَالُ كَانَ مُؤْمِنًا، دَلَّ عَلَى
ذَلِكَ الْقُرْآنُ وَالسُّنَّةُ وَقَوْلُ عُلَمَاءِ الْمُسْلِمِينَ)).

“In the chapter of the statement that Eemaan is an affirmation of the heart, acknowledgment of the tongue, and actions of the limbs, the servant is not a Believer unless he gathers these three characteristics, all-together. Know-May Allāh have mercy on us and you- that what the Muslims' scholars are upon is that Eemaan is obligatory upon the entire creation. It is an affirmation of the heart, acknowledgment of the tongue, and actions of the limbs. Then understand that knowledge with the heart and acknowledgment does not suffice unless the articulation of the tongue accompanies the Eemaan. Knowledge with the heart and articulation of the tongue does not suffice until the limbs' actions accompany it. Hence, if these three characteristics are completed within the individual, he is a Believer. The Qur'an, the Sunnah, and the statements of the scholars of the Muslims have indicated to that.”⁴⁵

Shaykhul Islām said:

قَالَ حَنْبَلٌ: ((حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: وَأُخْبِرْتُ أَنَّ نَاسًا يَقُولُونَ: مَنْ أَقَرَّ
بِالصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَلَمْ يَفْعَلْ مِنْ ذَلِكَ شَيْئًا حَتَّى يَمُوتَ،

⁴⁵ (1/274)

وَيُصَلِّي مُسْتَدْبِرَ الْقِبْلَةِ حَتَّى يَمُوتَ؛ فَهُوَ مُؤْمِنٌ مَا لَمْ يَكُنْ جَاحِدًا إِذَا
 عُلِمَ أَنَّ تَرْكَهُ ذَلِكَ فِيهِ إِيمَانُهُ إِذَا كَانَ مُقِرًّا بِالْفَرَائِضِ وَاسْتِقْبَالَ
 الْقِبْلَةَ؛ فَقُلْتُ: هَذَا الْكُفْرُ الصُّرَاحُ وَخِلَافَ كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ
 وَعُلَمَاءِ الْمُسْلِمِينَ، قَالَ اللَّهُ تَعَالَى: ﴿ وَمَا أُمْرُوا إِلَّا لِيَعْبُدُوا اللَّهَ
 مُخْلِصِينَ لَهُ الدِّينَ ﴾

“Hanbal said: “Al-Humaydī narrated to us. He said: “I was informed that there are a people who say: “Whoever acknowledges the obligation of the Salah, the Zakāh, fasting, and the Hajj (Pilgrimage to the House), yet does not implement any of it even up to his death; and he prays with his back facing the *Qiblah* (the prayer direction of the Muslims), is still a believer. As long as he does not oppose it when the matter is made clear to him. His Eemaan is still intact as long as he acknowledges the religious duties (i.e., Salah, Zakaah etc.) and faces the direction of the Ka’bah (in prayer).” So, I say (in response to this type of speech): “This is clear disbelief and it is in opposition to the Book of Allāh, the Sunnah of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ), and the scholars of the Muslims. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

“And they were commanded not, but that they should worship Allāh, and worship none but Him Alone.” [Sūrah Al-Bayyinah (98):5]

Hanbal said:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: مَنْ قَالَ هَذَا فَقَدْ كَفَرَ بِاللَّهِ
وَرَدَّ عَلَى أَمْرِهِ، وَعَلَى الرَّسُولِ مَا جَاءَ بِهِ عَنِ اللَّهِ

**“I heard Abu ‘Abdillah Ahmad ibn Hanbal say:
“Whoever says this, has certainly disbelieved in Allāh,
rejected Allāh’s command, and has rejected what the
Messenger came with from Allāh.”⁴⁶**

The author (رَحِمَهُ اللَّهُ) said:

مِنَ الْخَيْرِ

“From good.” Meaning: Our Eemaan is good statements, right actions, and good, righteous intentions.

The author (رَحِمَهُ اللَّهُ) said:

وَالطَّاعَاتِ فِيهَا نُقَيْدٌ

“And obedience, we restrict it to the intention.” Meaning: For every right action to be accepted and pleasing to Allāh (سُبْحَانَهُ وَتَعَالَى) and to be thanked by Him, it is binding that it is restricted to a righteous intention. The good, righteous intention is that the servant intends by his act of obedience to draw close to Allāh (سُبْحَانَهُ وَتَعَالَى). Just as Allāh (جَلَّ وَعَلَا) said:

⁴⁶ ‘Majmoo’ Al-Fataawa’ (7/209)

﴿ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ
كَانَتْ سَعِيَّهُمْ مَّشْكُورًا ﴿١٩﴾ ﴾

“And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e., does righteous deeds of Allāh’s obedience) while he is a Believer, then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allāh).” [Sūrah Al-Isrā (17):19]

VERSE 26: EEMAAN INCREASES AND DECREASES

26 وَيَزِدَادُ بِالطَّاعَاتِ مَعَ تَرْكِ مَا نَهَى وَيَنْقُصُ بِالْعِصْيَانِ جَزْمًا وَيَفْسُدُ

26. It increases with acts of obedience and leaving off of what is forbidden. It decreases with disobedience, with certainty, and it becomes corrupted.

الشرح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

يَزِدَادُ

“It increases.” Meaning: Eemaan.

بِالطَّاعَاتِ

“With acts of obedience.” Thus, whenever the servant increases in obedience, his Eemaan increases; because acts of obedience are Eemaan, their increase is an increase in Eemaan, and deficiency in acts of obedience is a deficiency in Eemaan. The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said:

الإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللهُ، وَأَدْنَاهَا إِمَاطَةُ
الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ.

“Eemaan is seventy some odd branches; the best of them is the statement La ilaha illa Allāh (none has the right to be worshipped in truth except Allāh), the lowest of them is removing something harmful from the path, and shyness is a branch of Eemaan.”⁴⁷

Thus, Eemaan has many branches and numerous qualities. Whenever the servant increases from its qualities, his Eemaan increases by way of that. The author (رَحِمَهُ اللهُ) said:

مَعَ تَرْكِ مَا نَهَى

“Along with leaving off of what is forbidden.” Therefore, just as Eemaan increases with acts of obedience, it likewise increases by leaving what is forbidden. The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said:

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْينُهُ

⁴⁷ Muslim (35)

“From the goodness of a man’s Islām is him leaving off of what does not concern him.”⁴⁸

Suppose the servant remains distant from sins, to draw close to Allāh, seeking His Pleasure, and fearing His punishment (سُبْحَانَهُ وَتَعَالَى). In that case, in essence, this abandonment is considered Eemaan, and the Eemaan increases by way of it.

The Hadīth that has been reported in the two *Saheeh* of Al-Bukhari and Muslim indicates that. On the authority of Abu Hurayrah (رَضِيَ اللَّهُ عَنْهُ), that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرِبُ الخَمْرَ حِينَ يَشْرِبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ.

“The fornicator does not fornicate and be a believer while he is fornicating, the one drinking intoxicants does not drink intoxicants and be a believer while he is drinking intoxicants, and the thief does not steal and be a believer while he is stealing.”⁴⁹

This means that he’s doing these things is a deficiency in his Eemaan. Likewise, the opposite can be understood. Abandoning these things, seeking to draw close to Allāh (سُبْحَانَهُ وَتَعَالَى), and seeking His Pleasure increases one’s Eemaan.

Consequently, Eemaan increases by doing actions of obedience. It also increases by abstaining from sins, seeking to draw close to

⁴⁸ ‘Jaami’ At-Tirmidhi’ (2317), it was declared Saheeh by Al-Albaani.

⁴⁹ Al-Bukhari (2475, 5578, and other places), Muslim (57)

Allāh (عَزَّوَجَلَّ) by way of this abstinence. Thus, we draw close to Allāh by acting under the obligations and leaving off from the prohibitions.

The author (رَحِمَهُ اللهُ) said:

وَيَنْقُصُ بِالْعِصْيَانِ جُزْمًا

“And it decreases with disobedience, with certainty.” Meaning: With certainty and in reality, with no doubt concerning that. Therefore, sins render Eemaan deficient and weak. Just as Eemaan increases with obedience to Allāh, it decreases with disobedience to Him. It has come from ‘Umayr ibn Habeeb Al-Khutamī, he said:

الإيمان يزيد وينقص؛ قيل: ما زيادته ونقصائه؟ قال: إذا ذكرنا الله عزَّ وجلَّ، وحمدناه، وسبَّحناه فتلك زيادته، وإذا أغفلنا وضيعنا وأسأنا فذلك نقصائه.

“Eemaan increases and decreases.” He was asked: **“What is its increase, and what is its decrease?”** He replied: **“When we remember Allāh (عَزَّوَجَلَّ) and when we praise and glorify Him, that is its increase; and when we are heedless, neglectful, and do evil, that is its decrease.”**⁵⁰

The author (رَحِمَهُ اللهُ) said:

⁵⁰ ‘As-Sunnah’ of Al-Khalaal

وَيَفْسُدُ

“And it becomes corrupted.” Meaning: If the weight of sins increases, it corrupts Eemaan.

This line of poetry is a clarification that Eemaan increases and decreases. It becomes firm, and it becomes weak; its increase has various means, and its decrease has various means. He has clarified this with a sufficient clarification in his excellent book '*At-Tawdīh wal Bayān lee Shajaratil Eemaan.*'

VERSE 27: BELIEF IN THE LAST DAY

وَمَا اشْتَمَلَتْهُ الدَّارُ حَقًّا وَنَشْهَدُ 27 نُقْرُ بِأَحْوَالِ الْقِيَامَةِ كُلِّهَا

27. We acknowledge all events and circumstances on the Day of Resurrection, and what that abode contains is real – and we bear witness.

الشَّرْح

EXPLANATION

This line of poetry mentions the pillar, Belief in the Last Day. He (رَحْمَةُ اللَّهِ) said:

نُقْرُ بِأَحْوَالِ الْقِيَامَةِ كُلِّهَا

“We acknowledge all events and circumstances on the Day of Resurrection.” This is the core meaning of this pillar. Our acknowledgment of all events and circumstances which occur on the Day of Resurrection. Meaning, we believe in everything that will

occur after death, from the terrors, the trial in the grave, its punishments, and its blisses. We also believe what The Qur'ān and Sunnah have informed (us) in detail about the Resurrection, Gathering, Reward, Reckoning, the Books (of deeds), the Bridge over the Hell-Fire, the Scale, the Jannah, and the Hell-Fire. The author (رَحْمَةُ اللَّهِ) said:

وَمَا اشْتَمَلَتْهُ الدَّارُ حَقًّا

“And what that abode contains is real.” this statement refers to the Hereafter. We believe in every matter, concerning the Hereafter, detailed by the Qur'ān and Sunnah.

“And we bear witness.” A testimony of acknowledgment and certainty. It is just as Allāh (سُبْحَانَهُ وَتَعَالَى) has stated in describing the people of Eemaan.

﴿ وَيَا آخِرَةَ هُمْ يُوقِنُونَ ﴾

“And they believe with certainty in the Hereafter.” [Sūrah Al-Baqarah (2):4]

VERSE 28: PONDERING OVER ALLĀH'S CREATION

تَفَكَّرْ بِآثَارِ الْعَظِيمِ وَمَا حَوَتْ 28 مَمَالِكُهُ الْعُظْمَى لَعَلَّكَ تَرْشُدُ

28. Ponder Allāh's great signs and what His greatest kingdoms contain so that you will hopefully be guided.

الشرح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

تَفَكَّرْ بِآثَارِ الْعَظِيمِ

“Ponder Allāh's great signs.” Meaning: reflect on Allāh's great signs and His fabulous creations, which indicate the Completeness of its Creator and its inventor (سُبْحَانَهُ وَتَعَالَى). Indeed Allāh (عَزَّ وَجَلَّ) encourages His servants to reflect upon His great signs and His massive creations. This contemplation has a tremendous effect on

the servant. The benefit of this reflection, for the Believer, is an increase in his Eemaan. For other than the Believer, there are many doors to enter into this great religion. Countless people's faith (i.e., increase) just because they have the proper contemplation over one of Allāh's signs or creation.

The author (رَحْمَةُ اللَّهِ) said:

وَمَا حَوَتْ مَمَالِكُهُ الْعُظْمَى

“And what His greatest kingdoms contain.” From the heavens, the earth, and the likeness of that from His fabulous large creations. Contemplate what it contains great signs and evident and clear evidence of its inventor's greatness and the Completeness of its Creator (جَلَّ وَعَلَا).

The author (رَحْمَةُ اللَّهِ) said:

لَعَلَّكَ تَرْشُدُ

“So that hopefully you will be guided.” Meaning: That you be granted guidance and from amongst those guided because of that reflection. Indeed this consideration, which Allāh (سُبْحَانَهُ وَتَعَالَى) implores his servants in various places of His Book, directs them to the avenues of guidance, success, and bliss throughout this life and the next.

Ibnul Qayyim (رَحْمَةُ اللَّهِ) said in ‘*Miftāh Dārus Sa’ādah*’⁵¹:

⁵¹ (1/214)

وَأَحْسَنُ مَا أُنْفِقَتْ فِيهِ الْأَنْفَاسُ التَّفَكُّرُ فِي آيَاتِ اللَّهِ، وَعَجَائِبِ صَنْعِهِ،
وَالِإِنْتِقَالَ مِنْهَا إِلَى تَعَلُّقِ الْقَلْبِ وَالْهَمَّةِ بِهِ دُونَ شَيْءٍ مِنْ مَخْلُوقَاتِهِ.

“The best of what the souls have been given is contemplation into Allāh’s signs and the amazing things he has made; then, transferring from that to the attachment of the heart and attaching importance to that without any attachment to anything from His creations.”

**VERSE 29: THE SIGNS, THE NIGHT AND
THE DAY**

29 أَلَمْ تَرَ هَذَا اللَّيْلَ إِذْ جَاءَ مُظْلِمًا فَأَعْقَبَهُ جَيْشٌ مِنَ الصُّبْحِ يَظْرُدُّ

**29. Have you not seen this night, when its darkness came.
The army of the morning follows it and pushes it away.**

الشَّرْح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

أَلَمْ تَرَ

“Have you not seen” O Believer “this night when its darkness came.” The night covers the daytime, with its darkness.

The author (رَحْمَةُ اللَّهِ) said:

فَأَعْقَبَهُ جَيْشٌ مِنَ الصُّبْحِ يَطْرُدُ

“The army of the morning follows it and pushes it away.”

Meaning: The army of the morning succeeds the night. Meaning: The daytime, the brightness, and the light push that darkness away.

This statement contains one of Allāh’s great signs indicating His greatness and perfection. All of which necessitate remembering Him, giving gratitude, and having excellence in worship.

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَدَّكَّرَ
أَوْ أَرَادَ شُكُورًا ﴾ ﴿٦٦﴾

“And it is He Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.” [Sūrah Al-Furqān (25):62]

He (سُبْحَانَهُ وَتَعَالَى) also said:

﴿ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ
الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى إِلَّا هُوَ الْعَزِيزُ
الْعَلِيمُ ﴾ ﴿٥٥﴾

“He makes the night to go into the day and makes the day go into the night, and He has subjected the sun and the

moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.”

[Sūrah Az-Zumar (39):5]

He (سُبْحَانَهُ وَتَعَالَى) also said:

﴿ فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا
ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٦٦﴾ ﴾

“(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.” [Sūrah Al-An’ām (6):96]

He (سُبْحَانَهُ وَتَعَالَى) also said:

﴿ وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾
وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ ﴾

“And a sign for them is the night, We withdraw from there the day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing. [Sūrah Ya Seen (36): 37-38]

Ibn Sa’dī (رَحْمَةُ اللَّهِ) said:

وَفِي هَذِهِ الْآيَاتِ تَنْبِيهُهُ إِلَى أَنَّ الْعَبْدَ يَنْبَغِي لَهُ أَنْ يَتَدَبَّرَ نِعَمَ اللَّهِ عَلَيْهِ، وَيَسْتَبْصِرَ فِيهَا، وَيَقِيسَهَا بِحَالِ عَدَمِهَا، فَإِنَّهُ إِذَا وَازَنَ بَيْنَ حَالَةِ وُجُودِهَا، وَبَيْنَ حَالَةِ عَدَمِهَا، تَنَبَّهَ عَقْلُهُ لِمَوْضِعِ الْمِنَّةِ، بِخِلَافِ مَنْ جَرَى مَعَ الْعَوَائِدِ، وَرَأَى أَنَّ هَذَا أَمْرٌ لَمْ يَزَلْ مُسْتَمِرًّا، وَلَا يَزَالُ، وَعَمِيَ قَلْبُهُ عَنِ الثَّنَاءِ عَلَى اللَّهِ بِنِعَمِهِ، وَرُؤْيَةِ افْتِقَارِهِ إِلَيْهَا فِي كُلِّ وَقْتٍ، فَإِنَّ هَذَا لَا يُحْدِثُ لَهُ فِكْرَةَ شُكْرِ وَلَا ذِكْرٍ.

“These series of verses contain an exhortation that the servant must reflect over the blessings of Allāh and have due contemplation. He must weigh out a circumstance where those blessings are not present. Surely, when he compares the presence of those blessings and its non-existence, he will come to understand the state of Allāh’s favor (upon him). In contrast to the one led by his profiteering desires and thinks that this circumstance will never end. So, his heart becomes blinded from showing gratitude for Allāh’s blessings (upon him) and giving thought to his perpetual need for these blessings. The notion of gratitude and remembrance does not cross his mind.”⁵²

⁵² Tafsīr as-S‘adī (pg. 623)

VERSE 30: REFLECTING ON THE HEAVENS AND STARS

تَأْمَلُ بِأَرْجَاءِ السَّمَاءِ جَمِيعَهَا 30
كَوَاكِبُهَا وَقَادَةُ تَتَرَدَّدُ

30. Reflect upon all areas of the sky, in totality. Its stars are radiant, moving in motion.

الشَّرْح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

تَأْمَلُ بِأَرْجَاءِ السَّمَاءِ جَمِيعَهَا

“Reflect upon all areas of the sky, in totality.” Meaning: Its extremities and its sides as well as what it includes of various signs. This close observation includes looking at all of the horizon and sky, which Allāh has raised and made to cover the earth. It covers the earth from all angles, and it encompasses it from every side.

The author (رَحْمَةُ اللَّهِ) said:

كَوَاكِبُهَا

“**Its stars,**” Allāh created to beautify the heavens, a means for people being guided, and as missiles against the Shayātīn. The author (رَحْمَةُ اللَّهِ) said:

وَقَادَةٌ

“**Are radiant**” Meaning: they are enlightening. Which is from amongst Allāh’s signs (سُبْحَانَهُ وَتَعَالَى). Had it not been for the stars, the sky would not have possessed this splendid appearance as well as this fantastic form. This matter urges those contemplators to reflect, consider its meanings, and conclude the Creator's perfection and greatness.

The author (رَحْمَةُ اللَّهِ) said:

تَتَرَدَّدُ

“**Moving in motion**” They move in motion by the command of Allāh (سُبْحَانَهُ وَتَعَالَى). They relocate from one place to another with Allāh’s command and His subjugation.

VERSE 31: THE ALL-WISE,
KNOWLEDGEABLE CREATOR &
DISPOSER OF ALL AFFAIRS

حَكِيمٌ عَلِيمٌ وَاحِدٌ مُتَّفَرِّدٌ أَلَيْسَ لِهَذَا مُخْدِتٌ مُتَّصِرٌ 31

31. Does this not have an Originator, One to dispose of affairs, Wise, Knowing, One, and singled out alone.

الشرح

◆ EXPLANATION ◆

The author (رَحْمَةُ اللَّهِ) said:

أَلَيْسَ لِهَذَا مُخْدِتٌ

“Does this not have an Originator.” Meaning: This fantastic creation, this great universe, and these dazzling signs. Does it not

have an Innovator, a Creator?!! Is it possible for someone with an intellect to say that this universe was discovered in this way, unexpectedly, or that it occurred haphazardly, with no Creator nor one to bring it about?!

The author (رَحْمَةُ اللَّهِ) said:

مُتَّصِرٌ

“One to dispose of affairs.” Nothing from the creation moves except by His disposal and His organization.

The author (رَحْمَةُ اللَّهِ) said:

حَكِيمٌ

“Wise,” He did not create this creation with this great description and this unparalleled beauty and precision in jest, and He did not bring it about without purpose.

﴿ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَلِكُمْ ظَنُّ الَّذِينَ

كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾ ﴿

“And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!” [Sūrah Saad (38):27]

In this (we see) that His creation of the heavens and the earth is from wisdom. He did not create them without purpose, meaning, jest, and

play, without any benefit or advantage. Shaykh ul-Islām Ibn Qayyim
(رَحْمَةُ اللَّهِ) said:

إِذَا تَأَمَّلَهَا صَحِيحُ التَّأْمُلِ وَالتَّظَرِ وَجَدَهَا مُؤَسَّسَةً عَلَى غَايَةِ الْحِكْمَةِ
مُعَشَّاءَ بِالْحِكْمَةِ، فَقَرَأَ سُطُورَ الْحِكْمَةِ عَلَى صَفْحَاتِهَا، وَيُنَادِي عَلَيْهَا
هَذَا صُنْعُ الْعَلِيمِ الْحَكِيمِ، وَتَقْدِيرُ الْعَزِيزِ الْعَلِيمِ.

“If you were to ponder upon this wisdom with correct reflection and examination, you would have discovered it to be founded upon the utmost extent of wisdom; it is covered with wisdom. Thus, he read the lines of wisdom on their pages. This work and calculation of the All-Knowing, the All-Wise calls to it.”⁵³

The author (رَحْمَةُ اللَّهِ) said:

عَلِيمٌ

“knowing” meaning: His creation of these various creations as well as His bringing them about is a proof for His knowledge of them.

﴿ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ ﴾

“Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything).” [Sūrah Al-Mulk (67): 14]

⁵³ ‘As-Sawaa’iq Al-Mursalah (4/1567)

Allāh (سُبْحَانَهُ وَتَعَالَى) also said:

﴿ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ
بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ
بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾ ﴾

“It is Allah Who has created seven heavens and of the earth the like thereof (i.e., seven). His Command descends between them (heavens and earth) that you may know that Allah has power over all things and that Allah surrounds (comprehends) all things in (His) Knowledge.” [Sūrah at-Talaaq (65):12]

The author (رَحْمَةُ اللَّهِ) said:

وَاحِدٌ مُتَفَرِّدٌ

“One and singled out alone.” Also, the reflection into these creations guides to have Eemaan in the existence of the Creator of them. The Creator calls to having Eemaan in His Oneness and that He (سُبْحَانَهُ وَتَعَالَى) is One and singled out alone. Hence, just as He is singled out because He created this universe and brought it into existence alone, having no partner from that in anything.

﴿ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ ﴾

“Is there any creator other than Allāh who provides for you.” [Sūrah Faatir (35):3]

Consequently, it is obligatory that He be singled out alone with obedience, and that He be specified alone with worship. Thus, no partner is to be set up with Him

These are the statement's observations: "The lines were written on the pages of the creations. Everyone with intellect, as well as those who do not write, read them. They have been set up to give evidence to Allāh's Oneness and Lordship, as well as His Knowledge, Wisdom, and Kindness.



32 بَلَىٰ وَالَّذِي بِالْحَقِّ أَتَقَنَ صُنْعَهَا وَأَوْدَعَهَا الْأَسْرَارَ لِلَّهِ تَشْهَدُ

32. Instead, by the One Who, in truth, perfected its manufacturing. He has placed mysteries in the creation that give witness for Allāh.

الشَّرْح

◆◆◆ EXPLANATION ◆◆◆

“Instead” This statement is used for a response; it comes after a negation to confirm what has been negated. This means, rather, this creation does have an Originator, One to dispose of the affairs, One Who is Wise, Knowing, One, and Singled out alone.

The author swore by Allāh Al-Adheem to this fact. He said: “Rather, by the One Who, in truth, perfected its manufacturing.” Meaning: He brought it into being with precision and perfection.

﴿ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن
فُطُورٍ ﴾ ﴿٣﴾

**“You can see no fault in the creation of Ar-Rahmaan.
Then look again: “Can you see any rifts?” [Sūrah Al-Mulk
(67):3]**

Thus, they are precise and perfected creations that indicate their Creator's Greatness and the Completeness of their Inventor (سُبْحَانَهُ وَتَعَالَى).

The author (رَحْمَةُ اللَّهِ) said:

وَأَوْدَعَهَا الْأَسْرَارَ لِلَّهِ تَشْهَدُ

“And He has placed mysteries in the creation that give witness for Allāh.” Meaning: He has placed secrets in these creations that point out to the Greatness of the Creator, and they give witness to that. They are signs that Allāh has disseminated and spread in this universe that indicate to Him.

فَوَا عَجَبًا كَيْفَ يُعْصَى الْإِلَٰهَ	أَمْ كَيْفَ يَجْهَدُهُ الْجَاهِدُ
وَلِلَّهِ فِي كُلِّ خَرِيكَةٍ وَفِي	كُلِّ تَسْكِينَةٍ أَبَدًا شَاهِدُ
وَفِي كُلِّ شَيْءٍ لَهُ آيَةٌ	تَدُلُّ عَلَى أَنَّهُ وَاحِدُ

**“How astonishing it is, how is the Ilah (Deity) disobeyed,
or how does anyone reject Him. In everything moving and**

everything still, ever, is a witness to Allāh. And in everything there is a sign for Him, that indicates that He is unique (i.e., in His essence, names, actions, & attributes).”

VERSE 33: REFLECTING ON THE EARTH AND WHAT LIES IN IT OF SIGNS

33 وَفِي الْأَرْضِ آيَاتٌ لِمَنْ كَانَ مُوقِنًا وَمَا تَنْفَعُ الْآيَاتُ مَنْ كَانَ يَجْحَدُ

**33. On the earth are signs for him who possess certainty,
and the signs do not benefit the one who rejects.**

الشَّرْح

← EXPLANATION →

The author (رَحْمَةُ اللَّهِ) said:

وَفِي الْأَرْضِ آيَاتٌ لِمَنْ كَانَ مُوقِنًا

“On the earth, there are signs for him who possess certainty.”
Meaning: Proofs and evidence that indicate to the Oneness of Allāh (سُبْحَانَهُ وَتَعَالَى). Although not every individual will not benefit from these signs. The only one who does benefit from them are those who are sure, just as Allāh (سُبْحَانَهُ وَتَعَالَى) has stated:

﴿ فِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٥١﴾ ﴾

“And on the earth are signs for those who have faith with certainty.” [Sūrah Adh-Dhaariyaat (51):20]

Ibn Katheer (رَحْمَةُ اللَّهِ) said in his Tafsīr about this verse:

أَيُّ: فِيهَا مِنَ الْآيَاتِ الدَّالَّةِ عَلَى عَظَمَةِ خَالِقِهَا وَقُدْرَتِهِ الْبَاهِرَةِ، مِمَّا قَدْ ذَرَأَ فِيهَا مِنْ صُنُوفِ النَّبَاتِ وَالْحَيَوَانَاتِ، وَالْمِهَادِ وَالْجِبَالِ، وَالْقِفَارِ وَالْأَنْهَارِ وَالْبِحَارِ.

“Meaning: In them are signs that indicate to the Greatness of its Creator and His Overwhelming Capability, from what He has created in the earth of various vegetation, animals, flat land, mountains, wasteland, rivers, and oceans.”

Although the only ones who benefit from these signs are no other than those who have certainty. As for those who lack certainty, they do not benefit. For this reason, the author (رَحْمَةُ اللَّهِ) said:

وَمَا تَنْفَعُ الْآيَاتُ مَنْ كَانَ يَجْحَدُ

“And the signs do not benefit him who rejects.” Allāh (عَزَّجَلَّ) said:

﴿ قُلْ أَنْظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ
وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١١﴾ ﴾

“Say: “Behold all that is in the heavens and the earth,” but neither Ayaat (proofs, evidence, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.” [Sūrah Yunus (10):101]

Ibn Katheer (رَحْمَةُ اللَّهِ) said:

وَأَيُّ شَيْءٍ تُجِدِي الْآيَاتِ السَّمَاوِيَّةِ وَالْأَرْضِيَّةِ، وَالرُّسُلَ بِآيَاتِهَا
وُحُجَّجَهَا وَبَرَاهِينِهَا الدَّالَّةِ عَلَى صِدْقِهَا، عَنْ قَوْمٍ لَا يُؤْمِنُونَ.

“What thing is the heavenly and earthly signs and the Messengers, along with their signs, their proofs, and evidence that indicate to their truthfulness serve the purpose of from a people who do not believe?

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۖ ﴿٩٦﴾ وَلَوْ
جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ۖ ﴿٩٧﴾ ﴾

**“Truly! Those against whom the Word (Wrath) of your Lord has been justified will not believe. Even if every sign should come to them until they see the painful torment.”
[Sūrah Yunus (10): 96-97]**

He (سُبْحَانَهُ وَتَعَالَى) also said:

﴿ وَكَأَيِّن مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ
عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ ﴾

“And how many a sign in the heavens and the earth they pass by, while they are averse from that place.” [Sūrah Yusuf (12):105]

Hence, the one who rejects and is heedless does not benefit from the signs, even if they were many and numerous. That has been shown every time.

VERSE 34: REFLECTING ON THE HUMAN
BEING

34 وَفِي النَّفْسِ آيَاتٌ وَفِيهَا عَجَائِبُ بِهَا يُعَرَفُ اللَّهُ الْعَظِيمُ وَيُعْبَدُ

34. Within one's self are signs and in it are astonishing things. By way of them, Allāh, Al-Adheem is known, and He is worshipped.

الشَّرْح

EXPLANATION

His statement (رَحْمَةُ اللَّهِ):

وَفِي النَّفْسِ آيَاتٌ

“Within one's self are signs.” Meaning: There are great signs in the self of the human being, just as Allāh (سُبْحَانَهُ وَتَعَالَى) has stated:

﴿ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴾

“And also, in your yourselves. Will you not then see?”
[Sūrah Adh-Dhaariyaat (51):21]

By way of what Allāh has placed inside of it of great mysteries, they indicate to the completeness of its Creator (جَلَّوَعَلَا).

The author (رَحْمَةُ اللَّهِ) said:

وَفِيهَا عَجَائِبُ

“And in it are astonishing things.” Meaning: They are signs that are amazing from their goodness, their beauty, as well as their precision.

The author (رَحْمَةُ اللَّهِ) said:

بِهَا

“By way of them.” Meaning: These signs...

يُعْرِفُ اللَّهُ

“Allāh is known” because of their existence, they guide to contemplation, and they direct one to know the Completeness of this Great Creator.

The author (رَحْمَةُ اللَّهِ) said:

وَيُعْبَدُ

“and He is worshipped.” Meaning: These signs indicate the obligation of singling Him out alone with worship. Qatadah said:

مَنْ تَفَكَّرَ فِي خَلْقِ نَفْسِهِ عَلِمَ أَنَّهُ إِنَّمَا لِيَّتَتْ مُفَاصِلُهُ لِلْعِبَادَةِ

“Whoever ponders into the creation of one’s self will know that his joints have only become tempered for worship.”⁵⁴

This statement indicates the two parts of Tawhīd, the Tawhīd of knowledge, and the Tawhīd of action. And both are the intent of creation. Allāh (سُبْحَانَهُ وَتَعَالَى) said in a clarification that He created the creation to know Him:

﴿ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ
بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ
بِكُلِّ شَيْءٍ عِلْمًا ﴾

“It is Allāh Who has created seven heavens and of the earth the like thereof (i.e., seven). His Command descends between them (heavens and earth) that you may know that Allāh has power over all things and that Allāh surrounds all things in (His) knowledge.” [Sūrah At-Talaaq (65):12]

Also, He (سُبْحَانَهُ وَتَعَالَى) has said in a clarification that He created them to worship Him:

⁵⁴ ‘Al-‘Athama’ of Abu Ash-Shaykh (1/233)

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾

“And I (Allāh) created not the jinn and humankind except that they should worship Me (Alone). [Sūrah Adh-Dhaariyaat (51):56]

**VERSE 35: ESTABLISHING NUMEROUS
EVIDENCES TO THE ONENESS AND
UNIQUENESS OF ALLĀH**

لَقَدْ قَامَتِ الْآيَاتُ تَشْهَدُ أَنَّهُ 35
إِلَهُ عَظِيمٌ فَضْلُهُ لَيْسَ يَنْفَدُ

35. Verily, the signs have been established that bears witness that He is the Great Deity. His Virtue does not end.

الشَّرْح

EXPLANATION

The author (رَحِمَهُ اللَّهُ) said:

لَقَدْ قَامَتِ الْآيَاتُ

“Verily, the signs have been established.” Meaning: Various and many, splendid, and grand.

تَشْهَدُ أَنَّهُ إِلَهُ عَظِيمٌ

“That bears witness that He is the Great Deity.” The deity is the One Who is worshipped. These signs establish witness to the obligation of singling Him out alone with worship and making the religion sincerely for Him.

Verily, it is of great foolishness and an apparent infringement that anyone directs themselves to dirt, any dome structure, any hole, or any tree in his worship, his asking and requests, or in his desire or fear; and it is of great foolishness and an apparent infringement that he exhibits his needs and sends down his requests to them. He does not direct his questions and requests to the Great Lord and Creator, He Who has established the signs, the proofs and evidence, and those things that bear witness that He is the Great Deity. Meaning: The One Who is worshipped in truth; and there is none worshipped in truth other than Him.

He is the One Who supplication, hope, questions, requests, desire, and fear must be directed. Many people come across these signs while they are heedless about them. They witness them with their own eyes while they do not benefit. Due to this, they direct themselves to other than Allāh, asking, requesting, having humility and humbleness; hence, they do not benefit from these signs that establish and give witness to the Oneness of Allāh and the obligation to single Him out alone with worship.

The author (رَحْمَةُ اللَّهِ) said:

فَضْلُهُ لَيْسَ يَنْفَدُ

“His Virtue does not cease.” Meaning: His Favor, His Generosity, and His giving does not cease.

﴿ مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ﴾

“Whatever is with you will be exhausted, and whatever is with Allāh will remain.” [Sūrah An-Nahl (16):96]

His treasures are full (سُبْحَانَهُ وَتَعَالَى), and every virtue is His virtue, having no partners.

﴿ وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ﴾

“And whatever of blessings and good things you have, it is from Allāh.” [Sūrah An-Nahl (16):53]

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ﴾

“And if you were to count the Blessings of Allāh, never would you be able to count them.” [Sūrah Ibrāhīm (14): 34]

There has come in the Hadīth Qudsee, Allāh said:

يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنَّكُمْ قَامُوا فِي صَعِيدٍ
وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي
إِلَّا كَمَا يَنْقُصُ الْمِخِيطُ إِذَا أُدْخِلَ الْبَحْرَ

“O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise in one place

and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it.”⁵⁵

⁵⁵ Reported by Muslim (2577)

**VERSE 36: ALLĀH PLACING (THOSE IN
THE RELIGION)**

36 فَمَنْ كَانَ مِنْ غَرَسِ الْإِلَهِ أَجَابَهُ وَلَيْسَ لِمَنْ وَّلَّى وَأَدْبَرَ مُسْعِدٌ

**36. Whoever was placed by the Deity, he will respond to it.
And there is no way of happiness for the one who flees and
turns his back.**

الشَّرْح

— EXPLANATION —

His statement:

فَمَنْ كَانَ مِنْ غَرَسِ الْإِلَهِ أَجَابَهُ

“Whoever was placed by the Deity, he will respond to it.” He benefits from these signs, and he turns towards Allāh in response, compliance, obedience, and submission to Allāh’s legislation.

The author is indicating to the Hadīth that was reported by Ahmad, Ibn Maajah, and other than the two of them, that is reported on the

authority of ‘Inbah Al-Khawlanī (رَضِيَ اللَّهُ عَنْهُ) he said: “I heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) say:

لَا يَزَالُ اللَّهُ يَغْرِسُ فِي هَذَا الدِّينِ غَرْسًا يَسْتَعْمِلُهُمْ فِي طَاعَتِهِ

“Allāh will not cease to place people in this religion; He will utilize them in His obedience.”⁵⁶

His statement (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ): **“There will not cease”** this applies to a continuance. It means that Allāh (جَلَّ وَعَلَا) will succeed them with more placed whenever those who were placed die. This takes the meaning of another Hadīth:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورَةٌ

“There will not cease to be a group from my nation being aided upon the truth.”⁵⁷

Al-Alaamah Ibnul Qayyim (رَحِمَهُ اللَّهُ) said:

وَعَرَّسُ اللَّهُ هُمْ أَهْلُ الْعِلْمِ وَالْعَمَلِ، فَلَوْ خَلَّتِ الْأَرْضُ مِنْ عَالِمٍ خَلَّتْ مِنْ عَرَّسِ اللَّهِ.

⁵⁶ ‘Sunan of Ibn Maajah’ (8), It was declared Hasan by Al-Albaani.

⁵⁷ ‘Saheeh of Ibn Hibān’ (6679), It was declared Saheeh by Al-Albaani in ‘Silsilatus Saheehah’ (1957).

“Those placed by Allāh are the people of knowledge and actions. Had the earth been void of a scholar, it would have been void of those placed by Allāh.”⁵⁸

Thus, Allāh will not cease to place servants for Him of the people of knowledge and actions every time. Whenever people from them die, Allāh (تَبَارَكَ وَتَعَالَى) will succeed them with others. They will support His religion, and by way of them, He will aid His legislation. Ibnul Qayyim (رَحْمَةُ اللَّهِ) said:

وَلَكِنَّ اللَّهَ بِرَحْمَتِهِ وَعِنَايَتِهِ بِهَذِهِ الْأُمَّةِ يَبْعَثُ لَهَا عِنْدَ دُرُوسِ
السُّنَّةِ، وَظُهُورِ الْبِدْعَةِ مَنْ يُجَدِّدُ لَهَا دِينَهَا، وَلَا يَزَالُ يَغْرِسُ فِي دِينِهِ
عَرَسًا يَسْتَعْمِلُهُمْ فِيهِ عِلْمًا وَعَمَلًا.

“Although, Allāh, by way of His Mercy and His Care for this nation, sends for it, with classes on the Sunnah and the appearance of innovation, he who revives its religion. Allāh will not cease to place in His religion he whom he will utilize in knowledge and action.”⁵⁹

Allāh has placed them as helpers for His religion and guides His servants through His favor and generosity.

The author (رَحْمَةُ اللَّهِ):

وَلَيْسَ لِمَنْ وَّلَى وَأَدْبَرَ مُسْعِدٌ

⁵⁸ ‘Miftahul Daris Sa’aadah’ (1/144)

⁵⁹ ‘Sawaa’iq Ar-Mursalah (2/400)

“And there is no way of happiness for the one who flees and turns his back.” He who flees and turns his back, meaning that he places these proofs and evidence behind his back, turning away from them; this one has no way of happiness. This means that he will not find any path to happiness, nor any path to success anywhere he goes, nor anywhere he flees to. Verily, the only path to happiness and success is by way of Allāh’s obedience and following His guidance.

﴿ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٣﴾ وَمَنْ أَعْرَضَ
عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى



“Then if there comes to you guidance from Me, then whoever follows My Guidance, he shall neither go astray nor shall he be distressed. But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.” [Ta-Ha (20):123-124]

This is also an indication from the poet that those who flee from Allāh’s signs and turn their backs from His evidence search and pursue happiness, never to obtain it; neither them nor those who follow their way. That is because no one will succeed in having happiness except those who traverse and proceed upon Allāh’s straight path. Verily, the Creator and Originator of this universe (سُبْحَانَهُ وَتَعَالَى) has decreed that none will obtain happiness in this life,

nor in the next except for those who traverse upon His straight and robust path.

VERSE 37: ORDERING TAQWĀ AND IKHLĀS PART 1

عَلَيْكَ بِتَقْوَى اللَّهِ فِي فِعْلِ أَمْرِهِ 37 وَتَجْتَنِبُ الْمَنْهِيَّ عَنْهُ وَتُبْعِدُ

37. Upon you is the Taqwa of Allāh in fulfilling His Commands and staying far away and distant from His Prohibitions.

الشَّرْح

EXPLANATION

The author's (رَحْمَةُ اللَّهِ) statement:

عَلَيْكَ بِتَقْوَى اللَّهِ

“Upon you is the Taqwa of Allāh.” Meaning: Hold fast to the Taqwa of Allāh, preserve it, and be from its people.

The author (رَحْمَةُ اللَّهِ) said:

فِي فِعْلِ أَمْرِهِ وَتَجْتَنِبُ الْمَنْهِيِّ عَنْهُ وَتُبْعِدُ

“In fulfilling His Commands and staying far away and distant from His Prohibitions.” In reality, this is Taqwā, to fulfill His Commands and stay away from His Prohibitions.

Talq ibn Habeeb (رَحْمَةُ اللَّهِ) said when he was asked about Taqwā:

تَقْوَى اللَّهِ أَنْ تَعْمَلَ بِطَاعَةِ اللَّهِ، عَلَى نُورٍ مِنْ اللَّهِ، رَجَاءً ثَوَابِ اللَّهِ،
وَالْتَقْوَى تَرْكُ مَعَاصِي اللَّهِ، عَلَى نُورٍ مِنْ اللَّهِ، خَوْفَ عِقَابِ اللَّهِ.

“Taqwa is acting in accordance to the obedience of Allāh, upon a light from Allāh, hoping for the reward of Allāh; and Taqwa is leaving off from the disobedience of Allāh, upon a light from Allāh, fearing from the punishment of Allāh.”⁶⁰

Thus, he (رَحْمَةُ اللَّهِ) gathered between urging to have Taqwa, raising a desire for it, as well as clarifying its actual reality.

⁶⁰ ‘Al-Ibānah Al-Kubra’ of Ibn Battah (2/598)

VERSE 38: ORDERING TAQWĀ AND IKHLĀS PART 2

38 وَكُنْ مُخْلِصًا لِلَّهِ وَاحْذَرْ مِنَ الرِّيَا وَتَابِعِ رَسُولَ اللَّهِ إِنْ كُنْتَ تَعْبُدُ

38. Be sincere to Allāh and beware of showing off. Follow the Messenger of Allāh if you worship (Allāh).

التَّشْرِيحُ

EXPLANATION

The author's (رَحْمَةُ اللَّهِ) statement:

وَكُنْ مُخْلِصًا لِلَّهِ

“Be sincere to Allāh.” refers to your actions, all of them. Allāh (سُبْحَانَهُ وَتَعَالَى) has said:

﴿ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ﴾

“Surely, religion is for Allāh only.” [Sūrah Az-Zumar
(39):3]

Allāh (سُبْحَانَهُ وَتَعَالَى) also said:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

**“And they were commanded not, but that they should
worship Allāh, and worship none but Him Alone.”** [Sūrah
Al-Bayyinah (98):5]

Sincerity is pure and unadulterated, that has no blemish in it. The meaning of sincerity in the religion for Allāh is that it is pure and unadulterated. Nothing is desired except for Allāh; no worldly things, no showing off, no seeking of fame, nor any other objective is to be desired.

The author (رَحْمَةُ اللَّهِ) said:

وَاحْذَرُ مِنَ الرَّيَا

“And beware of showing off.” Showing off is the opposite of sincerity. Meaning: be on severe caution from showing off.

Showing off is displaying an act of worship with the intention of the people seeing it; thus, the people praise and commend its doer for the act. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) feared this for his nation with a severe fear. He gave an example of it. He said:

يَقُومُ الرَّجُولُ يُصَلِّي، فَيَزِينُ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ

“An individual stands to pray, and he beautifies his Salah (prayer) due to what he sees of someone looking at him.”⁶¹

The author’s statement:

وَتَابِعِ رَسُولَ اللَّهِ إِنْ كُنْتَ تَعْبُدُ

“Follow the Messenger of Allāh if you worship (Allāh).”

Meaning: In your acts of worship and those things that you seek to draw close to Allāh (سُبْحَانَهُ وَتَعَالَى) with. Verily, the actions in which nearness to Allāh are their objective, if they are on other than His Guidance and other than His Path, they are rejected upon its doer and not accepted from him. The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

“Whoever does an action that is not following our affair, it is rejected.”⁶²

The author (رَحِمَهُ اللَّهُ) gathered, in this line of poetry, between the two conditions for an action to be accepted, being sincere to the One Worshipped and following His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ). Therefore, any action is not accepted unless it is sincerely for Allāh and in agreement with the guidance of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ).

⁶¹ ‘Sunan of Ibn Maajah’ (4204), It was declared Hasan by Al-Albaani.

⁶² Reported by Muslim (1718)

Ibnul Qayyim (رَحْمَةُ اللَّهِ) said:

لَيْسَ الشَّأْنُ فِي الْعَمَلِ، إِنَّمَا الشَّأْنُ فِي حِفْظِ الْعَمَلِ مِمَّا يُفْسِدُهُ
وَيُحْبِطُهُ، فَالرِّيَاءُ—وَإِنْ دَقَّ—مُحْبِطٌ لِلْعَمَلِ، وَهُوَ أَبْوَابٌ كَثِيرَةٌ لَا
تُحْصَرُ، وَكَوْنُ الْعَمَلِ غَيْرَ مُقَيَّدٍ بِاتِّبَاعِ السُّنَّةِ أَيْضًا مُوجِبٌ لِكَوْنِهِ بَاطِلًا.

“The matter is not concerning the action; the matter is only concerning the preservation of the action from what corrupts and nullifies it. Even if it is a tiny amount, showing off renders the action null and void, and showing off has many doors that cannot be encompassed. Also, the action is not restricted to following the Sunnah necessitates the action to be null and void.”⁶³

⁶³ ‘Al-Wābil As-Sayyib (P. 20)

VERSE 39: HAVING TRUE RELIANCE IN
ALLĀH

تَوَكَّلْ عَلَى الرَّحْمَنِ حَقًّا وَثِقْ بِهِ 39 لِيُكْفِيكَ مَا يُغْنِيكَ حَقًّا وَتَرْشُدْ

39. Put your trust upon Ar-Rahmān in truth and depend upon Him so that He suffices you with what is enough in truth, and you will be guided.

الشَّرْح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

تَوَكَّلْ عَلَى الرَّحْمَنِ حَقًّا

“Put your trust upon Ar-Rahmān in truth.” *At-Tawakkul* (placing one’s trust) is an action of the heart. Meaning: So that your trust be established in your heart. It is that the servant empowers all his affairs to Allāh, he submits himself to Allāh. He resorts to Allāh, alone, requesting from Him aid and assistance, success, appropriateness, and preservation.

وَتَقِ بِهِ

“And depend upon him.” Dependence is the same as *At-Tawakkul*. Instead, it is the essence and the prime of *At-Tawakkul*. This is a statement taken from Ibnul Qayyim (رَحْمَةُ اللَّهِ) in his book ‘Al-Madaarij.’ Hence, dependence is directed to none other than Allāh; it is not directed to one’s self.

There has come in a supplication that has been narrated:

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي
كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ.

“O Allāh! It is only Your Mercy I hope for. Do not entrust me to myself for even the twinkling of an eye and rectify for me my affair, all of it. None has the right to be worshipped in truth except You.”⁶⁴

The author’s (رَحْمَةُ اللَّهِ) statement:

لِيَكْفِيكَ مَا يُغْنِيكَ حَقًّا

“So that He suffices you with what you need in truth.” He mentioned here the fruits of *At-Tawakkul* and its praiseworthy outcome. In the matters of your worldly affairs, He (سُبْحَانَهُ وَتَعَالَى) will suffice you with what is enough, and He will make it easy for you to have permissible provisions and good wealth. In matters of your

⁶⁴ ‘Sunan of Ibn Daawood’ (5090), Its chain of narration was declared Hasan by Al-Albaani.

religion, He will give you the success to traverse the path of guidance. The author's (ﷺ) statement:

وَتَرشُدُ

“And you will be guided.” Meaning: You will be granted the path of guidance.

The author indicates within this statement that *At-Tawakkul* must be accompanied, for the servant, in both his related religious matters and his worldly related matters. You must place your trust upon Allāh in your worldly matters so that He suffices you what you need; it is also obligatory that you place your trust upon Him in your religious matters so that you be guided.

**VERSE 40: ENCOURAGEMENT TOWARDS
HAVING PATIENCE**

وَصَابِرٌ عَلَى الطَّاعَاتِ عَلَكَ تَسَعُدُ

تَصَبَّرَ عَنِ الْعِصْيَانِ وَاصْبِرْ

40

لِحُكْمِهِ

40. Have patience in staying away from sin, be patient upon His Judgement, of decree *Al-Kouni* (universal), and be patient upon acts of obedience so that you could have happiness.

الشَّرْح

◆◆◆ EXPLANATION ◆◆◆

This statement is an incitement towards having patience with its three parts. Hence, patience, in consideration to its connection, is of three parts:

الصَّبْرُ بِاعْتِبَارِ مُتَعَلِّقِهِ ثَلَاثَةٌ أَقْسَامٌ: صَبْرٌ عَلَى الْأَمْرِ وَالطَّاعَاتِ حَتَّى يُؤَدِّيَهَا، وَصَبْرٌ عَنِ الْمَنَاهِي وَالْمُخَالَفَاتِ حَتَّى لَا يَقَعُ فِيهَا، وَصَبْرٌ عَلَى الْأَقْدَارِ وَالْأَقْضِيَةِ حَتَّى لَا يَتَسَخَّطَهَا.

“Patience upon the commands and acts of obedience, so that he executes them. Patience from Allāh’s disobedience and oppositions, so that he does not perpetuate them. Patience upon Allāh’s Decrees and Judgement, so that he does not become upset with them.”⁶⁵

As for the first of them -according to the sequence of the poet-. The author’s (رَحْمَةُ اللَّهِ) statement:

تَصَبَّرَ عَنِ الْعِصْيَانِ

“Have patience in staying away from sin.” By preventing oneself from committing sins and restraining it from falling into Allāh’s Prohibitions and allowing the self to be tempted by them. Verily, it needs patience to be prevented from sins.

Whoever does not have patience with him, his self will feel at liberty with the lowest of desires. Thus, that which the desire calls him to - and how much they are in our days and times- he will plunge himself into it, and it will carry him away. This one is not given success.

Whenever someone is embellished with patience, he is given the success to abstain from committing sins. There comes in the Hadīth:

⁶⁵ from the book *Iddah as-Sabirun* by Ibn Qayyim (pg. 28).

وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ

“Whoever strives to be patient, Allāh will make him patient.”⁶⁶

Meaning: Whoever is strives to be patient time after time, he will be given the success of having a praiseworthy outcome.

The second part if found the author’s (رَحْمَةُ اللَّهِ) statement:

وَاصْبِرْ لِحُكْمِهِ

“Be patient upon His Judgement.” Meaning: Be patient upon what Allāh has decreed for you and has ordained of calamities and tests, and so forth.

﴿ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالْثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ
قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ ﴾

“And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient. Who, when afflicted with calamity, say: “Truly! To Allāh, we belong and truly, to Him, we shall return.” [Sūrah Al-Baqarah (2):155-156]

⁶⁶ Reported by Al-Bukhari (1469)

In this poetry line, the meaning of judgment is the Judgement of decree *Al-Kouni* (universal). That is because, at times, the intent behind judgment is of decree *Al-Kauni* (universal), and at other times it is *Ash-Shar'i* (legislative) *Ad-Deeni* (religious). The poet (رَحْمَةُ اللَّهِ) has clarified the legislative and religious judgment, leaving off disobedience and doing acts of obedience. His intent in his statement:

وَاصْبِرْ لِحُكْمِهِ

“be patient upon His Judgement.” Meaning: His Judgement that is of decree and *Al-Kouni* (universal). The author’s (رَحْمَةُ اللَّهِ) statement:

وَصَابِرٌ عَلَى الطَّاعَاتِ

“And be patient upon acts of obedience.” Make yourself patient upon acts of obedience for Allāh. Acts of obedience need patience from the servant to do them and persist upon their execution. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ﴾

“So, worship Him (Alone) and be constant and patient in His worship.” [Sūrah Maryam (19):65]

And He (تَبَارَكَ وَتَعَالَى) also said:

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

“O you who believe! Endure and be more patient (than your enemy) and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allāh, so that you may be successful.”

[Sūrah Aali-‘Imrān (3):200]

The third part:

عَلَّكَ تَسْعَدُ

“so that you could have happiness.” Meaning: If Allāh (سُبْحَانَهُ وَتَعَالَى) were kind to you and joined together for you these three parts of patience, patience in abstaining from disobedience, patience upon the painful decrees of Allāh, and patience upon acts of obedience, you would have obtained the success of having happiness in both abodes, the abode of this life, as well as the abode of the Hereafter. This is the path to happiness.

VERSE 41: FEAR AND HOPE

وَكُنْ سَائِرًا بَيْنَ الْمَخَافَةِ وَالرَّجَا 41 هُمَا كَجَنَاحَيْ طَائِرٍ حِينَ تَقْصِدُ

41. Traverse between fear and hope whenever you intend (Allāh); the two of them are like the two wings of a bird.

الشَّرْح

EXPLANATION

His statement:

وَكُنْ سَائِرًا بَيْنَ الْمَخَافَةِ وَالرَّجَا

“Traverse between fear and hope” whenever you intend, in your movement towards Allāh (عَزَّوَجَلَّ) out of love of Him and seeking His Pleasure, be in your procession between fear and hope. These three: love, hope, and fear are the motors of the heart. The heart is always in need of them at every point and time. They must be with the servant continuously.

Allāh (عَزَّوَجَلَّ) is worshipped with love, hope, and fear. The love for Allāh (سُبْحَانَهُ وَتَعَالَى) is what causes the servant to go out in this path. Like the poet and the people of knowledge before him, fear and hope have been described as the two wings of a bird in this journey.

Ibn Taymiyyah (رَحْمَةُ اللَّهِ) said:

وَلَا بُدَّ مِنَ التَّنْبِيهِ عَلَى قَاعِدَةٍ تُحَرِّكُ الْقُلُوبَ إِلَى اللَّهِ -عَزَّ وَجَلَّ-
فَتَعْتَصِمُ بِهِ فَتَقْلُ آفَاتِهَا أَوْ تَذْهَبُ عَنْهَا بِالْكَلِيَّةِ بِحَوْلِ اللَّهِ
وَقُوَّتِهِ؛ فَتَقُولُ: اِعْلَمْ أَنَّ مُحَرِّكَاتِ الْقُلُوبِ إِلَى اللَّهِ -عَزَّ وَجَلَّ- ثَلَاثَةٌ:
الْمَحَبَّةُ وَالْخَوْفُ وَالرَّجَاءُ، وَأَقْوَاهَا الْمَحَبَّةُ وَهِيَ مَقْصُودَةٌ تُرَادُ
لِدَاتِهَا؛ لِأَنَّهَا تُرَادُ فِي الدُّنْيَا وَالْآخِرَةِ بِخِلَافِ الْخَوْفِ يَزُولُ فِي
الْآخِرَةِ، قَالَ اللَّهُ تَعَالَى: ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿٣١﴾﴾، وَالْخَوْفُ الْمَقْصُودُ مِنْهُ الرَّجْرُ وَالْمَنَعُ
مِنَ الْخُرُوجِ عَنِ الطَّرِيقِ، فَالْمَحَبَّةُ تَلْقِي الْعَبْدِ فِي السَّيْرِ إِلَى
مَحْبُوبِهِ وَعَلَى قَدَرِ ضَعْفِهَا وَقُوَّتِهَا يَكُونُ سَيْرُهُ إِلَيْهِ، وَالْخَوْفُ
يَمْنَعُهُ أَنْ يَخْرُجَ عَنِ طَرِيقِ الْمَحْبُوبِ، وَالرَّجَاءُ يَفُودُهُ؛ فَهَذَا أَصْلُ
عَظِيمٍ يَجِبُ عَلَى كُلِّ عَبْدٍ أَنْ يَتَنَبَّهُ لَهُ؛ فَإِنَّهُ لَا تَحْصِلُ لَهُ الْعُبُودِيَّةُ
بِدُونِهِ، وَكُلُّ أَحَدٍ يَجِبُ أَنْ يَكُونَ عَبْدًا لِلَّهِ لَا لِغَيْرِهِ.

“It is imperative to point out to a principle that causes the hearts to move to Allāh (عَزَّوَجَلَّ) therefore, preserve it. If you do, its harms will become less, or they will go away altogether, with the Might and Power of Allāh. Therefore, we say: “Know that the motors of the heart are three: love, fear, and hope. The strongest of them is love, and it is the objective; it is intended in its essence. That is because it is what is wanted in this life and the Hereafter, instead of fear. For, fear will cease in the Hereafter, Allāh (سُبْحَانَهُ وَتَعَالَى) said:

“No doubt! Verily, the *Auliya* (friends, helpers,) of Allāh, no fear shall come upon them, nor shall they grieve.”
[Sūrah Yunus (10):62]

Restraint and prevention from leaving off the path are what is intended from fear.

Love will throw the servant, in his course, to his loved one. According to the degree of the weakness or the strength of his love will be his progression to him. Fear will prevent him from leaving off the loved one's path, and having hope will lead and steer him. This is a tremendous principle that is obligatory upon every servant to be conscious of. Servitude will not occur to him without it. It is obligatory upon every servant to be a slave for Allāh, not anyone besides Him.”⁶⁷

The author (رَحْمَةُ اللَّهِ) said:

⁶⁷ ‘Majmoo’ Al-Fataawa (1/95)

حِينَ تَقْصِدُ

“Whenever you intend (Allāh).” Meaning: whenever you intend Allāh (جَلَّ وَعَلَا) out of love for Him and seeking His Pleasure. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ﴾

“Those whom they call upon [like ‘Isa -son of Maryam, ‘Uzair, angels] desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest; and they [‘Isa, ‘Uzair, angels and others] and they hope for His Mercy and fear His Torment.” [Sūrah al-Isrā (17): 57]

Shaykhul Islām Ibn Taymiyyah (رَحْمَةُ اللَّهِ) said:

فَمَا حُفِظَتْ حُدُودُ اللَّهِ وَمُحَارِمُهُ، وَوَصَلَ الْوَاصِلُونَ إِلَيْهِ بِمِثْلِ خَوْفِهِ
وَرَجَائِهِ وَمَحَبَّتِهِ؛ فَمَتَى خَلَا الْقَلْبُ مِنْ هَذِهِ الثَّلَاثِ فَسَدَ فَسَادًا لَا
يُرْجَى صَلَاحُهُ أَبَدًا؛ وَمَتَى ضَعُفَ فِيهِ شَيْءٌ مِنْ هَذِهِ ضَعُفَ إِيمَانُهُ
بِحَسْبِهِ.

“The boundaries of Allāh and His Prohibitions have not been preserved, nor those who connect to Him with the likeness of fear of Him, hoping in Him, and loving Him.

Whenever the heart is void of these three, it has been corrupted with corruption that there is no hope for its rectification ever. Whenever something from these three become weak, his Eemaan is weakened under this weakness.”⁶⁸

⁶⁸ ‘Majmoo’ AL-Fataawa (15/21)

VERSE 42: CLEANSING THE HEART FROM EVERY HARM

وَقَلْبِكَ طَهَّرَهُ وَمِنْ كُلِّ آفَةٍ 42
وَكُنْ أَبَدًا عَنْ عَيْبِهِ تَتَفَقَّدُ

42. Purify your heart from every harm, and always
examine it for its deficiencies.

الشرح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

وَقَلْبِكَ طَهَّرَهُ وَمِنْ كُلِّ آفَةٍ

“Purify your heart from every harm.” Meaning: Work hard to purify your heart and cleanse it from every harm, just like you work hard to clean your clothing and clean your body from filthy things. The heart is the first and foremost to be purified.

The heart is tested with many harms and it is afflicted with numerous illnesses. Shaykhul Islām said in his book ‘The Illnesses of the Heart and their Cures’:

مَرَضُ الْقَلْبِ هُوَ تَوَعُّغٌ فَسَادٍ يَخْصِلُ لَهُ، يَفْسُدُ بِهِ تَصَوُّرُهُ وَإِرَادَتُهُ؛
فَتَصَوُّرُهُ بِالشُّبُهَاتِ الَّتِي تَعْرُضُ لَهُ حَتَّى لَا يَرَى الْحَقَّ أَوْ يَرَاهُ عَلَى
خِلَافِ مَا هُوَ عَلَيْهِ، وَإِرَادَتُهُ بِحَيْثُ يَبْغِضُ الْحَقَّ النَّافِعَ، وَيُحِبُّ
الْبَاطِلَ الضَّارَّ.

“The sickness of the heart is a specific type of corruption that occurs within the heart. By way of it, its conception and desire become corrupted. Its conception is by way of doubts that appear to it, to the extent that it will not recognize the truth or recognize it contrary to its reality. Its desire become corrupt in as much as it hates the truth that benefits, and it loves falsehood that causes harm.”⁶⁹

The heart's purification is with Tawhīd (singling Allāh out with worship), sincerity, and truthfulness. Its structure is with righteous actions of the heart, which by way of them, is the cleansing, purity, and soundness of the heart.

Ibnul Qayyim said in ‘Al-Fawā'id’⁷⁰:

الْقَلْبُ يَمْرُضُ كَمَا يَمْرُضُ الْبَدَنُ، وَشِفَاؤُهُ فِي التَّوْبَةِ وَالْحَمِيَّةِ،
وَيَضُدُّ كَمَا تَضُدُّ الْمِرْأَةُ، وَجَلَاؤُهُ بِالذِّكْرِ، وَيَعْرِى كَمَا يَعْرِى

⁶⁹ ‘Majmoo’ Al-Fataawa’ (10/93)

⁷⁰ P. 183

الْجِسْمُ، وَزِينَتُهُ التَّقْوَى، وَيَجُوعُ وَيَظْمَأُ كَمَا يَجُوعُ الْبَدَنُ،
وَطَعَامُهُ وَشَرَابُهُ الْمَعْرِفَةُ وَالْمَحَبَّةُ وَالتَّوَكُّلُ، وَالْإِنَابَةُ

“The heart becomes sick, just as the body becomes sick. Its cure is in repentance and being defended. It becomes rusty just as a mirror becomes rusty, and its clearness is with Allāh’s Remembrance. It becomes naked just as the body becomes naked; its adornment is Taqwa. It becomes hungry and thirsty, just as the body becomes hungry. Its food and drink are knowledge, love, dependence upon Allāh, and returning to Him with repentance...”

The author’s (رَحْمَةُ اللَّهِ) statement:

وَكُنْ أَبَدًا عَنْ عَيْبِهِ تَتَفَقَّدُ

“And always examine it for its deficiencies.” Meaning: Always scrutinize the deficiencies of yourself and the sicknesses of your heart and what is in you of harms, so that you may cleanse and purify it, seeking the assistance from Allāh (تَبَارَكَ وَتَعَالَى). Ibnul Qayyim (رَحْمَةُ اللَّهِ) said:

مَنْ لَمْ يُظَهِّرِ اللَّهُ قَلْبَهُ فَلَا بُدَّ أَنْ يَنَالَهُ الْخِزْيُ فِي الدُّنْيَا، وَالْعَذَابُ
فِي الْآخِرَةِ بِحَسَبِ نَجَاسَةِ قَلْبِهِ وَخَبِيثِهِ.

“Whoever Allāh does not purify his heart for, it is inevitable that he will obtain disgrace in this life as well as

punishment in the Hereafter, per the level of the filthiness and wickedness of his heart.”⁷¹

⁷¹ ‘Ighaatha Lahafaan’ (1/70)

VERSE 43: OFFERING SINCERE ADVICE
TO THE PEOPLE

وَجَمَّلَ بِنُصْحِ الْخَلْقِ قَلْبَكَ إِنَّهُ 43
لَأَعْلَى جَمَالٍ لِلْقُلُوبِ وَأَجْوَدُ

43. Beautify your heart with advising the people; indeed, it is the highest of beautification and the best for the hearts.

الشَّرْح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

وَجَمَّلَ بِنُصْحِ الْخَلْقِ قَلْبَكَ

“Beautify your heart with advising the people.” Meaning: Always beautify and adorn it with advising the creation. The Muslim is always demanded to be an advisor to the other Muslim, not having any deceit for them. The opposite of advice is deceit. The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

الدِّينُ التَّصِيحَةُ، فُلْنَا لِمَنْ؟ قَالَ: اللَّهُ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأُمَّةِ
الْمُسْلِمِينَ وَعَامَّتِهِمْ.

“The religion is advice.” We said: “To whom?” He responded: “To Allāh, His Book, His Messenger, the leaders of the Muslims, and their common folk.”⁷²

Advice to them is that the servant loves for them what he loves for himself. He hates for them what he hates for himself; he sympathizes with them; he is merciful to their youth. He respects and honors their elders. Their sadness saddens him. He is happy for their happiness, loves their rectification, familiarity, and continuance bestowal of blessings. He aids them against their enemies, prevents every harm and disliked thing from them, and so forth of the meanings.

The author’s (رَحْمَةُ اللَّهِ) statement:

إِنَّهُ لَأَعْلَى جَمَالٍ لِلْقُلُوبِ وَأَجْوَدُ

“Indeed, it is the highest of beautification and the best for the hearts.” Meaning: That advice to the people and the security from deceiving them is beautification and embellishment for the hearts; instead, it is the most beautiful and best of what the hearts are adorned with. The opposite of that is deceit. Verily, it is from the vilest of what the hearts are described with; instead, it is from its greatest means of the heart’s darkness and ruin.

⁷² Reported by Muslim (55)

VERSE 44: SUCCESSFUL COMPANIONSHIP

44 وَصَاحِبٌ إِذَا صَاحَبْتَ كُلَّ مُوَفَّقٍ يَقُودُكَ لِلْخَيْرَاتِ نُصْحًا وَيُرْشِدُ

44. Accompany, if you take companionship, everyone is given success. He will steer you towards good things with advice, and he will guide you.

الشَّرْح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

وَصَاحِبٌ إِذَا صَاحَبْتَ كُلَّ مُوَفَّقٍ

“Accompany, if you take companionship, everyone is given success.” Meaning: Be diligent in choosing and selecting companions and brothers.

There has come in a *Sahīh Hadīth* on the authority of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

الْمَرْءُ عَلَى دِينِ خَلِيلِهِ؛ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ

“Every individual is upon the religion of his close friend, so let each of you look to whom he takes as a *Khaleel* (close, intimate friend).”⁷³

It is not for the Believer to go with whomever he wishes; instead, he must choose from companions and brothers everyone given success.

The matter of success is to Allāh; although, we have what is apparent, and Allāh (تَبَارَكَ وَتَعَالَى) is entrusted with the hidden. Therefore, if we see signs and characteristics of success on an individual, an individual preserves the Salah (prayer). This is the grandest scale; it is the scale used daily. The condition of its adherent is displayed, through it, in a twenty-four-hour interval. Is he from the people of the Salah (prayer), or is he from those who are neglectful concerning it? If he is from its people, this is from among the signs of success. If he is from those who neglect it, there is no good in his companionship, unless you desire his treatment and rectification. However, he is not to be taken as a close friend and companion.

The author’s (رَحِمَهُ اللهُ) statement:

يَقُودُكَ لِلْخَيْرَاتِ نَصْحًا وَيُرْشِدُ

“He will steer you towards good things with advice, and he will guide you.” Again, this is from the signs of those who have been given success, those whose companionship should not be forsaken.

⁷³ Reported in the ‘Musnad’ of Imam Ahmad (8417), ‘Sunan’ of Abi Daawood (4833), ‘Jaami’ At-Tirmidhi’ (2378)

They give advice and guidance to those they accompany, and they steer them towards the right things, contrary to associations of corruption.

Due to this, the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) set forth an example that clarifies, from within its conclusion, the influence of an individual upon his companion, whether that be from the way of good or evil. He said:

مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَمَثَلِ صَاحِبِ الْمِسْكِ، وَكَبِيرِ
الْحَدَّادِ، لَا يَعْدَمُكَ مِنْ صَاحِبِ الْمِسْكِ إِلَّا تَشْتَرِيهِ، أَوْ تَجِدُ رِيحَهُ، وَكَبِيرِ
الْحَدَّادِ يُحْرِقُ بَدَنَكَ أَوْ تَوْبَكَ أَوْ تَجِدُ مِنْهُ رِيحًا خَبِيثَةً

“The example of good companionship and bad companionship is like that of the oil merchant and the blacksmith. As for the oil merchant: either, he will give you some oil, or you will buy some from him, or you will find from him a good scent. As for the blacksmith: either, he will burn your clothing, or you will find a disgusting scent from him.”⁷⁴

Thus, it is inevitable that an individual affects his companion and an influence on his gatherings. Consequently, whoever accompanies the students of knowledge, will find a great desire to seek knowledge within himself. Who accompanies the worshippers will find an eagerness to do acts of worship. Likewise, whoever accompanies a manufacturer, will find himself leaning towards his craftsmanship.

⁷⁴ Reported by Al-Bukhari (5534), and Muslim (2628)

Likewise, the companionship of the evildoers, its influence is dangerous, and its harm is imminent.

Since the matter is like that, it is required for the Muslim, who is an advisor to himself, to take the companionship of everyone given success, to be safe, and to succeed with the best gains and profits.

**VERSE 45: BE CAUTIOUS OF AN EVIL &
BAD COMPANION**

وَإِيَّاكَ وَالْمَرْءَ الَّذِي إِنْ صَحِبْتَهُ 45
خَسِرْتَ خَسَارًا لَيْسَ فِيهِ تَرَدُّدٌ

45. Beware of an individual whom, if you were to accompany him, you would become destroyed, there is no hesitation in it.

الشَّرْح

—◆— EXPLANATION —◆—

The author was cautioning from evil companionship and corrupted mixing. Whoever's companionship is evil upon the people, whether they be leaders of innovations and statements of falsehood, or they be from adherents of corruption, sins, and misdeeds. Taking companionship with the likes of these, being friendly with them leads to them being influenced. The exception to this is if you were to sit with them to influence them, with what Allāh has given you of knowledge, advice, and clarification. As for if you were to sit with them, with gatherings of sociability and kindness, there may come a day that you will become like them, being influenced by them.

In this time of ours, there is a new type of companionship and mixing of companions that have never been present before. The influence it has on its gathering has a dangerous influence that reaches the greatest extent. It has inflicted far-reaching harm upon many of the people. Indeed, it is the sittings of satellite channels and internet websites.

Many people have exceedingly long sessions on these websites and channels. They view the individuals who accompany them in those channels and websites. They hear their stories and witness their actions. After the passing of days, they become influenced by those mannerisms; instead, they have lowliness, decadence, deterioration, and disgraceful and disgusting actions.

How many people have been significantly harmed in their religion, their worship, their manners, and in their intellects by those things they witness? A dangerous transformation has occurred in them.

It is obligatory to take precautions, up until an individual's religion is safe. As for taking a risk with one's religion with this despicable path -and Allāh's refuge is sought-; this is from the greatest of harms and the most effective means of destruction, as the author (رَحْمَةُ اللَّهِ) has said:

خَيْرٌ خَسَارًا لَيْسَ فِيهِ تَرَدُّدٌ

“You would become destroyed; there is no hesitation in it.”
Meaning: It is clear, there is absolutely no doubt in the clarity of its danger.

VERSE 46: THE MOST CONCISE VERSE
CONCERNING ISLĀMIC MORAL
CONDUCT

كَمَا يَأْمُرُ الرَّحْمَنُ فِيهِ وَيُرْشِدُ

خُذِ الْعَفْوَ مِنْ أَخْلَاقٍ مَنْ قَدْ

صَحِبَتْهُ

46

46. Pardon the manners of those whom you take
companionship with, just as Ar-Rahmān commands with
and guides.

الشَّرْح

EXPLANATION

In this line of poetry, the poet is pointing out to the Statement of
Allāh (سُبْحَانَهُ وَتَعَالَى):

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾ (199)

“Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don’t punish them).” [Sūrah Al-A’rāf (7):199]

As has been stated by more than one of the people of knowledge, this verse is the most comprehensive verse concerning morals and manners. Shaykhul Islaam Ibn Taymiyyah (رَحْمَةُ اللَّهِ) said:

وَهَذِهِ الْآيَةُ فِيهَا جَمَاعُ الْأَخْلَاقِ الْكَرِيمَةِ؛ فَإِنَّ الْإِنْسَانَ مَعَ النَّاسِ إِمَّا أَنْ يَفْعَلُوا مَعَهُ مَا يَحِبُّ أَوْ مَا يَكْرَهُ، فَأَمَرَ أَنْ يَأْخُذَ مِنْهُمْ مَا يَحِبُّ مَا سَمَحُوا بِهِ، وَلَا يُطَالِبُهُمْ بِزِيَادَةٍ، وَإِذَا فَعَلُوا مَعَهُ مَا يَكْرَهُ أُعْرِضَ عَنْهُمْ.

“This verse gathers all of the noble manners. Verily, an individual with the people will either do what they like or dislike. Allāh has commanded him to take what he would love for them to allow, and he does not reclaim from them any increase. If they do to him what he dislikes, he turns away from them.”⁷⁵

The poet (رَحْمَةُ اللَّهِ) has great speech clarifying what is pointed out in this noble verse in his book of ‘Tafsīr.’ His student Shaykh Muḥammad ibn Ṣāliḥ Al-‘Uthaymīn (رَحْمَةُ اللَّهِ) has commended him in his introduction to the Tafseer of his Shaykh (رَحْمَةُ اللَّهِ). He has considered it to be from the distinguishing features of this Tafseer.

⁷⁵ ‘Majmoo’ Al-Fataawa (30/370)

He has given concern in it by way of pedagogical⁷⁶ and refinement of mannerisms.

Ibn S'adi (رَحْمَةُ اللَّهِ) said:

هَذِهِ الْآيَةُ جَامِعَةٌ لِحُسْنِ الْخُلُقِ مَعَ النَّاسِ، وَمَا يَنْبَغِي فِي مُعَامَلَتِهِمْ،
فَالَّذِي يَنْبَغِي أَنْ يُعَامَلَ بِهِ النَّاسُ، أَنْ يَأْخُذَ الْعَفْوُ، أَي: مَا سَمَحَتْ بِهِ
أَنْفُسُهُمْ، وَمَا سَهَّلَ عَلَيْهِمْ مِنَ الْأَعْمَالِ وَالْأَخْلَاقِ، فَلَا يُكَلِّفُهُمْ مَا
لَا تَسْمَحُ بِهِ طِبَائِعُهُمْ، بَلْ يَشْكُرُ مِنْ كُلِّ أَحَدٍ مَا قَابَلَهُ بِهِ، مِنْ قَوْلٍ
وَفِعْلٍ جَمِيلٍ أَوْ مَا هُوَ دُونَ ذَلِكَ، وَيَتَجَاوَزُ عَنْ تَفْصِيرِهِمْ، وَيَغُضُّ طَرْفَهُ
عَنْ تَقْصِيهِمْ، وَلَا يَتَكَبَّرُ عَلَى الصَّغِيرِ لِصَغِيرِهِ، وَلَا نَاقِصَ الْعَقْلِ
لِنَقْصِهِ، وَلَا الْفَقِيرَ لِفَقْرِهِ، بَلْ يُعَامِلُ الْجَمِيعَ بِاللُّطْفِ وَالْمُقَابَلَةِ بِمَا
تَقْتَضِيهِ الْحَالُ، وَتَنْشُرُحُ لَهُ صُدُورَهُمْ، ﴿ وَأَمْرٌ بِالْعُرْفِ ﴾ أَي:
بِكُلِّ قَوْلٍ حَسَنٍ، وَفِعْلٍ جَمِيلٍ، وَخُلُقٍ كَامِلٍ لِلْقَرِيبِ وَالْبَعِيدِ، فَاجْعَلْ مَا
يَأْتِي إِلَى النَّاسِ مِنْكَ: إِمَّا تَعْلِيمٌ عِلْمٍ، أَوْ حَثٌّ عَلَى خَيْرٍ، مِنْ صِلَةٍ رَحِمٍ،
أَوْ بَرٍّ وَالِدَيْنِ، أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ، أَوْ نَصِيحَةٍ نَافِعَةٍ، أَوْ رَأْيٍ مُصِيبٍ،
أَوْ مُعَاوَنَةٍ عَلَى بَرٍّ وَتَقْوَى، أَوْ زَجْرٍ عَنْ قَبِيحٍ، أَوْ إِرْشَادٍ إِلَى تَحْصِيلِ
مَصْلَحَةٍ دِينِيَّةٍ أَوْ دُنْيَوِيَّةٍ، وَلَمَّا كَانَ لَا بُدَّ مِنْ أَدِيَّةِ الْجَاهِلِ، أَمَرَ اللَّهُ
تَعَالَى أَنْ يُقَابَلَ الْجَاهِلُ بِالْإِعْرَاضِ عَنْهُ، وَعَدَمِ مُقَابَلَتِهِ بِجَهْلِهِ،

⁷⁶ TN: Befitting a teacher or education

فَمَنْ آذَاكَ بِقَوْلِهِ أَوْ فِعْلِهِ لَا تُؤَدِّهِ، وَمَنْ حَرَمَكَ لَا تَحْرِمِهِ، وَمَنْ
قَطَعَكَ فَصِلْهُ، وَمَنْ ظَلَمَكَ فَاعْدِلْ فِيهِ.

“This verse is comprehensive for good manners with the people and what is required in their interactions. From what is required to deal with the people is that they are to be pardoned. Meaning: What themselves allow them with and what is easy for them from actions and manners. Hence, they are not to be burdened with what their natural dispositions do not allow for them; rather, everyone should be thanked according to what he encounters, whether that be from a beautiful statement or action, or what is less than that. He passes over their shortcomings, and he lowers his sight from their deficiencies. He is not arrogant towards the youth because of their youth; he does not diminish the intelligent due to his deficiencies, nor the poor because of his poverty; rather, he should deal with everyone with gentleness, and he should encounter everyone according to what the condition mandates and their hearts will expand to him. “Enjoin what is good.” Meaning: With every good statement and beautiful action, and with complete manners to the close one and the one who is distant. Give what is coming to the people from you; whether that be teaching knowledge, inciting towards good, holding the ties of kinship, being kind to one’s parents, rectification between the people, beneficial advise, giving a correct opinion, aiding upon piety and righteousness, preventing from what is despicable, or guidance towards obtaining a religious or worldly benefit.

Since the ignorant will inevitably cause harm, Allāh has commanded to deal with the ignorant by turning away from him and not encountering him with his ignorance. Therefore, whoever harms you with his statements or actions, do not harm him back. Whoever deprives you, do not deprive him. Whoever cuts you off, connect with him. And whoever oppresses you, be just to him.”⁷⁷

He has more speech that is vast and more complete than this in his book '*Ar-Riyāḍ An-Nādirah*'⁷⁸ in a clarification of the indications to this verse and its lofty benefits.

The author (رَحْمَةُ اللَّهِ) said:

خُذِ الْعَفْوَ مِنْ أَخْلَاقٍ مَنْ قَدْ صَحِبْتَهُ

“Pardon the manners of those whom you take companionship with.” This indicates that whomever you take companionship with from the people, they are not on one origin or one level in their manners; instead, they are on different levels. Pardon, and that is what the manners of the people allow by their innate natures and essences. Do not look for completeness from everyone. There will be whom you come across and have high, noble manners, and there are those whom you will come across having bad manners and rough interactions. Take this one and that one. As for the former, take him with appreciation and respect. As for the latter, take him with forgiveness and pardon.

⁷⁷ '*Taysīr Al-Karīm Ar-Rahmān*' from Ayah 199 of Surah AL-A'rāf.

⁷⁸ P. 86

It is not necessary that whoever harms you this time around will continue to cause you harm. If you take him by way of pardon and deal with him gently, and you repel the harm with what is best, his manners will become better, and he would have benefitted from you good manners.

The reality that is imperative to occur in this place is that the one who has terrible manners benefits from the one who has good manners. The matter should not be the opposite of that, in as much that the one with bad manners influences the one with beautiful manners; rather, it should be that he remains upon his level of high manners and repelling (the harms) with what is best, to suppress his anger and to forgive the people, so that they benefit from his beautiful and noble morals and manners.

His statement:

كَمَا يَأْمُرُ الرَّحْمَنُ فِيهِ وَيُرْشِدُ

“Just as Ar-Rahmān commands with and guides.” Just as Allāh (رَحْمَةُ اللَّهِ) orders you within His Statement:

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾ ١٩٩

“Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don’t punish them).” [Sūrah Al-A’rāf (7):199]

VERSE 47: LIMITING ONE'S
EXPECTATIONS OF THE WORLDLY LIFE

47 تَرَحَّلْ عَنِ الدُّنْيَا فَلَيْسَتْ إِقَامَةً وَلَكِنَّهَا زَادٌ لِمَنْ يَتَزَوَّدُ

47. Migrate from the *Dunya* (the world), as it is not established. Although, it is a provision for the one who takes along with him provisions.

الشرح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

تَرَحَّلْ عَنِ الدُّنْيَا فَلَيْسَتْ إِقَامَةً

“Migrate from the *Dunya* (the world), as it is not established.”
Meaning: Do not consider the life of this world as an abode or habitat. It is not an abode that will remain; instead, it is an abode of departure and transition. Thus, this world is departing along with its

people; just as what has come in a narration from 'Ali ibn Abi Taalib (رضي الله عنه) he said:

إِرْتَحَلَتِ الدُّنْيَا مُدْبِرَةً، وَارْتَحَلَتِ الْآخِرَةُ مُقْبِلَةً، وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُونَ؛ فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ، وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا؛ فَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابَ، وَغَدًا حِسَابٌ وَلَا عَمَلَ.

“This world is departing, fleeing away, and the Hereafter is departing, advancing. Each of the two of them has children; so, be from the children of the Hereafter and do not be from the children of this world. Certainly, today are actions, without reckoning, tomorrow will be reckoning with no actions.”⁷⁹

Some of the wise ones have said:

عَجِبْتُ مِمَّنِ الدُّنْيَا مَوْلِيَةٌ عَنْهُ، وَالْآخِرَةُ مُقْبِلَةٌ إِلَيْهِ يَشْتَغِلُ بِالمُدْبِرَةِ
وَيُعْرِضُ عَنِ الْمُقْبِلَةِ

“I am amazed at those whom this world is turning away from them, and the hereafter is coming towards them; they busy themselves with what is turning away and turn away from what is approaching.”⁸⁰

⁷⁹ Reported by Al-Bukhari in the Book of *Ar-Riqaaq* (Softening of the Hearts) in the chapter of Hope and Hoping Too Much. It is narrated here *Muta'aliq* (Imam Al-Bukhari mentioned it in his Saheeh without mentioning the chain of narration.)

⁸⁰ 'Jaami' Al-'Uloom wal Hikam' (2/378)

Rather, the condition of the people in this life is like the condition of the traveler. There comes in the Hadīth on the authority of Ibn ‘Umar (رَضِيَ اللهُ عَنْهُمَا), he said:

أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ: كُنْ فِي الدُّنْيَا
كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ. وَكَانَ ابْنُ عُمَرَ يَقُولُ: ((إِذَا أَمْسَيْتَ فَلَا
تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ
لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ.

“The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) took hold of me by my shoulder and said: “Be in this world as though you are a stranger or a wayfarer.” Ibn ‘Umar used to say: “If you reach the evening, do not anticipate seeing the morning, and if you reach the morning, do not anticipate seeing the evening. Take from your health your sickness and take from your life for your death.”⁸¹

That is in as much that he be prepared and that he comply with the obligations of Islaam, and stays away from the prohibitions; that is because, he will soon depart from this abode; thereafter, he will be recompensed according to all of his actions. Ibn Rajab (رَحِمَهُ اللهُ) said in ‘Jaami’ Al-‘Ulūm wal Hikam’:

وَهَذَا الْحَدِيثُ أَصْلٌ فِي قِصْرِ الْأَمَلِ فِي الدُّنْيَا، وَأَنَّ الْمُؤْمِنَ لَا يَنْبَغِي
لَهُ أَنْ يَتَّخِذَ الدُّنْيَا وَطَنًا وَمَسْكَنًا، فَيُطْمَئِنُّ فِيهَا، وَلَكِنْ يَنْبَغِي أَنْ

⁸¹ Reported by Al-Bukhari (6416)

يَكُونُ فِيهَا كَأَنَّهُ عَلَى جِنَاحِ سَفَرٍ: يُهَيِّئُ جِهَازَهُ لِلرَّحِيلِ، وَقَدْ اتَّفَقَتْ
 عَلَى ذَلِكَ وَصَايَا الْأَنْبِيَاءِ وَأَتْبَاعِهِمْ، قَالَ تَعَالَى حَاكِمًا عَنْ مُؤْمِنِ آلِ
 فِرْعَوْنَ أَنَّهُ قَالَ: ﴿يَقَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتْعٌ وَإِلَى
 الْآخِرَةِ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 يَقُولُ: ((مَالِي وَلِلدُّنْيَا؛ إِنَّمَا مَثَلِي وَمَثَلُ الدُّنْيَا، كَمَثَلِ رَاكِبٍ قَالَ فِي ظِلِّ
 شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا.

“This Hadīth is a foundation concerning having little expectations in this world and that it is not appropriate for the Believer to take this world as a home and be at rest in it; instead, he must be in it as though he is on the side of travel, preparing his tools for travel. The instructions of the Prophets and their followers have agreed upon that. Allāh (سُبْحَانَهُ وَتَعَالَى) has said, narrating from a Believer from the people of Fir’aun, that he said:

“O, my people! Truly, this life of this world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever.” [Sūrah Al-Ghāfir (40):39]

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) used to say:

“What do I have to do with this world? My example and the example of this world is only like a traveler who takes a nap in the shade of a tree, takes some rest, and then leaves it.”

The author's statement:

وَلَكِنَّهَا زَادٌ لِمَنْ يَتَزَوَّدُ

“Although, it is a provision for the one who takes along with him provisions.” Meaning: This world is a provision for the Hereafter, and according to the provisions in the harvest and fruits will be on the Day of Resurrection. Thus, whoever planted right will find his reward, and whoever planted evil will find its punishment and encumbrance. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ ﴾

“And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness). So, fear Me, O men of understanding!” [Sūrah al-Baqarah (2):197]

‘Umar ibn ‘Abdul ‘Azeez said in his *Khutbah* (sermon):

“Worldly life is not your eternal residence as Allah ordained it to be mortal and its inhabitants to leave it. Indeed, many well-inhabited residences will soon be empty [though appearing unassailable], and many well-aged people [though envied for a long healthy life] will soon meet their ends. So, kindly journey through life with an

admirable load of [good deeds] and seek the provision of righteousness.”⁸²

Ibn Rajab (رَحْمَةُ اللَّهِ) said:

وَإِذَا لَمْ تَكُنِ الدُّنْيَا لِلْمُؤْمِنِ دَارَ إِقَامَةٍ، وَلَا وَطَنًا، فَيَنْبَغِي لِلْمُؤْمِنِ أَنْ
يَكُونَ حَالُهُ فِيهَا عَلَى أَحَدِ حَالَيْنِ: إمَّا أَنْ يَكُونَ كَأَنَّهُ غَرِيبٌ مُقِيمٌ
فِي بَلَدٍ غُرْبَةٍ، هَمُّهُ التَّرْوُدُ لِلرُّجُوعِ إِلَى وَطَنِهِ، أَوْ يَكُونَ كَأَنَّهُ
مُسَافِرٌ غَيْرٌ مُقِيمٍ الْبَتَّةِ، بَلْ هُوَ لَيْلُهُ وَنَهَارُهُ، يَسِيرُ إِلَى بَلَدِ
الإِقَامَةِ، فَلِهَذَا وَصَّى النَّبِيُّ ابْنَ عُمَرَ أَنْ يَكُونَ فِي الدُّنْيَا عَلَى أَحَدِ
هَذَيْنِ الْحَالَيْنِ.

“Since this world is not an established abode for the Believer, nor his home, the condition of the Believer must be one of two conditions: either, that he be as though he is a residing stranger in a strange land; his importance is to take provisions to return to his home, or is as though he is a traveler, absolutely not residing. Rather, his nights and days are traversing to the land that remains. For this reason, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) advised Ibn ‘Umar that he be in this world under one of these two circumstances.”⁸³

⁸² *Jāmī al-Ulūm wal-Hikam* (2/378)

⁸³ ‘Jaami’ Al-‘Ulūm wal Hikam’ (2/378)

The one given success from Allāh's servants is the one who perfects his provisions for the hereafter.

VERSE 48: FOLLOWING THE SALAF

وَكُنْ سَالِكًا طُرُقَ الَّذِينَ تَقَدَّمُوا إِلَى الْمَنْزِلِ الْبَاقِي الَّذِي لَيْسَ
يَنْقَدُ

48

48. Follow the paths of those who came before, to the abode that remains, which will not cease.

الشَّرْح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

وَكُنْ سَالِكًا طُرُقَ الَّذِينَ تَقَدَّمُوا

“Follow the paths of those who came before.” Meaning: The *Salafus Saalih* (Righteous predecessors), especially the Noble Companions (رَضِيَ اللَّهُ عَنْهُمْ). Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
اتَّبَعُوهُمْ بِإِحْسَانٍ ﴾

“And the foremost to embrace Islaam of the *Muhājirīn* (those who migrated from Makkah to Al-Madinah) and the *Ansār* (the citizens of Al-Madinah who helped and gave aid to the *Muhājirīn*) and also those who followed them exactly (in faith).” [Sūrah At-Tawbah (9):100]

Tread the path of these noble ones, proceeding on their methodology, following their narrations; just as ‘Abdullāh ibn Mas’ood (رَضِيَ اللهُ عَنْهُ) said:

مَنْ كَانَ مُسْتَتِنًا فَلْيَسْتَنَّ بِمَنْ قَدْ مَاتَ؛ أَوْلِيَاكَ أَصْحَابُ مُحَمَّدٍ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ.

“Whoever follows a path, let him follow the path of those who passed; they are the Companions of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ).”⁸⁴

The author’s (رَضِيَ اللهُ عَنْهُ) statement:

إِلَى الْمَنْزِلِ الْبَاقِي

“To the abode that remains.” Meaning: Those who proceeded you to the Hereafter and carried out their lives upon uprightness and

⁸⁴ ‘Hilyatul Auliyah’ (1/305), and ‘Sharhus Sunnah’ of Al-Baghawī (1/214)

appropriateness, beneficial knowledge, and righteous actions. These are the example, and they are the people whom whoever follows their way and traverses upon their methodology will never be distressed.

**VERSE 49: BEING CONCERNED WITH
THE LEGISLATIVE REMEMBRANCE OF
ALLĀH**

وَكُنْ ذَاكِرًا لِلَّهِ فِي كُلِّ حَالَةٍ 49
فَلَيْسَ لِذِكْرِ اللَّهِ وَقْتُ مُقَيَّدٌ

**49. Be in the Remembrance of Allāh in every
circumstance, for there is no restricted time for Allāh's
Remembrance.**

الشَّرْح

EXPLANATION

His statement:

وَكُنْ ذَاكِرًا لِلَّهِ فِي كُلِّ حَالَةٍ

“Be in the Remembrance of Allāh in every circumstance.”
Meaning: Have concern in Allāh's Remembrance in all of your
circumstances and every one of your matters and do not be from the

heedless. There has come in ‘*Sahīh Muslim*’ on the authority of the Mother of the Believers, ‘Āishah (رَضِيَ اللَّهُ عَنْهَا):

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ اللَّهَ عَلَى أَحْيَانِهِ

“The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) would remember Allāh in all of his circumstances.”

Meaning: In his standing, sitting, lying down, leaving, and while taking rest, during all of that, he would remember Allāh (جَلَّ وَعَلَا), and no servant remembered Allāh more than him (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ).

The author’s (رَحِمَهُ اللَّهُ) statement:

فَلَيْسَ لِذِكْرِ اللَّهِ وَقْتُ مُقَيَّدٌ

“For there is no restricted time for Allāh’s Remembrance.”

Meaning: There is no restricted time where it is stated: “Allāh is not remembered except in this time.” Rather, Allāh is remembered in every time, in every hour of the night and day. Although, there are limited times for specific remembrances that are said in a specific time, or a specific circumstance, or a specific reason. Although this is not a restriction for remembrance, all-together, it is only a restriction for various types of remembrances at specific times. As for Allāh’s Remembrance, unrestrictedly, it is legislated in every time

After that, the poet/author (رَحِمَهُ اللَّهُ) began to speak about the numerous benefits of Allāh’s remembrance.

**VERSE 50: LEGISLATIVE
REMEMBRANCE OF ALLĀH IS A MEANS
FOR ACTUALIZING HAPPINESS**

فَذِكْرُ إِلَهِ الْعَرْشِ سِرًّا وَمُعَلَّنًا 50 يُزِيلُ الشَّقَا وَالْهَمَّ عَنْكَ وَيَطْرُدُ

50. The Remembrance of the Lord of the Throne, inwardly and outwardly, removes and expels misery and distress from you.

الشرح

◀ — EXPLANATION — ▶

The author (رَحْمَةُ اللَّهِ) said:

فَذِكْرُ إِلَهِ الْعَرْشِ سِرًّا

“The Remembrance of the Lord of the Throne, inwardly.”
Meaning: within yourself...

مُعَلَّنًا

“and outwardly.” Meaning: On your tongue...

يُزِيلُ الشَّقَا

“it removes misery.” This is the first of the benefits of Allāh’s Remembrance that it removes misery. The removal of distress indicates to the actualization of happiness. That is because the opposite of misery is happiness.

Thus, if misery is removed, happiness takes its place, and well-being would materialize for the servant in his life, as well as resplendence of the self, and delights of his heart. The author (رَحْمَةُ اللَّهِ) said:

وَالْهَمَّ عَنْكَ وَيَظْرُدُ

“And expels distress from you.” Remembrance removes and expels distress from the servant. The Remembrance of Allāh (عَزَّوَجَلَّ) is a cure for the hearts. It is a departure of sorrows, a doctor for the hearts. It removes grief and distress. It is the greatest thing that removes sadness; rather, sadness and anxiety are only repelled by Allāh’s Remembrance. The hearts will not find rest except with it, as Allāh (سُبْحَانَهُ وَتَعَالَى) has said:

﴿ لَا يَذْكُرُ اللَّهَ تَطْمِينُ الْقُلُوبِ ﴾

“Verily, in the Remembrance of Allāh, do hearts find rest.” [Sūrah Ar-Ra’d (13):28]

VERSE 51: LEGISLATIVE
REMEMBRANCE OF ALLĀH BRINGS
ABOUT GOOD MATTERS

51 وَيَجْلِبُ لِلْخَيْرَاتِ دُنْيَا وَآجَلًا وَإِنْ يَأْتِكَ الْوَسْوَسُ يَوْمًا يُشْرِدُ

51. It attracts good things, what is now and in the future.
If there comes to you whisperings, any day, it chases them
away.

الشَّرْح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) has mentioned two of the benefits of remembrance in this line of poetry:

The first is in his statement:

وَيَجْلِبُ لِلْخَيْرَاتِ دُنْيَا وَآجَلًا

“It attracts good things, what is now and in the future.”

Meaning: That it brings about the right things and blessings in the life of the one engrossed in remembrance; health and strength in his body, clarity in his intellect, goodness in his living, and so-forth from the right things.

وَأَجَلًا

“And in the future.” Meaning: In the abode of the Hereafter, and the reward of the Hereafter is greater. In general, there is no blessing procured, nor any retribution staved off in the two abodes with the likeness of the Remembrance of Allāh (جَلَّوَعَلَا).

The second is in his statement:

وَإِنْ يَأْتِكَ الْوَسْوَسُ يَوْمًا يُشْرِدُ

“If there comes to you whisperings, any day, it chases them away.” Meaning: That it expels the whisperings that are Shaytān. Allāh’s Remembrance banishes Shaytān from the servant, and heedlessness of Allāh’s Remembrance attracts the Shaytān.

Ibnul Qayyim (رَحِمَهُ اللهُ) said:

فَلَوْ لَمْ يَكُنْ فِي الذِّكْرِ إِلَّا هَذِهِ الْخَصْلَةُ الْوَاحِدَةُ لَكَانَ حَقِيقًا بِالْعَبْدِ
أَنْ لَا يَفْتَرَّ لِسَانُهُ مِنْ ذِكْرِ اللَّهِ تَعَالَى، وَأَنْ لَا يَزَالَ لِهَجَا بِذِكْرِهِ، فَإِنَّهُ
لَا يَحْرُزُ نَفْسَهُ مِنْ عَدُوِّهِ إِلَّا بِالذِّكْرِ، وَلَا يَدْخُلُ عَلَيْهِ الْعَدُوُّ إِلَّا مِنْ
بَابِ الْعَفْلَةِ، فَهُوَ يَرِصُدُهُ، فَإِذَا عَفَلَ وَتَبَّ عَلَيْهِ وَافْتَرَسَهُ، وَإِذَا ذَكَرَ اللَّهُ

تَعَالَىٰ اِنْخَسَّ عَدُوُّ اللّٰهِ وَتَصَاغَرَ وَاِنْقَمَعَ حَتَّىٰ يَكُوْنُ كَالْوَصْعِ
وَكَالذُّبَابِ، وَلِهَذَا سُمِّيَ ((الْوَسْوَسَ الْخَنَّاسَ))، أَي: يُوسِسُ فِي
الصُّدُوْر؛ فَإِذَا ذَكَرَ اللّٰهُ تَعَالَىٰ خَسَّ أَي كَفَّ وَانْقَبَضَ؛ وَقَالَ ابْنُ
عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا: ((الشَّيْطَانُ جَائِمٌ عَلَى قَلْبِ ابْنِ آدَمَ، فَإِذَا سَهَا
وَعَفَلَ وَسْوَسَ، فَإِذَا ذَكَرَ اللّٰهُ تَعَالَىٰ خَسَّ.

“Had there not been in remembrance other than this single portion, it would be worthy that the servant never lets his tongue become lax from the Remembrance of Allāh (سُبْحَانَهُ وَتَعَالَىٰ). His enemy only enters upon him from the way of heedlessness. There is no way to protect oneself from his enemy except by way of remembrance. His enemy lies in wait for him. Once he becomes heedless, he pounces on him and tears him apart. If he remembers Allāh (سُبْحَانَهُ وَتَعَالَىٰ), the enemy of Allāh withdraws, becomes small, and suppressed to the point he becomes like a small bird and like a fly. He whispers into the hearts, so, when the servant remembers Allāh (سُبْحَانَهُ وَتَعَالَىٰ), he withdraws, meaning that he forgoes and becomes dispirited.

Ibn ‘Abbaas said: “Shaytān squats at the heart of the son of Adam; once he forgets and is heedless, Shaytān whispers and once he remembers Allāh (سُبْحَانَهُ وَتَعَالَىٰ) he withdraws.”⁸⁵

⁸⁵ ‘Wābil Sayyib’ (p.72)

Being heedless from Allāh's Remembrance attracts Shaytān to him:

﴿ وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴾



“And whosoever turns away blindly from the Remembrance of Ar-Rahmaan (Allāh), We appoint for him (Shaytān – devil) to be a *Qareen* (a companion) to him.” [Sūrah Az-Zukhruf (43):36]

For this reason, verily, remembrance is an inaccessible fortress and a concrete sanctuary that defends and shelters the servant -with Allāh's Permission- from the Shaytān outcast. There has come in the Hadīth from our Prophet (عليه وعلى آله الصلاة والسلام) that Zakariyyah (عليه الصلاة والسلام) said to his people:

إِنَّ اللَّهَ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَأَمُرُكُمْ أَنْ تَعْمَلُوا بِهِنَّ -
وَذَكَرَ مِنْهَا- وَأَمُرُكُمْ أَنْ تَذْكُرُوا اللَّهَ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ خَرَجَ
الْعَدُوُّ فِي أَثَرِهِ سِرَاعًا حَتَّى إِذَا أَتَى عَلَى حِصْنٍ حَصِينٍ فَأَخْرَزَ نَفْسَهُ مِنْهُمْ
كَذَلِكَ الْعَبْدُ لَا يُحْرَزُ نَفْسَهُ مِنَ الشَّيْطَانِ إِلَّا بِذِكْرِ اللَّهِ.

“Indeed, Allāh has commanded me with five commandments to abide by, and to command you to abide by.” -He mentioned from it- “And He commands you to remember Allāh. For indeed the parable of that, is a man whose enemy quickly tracks him until he reaches an impregnable fortress in which he protects himself from

them. This is how the worshiper is; he does not protect himself from Ash-Shaytān except by the remembrance of Allāh.”⁸⁶

⁸⁶ ‘Jaami’ At-Tirmidhi (2863)

**VERSE 52: THOSE WHO REMEMBER
ALLĀH WILL PRECEDE OTHERS**

52 فَقَدْ أَخْبَرَ الْمُخْتَارُ يَوْمًا لِصَاحِبِهِ بِأَنَّ كَثِيرَ الذِّكْرِ فِي السَّبْقِ مُفْرِدٌ

52. The Chosen One informed a Companion, one day, that much remembrance has precedence for the male and female who remembers Allāh much.

الشَّرْح

◆◆◆ EXPLANATION ◆◆◆

This is also from amongst the great benefits of remembrance that the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) considered those who remember Allāh much are given precedence in the arena of competition in obtaining the Pleasure of Allāh (جَلَّ وَعَلَا) and His Reward. Verily, those who act to obtain Allāh's Reward, their likeness is the likeness of a people in an arena and are in a contest in that arena. The likeness of those who remember Allāh much in this is like the foremost in the contest arena. Ibnul Qayyim (رَحْمَةُ اللهِ) said:

عَمَّالِ الْآخِرَةِ كُلُّهُمْ فِي مَضْمَارِ سَبَاقٍ، وَالذَّاكِرُونَ هُمْ أَسْبَبُهُمْ فِي ذَلِكَ
المضمار.

“The doers for the Hereafter, all of them are in an arena of a contest; those who remember Allāh much are the foremost of them in that arena.”⁸⁷

The proof to this is what has come in ‘*Sahīh Muslim*’ from the Hadīth of Abu Hurayrah (رَضِيَ اللهُ عَنْهُ) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

سَبَقَ الْمُفَرِّدُونَ، قَالُوا: وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ: الذَّاكِرُونَ
اللَّهَ كَثِيرًا، وَالذَّاكِرَاتُ.

“The *Mufarridūn* have gone ahead.” The Companions asked: “And who are the *Mufarridūn* O Messenger of Allāh?” he responded: “They are those who remember Allāh much from the males and females.”⁸⁸

⁸⁷ ‘Wābil Sayyib (P.158)

⁸⁸ Reported by Muslim (2676)

VERSE 53: THE PROPHET'S ADVICE TO MU'ADH

وَوَصَّى مُعَاذًا يَسْتَعِينُ إِلَهَهُ
عَلَى ذِكْرِهِ وَالشُّكْرِ بِالْحُسْنِ
يَعْبُدُ

53

53. He advised Mu'adh to seek assistance with his Deity upon His Remembrance, His Thankfulness, and to worship Him with excellence.

الشَّرْح

EXPLANATION

From the benefits of remembrance is that the Prophet (ﷺ) advised his loved one, Mu'adh ibn Jabal (رضي الله عنه), to ask his Deity and to request from him (سُبْحَانَهُ وَتَعَالَى) to aid him upon remembrance, gratefulness, and worship in an excellent manner. It is established in the 'Sunan' of Abi Daawood as well as the 'Musnad' of Imam Ahmad that the Prophet (ﷺ) said:

يَا مُعَاذُ! وَاللَّهِ إِنِّي لِأُحِبُّكَ، وَاللَّهِ إِنِّي لِأُحِبُّكَ؛ فَقَالَ: أَوْصِيكَ يَا مُعَاذُ؛ لَا
تَدَعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ تَقُولُ: اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ
عِبَادَتِكَ.

“O Mu’adh! By Allāh, I love you. I give some instructions to you. Never leave to recite this supplication after every (prescribed) prayer: "O Allāh, help me in remembering You, in giving You thanks, and worshipping You well.”⁸⁹

Specification of these three with remembrance is proof that they are the most virtuous of what the servant requests from Allāh to seek assistance.

⁸⁹ ‘Sunan’ of Abi Daawood (1522), ‘Musnad’ of Imam Ahmad (22126), It was declared Hasan by Al-Albaani.

VERSES 54 & 55: REMEMBRANCE OF
ALLĀH EASES THE PATH OF WORSHIP

وَأَوْصَى لِشَخِصٍ قَدْ أَتَى لِتَصِيحَةٍ 54
وَقَدْ كَانَ فِي حَمْلِ الشَّرَائِعِ يَجْهَدُ

بِأَنَّ لَا يَزَلُ رَطْبًا لِسَانِكَ هَذِهِ 55
تُعِينُ عَلَى كُلِّ الْأُمُورِ وَتُسْعِدُ

**54. He advised an individual who came to him for advice.
He found hardship in carrying the legislation.**

**55. In that, your tongue does not cease being moist. This
will aid in every affair and bring happiness.**

الشرح

EXPLANATION

This statement is from the great benefits of remembrance; indeed, remembrance makes it easy for the servant to fulfill the commands and leave off the prohibitions. If they become heavy on the servant,

nothing makes them comfortable and softens them like the Remembrance of Allāh (سُبْحَانَهُ وَتَعَالَى) does.

The poet (رَحِمَهُ اللَّهُ) indicates in these two lines of poetry to what At-Tirmidhi and Ibn Maajah have reported from the Hadīth ‘Abdullah ibn Busr (رَضِيَ اللَّهُ عَنْهُ): that a man said:

يَا رَسُولَ اللَّهِ! إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ؛ فَأَخْبِرْنِي بِشَيْءٍ
أَتَشَبَّهُ بِهِ؟ - أَيُّ أَمْسَكُ بِهِ-؛ قَالَ: لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ
اللَّهِ.

“O Messenger of Allāh! Indeed, the legislated acts of Islam have become too much for me, so inform me of a thing that I should stick to.” He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **“Let not your tongue cease to be moist with the remembrance of Allāh.”**⁹⁰

So that we may understand this Hadīth according to the way it is without mistake, we must understand the request of the questioner when he asked the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

“Indeed, the legislated acts of Islām have become too much for me.” Did he want from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to excuse him from these legislations? Or did he want the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to mention to him a matter that will make these legislations light upon him with no hardship in it? There is no doubt that the intent is the

⁹⁰ Reported by At-Tirmidhi (3375), and Ibn Maajah (3793), this is the wording of At-Tirmidhi. It was declared Saheeh by Al-Albaani.

latter. Thus, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) guided him to take concern in remembrance. That is because remembrance overcomes the servant's legislation and makes them easy for him and aid him upon its execution.

Whenever one is heedless of the Remembrance of Allāh, being distracted and forgetful about it, when he is called to the Salah (prayer), it is heavy upon him. Whenever he is called to other than the prayer from acts of obedience, they are heavy upon him. For this reason, he (رَحِمَهُ اللهُ) said:

وَأَوْصَى لِشَخِصٍ

“He advised an individual.” Meaning: The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The author (رَحِمَهُ اللهُ) said:

قَدْ أَتَى لِنَصِيحَةٍ

“Who came to him for advice’ seeking advice for what will soften acts of obedience for him and will make it easy for him to uphold them.

The author’s (رَحِمَهُ اللهُ) statement:

وَقَدْ كَانَ فِي حَمْلِ الشَّرَائِعِ يَجْهَدُ

“He found hardship in carrying the legislation.” Meaning: He found difficulty and hardship in carrying the legislation. He wanted something that will soften for him the acts of worship and make

obedience easy for him. Hence, he (صلى الله عليه وسلم) advised him with remembrance.

The author's (رحمة الله) statement:

هَذِهِ تُعِينُ عَلَى كُلِّ الْأُمُورِ

“This will aid in every affair.” Meaning: This advice and acting according to it will aid in acts of obedience and worship and make them easy upon the one in remembrance. He will not come across what other than him comes across of difficulty.

Regarding this, consideration is given to elders from the people of knowledge. He who from his old age does not have a body that he can handle; along with that, you will find that obedience is easy for him. He takes difficult steps to the Masjid five times (daily), and he does not become weary and exhausted. It may even be that his steps to the Masjid occupy a lot of time with hard work. He does not become tired from that due to the ease of obedience and suppleness.

Whenever you find a youth from a heedless people, having a healthy body and good bodily structure, he becomes tired and irritated by worship acts. He finds heaviness and difficulty. Had this one shown concern with Allāh's Remembrance, acts of obedience would become soft and lenient for him, and he would not find any difficulty in them.

For this reason, the most significant aid to preserve the servant upon obedience and to expand his chest for it and to find its softness in his chest is to show concern for the Remembrance of Allāh. Allāh's Remembrance makes acts of obedience soft; it makes every affair easy, it expands the chests, and it aids towards good.

The author's (رَحْمَةُ اللَّهِ) said:

وَتُسْعِدُ

“And brings happiness.” Meaning: it is from the doors of happiness, repose, and rest.

VERSE 56: REMEMBRANCE OF ALLĀH IS THE PLANT OF PARADISE

56 وَأَخْبَرَ أَنَّ الذِّكْرَ عَرْسٌ لِأَهْلِهِ بِجَنَّاتِ عَدْنٍ وَالْمَسَاكِينُ تُمَهَّدُ

56. He has informed that remembrance is a plant, for its people, in the everlasting Gardens, and its habitations are paved.

الشَّرْح

EXPLANATION

One of the benefits of the Remembrance of Allāh (عَزَّوَجَلَّ) is that it is a Paradise plant. Every time the servant remembers his Lord (جَلَّ وَعَلَا), his remembrance of his Lord is a plant for him in the Gardens of Bliss.

There are a few Hadīth that prove this. Among them is what At-Tirmidhi has reported on the authority of 'Abdullah ibn (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

لَقِيتُ إِبْرَاهِيمَ لَيْلَةَ أُسْرِي بِي فَقَالَ يَا مُحَمَّدُ أَقْرِي أُمَّتَكَ مِنِّي السَّلَامَ
وَأَخْبِرْهُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ عَذْبَةُ الْمَاءِ وَأَنَّهَا قِيَعَانٌ وَأَنَّ غِرَاسَهَا
سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

“I met Ibrahim on the night of my ascent, so he said: ‘O Muḥammad, recite Salam from me to your nation, and inform them that Paradise has pure soil and delicious water, and that it is a flat, treeless plain, and that its seeds are: “Glory is to Allāh (Subhāna Allāh) [and] all praise is due to Allāh (Al-Ḥamdulillah) and ‘none has the right to be worshipped, but Allāh’ (Lā ilāha illallāh), and Allāh is the greatest (Allāhu Akbar).”⁹¹

Therefore, whenever the servant increases in the Remembrance of Allāh, his plants in the Jannah increase, without any exertion or hardship. Whenever there are plants in this life, they need hard work from the servant and continuance action until there is a plant, a date palm tree, a tree, and fruits. The author (رَحْمَةُ اللَّهِ) said:

وَأَخْبَرَ

“He informed.” Meaning: The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

أَنَّ الذِّكْرَ غَرْسٌ لِأَهْلِهِ

“that remembrance is a plant for its people.”

⁹¹ At-Tirmidhi (2462), It was declared Hasan by Al-Albaani

Whenever they remember Allāh, what they planted increases. The author (رَحْمَةُ اللَّهِ) said:

بِجَنَّاتٍ عَدْنٍ

“**In the Everlasting Gardens.**” meaning an eternal paradise. It is also mentioned, Eden of such and such person in the land of said place where he will dwell. The author (رَحْمَةُ اللَّهِ) said:

وَالْمَسَاكِينُ تُمَهَّدُ

“**And its habitations are paved.**” Meaning: The habitations of those who remember Allāh much and their homes in the Gardens of Bliss are set in order and prepared for them. A hospitable reception is prepared for them in it and their living quarters and permanent bliss that no eye has seen, no ear has heard and has not occurred to any heart of man. This is by way of what the servant set forth from acts of worship and obedience. Consequently, everyone who does actions of remembrance, obedience, and worship, by this action is merely paving the way for himself and preparing living quarters in that dwelling.

VERSE 57: ONE WHO REMEMBERS
ALLĀH WILL BE MENTIONED BY ALLĀH
AND GUIDED UPRIGHT

وَأَخْبَرَ أَنَّ اللَّهَ يَذْكُرُ عَبْدَهُ 57 وَمَعَهُ عَلَى كُلِّ الْأُمُورِ يُسَدِّدُ

57. He has informed that Allāh remembers his servant, and He is with him. In all his affairs, he guides him.

التَّشْرِيحُ

EXPLANATION

Here are two significant benefits from the benefits of remembrance:

The first is within the author's (رَحْمَةُ اللَّهِ) statement:

وَأَخْبَرَ أَنَّ اللَّهَ يَذْكُرُ عَبْدَهُ

“And he has informed that Allāh remembers his servant.”
Meaning: The one who remembers Allāh much, as Allāh (عَزَّوَجَلَّ) has stated:

﴿ فَأَذْكُرُونِي أَذْكَرَكُم ﴾

“Therefore, remember Me, I will remember you.” [Sūrah
Al-Baqarah (2):152]

There has come, in the two ‘Saheeh’ of Al-Bukhari and Muslim, from the Hadīth of Abu Hurayrah (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “Allāh (سُبْحَانَهُ وَتَعَالَى) said:

فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي
مَلَأٍ خَيْرٍ مِنْهُمْ.

‘If he remembers me within himself, I remember him within Myself, and if he remembers Me in a gathering, I remember him in a gathering that is better than his gathering.’⁹²

It is sufficient in nobility and virtue for the one who remembers Allāh that the Lord of everything in existence remembers him.

The second is his statement (رَحِمَهُ اللَّهُ):

وَمَعَهُ عَلَى كُلِّ الْأُمُورِ يُسَدِّدُ

“And He is with him; in all his affairs, he guides him.” Meaning: He is with the one who remembers Him by way of guiding him, aiding and assisting him, and giving him success.

⁹² Al-Bukhari (7405), Muslim (2675)

There has come in ‘Saheeh AL-Bukhari’ *Ta’liq* (mentioned without the chain of narration), and in the ‘Musnad’ of Imam Ahmad and other than it *Mausool* (mentioned with its chain of narrators) from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), he said: “Allāh (سُبْحَانَهُ وَتَعَالَى) said:

أَنَا مَعَ عَبْدِي مَا ذَكَرَنِي، وَتَحَرَّكَتْ بِي شَفَتَاهُ

‘I am with My servant as long as he remembers Me, and his two lips are in motion for Me.’⁹³

This is a specific company; it necessitates guidance, aid, assistance, preservation, and care. Ibnul Qayyim (رَحِمَهُ اللهُ) said:

هِيَ مَعِيَّةٌ بِالْقُرْبِ وَالْوَلَايَةِ وَالْمَحَبَّةِ وَالنُّصْرَةَ وَالتَّوْفِيقِ كَقَوْلِهِ تَعَالَى:
﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا﴾، ﴿وَاللَّهُ مَعَ الصَّابِرِينَ﴾ ﴿١٢٩﴾
﴿وَلِإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾ ﴿٦٩﴾، ﴿لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾

“It is a company that is closeness, friendship, love, help, and success, just as is in the Statements of Allāh (سُبْحَانَهُ وَتَعَالَى): “Allāh is with those who has At-Taqwa.” [Sūrah An-Nahl (16):128], “And Allāh is with the patient.” [Sūrah Al-Baqarah (2):249], “Verily, Allāh is with the good-doers.” [Sūrah Al-‘Ankabūt (29):69] “Do not be

⁹³ Al-Bukhari in the chapter of the Statement of Allāh: “Do not move your lips with it.”, and the ‘Musnad’ of Imam Ahmad (10981), It was declared Saheeh by Al-Albaani.

**saddened (or afraid), Allāh is with us.” [Sūrah At-Tawbah
(9):40]**

The one who remembers Allāh much has from this company an ample portion; just as comes in the Divine Hadīth:

أَنَا مَعَ عَبْدِي مَا ذَكَرَنِي، وَتَحَرَّكَتْ بِي شَفَتَاهُ

“I am with My servant as long as he remembers Me, and his two lips are in motion for Me.”... Up until where he said:

وَالْمَعِيَّةُ الْحَاصِلَةُ لِلذَّاكِرِ مَعِيَّةٌ لَا يَشْبَهُهَا شَيْءٌ، وَهِيَ أَحْصَى مِنْ
الْمَعِيَّةِ الْحَاصِلَةِ لِلْمُحْسِنِ وَالْمُتَّقِي وَهِيَ مَعِيَّةٌ لَا تُدْرِكُهَا الْعِبَارَةُ، وَلَا
تَنَالُهَا الصِّفَةُ، وَإِنَّمَا تُعْلَمُ بِالدَّوْقِ

“The company that occurs for the one who remembers Allāh much is a company that nothing resembles. It is more specific than the company that occurs for the good-doer and the one who has At-Taḳwa. It is a company that no interpretation can grasp, and no description is awarded to it; it is only known by tasting it.”⁹⁴

These two virtues have been gathered together in the Hadīth that Al-Bukhari and Muslim both reported in their ‘Saheeh,’ on the authority of Abu Hurayrah (رضي الله عنه), on the authority of the Prophet (صلى الله عليه وسلم) that Allāh (سُبْحَانَهُ وَتَعَالَى) said:

⁹⁴ ‘Al-Waabil As-Sayyib (P. 132-133)

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ،
ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأٍ، ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ.

“I am the way My servant thinks of Me. I am with him when he remembers Me. If he remembers Me within himself, I remember him within Myself. If he remembers Me in a gathering, I remember him in a gathering that is better than his gathering.”⁹⁵

⁹⁵ Al-Bukhari (7405), Muslim (2675)

**VERSE 58: ALLĀH'S REMEMBRANCE
WILL REMAIN IN PARADISE WITH
THOSE WHO REMEMBER HIM**

58 وَأَخْبَرَ أَنَّ الذِّكْرَ يَبْقَى بِجَنَّةٍ وَيَنْقَطِعُ التَّكْلِيفُ حِينَ يُخَلَّدُوا

58. he was informed that remembrance remains in the Jannah, and the commandments will be cut off when they are placed therein to remain.

الشرح

— EXPLANATION —

From the great benefits of remembrance is that it remains in the Jannah, along with those who remember Allāh much. The people of the Jannah will be inspired to remembrance just as the soul is inspired, and there will remain with them the Remembrance of Allāh (جَلَّ وَعَلَا) in the Gardens of Pleasure. For this reason, it had come in the two 'Saheehs' on the authority of Abu Hurayrah (رضي الله عنه) when the Prophet (صلى الله عليه وسلم) mentioned about the first group to enter into the Jannah; he mentioned in the Hadīth:

يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا

“They glorify Allāh in the early morning and the evening.”⁹⁶

Along with (the fact) the commands will be cut off in the Jannah, their Remembrance of Allāh will remain with them out of enjoyment, delight, and coolness of the eye.

Ibn Sa'dee (رَحْمَةُ اللَّهِ) said in the explanation of Allāh's Statement:

﴿ دَعْوَتُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَءَاخِرُ دَعْوَتُهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

“Their way of request therein will be *Subhaanaka Allāhumma* (Glory to You, O Allāh!) and *Salam* (peace, safety from evil) will be their greetings therein (Paradise)! And the close of their request will be: All the praises and thanks be to Allāh, the Lord of all that exists.” [Sūrah Yunus (10):10]

“Meaning: Their worship therein will be for Allāh; the first of it will be glorifying Allāh and declaring Him free of any imperfections. The last of it will be them praising Allāh. The commands will drop from them in the abode of recompense. The only thing that will remain is the complete pleasures, which are more pleasurable than delicious food. Certainly, it is the Remembrance of Allāh, that which the hearts find rest

⁹⁶ Reported by Al-Bukhari (3246), Muslim (2834)

with, and the souls rejoice for. It is for them in the rank of the
self, without any discomfort or hardship.”⁹⁷

⁹⁷ P. 358

VERSE 59: REMEMBERING ALLĀH
BRINGS ABOUT HAVING LOVE FOR
ALLĀH

59 وَلَوْ لَمْ يَكُنْ فِي ذِكْرِهِ غَيْرَ أَنَّهُ طَرِيقٌ إِلَى حُبِّ الْإِلَهِ وَمُرْشِدٌ

59. Had it not been in His Remembrance other than that, it is a path to Allāh's Love, and it gives guidance.

الشَّرْح

EXPLANATION

The benefits of remembrance are that it is from the most excellent means that attract Allāh's Love. Doing a lot of remembrances is an excellent means the servant takes to obtain Allāh's Love. Hence, much from Allāh's Remembrance is a proof of the love the one who remembers Allāh much has for his Lord (سُبْحَانَهُ وَتَعَالَى). Whoever loves something, he remembers it much. And whoever loves Allāh, Allāh will love him. He said:

يُحِبُّهُمْ وَيُحِبُّونَهُ

“Allāh will bring a people whom he will love, and they will love Him.” [Sūrah Al-Maa'idah (5):54]

Thus, remembrance and much of it is an excellent means to obtain Allāh's Love for His servant, as Allāh loves those who remember Him much.

Had there been no other virtue for remembrance other than it is a path to Allāh's Love and that Allāh loves those who remember Him much, it would be sufficient as a proof to the nobility of remembrance, its virtue, and the dire need to preserve it. Ibnul Qayyim (رَحْمَةُ اللَّهِ) said in '*Al-Wābil As-Sayyib*'⁹⁸:

فَمَنْ أَرَادَ أَنْ يَنَالَ مَحَبَّةَ اللَّهِ - عَزَّ وَجَلَّ - فَلْيُلْهِجْ بِذِكْرِهِ، فَإِنَّهُ الدَّرْسُ
وَالْمَذَاكِرَةُ كَمَا أَنَّه بَابُ الْعِلْمِ، فَالذِّكْرُ بَابُ الْمَحَبَّةِ، وَشَارِعُهَا
الْأَعْظَمُ، وَصِرَاطُهَا الْأَقْوَمُ.

“Whoever wants to obtain Allāh's Love, let him be devoted to his Remembrance, for it is a class and reminder, just as it is a door of knowledge. Remembrance is the door to love, its Legislator is the Greatest, and its path is the strongest.”

⁹⁸ P. 84

**VERSE 60: REMEMBRANCE OF ALLĀH
ABSTAINS ONE FROM BACKBITING &
TALE CARING**

60 وَيَنْهَى الْفَتَىٰ عَنِ غِيْبَةٍ وَنَمِيمَةٍ وَعَنْ كُلِّ قَوْلٍ لِلدِّيَانَةِ مُفْسِدٌ

60. It prevents the youth from backbiting and *Nameemah* and from every statement that brings corruption to the religion.

الشَّرْح

EXPLANATION

This statement is another tremendous benefit from the benefits of remembrance that it prevents the youth from backbiting and *Nameemah*.

Backbiting is somebody mentioning about his brother in his absence that he dislikes.

Nameemah is transmitting speech between people in the way of causing corruption and causing incidents between them.

Both are from the major sins. The benefits of remembrance are that it prevents the servant from backbiting and Nameemah. It prevents every type of evil speech, like obscenities and foulness, and so forth from the hateful statements. If the tongue is not busy with Allāh's Remembrance and beneficial statements, it will be busy with foul and evil speech. That is because it has been created for speech. If its owner is not busy with good, beneficial speech, he will be busy with foul, evil speech.

Ibnul Qayyim (رَحِمَهُ اللهُ) said in '*Al-Wābil As-Sayyib*'⁹⁹:

إِنَّ فِي الْأَشْتِعَالِ بِالذِّكْرِ إِشْتِعَالًا عَنِ الْكَلَامِ الْبَاطِلِ مِنَ الْغِيْبَةِ وَاللُّغْوِ،
وَمَدْحِ النَّاسِ وَذَمِّهِمْ، وَغَيْرِ ذَلِكَ، فَإِنَّ اللِّسَانَ لَا يَسْكُتُ الْبَتَّةَ؛ فَمَا
لِلسَانِ ذَاكِرٌ، وَمَا لِسَانٌ لَآغٍ، وَلَا بُدَّ مِنْ أَحَدِهِمَا فَهِيَ التَّفْسُ إِنَّ لَمْ
تَشْغُلْهَا بِالْحَقِّ شَغَلْتِكَ بِالْبَاطِلِ، وَهُوَ الْقَلْبُ إِنْ لَمْ تَسْكُتْهُ مَحَبَّةُ
اللَّهِ-عَزَّ وَجَلَّ-سَكَنَهُ مَحَبَّةُ الْمَخْلُوقِينَ وَلَا بُدَّ، وَهُوَ اللِّسَانُ إِنْ لَمْ
تَشْغُلْهُ بِالذِّكْرِ شَغَلَكَ بِاللُّغْوِ، وَمَا هُوَ عَلَيْكَ وَلَا بُدَّ فَاخْتَرِ لِنَفْسِكَ
إِحْدَى الْخَطَّتَيْنِ، وَأَنْزَلْهَا فِي إِحْدَى الْمَنْزِلَتَيْنِ.

“Verily, being busy with remembrance takes you away from being busy with false speech from backbiting and nonsense, praising people and defaming them, and other than that. Certainly, the tongue does not become silent. Thus, either it is a tongue in remembrance, or it is a tongue that speaks foolishly. It is imperative from one of the two.

⁹⁹ P. 166

The tongue is a being; if you do not busy it with the truth, it will busy you with falsehood. The heart, if the Love of Allāh does not dwell in it, love of the creation will take residence in it; there is no escape from this. If your heart is not busy with remembrance, the tongue will busy you with nonsense, and with what is against you, there is no escape from this. So, choose for yourself one of the lines of action and place it in one of the two stations.”

Therefore, one of the benefits of remembrance is that it fortifies the people and prevents them from evil speech, from backbiting, nameemah, obscenities, foulness, and so forth.

VERSE 61: INCREASING IN
REMEMBERING ALLĀH CONTAINS A
GREAT REWARD

لَكَانَ لَنَا حَظٌّ عَظِيمٌ وَرَغْبَةٌ 61 بِكَثْرَةِ ذِكْرِ اللَّهِ نِعْمَ الْمُوَحِّدُ

61. There is a significant portion and desire for us, with much of Allāh's Remembrance, what an excellent *Muwaahad*.

التَّشْرِيحُ

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

لَكَانَ لَنَا حَظٌّ عَظِيمٌ

“There is for us a great portion.” This is the response to the condition in his earlier statement:

وَلَوْ لَمْ يَكُنْ فِشْيِ ذِكْرِهِ غَيْرَ أَنَّهُ...

“Had it not been in His Remembrance other than that it...”

Meaning: Had it not been in Allāh’s Remembrance any benefit other than that connects the servant to obtaining Allāh’s Love and protection and shelter for the servant from foul and evil statements, that would be sufficient in that it is an excellent portion for us in Allāh’s Remembrance. How it is, and there have come in remembrance many benefits. There are ample narrations that have no extent and are not enumerated.

Ibn Sa’dee (رَحْمَةُ اللَّهِ) said concerning the virtues of remembrance¹⁰⁰:

فَإِنَّ ذَلِكَ عِبَادَةٌ يَسْبِقُ بِهَا الْعَامِلُ وَهُوَ مُسْتَرِيحٌ، وَدَاعٍ إِلَى مَحَبَّةِ اللَّهِ
وَمَعْرِفَتِهِ وَعَوْنٍ عَلَى الْخَيْرِ، وَكُفِّ اللِّسَانَ عَنِ الْكَلَامِ الْقَبِيحِ.

“Verily, that is a mode of worship, in which the doer moves ahead with, while he is relaxing; it calls to the Love of Allāh, knowing Him, assistance upon the good, and prevention of the tongue from despicable speech.”

The author’s (رَحْمَةُ اللَّهِ) statement:

نِعْمَ الْمُوَحِّدُ

“What an excellent *Muwaahid*.” Meaning: He who the religion is made sincerely for, and He is singled out with worship. The best of what those who remember Him say about their Lord and the most virtuous of what their tongues say is the statement of Tawhīd *La ilaha illa Allāh* (None has the right to be worshipped in truth except

¹⁰⁰ Tafseer As-Sa’dee (P. 667)

Allāh). It is the statement that is articulation travels, its meaning is tremendous, and the need of the servants for it is the greatest need.

**VERSE 62: LACK OF REMEMBERING
ALLĀH ALLOWS IGNORANCE TO GAIN
THE UPPER HAND**

وَلَكِنَّا مِنْ جَهْلِنَا قَلَّ ذِكْرُنَا 62 كَمَا قَلَّ مِنَّا لِلَّهِ التَّعَبُّدُ

62. Although, from our ignorance, our remembrance has become scarce, just as is the case with our servitude to the One we worship.

الشَّرْح

◀ EXPLANATION ▶

The author (رَحْمَةُ اللَّهِ) said:

وَلَكِنَّا مِنْ جَهْلِنَا قَلَّ ذِكْرُنَا

“Although, from our ignorance, our remembrance has become scarce.” The reason for the scarcity of the people’s remembrance of their Lord is ignorance overcoming them. Whenever one is enlightened with the brightness and light of knowledge and comes

to know of the benefits of remembrance, its fruits and effects, this will be – with Allāh’s Permission – an aid for him towards Allāh’s Remembrance and doing it much.

The author (رَحْمَةُ اللَّهِ) said:

كَمَا قَلَّ مِنَّا لِإِلَهِ التَّعَبُّدُ

“Just as is the case with our servitude to the One we worship.”

Meaning: Just as we, on account of ourselves are deficient in worship, the servant needs to remind himself, time-and-time again, about the benefits of remembrance, its effects, and its great fruits upon him in his life and his Hereafter, so that it will be an aid for him to do much from Allāh’s Remembrance (عَزَّوَجَلَّ).

The Shaykh’s style is regarded as lofty, and his humbleness is excellent, and he has the right address. He separated in his address between the one who says to those whom he is speaking to: “Rather, you, due to your ignorance...” and the one who says: “Rather, us, due to our ignorance...” Thus, he took a share in this matter with everybody. He did this to awaken the ambitions and bring a desire in all concerning Allāh’s Remembrance. He did this without distinguishing and praising himself. How about if someone said this speech in the same position as the Shaykh (رَحْمَةُ اللَّهِ) in virtue, nobility, and having a leading position in knowledge and religion?

Thirteen benefits of remembrance have been gathered in these lines of poetry being concise. Whoever desires to delve deeper into that, then look to the book ‘*Al-Wābil As-Sayyib*’ of Ibnul Qayyim (رَحْمَةُ اللَّهِ).

VERSE 63: ASKING ALLĀH TO BE GRANTED SUCCESS

63 وَسَلَّ رَبِّكَ التَّوْفِيقَ وَالْفُوزَ دَائِمًا فَمَا خَابَ عَبْدٌ لِمُهَيِّمٍ يَقْصِدُ

63. Ask your Lord for success and aid all the time. A servant will never fail who pursues Al-Muhayman (Allāh).

الشرح

EXPLANATION

The author (رَحْمَةُ اللَّهِ) said:

وَسَلَّ رَبِّكَ التَّوْفِيقَ وَالْفُوزَ دَائِمًا

“Ask your Lord for success and aid all the time.” Meaning: Be always asking and supplicate much, showing urgency to Allāh (تَبَارَكَ وَتَعَالَى), and asking Him for success.

Success is that Allāh does not entrust you to yourself and that He aids you upon the benefits of your religion and your worldly affairs. Its opposite is to be forsaken. That is that Allāh entrusts a person to

himself, and he leaves him to be between him and his self. Fauz is the obtainment of profit and the negation of destruction. The author's (رَحْمَةُ اللَّهِ) statement:

دَائِمًا

“All the time.” Meaning: Continuously ask Allāh, aspiring for His giving.

The author (رَحْمَةُ اللَّهِ) said:

فَمَا خَابَ عَبْدٌ لِّلْمُهَيِّمِينَ يَقْصِدُ

“A servant will never fail who pursues Al-Muhayman (Allāh).” Allāh will never cause one who supplicates to Him to foil, and He will not reject the one who calls Him. He is the One Who said:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ
الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ
يُرْشَدُونَ ﴿١٨٦﴾ ﴾

“And when My slaves ask you concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me. So, let them obey Me and believe in Me so that they may be led aright.” [Sūrah Al-Baqarah (2):186]

And the One Who said:

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

“And your Lord said: “invoke me, I will respond to your (invocation). Verily! Those who scorn My worship, they will surely enter hell in humiliation!” [Sūrah Al-Ghāfir (40):60]

VERSE 64: IN CLOSING PART 1

64 وَصَلِّ إِلَهِي مَعَ سَلَامٍ وَرَحْمَةٍ عَلَى خَيْرِ مَنْ قَدْ كَانَ لِلْخَلْقِ يُرْشِدُ

64. May Allāh send Salah along with peace and mercy upon the best of those who guide the creation.

الشَّرْح

EXPLANATION

Meaning: Mention, in the best gathering (i.e., the Angels), the best of creation, the leader of guidance, the master of those who proceeded and those who will come after, and the best of whoever was in the creation in bringing guidance (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ).

VERSE 65: IN CLOSING PART 2

65 وَآلٍ وَأَصْحَابٍ وَمَنْ كَانَ تَابِعًا صَلَاةً وَسَلِيمًا يَدُومُ وَيَجُلُدُ

65. And upon his family, his companions, and whoever follows, with a mention and peace that continues and will remain forever.

الشَّرْح

EXPLANATION

Also mention and give peace to his Family, his Noble Companions, and whoever follows them with perfection, with a continuous mention and peace.

This is the ending of the commentary for this beneficial poem of this Imam. O Allāh! Forgive him, be merciful to him, grant him a home in the Gardens of Bliss, and establish him in *Al-Firdous Al-A'la*, him and all our scholars. Forgive all of us and do not entrust us to ourselves for the twinkling of an eye. You are the Hearer of the supplications, and the One for Hope and You are sufficient for us and what a Good Protector.