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The Obligation of the Servant
WHEN ALLÂH COMMANDS HIM WITH A COMMAND
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By Sheikh-ul-Islâm Muhammad Abdul Wahâb
[d.1206 A.H.]



Explained By
Sheikh Muhammad Sa'eed Raslaan

EXPLANATION OF THE TREATISE

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**Explanation of the Treaties of the Obligation of the Servant
when Allâh Commands him with a Command**

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Arabic Text

قَالَ رَحِمَهُ اللَّهُ تَعَالَى

إِذَا أَمَرَ اللَّهُ الْعَبْدَ بِأَمْرٍ وَجَبَ عَلَيْهِ فِيهِ سَبْعُ مَرَاتِبٍ :

الأولى : العلمُ به.

الثَّانِيَّةُ : مَحَبَّتُهُ.

الثَّالِثَةُ : العَزْمُ عَلَى الْفِعْلِ.

الرَّابِعَةُ : العَمَلُ.

الخامسة : كَوْنُهُ يَقَعُ عَلَى الْمَشْرُوعِ خَالِصاً صَوَاباً.

السادسة : التَّحْذِيرُ مِنْ فِعْلٍ مَا يُحْبِطُهُ.

السَّابِعَةُ : التَّبَاتُ عَلَيْهِ.

إِذَا عَرَفَ الْإِنْسَانُ : أَنَّ اللَّهَ أَمَرَ بِالتَّوْحِيدِ وَ نَهَى عَنِ الشِّرْكِ أَوْ عَرَفَ :

أَنَّ اللَّهَ أَحَلَّ الْبَيْعَ وَ حَرَّمَ الرِّبَا أَوْ عَرَفَ : أَنَّ اللَّهَ حَرَّمَ أَكْلَ مَالِ الْيَتِيمِ ،

وَ أَحَلَّ لِوَلِيِّهِ أَنْ يَأْكُلَ بِالْمَعْرُوفِ إِنْ كَانَ فَفَقِيرًا ، وَجَبَ عَلَيْهِ أَنْ يَعْلَمَ

الْمَأْمُورَ بِهِ وَ يَسْأَلُ عَنْهُ إِلَى أَنْ يَعْرِفَهُ ، وَيَسْأَلُ عَنْهُ إِلَى أَنْ يَعْرِفَهُ .

وَاعْتَبِرْ ذَلِكَ بِالمَسْأَلَةِ الْأُولَى وَ هِيَ : مَسْأَلَةُ التَّوْحِيدِ وَ الشِّرْكِ .

أَكْثَرُ النَّاسِ عَلِمَ أَنَّ التَّوْحِيدَ حَقُّ الشَّرْكِ بَاطِلٌ وَ لَكِنْ أَعْرَضَ عَنْهُ، وَ لَمْ
يَسْأَلْ وَ عَرَفَ : أَنَّ اللَّهَ حَرَّمَ الرِّبَا وَ بَاعَ وَ اشْتَرَى وَ لَمْ يَسْأَلْ وَ عَرَفَ :
تَحْرِيمَ أَكْلِ مَالِ الْيَتِيمِ وَ جَوَازَ الْأَكْلِ بِالْمَعْرُوفِ وَ يَتَوَلَّى مَالَ الْيَتِيمِ وَ لَمْ
يَسْأَلْ.

The Translation of the Text

He [The author] -may Allâh have mercy on him-said:
“When Allâh orders the servant with a commandment it is obligatory upon him seven levels.”

First: Having knowledge of it [the commandment].

Second: Loving it.

Third: Determination to execute the action.

Fourth: Implementation.

Fifth: That it be in conformity with the legislation sincerely and correctly.

Sixth: Beware of doing something that will invalidate the deed.

Seventh: Firmness of it [the deed].

When one realizes that: Allâh orders with **Tawheed** [Singling Him out [[Alone]] for worship], and prohibits **Shirk** [worshiping others along with Him], or that Allâh has made buying and selling permissible and that Allâh has prohibited taking the wealth of the orphan, except in the case of a poor guardian, it is permissible for him to take from the orphan's wealth in fairness according to his needs.

Once this is realized then it is obligatory upon him to know these commandments and their prohibitions, asking about them, until he knows them well.

So consider that, as the first issue and it is the issue of Tawheed and Shirk. Most people know that Tawheed is true and Shirk is false, but they still turn away from it not asking any question.

Just as they know that interest is prohibited, but yet they buy and sell anyway not asking about it. They also know about the prohibition abusing the wealth of the orphan, except using it in what is good and permissible according to the legislation, and yet they still indulge in the orphan's wealth without asking about it [seeking the legal verdicts in regards to dealing with the orphan's wealth].

Second Level: Loving what Allâh has revealed; and the disbelief of the one who hates it. He [Allâh] said:

﴿ذٰلِكَ بِاَنَّهُمْ كَرِهُوْا مَا اَنْزَلَ اللّٰهُ فَاَحْبَطَ اَعْمَالَهُمْۙ﴾¹

“That is because they hate that which Allâh has sent down [this Qur’ân and Islâmic laws, etc.]; so He has made their deeds fruitless.”

So the majority of mankind don't like the Messenger ﷺ; rather they hate him and what he has brought even though they know that Allâh revealed it.

Third Level: Determination to execute the action; many people know and love the action, but are not determined to do it fearing that their worldly life may change.

Fourth Level: Implementation; many people are determined and implement, but when it becomes clear to

¹ Muhammad: 9

them the one that they are extolling from the Sheikhs, or other than them, they abandon the deed.

Fifth Level: Many people who do good deeds their deeds don't be sincere, and if it is sincere; then it is not correct.

Sixth Level: The righteous fear from invalid deeds; based upon His [Allâh] statement:

﴿ أَنْ مَحَبَطَ أَعْمَلِكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ﴾²

“Lest your deeds should be rendered fruitless while you perceive not.”

This [the righteous fearing invalid deeds] is the scarcest thing to find in our time.

Seventh Level: Firmness: upon the truth and fearing from and evil ending is based upon the Prophet's ﷺ, statement:

إِنَّ مِنْكُمْ مَنْ يَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، وَ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ

“Indeed from you are those who do the deeds of the inhabitants of Paradise and the last of his deeds are sealed with him doing the deeds of the inhabitants of Hell.”

² Al-Hujurat: 2

And this also is from: The greatest of things that the righteous fear from, and they are rare in this time. So reflecting upon the condition of those you know from mankind in regards to these affairs [mentioned in this text], will lead you to many things that you are ignorant of.

Allâh knows best.

Biography

Sheikh Muhammad Sa'eed Raslaan

His Life: He- [may Allâh preserve him]-, was born on Rabi Ath-'Thani 1375^{AH} in accordance with November 23rd 1955^{C.E.} in the village of Subkh-ul- Ahad in the center of Ashmoon in the Governorate of Al-Munufia Egypt.

His Studies and Skills: He obtained a Bachelor in Medicine and Surgery from the University of Al-Azhar, a license in Arabic Literature from the department of Arabic Language the Branch of Islâmic Studies, a license in Forty Hadeeth with a chain that links from him to the Prophet ﷺ, and those Adhadeeth are called "**Al-Arba'een Al-Buldaniyah.**"

Then a Masters Level in the Science of Hadeeth with a grade of excellence with high honors from a research thesis with the title "**Accuracy of Narrations from the Sheikhs of Hadeeth,**" and lastly, a Universal Doctorate in the science of Hadeeth with a grade of excellence and high honors in a research thesis entitled "**Those Narrators Accused of Innovation from the Men of the Six Books of Hadeeth.**"

Truly, he has been extremely influenced by the great Sheikhs of Islâm, following in their footsteps, especially those of them who are interpreters and correctors of Islâmic books.

From them are the two Sheikhs of Islâm Abu Al-Abbaas Ahmed Ibn Taymiyyah and his student, Sheikh and pious cultivator Ibn Qayyim Al- Jawziyyah.



His Efforts in Dawah: He gives the Friday Sermon and classes in **Masjid Ash-Sharqi** and **Mahâd Al-Furqaan Li-I'dad Ad-Du'aat** [Islâmic Studies Institute] in Subkh-ul-Ahad, along with giving lectures in different countries and authoring books in various sciences of Islâm. The books he has authored are many, reaching close to one hundred books and he is still authoring books every year. The most recent is his monumental book entitled "**Dirasaatun fee Al-Bidah wal Mu'tid-een**" [An Research Study about Innovation and Innovators]. It is over five hundred pages.

The Speech of the Ulama about him: The noble Sheikh and trustworthy advisor Sheikh Sa'd Abdur-Rahman Al-Husain advises in regards to Sheikh Raslaan as follow: From Sa'd Abdur-Rahman Al-Husain to my brother in the religion Hani Ibn Muhammad.

As'Salamu Alaikum wa Rahmatullahi wa Barakatuh.

As for what follows:

“Truly, it pleases me meeting you in Kuwait and you calling me here in Taaif which is a bounty from Allâh and then you which was the cause of us meeting our Sheikh, the Sheikh, Dr. Muhammad Sa'eed Raslaan. Sheikh Raslaan is one of the extraordinary people whom Allâh has distinguished today with openly calling to the truth, not fearing the blame of the blamers-may Allâh make him happy with his obedience and firmness on the prophetic methodology in the religion-, the one whom Allâh gathered for him knowledge, actions, and calling to Allâh upon wisdom and insight with classes and books of knowledge based on revelation and correct understanding upon the way of the Salaf and the chosen generations after them.

Authoring books doesn't occupy him from teaching and giving admonition based upon legislated verdicts from the Book and the Sunnah to the extent that he reminds us of Sheikh Ibn Baaz, Ibn Uthaymeen-may Allâh have mercy on them both and Al-Fawzan and Al-Abbaad-may Allâh preserve them- and they are righteous examples to be followed. They are those who eradicate from the prophetic methodology that which the partisans, the Islâmic movements, and the Muslim intellectuals attempt to add or change the religion with their deficient human methodologies and they are not able to differentiate truth from falsehood and conjecture, and correct understanding of Islâm from idealism.

May Allâh return everyone to His religion in a beautiful

manner and protect them from the evilness of Shaitân and his polytheism.”

Secondly, the advice that Sheikh Falaah Ismâ'il Mandakar- [may Allâh preserve him]-, from Kuwait gives to the youth and to the students of knowledge in Egypt regarding who they should refer their affairs to.

His advice is as follows: After praising Allâh and sending salutation and peace upon the Messenger of Allâh ﷺ, he said: “The affair of separation between the Salafis constantly occurs between brothers who are close in age [youth]. I advise you with clinging to the elderly senior Sheikhs, from the mercy of Allâh you have with you there in Egypt the Sheikh Hassan Al- Banna and Sheikh Muhammad Sa'eed Raslaan -may Allâh preserve them-, I advise you to cling to those [two] major Sheikhs, gather the brothers near them and present your problems to these major Sheikhs.”

Verily, in returning affairs to the major Sheikhs is tremendous good and benefit. I ask Allâh to unite the Muslims hearts upon Salafiyyah, and their speech upon Laa Ilâha Illa Allâh.

My advice to myself and all of my brothers is for every one of us to strive hard to be a key which leads to the good and a lock which prevents the evil, while striving to make unity. And I ask Allâh to rectify what is between them with humility, gentleness and wisdom.” I left off adding the biography of Sheikh-ul- Islâm Muhammad Abdul Wahâb because of the tremendous information in the English language about his life and because of his well-known status amongst the Muslims.



I ask Allâh to accept this humble translation from me and to bless this book to spread to all the English speaking Muslims. Just as I ask Him to reward both the author and the explainer of this book with a great reward.

May Allâh send His peace and salutations upon our Prophet Muhammad upon his family and his companions and all those who follow him to the Day of Account.

Abu Abbaad Abdul-Mutakabir [Student of] Sheikh
Muhammad Sa'eed Raslaan

Introduction

By: Sheikh- ul- Islâm Muhammad Ibn Abdul Wahâb
Explained by: the Noble Sheikh, Doctor Abu Abdillah
Muhammad Ibn Sa'eed Raslaan

Indeed all praise is due to Allâh. We praise Him and seek His help and forgiveness. We seek refuge with Allâh from the evilness of our souls and actions. He whom Allâh guides, no one can misguide; and he who Allâh misguides, no one can guide. I bear witness that there is no [true] God, except Allâh [Alone], without any partners. And I bear witness that Muhammad is His servant and messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ

﴿١٢﴾ مُسْلِمُونَ³

“O you who believe! Fear Allâh [by doing all that He has ordered and by abstaining from all that He has forbidden] as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not, except in a state of Islâm” [as Muslims [with complete submission to Allâh]].

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ

مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي

³ Al-i-'Imran: 102

﴿ تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾⁴

“O mankind! Be dutiful to your Lord, Who created you from a single person [Adam], and from him [Adam] He created his wife [Hawwâ [Eve]] and from them both He created many men and women; and fear Allâh through Whom you demand [your mutual rights], and [do not cut the relations of] the wombs [kinship]. Surely, Allâh is Ever an All-Watcher over you.”

﴿ يَتَأْتِيَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴾^v يُصَلِّحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ وَرَسُولُهُ فَقَدَ

﴿ فَازَ فَوْزًا عَظِيمًا ﴾⁵

“O you who believe! Keep your duty to Allâh and fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger [peace be upon him], he has indeed achieved a great achievement” [i.e. he will be saved from the Hell-fire and will be admitted to Paradise].

Verily, the best speech is the Book of Allâh; the best guidance is Muhammad's guidance; and the worst matters [in creed or worship], are those innovated matters, [by the

⁴ An-Nisaa: 1

⁵ Al-Ahzab: 70-71

people] for every innovated matter is a prohibited innovation, and every prohibited innovation is an act of misguidance that will reside in the fire.

As for what follows:

This treatise of Sheikh-ul- Islâm, the leader [of the Muslims] Muhammad Ibn Abdul-Wahâb, Ibn Sulayman, Ibn Ali Ibn Muhammad, Ibn Ahmad, Ibn Rashid At-Tamimi. Who died the year 1206^{A.H.} - may Allâh the Exalted have mercy on his soul-; even though it is brief and concise, it possesses great benefit. The Sheikh titled it: **“The Obligation of the Servant when Allâh Commands him with a Command.”** What is the servant’s obligation towards Allâh’s the Blessed and Exalted commandments?

This is the thing that the Sheikh Muhammad Ibn Abdul-Wahâb - may Allâh have mercy upon him - tries to make obvious in this brief treatise, that is of great benefit and lofty status. And this is a brief explanation for his book. I [Sheikh Raslaan] ask Allâh the Exalted by His beautiful names and His perfect attributes that He grant us sincerity and acceptance in regards to this treatise.

I say [Sheikh Raslaan]: Knowledge of that which Allâh has commissioned His servant with and establishing it in a manner that fits the charge [by Allâh]; whereas it is executed [Allâh’s commandments] and is abandoned [Allâh’s prohibitions] is the purpose why Allâh created the creation. Truly, Allâh created mankind to worship Him just as He the Exalted said:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾⁶

“And I [Allâh] created not the jinn and mankind except that they should worship Me” [Alone].

The entire religion is comprised of worship, and the original meaning of worship is humility. Worship is [also] referred to as a pathway because it is paved by footsteps constantly crossing it. Therefore, worship can be understood as the commandments of Allâh upon His servants which include the highest level of humility and love for Allâh the Exalted.

The great Sheikh Ibn Qayyim -may Allâh have mercy on him-, said in his book An-Nooniyah: “And the worship of the Most Merciful [Allâh] is the highest level of love for Him, combined with the servant’s humility. Both of them are its axis. And upon these two [axes], worship revolves, and worship will not revolve, until these two [love and humility] are established. And they depend upon the command of His [Allâh’s] Messenger and not upon desires, whims and Shaitân.”

So upon these two axes **Al-Hibbu** [love], and **Adh-Dhullu** [humility], circulates in the orbit of worship and one will not suffice without the other in the worship of Allâh the Exalted.

Rather, it is obligatory that Allâh the Exalted is more beloved and greater to the servant than anything else. No one deserves complete love and obedience, except Allâh. Everything that is loved for other than the sake of Allâh is a corrupt form of love. Anything magnified by other than

⁶ Az-Zariyat: 56

Allâh's command to do so is invalid.

Allâh says:

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

الْفَاسِقِينَ ﴿٧﴾

“Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision [torment]. And Allâh guides not the people who are Al-Fâsiqûn” [the rebellious, disobedient to Allâh].

As you see [in the previous verse], the controversy lies in what is most beloved [to the servant]; rather than what is normally loved [by him].

Indeed, Allâh the Blessed and Exalted is the One Who created the human being and He is the Most Knowledgeable about him.

He [Allâh] is the One Who instilled a natural instinct

⁷ At-Tauba: 24

within the human being to love his parents, children, spouse, tribe, wealth, land and business.

Allâh the Blessed and Exalted has not burden the servant beyond his capability. So there is no problem in what is loved, but the problem is when those things mentioned are given [precedence], over the love of Allâh and His Messenger ﷺ.

The meaning of servant is the one enslaved, conquered, managed and his affairs are disposed of by Allâh. With this meaning and consideration, the entire creation becomes the slaves of Allâh; whether they are righteous, wicked, believer, disbeliever, and are the inhabitants of Paradise or Hell.

He [Allâh] is the Lord and King of every one of them. None of them can escape from His will, capability and perfect words.

Whatever Allâh wills it will be, and whatever He does not will, will not ever be. Just as He [Allâh], the Exalted said:

﴿ أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ

وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴾⁸

“Do they seek other than the religion of Allâh [the true Islâmic Monotheism - worshipping none but Allâh Alone], while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.”

⁸ Al-i-'Imran: 83

He [Allâh], the Glorified is the Lord of all of mankind, their Creator, Provider, Causer of their life and death and Changer of their hearts and affairs. There is no lord, king or creator for them, except for Him. Whether, they except it or reject it, know it or are ignorant of it.

Servitude: From it is that which is related to **Ruboobiyyah** [the Esteem Lordship of Allâh] and **Illa-Hiyah** [the worship of Him [[Alone]]. Servitude in Allâh's Lordship there is no debate and argument about it, [with mankind in regards to accepting it]; because everyone is subjugated, conquered, defeated and controlled by Allâh the Blessed and Exalted under this meaning. Verily, complete servitude to Allâh [Alone], while worshiping Him is what the debate and argument is all about. When the servant knows that Allâh the Blessed and Exalted is his Lord and Creator and that he is in dire need of Him, he the servant realizes that servitude is linked to Allâh's Lordship over everything. This servant asks of his Lord, humbles himself to Him and trust and relies upon Him. But however, he can either obey or disobey Him. He the servant could worship Allâh, Shaitân, or idols less than Allâh the Lord of all that exist.

So servitude in Allâh's Lordship is not the debated and argued issue here, because it doesn't separate between the people of Paradise or Hell, nor does a person become a believer with servitude to Allâh in His Lordship. He [Allâh] the Exalted said:

﴿ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴾⁹

“And most of them believe not in Allâh except that they attribute partners unto Him” [i.e. they are Mushrikûn i.e. polytheists. See Verse 6: 121].

Some of the **Salaf** [pious predecessors] said: “Ask them who created the heavens and earth? They will say: “Allâh.” In spite of that, they worship other than Him.” Even the polytheist confirms the **Kawniyyah** [universal reality] and **Tawheed Ar-Ruboobiyah** [unity of Allâh in His Lordship], since they confirm that Allâh is the Lord of everything and its Owner.

Just as He [Allâh], the Exalted said:

﴿ وَإِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ﴾¹⁰

“And if you [O Muhammad ﷺ] ask them: “Who has created the heavens and the earth,” they will certainly say: “Allâh.”

He [Allâh], the Exalted said:

﴿ قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِن كُنْتُمْ تَعْلَمُونَ ﴾

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿١٥٠﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ

السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٥١﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا

⁹ Yusuf: 106

¹⁰ Luqman: 25

تَتَّقُونَ ﴿٤٧﴾ قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُخِيرُ وَلَا

يُجَازُ عَلَيْهِ إِنْ كُنْتُمْ تَعْمُونَ ﴿٤٨﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى

تُسْحَرُونَ ﴿٤٩﴾

“Say: “Whose is the earth and whosoever is therein? If you know!” They will say: “It is Allâh’s!” Say: “Will you not then remember?” Say: “Who is [the] Lord of the seven heavens, and [the] Lord of the Great Throne?” They will say: “Allâh.” Say: “Will you not then fear Allâh [believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed]?” Say “In Whose Hand is the sovereignty of everything [i.e. treasures of each and everything]? And He protects [all], while against Whom there is no protector, [i.e. if Allâh saves anyone none can punish or harm him, and if Allâh punishes or harms anyone none can save him], if you know?” [Tafsir Al-Qurtubi] they will say: “[All that belongs] to Allâh.” Say: “How then are you deceived and turn away from the truth?”

The polytheists were those who confirmed that Allâh the Exalted is their Creator and Provider. In spite of the fact; that they worship other than Him. There are many who speak and witness this **Tawheed Ar-Ruboobiyah** [Allâh’s Lordship]. The believer, disbeliever, righteous and the wicked all share as witnesses aware of the fact of this **Kawniyyah** [universal reality]; rather even Shaitân and the

¹¹ Al-Mu’minun: 84-89

inhabitants of Hell are also aware of this reality.

Iblîs said:

﴿ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴾¹²

Iblîs [Shaitân]] said: "My Lord! Give me then respite till the Day the [dead] are resurrected."

Also he [Shaitân] said:

﴿ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أَغْوِيَهُمْ ﴾

﴿ أَجْمَعِينَ ﴾¹³

Iblîs [Satan]] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them [mankind] on the earth, and I shall mislead them all.

Addresses like this whereas; Shaitân confirms in it that Allâh is his Lord and the Creator of him and everyone else. Likewise, the inhabitants of the fire they will say:

﴿ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴾¹⁴

﴿¹⁴

They will say: "Our Lord! Our wretchedness overcame us, and we were [an] erring people."

¹² Sad: 79

¹³ Al-Hijr: 39

¹⁴ Al-Mu'minun: 106

Allâh the Exalted said about the inhabitants of Hell:

﴿ وَلَوْ تَرَىٰ إِذْ وَقُفُوا عَلَىٰ رَبِّهِمْ ؕ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ ؕ قَالُوا

بَلَىٰ وَرَبِّنَا ؕ ﴿١٥﴾

“If you could but see when they will be held [brought and made to stand] in front of their Lord! He will say: “Is not this [Resurrection and the taking of the accounts] the truth?” They will say: “Yes, by our Lord!”

So whoever stops and reflects over this reality along with those who bear witness to it [Allâh’s Lordship], then does not established what Allâh has commanded with from this legislation, which is servitude to Him [Allâh] in relation to His **Uloohiyyah** [worship], along with obedience to Him and His Messenger’s orders. Truly, he will be categorized with Shaitân and the inhabitation of Hell.

Majority of mankind has fallen into this grave mistake of joining with those who only bear witness to the **Kawniyyah** [universal reality] of Allâh being One in His Lordship, originally this is a matter that no one really argues about, except a few from amongst mankind.

For example: from the past are those that are called the **Ad-Dahriyoon** [atheist], they say: “We live and die and the only thing that can destroy us is time.” And in present day time we have the Communists. May Allâh the Exalted humiliate and disgrace them. As for the rest of mankind they confirm that Allâh is the Creator, Lord and Arranger of

¹⁵ Al-An'am: 30

everything. This is called Allâh's Oneness in His Lordship. This is where their worship and testimony stops at, this **Kawniyyah** [universal reality] of **Tawheed Ar-Ruboobiyah** [Allâh's Lordship]. Whoever limits himself to this reality and attestation has not established that which Allâh has commanded with from the true religion, which is servitude to Him that is connected to His worship along with obedience to Him and His Messenger ﷺ. So therefore, this person is considered to be with Shaitân and the inhabitants of the Hellfire.

So therefore, the servitude that is linked to Allâh's Lordship would mean that the servant takes on the meaning of one who is subjugated as previously mentioned. Just as the servitude that is linked to the worship of Allâh would mean that the servant takes on the meaning of worshipper. One who is worshipping Allâh [Alone], obeying Him and His Messenger's commandments supporting His loyal pious believers and showing enmity towards His enemies. This is why the sign of **Tawheed** [Oneness of Allâh] is "There is no deity worthy of worship except Allâh" which is contrary to the one who confirms Allâh's Lordship Only and does not worship Him or he worship's other deities along with Him.

God is the One that hearts deify and worship with complete *love, exaltation, honor, nobility, fear and hope*. This is the worship in which Allâh loves and is pleased with, described His chosen ones from His servants with, and also sent His messengers with.

As far as the servant taking on the meaning of subjugated, conquered and defeated is a true reality, whether

the servant confirms or denies it he still takes on this definition. Whether he is a believer or not, even Shaitân and the inhabitants of the Hellfire fall under this meaning, all of them circulating in its orbit not being able to leave from this subjugation and conquering. However, servitude of worship wherein the servant takes on the meaning of a worshiper, turning to Allâh the Lord of all that exists, worshipping Him [Alone] and obeying the commandments of His Messenger ﷺ, then this is true worship.

By distinguishing between these two types of worships **Tawheed Al- Uloohiyyah** and **Tawheed Ar- Ruboobiyyah**, one will know the difference between the true religion with regards to servitude to Allâh, His religion and legislative orders which He loves and is pleased with, wherein He [Allâh], befriends its [the religion's] followers and honors them with Paradise. While distinguishing at the same time the **Tawheed Ar- Ruboobiyyah** [Allâh's Lordship], **Kawniyyah** [universal reality] in this is shared between the believer, disbeliever, righteous and the wicked. And the one who is satisfied with it [Allâh's Lordship], as his religion only and doesn't follow the true legislated religion [Al-Islâm], then he is considered to be from amongst Shaitân and those who disbelieve in Allâh the Lord of everything.

Likewise, the one who is sufficed with some aspects of **Tawheed Al- Uloohiyyah** [Oneness in Allâh's worship], while leaving off other aspects of His worship, then his belief and loyalty to Allâh is [deficient], based upon how deficient he is in that true religion.

Therefore, it is upon the person who submits to his Lord's commandments truthfully, while believing in the

truthfulness of His Messenger ﷺ, that he investigates the Oneness in Allâh's worship; so that he can be a true worshiper of Allâh the Blessed the Exalted, categorizing all types of worship for Allâh [Alone].

Neither worshipping nor depending on anyone other than his Lord the Blessed and Exalted, while obeying the commandments of His Messenger ﷺ. Implementing servitude to Allâh is not possible, except with worshipping Allâh [Alone], and not ascribing partners to Him, obeying Him and His Messenger's commandments, showing loyalty to the believers and showing enmity to His enemies.

The servant implementing what Allâh has made obligatory upon him from His orders which are executing **Tawheed Al- Uloohiyyah** [Oneness in Allâh's worship]. The Sheikh's treatise is titled "**The Obligation of the Servant when Allâh Orders him with a Commandment**" meaning: what is the obligation of the servant towards Allâh's commandments?

So what follows: If Allâh wills – is a concise explanation for this treatise which was a lecture that I gave by the power and capability of Allâh in Masjid Al- Ghufran in the eighth sector of Nasr City- may Allâh protect it and all the Muslim countries - and it was given the night of Monday of Jamada Al- Awwal the year 1429^{A.H.}



In agreement with the 26th day of May the year 2008^{C.E.} we ask Allâh the Exalted to make this deed sincerely for His Face, to provide for us in it sincerity and acceptance, and that He rewards with good he who assists in printing, distributing, spreading this treatise and everyone who looks in it and direct others towards it.

Written by: Abu Abdillah Muhammad Bin Sa'eed Rasla

He [the author] - may Allâh have mercy on him - said:
"When Allâh orders the servant with a commandment it
is obligatory upon him Seven Levels.

First: Having knowledge of it [the commandment].

Second: Loving it.

Third: Determination to execute the action.

Fourth: Implementation.

Fifth: That it be in conformity with the legislation sincerely and correctly.

Sixth: Beware of doing something that will invalidate the deed.

Seventh: Firmness of it [the deed].

Explanation: This [what the author said above] is required that you always keep it in front of you pondering over it for a while. Investigating it in every command that Allâh -the Lord of everything- commands you with. When Allâh commands His servant with an order it is obligatory upon him Seven Levels:

First: Having knowledge of it [the commandment].

Second: Loving it: Loving the command of Allâh- the Blessed and Exalted- in which the servant was ordered with.

Third: Determination to execute the action.

Fourth: Implementation.

Fifth: That it be in conformity with the legislation sincerely and correctly.

Sixth: Beware of doing something that will invalidate the

deed. i.e., after the deed has happened.

Seventh: Firmness upon it [the deed]. These seven levels that the Sheikh [Muhammad Abdul-Wahâb] mentioned- may Allâh have mercy upon him-, arranged them in a beautiful ascending manner that perfectly agrees with the legislation of Islâm requirements. So what comes before the deed is knowledge of it, loving it and determination to do it. Each one of these leads to and is arranged upon one another; so that once the deed has occurred it is obligatory that the two conditions for that deeds acceptance be fulfilled, otherwise the deed is not accepted without them and they are: **Ikhlaas** [sincerity] and **Mu'taba'at** [congruency]. This is what the Sheikh- may Allâh have mercy upon him - is expressing here, and it is the thing that continues to be circulated upon the tongue of the Salaf: "That it be in conformity with the legislation sincerely and correctly."

- **Ikhlaas** [sincere]: That it be for Allâh
- **Sawab** [correctness]: That it be in agreement with the traditions of the Messenger ﷺ.

This is the order that the Sheikh arranged the seven levels upon, a very beautiful ascending arrangement that agrees with the legislation of Islâm requirements. After the servant did the deed with it fulfilling the two conditions of **Ikhlaas** [sincerity] and **Mu'taba'at** [congruency], it is obligatory upon him to be diligent not to invalidate it.

This subject is one of those very detail minute subjects in Allâh's the Exalted religion that the majority of those who come forth with righteous deeds don't consider, just as the

Prophet ﷺ, informed us:

يَأْتُونَ بِأَعْمَالٍ عَظِيمَةٍ مِنَ الطَّاعَاتِ يَوْمَ الْقِيَامَةِ بَيَضَاءَ أَمْثَالِ جِبَالِ تِهَامَةَ
فَيَجْعَلُهَا اللَّهُ تَعَالَى هَبَاءً مَنثورًا

“They will bring forth tremendous amounts of deeds of obedience on the Day of Judgment white like the mountains of Tehama [large mountains] and Allâh the Exalted will turn it into scattered dust.”¹⁶

This is because it [the deed], was not guarded and protected from that which will invalidate it; so therefore, entered upon it the invalidators, Allâh the Lofty and Sublime turn them into scattered dust.

Just as the Messenger ﷺ, mentioned, Thawbaan narrated and the narration was collected by Ibn Majah in his Sunan with a sound established chain. This is a detailed subject that few ever enter into; just as the Sheikh- may Allâh have mercy on him- said: **“This [the righteous fearing invalid deeds] is the scarcest thing to find in our time.”** That’s in his time, so how much more is the case in our time? We ask Allâh for firmness and pardoning.

When the servant comes with these levels [seven levels] in regards to what Allâh has obligated him with, then it is obligatory on him to be firm on what he has been charged with and not to turn on his heels, while being cautious of having an evil ending.

After the Sheikh- may Allâh have mercy on him-, mentioned these seven levels generally, he set out to mention

¹⁶ Narrated: by Ibn Majah from the Hadeeth of At-Thawbaan

them a second time to point out its important matters by mentioning its dangers that is produced from losing it, or lacking in investigating it. He [the author]- may Allâh mercy be upon him - said pointing to the first level which is knowledge of what Allâh the Lord of everything has commanded and obligated him with.

When one realizes that Allâh orders with **Tawheed** [Singling Him out [[Alone]], for worship and prohibits **Shirk** [worshiping others along with Him], or that Allâh has made buying and selling permissible and that Allâh has prohibited taking the wealth of the orphan, except in the case of a poor guardian, it is permissible for him to take from the orphan's wealth in fairness according to his needs, once this is realized, then it is obligatory upon him to know these commandments and their prohibitions, asking about them until he knows them well.

First Level

Knowledge that Allâh Commands with Tawheed and
Prohibits from Shirk

So consider that as the first issue, and it is the issue of **Tawheed and Shirk**. Most people know that **Tawheed** [Singling out Allâh [[Alone]] in worship] is true and **Shirk** [associating partners with Allâh in worship] is false, but they still turn away from it not asking any questions. Just as they know that interest is prohibited, but yet they buy and sell anyway not asking about it. They also know about the prohibition of abusing the wealth of the orphan, except using it in what is good and permissible according to the legislation, and yet they still indulge in the orphan's wealth without asking about it [seeking the legal verdicts in regards to dealing with the orphan's wealth].

Explanation: When one realizes that Allâh orders with **Tawheed** [Singling Him out [[Alone]] for worship] and prohibits **Shirk** [worshipping others along with Him], or that Allâh has made buying and selling permissible and that Allâh has prohibited taking the wealth of the orphan, except in the case of a poor guardian, it is permissible for him to take from the orphan's wealth in fairness according to his needs, once this is realized then it is obligatory upon him to know these commandments.

That is because many people realize that Allâh the Blessed and Exalted obligated upon them **Tawheed** [Singling out Allâh [[Alone]] in worship] and prohibited them from **Shirk** [associating partners with Allâh in worship].

However, they did not research this commandment, therefore they only implemented **Tawheed** [Singling Him out [[Alone]] for worship] and avoided **Shirk** [associating partners with Allâh in worship] generally and that is very dangerous, until the point those who establish the call to Allâh the Lofty and Sublime they call to Tawheed in general whereas no one resist and opposes them rejecting their speech.

Rather, they accept their speech because it only brings forth the general **Tawheed** [Singling Him out [[Alone]] for worship] that everyone agrees with. Likewise, when they prohibit **Shirk** [associating partners with Allâh in worship] in general without any details they are not able to find anyone who opposes them and can hold anything against them.

As for when they take on the detail aspects of **Tawheed** [Singling Him out [[Alone]] for worship] in which the Prophet ﷺ, brought **Tawheed**[Singling Him out [[Alone]] for worship] of the all Mighty and Majestic [Allâh] and the detail aspects of **Shirk** [associating partners with Allâh in worship], that's where the controversy occurs. This is the same controversy that was established between the Prophet ﷺ, and the disbelieving polytheist from his people when he called them to Allâh the Blessed and Exalted with sincerity of worship for Allâh the Generous.

So therefore it is a must for mankind: [once this is realized

then it is obligatory upon him to know these commandments and their prohibitions, asking about them until he knows them well. So consider that as the first issue, and it is the issue of **Tawheed** [Singling Him out [[Alone]] for worship] and **Shirk** [associating partners with Allâh in worship].

Most people know that **Tawheed** [Singling Him out [[Alone]] for worship] is true and **Shirk** [associating partners with Allâh in worship] is false, but they still turn away from it not asking any question. Just as they know that interest is prohibited, but yet they buy and sell anyway not asking about it. They also know about the prohibition of abusing the wealth of the orphan, except using it in what is good and permissible according to the legislation, and yet they still indulge in the orphan's wealth without asking about it [seeking the legal verdicts in regards to dealing with the orphan's wealth.] Conciseness of what the Sheikh- may Allâh have mercy upon him- mentioned and the protector from falling into prohibitions is that the servant executes the following principle and rule: **“Truly what is obligated upon you to do is obligated upon you to learn.”**

This is an individual obligation upon everyone. Knowledge is two types: that which is an obligation upon a sufficient few, and that which is an obligation upon every individual.

The statement of the Sheikh-may Allâh have mercy upon him- is in regards to the one who turns away from learning what is an individual obligation upon him to know. Just as the Sheikh-ul- Islâm Ibn Taymiyyah-may Allâh have mercy on him- said in his Majmoo' Al-Fatawaa : “And

seeking legislated knowledge is obligatory upon a sufficient few, except that which is specified as an obligation upon everyone, like everyone seeking knowledge of what Allâh commanded him with and prohibited him from, this is an obligation upon everyone." When the individual knows that Allâh the Blessed and Exalted require him to Single Him out [Alone] and not to associate partners with Him at all, then it is upon him not to stop at the limits of general knowledge in that issue.

Indeed, it is a must that he research and ask in order to know what do Allâh the Blessed and Exalted wants from him and prohibits him from?

This is obligatory upon everyone who is capable, that is why the Sheikh -may Allâh have mercy on him- set forth the examples for the first level which is **Al-Ilm** [knowledge]. Then he mentioned **Tawheed** [Singling Him out [[Alone]] for worship], and **Shirk** [associating partners with Allâh in worship], clarifying that the servant when he realizes Allâh commands with **Tawheed** [Singling Him out [[Alone]] for worship], and prohibits **Shirk** [associating partners with Allâh in worship], he is obligated to ask questions and not turn away from the issue; until he knows the commandment, implements it and knows the prohibition so to avoid it.

Whatever Allâh has ordered us with it is not possible to execute it, except after having knowledge about it.

He the Exalted said:

﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لِدُنْيَاكَ ﴾¹⁷

¹⁷ Muhammad: 19

“So know [O Muhammad ﷺ] that, Lâ Ilâha ill-Allâh [none has the right to be worshipped but Allâh], and ask forgiveness for your sin.”

Al-Bukhâri-may Allâh have mercy on him-said: “Chapter: knowledge is before statements and actions.” Then he mentioned the proof from the statement of Allâh the Exalted:

﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرَ لِذَنْبِكَ ﴾¹⁸

“So know [O Muhammad ﷺ] that, Lâ Ilâha ill-Allâh [none has the right to be worshipped but Allâh], and ask forgiveness for your sin,”

Al-Bukhâri used this verse as a proof upon the obligation of beginning with knowledge before statements and actions, which prove the person must learn first, then implement second.

This is a textual proof, as far as intellectual proof; is that statements or actions cannot be accepted and correct until it is in agreement with the legislation and what the Messenger of Allâh ﷺ, has brought. It is not possible for a person to know that his deed is in agreement with the legislation, except with knowledge.

Where else is the servant going to know if his action is in agreement with the legislation? It is not possible for him to become like that, until he becomes knowledgeable about what the Messenger ﷺ, has brought. Even though mankind

¹⁸ Muhammad: 19

innately realizes that, Allâh is One God, he still does things that oppose what he naturally realizes about Allâh.

Therefore, it is not possible for him to bring forth what Allâh has obligated upon him of **Tawheed** [Singling Him [Allâh] out [Alone]] for worship and negating from **Shirk** [associating partners with Allâh in worship], except by knowing what Allâh has commanded in regards to that, [Tawheed and Shirk] by knowing Him through His names and attributes, sincerity of worship for His noble face and what is linked to that of details that Allâh has explained in the Book [Qur'ân] and upon the tongue of the Prophet ﷺ, which is the second revelation, the Sunnah of the Prophet ﷺ.

Allâh the Exalted with His perfect divine power obligated how worship is established for Him. He didn't give permission to His worshippers to worship Him however they want, but rather He made worship **Tawqeefiyyah** [it must stop at the Qur'ân and Sunnah] only.

It is not for anyone to worship Allâh, except with what He has legislated; rather the whole religion encircles around two pivots:

- **Shahâdah** [none is to be worshipped, except Allâh [Alone]].
- And Allâh is not to be worshipped, except with what he [the Messenger ﷺ], has legislated which is the Religion of Allâh. Truly, the Messenger ﷺ, said in regards to the greatest Pillar of Al-Islâm after the **Shahadatân** [two testimonies].

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

“Pray as you see me Pray!”¹⁹

Narrated by Al-Bukhâri in his Sahih and he also said in the farewell pilgrimage:

خُذُوا عَنِّي مَنَاسِكَكُمْ

“Take from me your rights” [of Hajj].²⁰

Narrated by Muslim in his Sahih; so therefore, it is not possible for the servant to do what Allâh has ordered with, except with knowledge of it.

That cannot happen with just general knowledge, because general knowledge clarifies the reality of Allâh’s commandments.

So whoever stops at the limits of general knowledge, he will fall into disobedience; rather he will fall deeply into **Shirk** [polytheism]. Whoever stops at the limits of general knowledge of Tawheed and Shirk without details about them, will fall into **Shirk** [polytheism], and disobedience.

The Sheikh -may Allâh have mercy upon him-, then said: “**And consider that as the first issue, and it is the issues of Tawheed and Shirk. Majority of mankind knows that Tawheed is true and Shirk is false, but whoever turns away**

¹⁹ This hadith is sound it is collected by Bukhâri #631 of the narration of Mâlik Ibn Al-Huwirith ❁.

²⁰ This hadith is sound it is collected by Muslim #1297 of the narration of Jâbir Ibn Abdillah ❁.

from it and don't ask about it."

I [Sheikh Raslaan] say many of the people oppose the path of the believers in Allâh's Oneness traversing the path of the polytheist.

The Sheikh [Muhammad Ibn Abdul Wahaab] -may Allâh have mercy upon him- said: **"And he knows that Allâh has prohibited usury, yet he [the believer] buys and sells and don't ask about it."** I [Sheikh Raslaan] say many of the people are deeply involved in usury and other prohibited transactions, like eating the wealth of the people falsely all because they didn't ask about the limits of what Allâh obligated upon them in their transaction.

The Sheikh-may Allâh have mercy upon him-said: **"He [the believer] knows the prohibition of eating the wealth of the orphan, and the permissibility of eating from it in goodness [if the guardian is poor and needs the wealth, he can take from it out of necessity] and turns to the wealth of the orphan without asking about it [the Islâmic verdict about the orphans wealth."**

I [Sheikh Raslaan] say: Eating the wealth of the orphan in this manner is a well-known affair occurring now. There are many people who embark upon dealing with the wealth of the orphan eating from it unjustly. Meanwhile, there are others who oppress themselves by prohibiting themselves from eating the orphan's wealth in goodness, even though it has been made permissible for them to do so out of necessity. All this because he [the guardian] didn't ask about what Allâh has made obligatory upon him [in regards to the orphans wealth]. So the first obligation towards what Allâh has commanded us with is just as the Sheikh said that we

know it, otherwise, how else can we adhere to it?

Allâh the Lord of all that exist commands us with some matters, and it is not possible for us to approach them, until we know them; otherwise, how else can we adhere to them? So therefore, this is our first obligation towards what Allâh commands us with. The things that occur of opposition towards Allâh's orders, occurs because of a lack of knowledge of His commandments.

The greatest thing Allâh commands with is Tawheed; it is Singling Allâh out [Alone], for worship meaning that you worship Allâh [Alone], with no partners at all. Not a prophet that was sent, nor an angel that is near, or a king, nothing from the Creation of Allâh. Rather, you Single Him out [Alone], for worship with love, magnification, passion, and fear.

This is the Tawheed that the messengers were sent to execute, and it is the thing that caused the infraction to occur from their people. They were a people that didn't reject the fact that Allâh is the One Who created the heavens, the earth and them. Nor did they reject the fact that Allâh is the One Who created their false deities. Truly, they confirmed that Allâh is the Creator, the Magnificent, the Constant Provider, the Most Generous and He is the Manager of affairs.

In spite of that; they are still polytheist and disbelievers; this is because the infraction that occurred from them was disposing of worship for other than Allâh the Blessed and Exalted; that is why the believers called their people to the Worship of Allâh [Alone]. The most general meaning of Tawheed is: Singling out Allâh [Alone], with that which is

specific to Him, and the greatest thing Allâh has prohibited from is **Shirk** [polytheism]: and it is calling on other than Allâh along with Him. He [Allâh] the Exalted said:

﴿ ۞ ^ط وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۞ ۲۱ ﴾

“Worship Allâh and join none with Him in worship”

In short: It is obligatory upon the servant to have knowledge of what Allâh has commanded him with. This is the first level from the seven levels of what is our obligation to learn towards Allâh’s commandments upon us.

²¹ An-Nisaa: 36

Second Level

Loving what Allâh has Revealed and the Disbelief of the one who Hates it [what Allâh has Revealed]

Second Level: Loving what Allâh has revealed and the disbelief of the one who hates it [what Allâh has revealed].

Based on His [Allâh's] statement:

﴿ ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنزِلَ اللَّهُ فَاحْبَطُوا أَعْمَالَهُمْ ﴾²²

“That is because they hate that which Allâh has sent down [this Qur’ân and Islâmic laws, etc.]; so He has made their deeds fruitless.”

So, the majority of mankind: Don't love the Messenger ﷺ, rather they hate him and what he has brought, even though they realize he revealed it.

Explanation: As for the second level: When you know what Allâh orders you with, it is obligatory upon you to love it. The servant must love what Allâh has commanded him with; if he doesn't love it he has violated a major obligation [loving the obligation]. So therefore, it is a major obligation upon us to know what Allâh commanded us with and to love it.

There are those who know that the revelation was revealed by Allâh upon His Messenger ﷺ, in truth, but however he hates it, just like he knows that the Prophet ﷺ, is

²² Muhammad: 9

the Messenger of Allâh in truth and reality and still he hates him [the Prophet ﷺ]. Truly, Allâh has clarified the condition of the disbelievers; those who have lead their affairs to destruction and abandonment with their deeds being invalid. All of this is because they hate what Allâh revealed to His Prophet ﷺ. Allâh says:

﴿وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأَصْلٌ أَعْمَلَهُمْ ﴿٨﴾ ذَلِكَ بِأَنَّهُمْ

﴿٢٣﴾ كَرَهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَلَهُمْ ﴿٩﴾

“But those who disbelieve [in the Oneness of Allâh - Islâmic Monotheism], for them is destruction, and [Allâh] will make their deeds vain. That is because they hate that which Allâh has sent down [this Qur’ân and Islâmic laws, etc.]; so He has made their deeds fruitless.”

They disbelieved in their Lord and aided falsehood; so therefore, they are upon destruction and abandonment in their affairs. “**He has made their deeds fruitless**” Meaning: He [Allâh] invalidated their deeds that they plotted with against the truth. Therefore, their plot turned against their necks and the deeds they claimed was for the Sake of Allâh were invalid.

The invalidation and destruction for the disbelievers only occurred, because they hated what Allâh revealed from the Qur’ân, which was only for the benefit and success of the servants. They didn’t accept it; rather they rejected and hated it; so He [Allâh], made their deeds in vain. He the Exalted has told about the condition of those who apostate from the

²³ Muhammad: 8-9

guidance and faith to misguidance and disbelief. That is because the guidance was made clear to them; so they avoided and refuted it and they said:

﴿ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ ۗ ﴾²⁴

“They said to those who hate what Allâh has sent down”

From those who was obvious and open with their enmity to Allâh and His Messenger ﷺ:

﴿ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ ۗ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ۗ ﴾²⁵

“We will obey you in part of the matter.”

“We will obey you in part of the matter.” Meaning: In regards to that which coincide with their whims; so their end result, was what Allâh mentions in His tremendous Book saying:

﴿ إِنَّ الَّذِينَ أَرْتَدُوا عَلَىٰ أَدْبَارِهِمْ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ

الهُدَىٰ ۗ الشَّيْطٰنُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ ۗ ﴾²⁶

“Verily, those who have turned back [have apostatized] as disbelievers after the guidance has been manifested to them - Shaitân [Satan] has beautified for them [their false hopes], and [Allâh] prolonged their term [age].”

They are those who have reverted back to disbelief after the

²⁴ Muhammad: 26

²⁵ Muhammad: 26

²⁶ Muhammad: 25

guidance was made clear for them. What caused their relapse to this low depth? Our Lord says:

﴿ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ﴾ ﴿٢٦﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبِرَهُمْ ﴿٢٧﴾ ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهُ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَلَهُمْ ﴿٢٨﴾ ﴿٢٧﴾

“This is because they said to those who hate what Allâh has sent down: “We will obey you in part of the matter.” But Allâh knows their secrets. Then how [will it be] when the angels will take their souls at death, smiting their faces and their backs? That is because they followed that which angered Allâh, and hated that which pleased Him. So He made their deeds fruitless.”

It is a must loving what Allâh command with sincerely, just as it is obligatory upon us to love the Prophet ﷺ, who conveyed to us Allâh’s commandments. We love him more than we love ourselves. We shall bring later on the negation of faith from the one who don’t love the Prophet ﷺ, with this type of love.

²⁷ Muhammad: 26-28

Allâh has sworn by His Noble Holy self that no one truly believes, until he makes the Messenger ﷺ, a judge in all his affairs.

So whatever he [the Messenger ﷺ] judges with; it is the truth that is obligatory to comply and submit to it inwardly and outwardly. When they make him a judge, then it is obligatory upon them to obey him within themselves without any denial of that command.

They should not find within themselves any discomfort from what he has judged with, and it is necessary for them to equally submit to it inwardly and outwardly without any problems, opposition, or argumentation whatsoever. He [Allâh] the Exalted says:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ

لَا يَجِدُوا فِيْٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ۝۲۸ ﴾

“But no, by your Lord, they can have no Faith, until they make you [O Muhammad ﷺ] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept [them] with full submission.”

This Noble Qur’ânic composition directs you to a very tremendous point, if you ponder and reflect over it and look to its objective, it will show you the magnitude of this commandment. That is you must submit when it comes to you a verdict or commandment from the Prophet ﷺ, in a manner that Allâh mentioned. Reflect over the initial

²⁸ An-Nisaa: 65

beginning of the verse **“But no, by your Lord, they can have no Faith...”** He [Allâh], is swearing by His noble self upon this mighty command that a person doesn't truly believe if he doesn't make the Prophet ﷺ, a judge concerning that which he and others from the creation dispute over.

Then he doesn't find within himself any discomfort from what the Messenger ﷺ, have judged and decided, until he totally submits. So it is not sufficient; that a person knows Muhammad [is the Messenger of Allâh], this is not enough, until that person loves him and loves what the Messenger ﷺ, brought, and not until he adheres, follow and make loyalty to him ﷺ, and enmity and hatred to his enemies. The Jews know the Prophet ﷺ, description and attributes, and they confirm his truthfulness and the truthfulness of what he ﷺ, brought. He [Allâh] the Exalted said:

﴿وَالَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِّن رَّبِّكَ بِالْحَقِّ ۗ



“Those unto whom We gave the Scripture [the Taurât [Torah] and the Injeel [Gospel]] know that it is revealed from your Lord in truth.”

Therefore, what is the reason for the dispute? They know he is the Messenger of Allâh ﷺ, in truth and reality through his description, attributes and qualities. They know what he brought was revealed from his Lord. They were certain of it,

²⁹ Al-An'am: 114

yet they are still disbelievers in him and what Allâh revealed to him all because they were jealous and hated him and what he brought. That is what led them to disbelief, a type of disbelief that cannot be removed, until the Day of Judgment.

Rather, the leaders of disbelief from his people never doubted his truthfulness or his trustworthiness. Truly, he would not leave off lying about the people in order to lie about Allâh, yet they still had enmity for him, rejected him and what he brought; so our Lord said in regards to their affair. [In regards to their view of the Prophet ﷺ, himself]:

﴿ فَأَيُّ الْيَوْمِ لَا يَكْذِبُونَكَ ﴾³⁰

“Indeed the grief which their words cause you [O Muhammad ﷺ] it is not you that they deny...”

They know the truthfulness of the Prophet ﷺ, Al-Miswar Ibn Makhramah said to Abu Jahl and he [Abu Jahl] was his maternal uncle:

أَيُّ خَالٍ! هَلْ كُنْتُمْ تَتَّهَمُونَ مُحَمَّدًا بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَقَالَتَهُ الَّتِي
قَالَهَا؟ قَالَ أَبُو جَهْلٍ - لَعَنَهُ اللَّهُ تَعَالَى : يَا ابْنَ أَخِي ، لَقَدْ كَانَ مُحَمَّدٌ
فِينَا - وَهُوَ شَابٌّ - يُدْعَى الْأَمِينِ ، مَا جَرَّبْنَا عَلَيْهِ كَذِبًا قَطُّ ، فَلَمَّا وَ
حَطَّهُ الشَّيْبُ لَمْ يَكُنْ لِيَكْذِبَ عَلَى اللَّهِ ! قَالَ : يَا خَالُ فِيمَ لَا تَتَّبِعُونَهُ؟
قَالَ : يَا ابْنَ أَخِي تَانزَعْنَا نَحْنُ وَبَنُو هَاشِمِ الشَّرَفِ ، فَأَطَعْمُوا وَ أَطَعْمْنَا ،

³⁰ Al-An'am: 33

وَسَقُوا وَ سَقَيْنَا، وَ أَحَارُوا وَ أَحْرْنَا، فَلَمَّا تَجَائَيْنَا عَلَي الرُّكْبِ، وَكُنَّا
كَفْرَسِي رِهَانٍ، قَالُوا: مِنَّا نَبِيٌّ، فَمَتَى نُدْرِكُ هَذِهِ؟

“ O uncle! Did you guys accuse Muhammad of lying before he started saying his statements [calling to Al-Islâm]? Abu Jahl [may Allâh curses him] -said: O my nephew! Muhammad was from amongst us as a young man he was called Al-Ameen [the trustworthy] we never experience from him lying ever. And when became gray he never lied on Allâh. He [Al-Miswar] responded: Uncle why don't you all follow him? He said: Nephew we competed with Banu Hashim in honor and nobility, they feed the people like we feed the people, they give drink to the people just like we give drink to them, and they give asylum just like we give asylum. So when we reached equal standing we were like two betting horses, then they turn around and say; “we have a prophet amongst us.” When will we reach that? [How can we compete with this?]³¹

His knowing the truthfulness of him being the Messenger of Allâh ﷺ, didn't benefit him because of his jealousy, hatred and lack of loving him [the Prophet ﷺ], he still didn't accept what he brought of guidance and goodness from his Lord.

For his hatred for the Messenger ﷺ, he [Abu Jahl] is consider from the disbeliever. Also the story of Umayyah Ibn As-Salt, who was waiting for the coming of Muhammad ﷺ, when he traveled with Abu Sufyaan in their well-known trip and Abu Sufyaan informed him about the Messenger of Allâh ﷺ, extensively, and when he was certain and aware of

³¹ Look in Al-Bidaayah wan-Nihaayah # vol.3/65

the Prophet's truthfulness he said: "I will never believe in a prophet that is not from [Banu] Thaqeef!" Al-Bidaayah wan-Nihaayah.

His knowing that he [Muhammad], is the Messenger of Allâh ﷺ, didn't avail him at all because he didn't love him or what he brought of guidance and clear evidence from his Lord.

This is the second level: They know the truthfulness of the Prophet ﷺ, and that he is not a liar in regards to what he says, but they still opposed and rejected him knowingly and that knowledge didn't benefit them the least. When a person says: He doesn't look at what the Messenger ﷺ, brought nor does he love, hate, and make loyalty or enmity towards the Messenger ﷺ, rather he turns away from following and opposing him. What is the verdict about this?

Answer: This one has disbelieved, with the form of disbelief called: **Kufr- ul- Praadh** [disbelief of turning away].

Rather, he originally didn't believe in the first place; because of his heart being free of faith from the beginning. It is obligatory to love Allâh, what He revealed, the Messenger ﷺ, and what he brought. Likewise the love of Allâh, His Messenger ﷺ, and striving in His cause must have precedence over all other loves; just as we mentioned previously in the statement of our Lord:

﴿ قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ

﴿³² ﴿ TL ﴾ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ

“Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you...”

Ponder over His [Allâh’s] statement: “are dearer to you...” the dispute is in what is most beloved not in what is loved, since preference is taken over the foundation. This proves that the preferred thing [what is more beloved] and what is being preferred over [what is loved] both share the original attribute [that they both are loved]. For example: “Zayd is more beloved to me than Umar.” You established love for the both of them, but however you have established extra love for what is preferred [Zayd]. Allâh says:

﴿ أَحَبَّ إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرْتَوُوا

حَتَّى يَأْتِيَ اللَّهَ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿ TL ﴾

﴿³³ ﴿ TL ﴾

“Are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision [torment]. And Allâh guides not the people who are Al-Fâsiqûn [the rebellious, disobedient to Allâh].”

³² At-Tauba: 24

³³ At-Tauba: 24

There is no problem in loving those previously mentioned things, but the real problem is in giving any of those loved things precedence over the Love of Allâh and the Messenger ﷺ. As you can see the dispute is about what's most beloved and not what is loved. Allâh has clarified in the verse of test and trial that every one that claims to love Allâh and is not on Muhammad's prophetic way truly he is a liar, until he follows the prophetic legislation in every statement and action, He [Allâh] the Exalted said in the verse of trial and testing:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ﴾

﴿ 34 ﴾ ﴿ دُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

“Say [O Muhammad ﷺ] to mankind]: “If you [really] love Allâh then follow me [i.e. accept Islâmîc Monotheism, follow the Qur’ân and the Sunnah], Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful.”

That is because there were a people who claimed that they love Allâh the Exalted; so Allâh the Lord of all that exist revealed this verse as a test and a trial. So, therefore this verse is a scale to know who loves Allâh in reality and who's just making a naked claim. The sign of loving Allâh is following the Messenger of Allâh ﷺ, the one who Allâh has made following him and everything he calls to a path to loving Him [Allâh] and seeking His contentment.

³⁴ Al-i-Imran: 31

The Love of Allâh, His contentment and His reward cannot be obtained, except by affirming what the Messenger ﷺ, has brought from the Book and the Sunnah, and compliancy to both their commandments and avoiding both of their prohibitions.

Whoever implements that, Allâh loves him and will reward him the reward of lovers and He will forgive him of his sins and conceal his faults. It is as if the Messenger ﷺ, is being asked: What is the reality and description of following the Messenger? He answers with Allâh's statement:

﴿ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ﴾³⁵

“Say [O Muhammad ﷺ] “Obey Allâh and the Messenger [Muhammad ﷺ]”

Meaning: comply to the command, avoid the prohibition and confirm and believe in the Narrations of Allâh and the Messenger ﷺ, and if they turn away from that; then verily, that is disbelief and Allâh does not love the disbelievers. Verily Muhammad ﷺ, is the Messenger of Allâh to all jinn kind and mankind even to the prophets and messengers, Rather, even the messengers of **Ulu- Azm** [strong will]: Muhammad, Isa, Musa, Ibrahim and Nûh:

﴿ فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۚ
كَانَ لَهُمْ يَوْمَ يَرُونَ مَا يُوعَدُونَ لَمَّا يَلْبَثُوا إِلَّا سَاعَةٌ مِّنْ نَّهَارٍ بَلَّغٌ

³⁵ Al-i-'Imran: 32

﴿ فَهَلْ يَهْلِكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴾³⁶

“Therefore be patient [O Muhammad ﷺ] as did the Messengers of strong will and be in no haste about them [disbelievers]. On the Day when they will see that [torment] with which they are promised [i.e. threatened, it will be] as if they had not stayed more than an hour in a single day. [O mankind! This Qur’ân is sufficient as] a clear Message [or proclamation to save yourself from destruction]. But shall any be destroyed, except the people who are Al-Fâsiqûn [the rebellious against Allah’s Command, the disobedient to Allâh].”

From amongst them, and if anyone from amongst them were alive after the Messenger Muhammad ﷺ, was sent, they would have no choice but to follow his legislation and enter under his obedience. Verily, Allâh has taken a covenant with every one of them that they must follow the Messenger of Allâh ﷺ, and leave their own mission if he came in their life time.

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ
وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ
وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۗ قَالُوا

³⁶ Al-Ahqaf: 35

﴿٣٧﴾ ﴿٣٧﴾ أَقْرَبْنَا قَالَ فَأَشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

“And [remember] when Allâh took the Covenant of the Prophets, saying: “Take whatever I gave you from the Book and Hikmah [understanding of the Laws of Allâh], and afterwards there will come to you a Messenger [Muhammad ﷺ] confirming what is with you; you must, then, believe in him and help him.” Allâh said: “Do you agree [to it] and will you take up My Covenant [which I conclude with you]?” They said: “We agree.” He said: “Then bear witness; and I am with you among the witnesses [for this].”

It is necessary to love the Messenger ﷺ, and what he brought with contentment and submission to him. He [Allâh] the Exalted said:

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُّبِينًا ﴾ ﴿٣٨﴾

“It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger, he has indeed strayed in a plain error.”

³⁷ Al-i-'Imran: 81

³⁸ Al-Ahzab: 36

The Prophet ﷺ, is closer to every believer than his own self, He ﷺ, said:

مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَى النَّاسِ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ.

“No one is a true believer, except I am the closest of the people to him in this life and the hereafter.”

If you want recite the statement of Allâh:

﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾³⁹

“The Prophet is closer to the believers than their own selves”

Narrated by Bukhâri on the authority of Abu Hurayrah Muslim narrates in his Sahih from the Prophet ﷺ, on the authority of Jabir Ibn Abdullah “I am closer to the believer than his own self.” And in the two Sahihân from the Messenger of Allâh ﷺ:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَ النَّاسِ أَجْمَعِينَ

“None of you truly believe until I am more beloved to him than his father, his child and all of mankind.”

He ﷺ, mentioned [in this Hadeeth] the foundation first in his statement [his father], and then he mentioned secondly the descendants in his statement [his child], then he mentioned friends and relatives like; wife, brothers,

³⁹ Al-Ahزاب: 6

immediate family, friends and companions in his statement ﷺ, [all of mankind]. None of you truly believe until the Prophet is more beloved to him than his father, his child and all of mankind. In the narration of Muslim the Prophet ﷺ, swears:

لَا، وَالَّذِي نَفْسِي بِيَدِهِ

“No by the One Who my soul is in His hand”

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ.

“No by the One Who my soul is in His hand none of you truly believes until I am more beloved to him than his father and his child.”

Al-Bukhâri narrates on the authority of Abdullah Ibn Hisham said we were with the Prophet ﷺ, while he took the hand of Umar Ibn Al Khattaab then Umar said to him O Messenger of Allâh verily you are more beloved to me than everything, except myself. The Prophet ﷺ, said:

لَا، وَالَّذِي نَفْسِي بِيَدِهِ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ

“No! By the One Who my soul is in His hand not until I am more beloved to you than your own self.”

Then Umar said: “I swear by Allâh you are now more beloved to me than my own self.” So the Prophet ﷺ, said:

الآنَ يَا عُمَرُ

“Now O, Umar!”

So it is upon every Muslim to expose himself to this principle, [asking himself] does he love the Messenger ﷺ, more than his self, his father, his children and all of mankind? Then if that is the case, that is pleasing and good, but if it is not the case; then it is upon him to check his **Eemaan** [faith], because of the Prophet ﷺ, swearing [in the Hadeeth]. Allâh requires us to love what He has made obligatory upon us and not to hate it. That is not permissible at all; rather it is a major prohibition.

It is necessary for you to know and love what Allâh has commanded you with while at the same time loving Him and the Messenger ﷺ, and this is the second level of what is obligatory to know towards Allâh's commandments.

Third Level

Determination to Execute the Action

Determination to execute the action; Many people know and love the action, but are not [[determined]] to do it fearing that their worldly life may change.

Explanation: As for the third level [determination to execute the action]: A very large amount of Muslims have fallen victim to this disturbing [third] level. Indeed, they know what Allâh the Blessed and Exalted has commanded and obligated them with, and they love it, but however they lack in determination to execute what Allâh the Lord of all that exist has commanded, stopping at it indecisively.

That is because when they're decisive, actualizing what Allâh the Blessed and the Exalted has commanded with, it causes harm to their **Dunya** [worldly affairs]; so for that reason, you'll find them hesitant and indecisive to execute the Command of Allâh not able to go pass the limits of this third level. So they understand and love Allâh's commandment but however they are not decisive about implementing it. So therefore, it is obligatory for the servant to know and love Allâh's commandment and be decisive about executing it while leaving off laziness, procrastination and fearing changes in worldly affairs while executing what Allâh has ordered. In the two Sahihân [Bukhâri and Muslim] on the authority of Abu Bakr that the Prophet ﷺ, said:

إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ

“When two Muslims meet with their swords [drawn at one another] both he the killer and the killed are in the fire.”

He said [Abu Bakr]: I said: “O Messenger of Allâh that is the case of the killer but what is the case of the one who was killed?” He [Messenger of Allâh], said:

إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ

“Truly he was diligent to kill his companion.”

This is the case of the one that was killed and tasted death with the sword striking at his neck and the killer put an end to his life and the one killed still went to Hell because the Prophet ﷺ, explained that the intention of the one killed was corrupted; so therefore he was diligent to kill his companion and with that he has put himself on the same level as the killer. For that reason the Prophet ﷺ, said they both are in Hell. In the two Sahihân on the authority of Ibn Abbaas that the Messenger of Allâh ﷺ, narrates from his Lord that He [Allâh], said:

إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هُمْ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ - تَبَارَكَ وَتَعَالَى - عِنْدَهُ حَسَنَةً كَامِلَةً. وَإِنْ هُمْ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِئَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ وَإِنْ هُمْ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ تَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً وَإِنْ هُمْ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً

“Indeed Allâh has prescribed good and bad deeds, then He made that clear so whoever intends to do a good deed and he

doesn't do it Allâh the Exalted will record it near him as a full complete deed. And if he intended it and implemented it Allâh will write it as ten good deeds, to seven hundred multiples, up to many multiples. And if he intends to do an evil deed and doesn't do it, Allâh the Exalted will record it near himself as one good deed. And if he intended to do it and carried out, Allâh will record it as one bad deed.”

Al- Hassan said: “May Allâh have mercy upon the servant who stops at his intentions, then [meaning: he investigates it], if it is for Allâh he goes forth with the deed, and if it is for other than for Allâh's sake he delays.”⁴⁰

Some of them [the Sheikhs] have explained saying: When the soul moves to do a deed and the servant intends it, he stops first and investigates it: Is this deed in his capability or not? If it is not in his capability he doesn't engage in the deed, but if he is capable of doing the deed he still stops and investigates: Is doing this deed better for him or leaving it better for him? And if leaving the deed is better he abandons it, but if doing the deed is better for him then he makes a third stop and investigates:

Is Allâh's face intended by this action and seeking His reward or is the intentions behind it some status, praise, or wealth from the creation? If the intentions are for status, praise, or wealth then he doesn't go forth with it even if it leads to him getting what he is seeking, so that the soul doesn't get use to **Shirk** [associating partners with Allâh in

⁴⁰ Narrated by Baihaqi in Shu'abul Eemaan

worship], thereafter the deed becomes easy upon the soul to be done for other than Allâh's sake. Based upon how easy **Shirk** [associating partners with Allâh in worship], becomes for the soul will define how difficult it will be to make the deed for Allâh's sake until the point that it becomes the most difficult thing upon the soul.

Those individuals who engage in the **Harâm** [unlawful acts], they will never know what it's like to taste the **Halal** [permissible acts], or even realize it. As for those who accustomed themselves to the **Halal** [permissible acts] and avoid **Shubuhaat** [doubtful matters], they will find the **Harâm** [unlawful acts], to be a bitter taste that they will never get used to.

Now, if the intentions behind the deed is for the Sake of Allâh the servants stops and investigates: Does he have support doing this deed if it is in need of that, if not he refrains from it; just like the Prophet ﷺ, refrained from fighting jihad in the path of Allâh in Mecca by the command of his Lord until he had support and aid. If the servant finds that he has support, he goes ahead with the deed supported and aided. No one will miss having success, except the one who falls short of having these qualities gathered in him.

Rather with the servant gathering all of these qualities, success will never pass him by **Insha Allâh** [If Allâh wills].



These are the four keys that the servant is in need of in order to take account of his own soul before doing a deed.

- Not every single thing that a servant intends to do is within his capability.
- Not everything he is capable to do, doing it is better for him than leaving it.
- Not everything that he does which is better than leaving it is sincerely for Allâh.
- Not everything he does he will find support doing it.

When he takes account of his soul based on that [these four things] it becomes clear to him what he should set out to do and what he should stay away from therefore, having insight upon his path and clarity in his methodology. It is necessary that the servant's heart is fixed in doing what Allâh has commanded, so that he loves and complies with His commandment, and is determined to execute it. He the Exalted said:

﴿ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ ﴾⁴¹

“Then when you have taken a decision, put your trust in Allâh”

Determination: is to fixate the heart upon executing a matter. Meaning: “I am determined about this affair or determined upon it.” Indeed Allâh the Exalted has ordered that His commandments be met with determination and seriousness. He [Allâh], the Exalted said:

⁴¹ Al-i-'Imran 159

﴿ ٤٢ ﴿ ﴿ ١٢ ﴾ ﴾
 ﴿ ٤٢ ﴾ ﴿ ﴿ ١٢ ﴾ ﴾

“O Yahyâ [John]! Hold fast the Scripture [the Taurât
 [Torah]] with intensity”

Meaning: with seriousness, striving and determination, not like the one who takes the Command of Allâh with lassitude, doubt and procrastination. Concern is the first level of wanting; and ambition is the last level of wanting.

And ambition is the first level of determination, and determination is true wanting and gathers it. Seriousness is true actions and putting the best effort forth in that action. Intentions, purpose and determination are expression that comes under one meaning, while it is the condition of the heart that is encircled by two matters:

Ilm [knowledge] and **Amal** [action]; knowledge proceeds it because it is its foundation and condition, while actions follow it because it is its fruit and its branch, and determination is between them both.

Sheikh Muhammad Abdul Wahâb -may Allâh have mercy upon him-, mentioned that “**many people know and love the action, but are not determined to do it fearing that their worldly life may change.**”

The Sheikh is criticizing a people who know and love the truth and are not determine to implement it fearing the disappearance of their worldly life like their status, wealth, and property and authority for example. Sometimes when the servant is hindered from implementing a righteous deed that he intended and determined to do, it is still recorded

⁴² Maryam:12

for him the reward for that deed. Al-Bukhâri narrates from Anas -may Allâh be pleased with him-, said: We returned from the battle of Tabook with the Prophet ﷺ, and he said:

إِنَّ أَقْوَامًا خَلَفْنَا بِالْمَدِينَةِ مَا سَلَكْنَا شِعْبًا وَلَا وَادِيًّا إِلَّا وَهُمْ مَعَنَا حَبَسَهُمُ
الْعُدْرُ

“Indeed there are people we left behind in Medina, and there isn’t a valley or a mountain past that we passed by, except they are with us [because of their intentions]. They have an excuse that hindered them.”

Muslim narrates from Jabir -may Allâh pleased with him-, he said: We were with the Prophet ﷺ, in a battle, he said:

إِنَّ بِالْمَدِينَةِ لِرِجَالًا مَا سِرْتُمْ مَسِيرًا، وَلَا قَطَعْتُمْ وَادِيًّا إِلَّا كَانُوا مَعَكُمْ
حَبَسَهُمُ الْمَرَضُ

“Indeed there are men [who we left behind] in Medina there isn’t a place we have traveled, or a valley we crossed, except that they are with us. Sickness hindered them.”

In another narration:

إِلَّا شَرَكُوكُمْ فِي الْأَجْرِ

“Except they share with you in the reward”

This is because of their intentions, determination, and hearts were locked on doing that affair even though they had a valid excuse and lack of capability to execute their intentions Allâh still gave them a reward like those who carried out the



deed with weariness and the difficulty of traveling; just as the Messenger ﷺ, said: “So when the servant knows and loves the command of Allâh it is upon him to make the heart be determined to execute the deed.” This is from those things that Allâh has required His servant to do in regards to His commandments.

Fourth Level

Implementation

Implementation and there are many from the people; whom are determined or [[diligent]], to implement, but when it becomes clear to them the one that they are extolling from the Sheikhs, or other than them, they abandon the deed.

Explanation: As for the fourth level: The servant executes the deed that he knows and love being determined to implement it. However, after all that someone he loves and revere from his Sheikhs and elders get him to abandon the deed for whatever reason. Knowledge of what the Messenger ﷺ, has brought without implementation does not lead to success; rather it is a proof against the possessor of that knowledge rendering him ignorant... ignorant moreover, ignorant of the action.

And ignorance is of two types;

- Lacking knowledge of true benefit.
- Lacking knowledge of its requirements and necessities.

And both meanings are the definition of ignorance in the Arabic language, legislation, tradition and in reality.

Musa عليه السلام said:

﴿ ٤٣ ﴾ ﴿ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴾

“I take Allâh’s Refuge from being among Al-Jâhilîn [the ignorant or the foolish].”

And he said this when his people said to him:

أَتَتَّخِذُنَا هُزُوءًا

“Do you take us as a joke?”

Also, Yusuf عليه السلام the extremely truthful said:

﴿ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴾

﴿ ٤٤ ﴾

“Unless You turn away their plot from me, I will feel inclined towards them and be one [of those who commit sin and deserve blame or those who do deeds] of the ignorant.”

He was a Sheikh of the prohibitions [in Islâm] but however he humbled himself to his Lord; so that He [Allâh] might save him from that tremendous trial. The word “ignorant” in this verse means: ignorance of implementation of the crime that you have prohibited upon me. The ignorant in actions meaning of the crime I committed in regards to what Allâh has prohibited upon me.

⁴³ Al-Baqarah: 67

⁴⁴ Yusuf: 33

He [Allâh], the Glorified said:

﴿⁴⁵ ﴿٤٥﴾ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ۗ إِنَّ اللَّهَ عَلَىٰ لِلَّذِينَ

“Allâh accepts only the repentance of those who do evil in ignorance”

Qataadah-may Allâh have mercy on him- said: “There is a consensus from the companions of Allâh’s Messenger that every time Allâh is -disobeyed it is ignorance.” Narrated by At-Tabaraanee in his Tafsir; Lack of safe guarding knowledge is called ignorance, either the person didn’t benefit from his knowledge; so he is degraded to the level of ignorance and foolishness, or either he is ignorant of the consequences of the crime he committed.

Either way he is still labeled as ignorant in both cases. The fleeing that is mentioned in the statement:

﴿⁴⁶ ﴿٤٦﴾ فَفِرُّوٓا۟ إِلَىٰ ٱللَّهِ ۗ

“So flee to Allâh [from His Torment to His Mercy - Islâmic Monotheism].”

Is fleeing from both types of ignorance, fleeing from the ignorance of knowledge to the obtaining of it in creed, awareness and insight; fleeing from the ignorance of implementation and actions to beneficial efforts and righteous deeds with good intentions and efforts; fleeing from responding to the caller of laziness to the caller of actions with seriousness and striving hard.

⁴⁵ An-Nisaa: 17

⁴⁶ Az-Zariyat: 50

Then freeing them from the stains of lassitude and the menace of procrastination and negligence under the phrase: **“I will, I shall and perhaps.”**

These are the most harmful phrases to the Slave of Allâh that is a tree whose fruits are regret and sorrow.

Knowledge that fails to have actions is rebelling against the Path of Allâh. Those individuals, who call to Allâh with their tongues, while their actions are lagging behind from implementation, they are rebelling against the Path of Allâh; just as Ibn Qayyim-may Allâh have mercy on him- said: **“The evil Sheikhs sit at the door of Paradise calling the people to it with their statements: “Come! Come! While, they are inviting them to the hell fire with their actions.”**

Every time their statements say to the people **“Come!”** [to Paradise] their actions say [at the same time] don't listen to them. If what they were calling to was the truth, they would be the first responders to it themselves. They are examples in a picture [in the obvious] but in reality they are bandits and highway robbers.

They cut off the path to Paradise upon those travelers to Allâh seeking His contentment. Those who establish [reciting] the letters of the Qur'ân excellently but doesn't stop at its permissible things and prohibitions, he has truly abandoned the Al-Mighty Qur'ân.”

Al-Hassan –may Allâh show mercy to him-said: **“Consider the people according to their deeds and leave off their statements. Indeed Allâh does not leave off a statement, except that he makes for it a proof from his actions to confirm it or to reject it, and when you hear a good statement take it slow and deliberate it with the one who**

said it, and if his statement and actions are in agreement then this is something good and excellent, fraternize with him and love him! And if his statement opposes his actions, what else is there that is hidden from you, or can be misleading for you, so stay away from him; so that he may not deceive you as the son of Adam has been deceived." Narrated by Ibn Abi Ad- Dunya in As-Samt no. 626

Indeed you have statements and actions, secret affairs [intentions, things done in private with yourself] and public affairs [deeds that can be seen by others] and you have a worldly life and a hereafter. Each one of them has more right upon you than the other. Your actions have more right than your statements, your secret affairs have more rights than your public affairs and your hereafter has more rights than your worldly life.

Ibn Mas'ood-may Allâh be pleased with him- said: "Mankind, All of them has perfected their speech, so whoever's speech agree with their actions then he has obtained his portions [of the hereafter] and whoever's speech opposes his actions truly he has rebuked his own self."⁴⁷

Al-Fudail-may Allâh be pleased with him-said: "The Sheikh will not cease being ignorant with his knowledge..." It seems like he is contradicting common opinion here, He says: "The Sheikh will not cease..."

He has established that he is a Sheikh then he said: "Ignorant of what he knows until he implements it. And if he implements it then he is a [true] Sheikh" Narrated by Ibn

⁴⁷ Narrated by: Ibn Abi Ad- Dunya in As-Samt and Ibn Jawzi in Sifat As Safwa.

Asaakir in Tareekh Damashq.

The crisis that the student of knowledge suffers from specifically and the **Ummah** [nation of Muhammad generally], is that bearer between knowledge and application.

Whereas statements are said and at the same time the deeds that are being applied from us are opposite to what is being said that causes the people to have evil thoughts and ideas about the religion of Islâm, its carriers, and callers to the religion.

The origin is that knowledge coincides with actions, which is our obligation towards what Allâh has commanded us with. The Messenger of Allâh ﷺ, was the first of the people in this regard; never did he order and prohibit something, except he was the most distant of the people from it. This is the foundation that the companions learned and they implemented.

Ibn Sa'd narrates in his Tabaqaat with an authentic chain from Abu Abdir-Rahman As- Sulami **Tabi** [the second generation of the Prophet's ﷺ, companions], he said: **"Truly we took the Qur'ân from a people companions -may Allâh be pleased with them-, who informed us when they learned ten verses they would not go beyond them to ten other verses, until they knew and implemented them first. We learned the Qur'ân and application."**

This is the prophetic way of learning because the Qur'ân was revealed in levels to the trustworthy Prophet ﷺ, which immediately changed to actions in a moment's time that the Messenger of Allâh ﷺ, and his companions clung to. It is obligatory upon a Muslim to know and love what Allâh


requires him to do and be determined to execute it in creed, worship, character, manners, and transaction [with others]; this is the fruit and results of actions. It has been authentically reported on the Prophet ﷺ, from Muslim in his Sahih:

الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

“The Qur’ân is a proof for you or against you.”

It is for you when you implement it and against you when you don’t. Implementing what is authentically reported from the Prophet ﷺ, is by confirming the narrations and surrendering to the legal verdicts [in Islâm]. Whoever has been granted success to implement what Allâh orders him to do and not to leave it off for the sake of anyone has truly succeeded. Most of those who are determined and implements, leave off their implementations because of someone they magnified from Sheikhs or other than them from those they have high regard for. He [Allâh], the Exalted said:

﴿ وَإِنْ تَطَّعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ﴾

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“And if you obey most of those on the earth, they will mislead you far away from Allâh’s Path.”

Majority of those on the earth are astray and lead [others] astray; just as our Lord said in this Qur’ânic text. A person

⁴⁸ Al-An'am: 116

cannot mislead others not, until he first is already astray, then he leads others astray.

﴿ وَإِنْ تَطَعَتْ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ﴾



“And if you obey most of those on the earth, they will mislead you far away from Allāh’s Path.”

Fifth Level

Many People who do Good Deeds their Deeds don't be Sincere

Many people who do good deeds their deeds don't be sincere, and if it is sincere then it is not correct.

Explanation: The Sheikh -may Allâh have mercy upon him- mentioned this "fifth level," including it with the other levels that is obligatory upon us towards Allâh's commandments Allâh the Blessed and Exalted from it is what he mentioned saying: **"Many people who do good deeds their deeds don't be sincere, and if it is sincere then it is not correct."** So every single command that Allâh orders us with, we must implement these affairs first.

- That you learn it
- Love it
- Be determined to implement it with certainty and firmness in the heart
- That you do the deed in agreement with what the Messenger ﷺ, brought sincerely for Allâh the Lord of everything.

The Sheikh mentioned -may Allâh show mercy upon him- the two conditions for a deeds acceptance, they are two: **Ikhlâas** [sincerity] and **Mutaaba'ah** [congruency [with the Sunnah]]. These two are the pillars of accepted deeds with Allâh.

It is required that every deed be sincere for Allâh and

correctly in agreement with what the Messenger ﷺ, came with.

When a deed is **Khâlis** [sincere] and not **Sawab** [correct], it won't be accepted, likewise when the deed is correct and not sincere it is not accepted, until it is **Khâlis** [sincere] and **Sawab** [correct], Allâh said:

﴿ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ

بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾⁴⁹

“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”

Allâh ordered that deeds be righteous; meaning that it agrees with the legislation and that Allâh's face is the purpose for that deed and nothing else. Every single action that doesn't come in the Sunnah of the Prophet ﷺ, nor a narration [of the companions] it is an innovated practice rejected by from its owner; just as the one who doesn't intend Allâh's face is also rejected and not accepted. The Prophet ﷺ, said:

إِنَّ اللَّهَ لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ خَالِصًا وَابْتِغَىٰ بِهِ وَجْهَهُ

“Indeed Allâh does not, except a deed unless it is sincere and his face is sought after.”⁵⁰

So now in the fifth level it judges the deed, during its

⁴⁹ Al-Kahf:110

⁵⁰ Narrated by An-Nisaa'ee from the Hadeeth of Abu Umamah Al-Bahily

occurrence, judging the deeds intentions and performance, when the servant realizes what Allâh wants from him, he understands and loves it then he is determined to practice the deed. So therefore, it is necessary for him to implement it in this manner whereas; it occurs sincerely for Allâh and correctly upon what the Messenger has brought. He ﷺ, said: Allâh said:

أَنَا أَعْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ فَمَنْ عَمِلَ لِي عَمَلًا أَشْرَكَ فِيهِ غَيْرِي فَأَنَا
مِنْهُ بَرِيءٌ وَهُوَ لِلَّذِي أَشْرَكَ

“I am the most free of partners being associated with Me Whoever does a deed for Me associating other than Me I am the most free of partners being associated with Me Whoever does a deed for Me in associating other than Me in [that deed] I am free from him and it [the deed] is for the one who he has associated [with Me].”⁵¹

In another narration by Muslim similar to the previous one on the authority of Abu Hurayrah that he ﷺ, said:

مَنْ عَمِلَ عَمَلًا أَشْرَكَ مَعِيَ فِيهِ غَيْرِي تَرَكْتُهُ وَشِرْكُهُ

“Whoever does a deed for me associating other than me [in that deed] I will leave him and the thing he is associating.”

⁵¹ Narrated by Ibn Majah from the Hadeeth of Abu Hurayrah with a authentic chain upon the condition of Muslim Page 48

Ikhlaas [Sincerity]: Is to be cautious of mankind noticing [one's deeds]

Sadiq [Truthfulness]: Is to be cleansed from the desires finding [what it calls to]. The sincere person there is no showing off in him.

Mukhlis [The Sincere Person]: There is no hypocrisy within him.

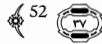
Saadiq [The Truthful Person]: He is not amazed with himself. Because sincerity is not complete, except with truthfulness, and there is no truthfulness without sincerity, and the both of them are not complete, except with patience.

So no action is accepted with Allâh the Exalted, until it is sincerely for Allâh and no one else whatsoever. He ﷺ, has informed the first three people the fire will be kindled with; a reciter of the Qur'ân, a warrior, and the one who gave his wealth in charity.

They all did their deeds; so that it can be said about them; such and such is a reciter, so and so is brave, such and such is charitable, their deeds weren't sincere for Allâh the Exalted. Narrated by Muslim from the Hadeeth of Abu Hurayrah, the first of those who the fire will be kindled with are of these noble types:

A reciter of Allâh's Book [Qur'ân], or a Sheikh of Islâm or, a warrior in the Path of Allâh and a generous charitable person, but however their noble deeds still landed them in the hellfire, because they weren't sincerely for Allâh; just as the Prophet ﷺ, said: Allâh says in His Book:

﴿ لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ ﴾



**“It is neither their meat nor their blood that reaches Allâh,
but it is piety from you that reaches Him.**

Allâh the Exalted has only legislated slaughtering of sacrificial animals; so that you will remember and show gratitude to Him, and be sincere to Him when slaughtering them; so that He may reward you with the most excellent reward. Otherwise Allâh has no need for the meat or blood; He only wants for you pious hearts that are sincerely for His face the Mighty and Sublime.

Whoever follows the Messenger of Allâh ﷺ, and isn't sincere in his worship, then it is not accepted from him.

Likewise, whoever is sincere to Allâh the Exalted and doesn't follow the Messenger of Allâh ﷺ, than his worship is also rejected from him. **So know that the reward is not obtained [from Allâh], except when it has both these attributes. It must have sincerity and purification, freeing it from every type of filth. It must be in congruence with the Messenger's [Sunnah]. Indeed this is a condition based on the Prophet's judgment.** In the two Sahihân [Bukhârî and Muslim] on the authority of Aisha – may Allâh be pleased with her – that she said the Messenger of Allâh ﷺ, said:

مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

“Whoever introduces into this affair of ours that which isn't

⁵² Al-Hajj: 37

from it, it will be rejected.”⁵³

In the wording of Muslim:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

“Whoever does a deed that is not based upon our affair [religion of Islâm] it will be rejected.”

One of the two contexts [in the Hadeeth] is connected to the deed itself, while the other one is related to the one doing the deed. Half of knowledge is in the Hadeeth of Aisha – may Allâh be pleased with her - because deeds are either obvious or hidden, and in the Hadeeth of Aisha is the scale for obvious deeds. “Whoever introduces into this affair of ours that which isn’t from it, it will be rejected.”⁵⁴ Meaning: returned back to its owner not accepted from him. And his ﷺ statement: “our affair” means: In our religion [Al-Islâm] and legislation, just as He [Allâh] the Exalted said:

﴿ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ^{٥٥} ﴾

“And thus We have sent to you [O Muhammad ﷺ] Rûh [a Revelation, and a Mercy] of Our Command.”

“Whoever introduce in Allâh’s the Blessed and Exalted-religion that which isn’t from it, it will be rejected.”

The scale for hidden deeds, is in the Hadeeth of Umar -

⁵³ Narrated by Al Bukhâri and Muslim

⁵⁴ Narrated by Al Bukhâri and Muslim

⁵⁵ Ash-Shura:52

may Allâh be pleased with him - just as it comes in the two authentic books [Al Bukhâri and Muslim] that the Prophet ﷺ, said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَىٰ

“Indeed, actions are only judged by their intentions, and for every person is what he intended.”

This is the scale for the hidden and concealed actions [Intentions, purpose, and objectives in the heart]. All of this is in order that the deeds will be accepted by Allâh, so it is binding that it be sincerely for Allâh and in agreement with His legislation and what the Messenger of Allâh ﷺ, has come with. The Sheikh-may Allâh show mercy on him-mentioned this level: **“Many people who do good deeds their deeds don’t be sincere, and if the deeds are sincere, then they are not correct.”** A very large amount of good Muslims pray their prayers sincerely for Allâh the Blessed and Exalted, but they don’t know how to pray, so they pray it poorly and the Prophet ﷺ, said to the one who prayed badly in regard to his prayers:

إِرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ

“Pray again you did not pray!”

These individuals haven’t fulfilled the condition for sincerity. They go to the masjid early in the morning at the peak of dawn, remembering Allâh abundantly still not knowing how to pray as the trusted Prophet ﷺ, used to pray.

However, they have been cut off from every excuse because the Prophet ﷺ, has clarified this matter clearly, until

the point he ﷺ, prayed on the **Minbar** [podium]. When he would prostrate he would back up off the podium, until he descended from it, then prostrate at its base, then when he rose from his prostration he would ascend the podium again, until everyone in the masjid from his companions could see him, saying:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

“Pray as you see me praying.”⁵⁶

It is not sufficient enough for the deed to be sincerely for Allâh, until it is correctly upon what the Messenger of Allâh ﷺ, has come with. This is what the Sheikh mentioned-may Allâh show mercy upon him- in this level. So everything Allâh the Blessed the Exalted-has commanded you with, look and investigate it upon these levels. Upon you are to know it, for indeed knowledge comes before statements and actions:

﴿ فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لِدُنْبِكِ ﴾⁵⁷

“So know [O Muhammad ﷺ] that, Lâ Ilâha ill-Allâh [none has the right to be worshipped but Allâh], and ask forgiveness for your sin”

Al Bukhâri -may Allâh have mercy on him-used this verse as a proof in his Sahih, that knowledge comes before statements and actions. Once you know what Allâh has

⁵⁶ Narrated by Al Bukhâri and Muslim: from the Hadeeth of Malik Ibn Harith

⁵⁷ Muhammad: 19




ordered you with and comprehended, it well then you love it. Never approach Allâh's the Blessed and Exalted-commandments hating it; rather love it, and then be determined to implement it. This is what you have been ordered with by Allâh the Blessed and Exalted.

So be sincere to Allâh leaving no one to share with Him whatsoever in your intentions, then come with the deed being correct and in agreement with what the Prophet ﷺ, has commanded with.

Sixth Level

This [the Righteous fearing Invalid deeds] is the
Scarcest thing to find in our Time.


The righteous fear from invalid deeds based upon His
[Allâh] statement:

﴿ ٥٨ ﴾  أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

“Lest your deeds should be rendered fruitless while you
perceive not”

This [the righteous fearing invalid deeds] is the scarcest
thing to find in our time.

Explanation: As for the sixth level from what is obligatory
upon us when Allâh commands us with a commandment.
The level of fearing the deeds invalidation after it has
occurred, he [the author] said: “The righteous fear from
invalid deeds based on His [Allâh] statement:”

﴿ ٥٩ ﴾  أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

“Lest your deeds should be rendered fruitless while you
perceive not”

Your deeds are rendered fruitless while at the same time
you don't realize that it's happening. This is just as the
Sheikh-may Allâh show mercy upon him- said: “This is

⁵⁸ Al-Hujurat: 2

⁵⁹ Al-Hujurat: 2

the scarcest thing to find in our time.” This is the most scarce thing to find in our time, that you fear your deed be fruitless. No one turns to this reality, except one who has been granted success by Allâh- the Exalted- and illuminated his insight, What the Sheikh-may Allâh show mercy on him- has mentioned is from taking account of one’s self after the deed with three things:

Firstly: Taking account of its negligence in regards to Allâh’s rights not approaching it [the deed] in a correct manner that is necessary. This is what the major Sheikhs have noticed-may Allâh have mercy on them- when investigating the wisdom and reason behind the Prophet’s ﷺ, action and statement, after finishing the prayer saying the **Istighfaar** [seeking Allâh’s forgiveness] three times.

This should cause one to ask a question: Is this obedience to Allâh? Rather it is the most sublime act of obedience to Allâh-the Exalted- after **Tawheed** [singling out Allâh [[Alone]] in worship], and the greatest pillar of Islâm after the **Shahadatân** [two testimonies]. In spite, of all of that when He [the Prophet ﷺ], finished the prayer he would seek forgiveness of his Lord three times.

The Sheikhs say: that is noticing the short comings and negligence that a person falls into in the prayer. It is not possible for him to approach what Allâh has ordered him with, except he will fall into some negligence in performing that deed.

A person fears fruitless deeds after they occur; so he indulges in taking account of himself based upon these levels, and one of them is taking account of its [the deed's] obedience that falls negligent in regards to Allâh's right that cannot be performed in a proper and necessary manner.

The Rights of Allâh –the Blessed and Exalted- in regards to obedience [to Him] are six matters.

1. Sincerity in the action
2. Sincere advice for Allâh
3. Following the Messenger ﷺ
4. Witnessing the excellence [from Allâh to him] in that obedience. Indeed if it wasn't for Allâh - the Blessed and Exalted- excellence towards you, and Him granting you success to approach what you did do, truly you would not have noticed for yourself any virtue or origin.
5. Witnessing the bounty of Allâh upon you.
6. Bearing witness to your own negligence in relation to the deed after all that [above].

These matters are necessary that the individual implements them rightfully for Allâh- the Exalted- in every act of obedience. He takes account of himself [asking himself] have I fulfilled these levels rightfully. Did he perform this act of obedience properly or not?

Secondly: He takes account of himself upon every action that leaving it was better for him than performing it. And if he did do the deed already and leaving it would be

better for him than doing it, then he asks himself: "Why did I do it?" He must assess himself like this upon the action that was better for him to leave it than to perform it.

Thirdly: He then assesses himself about his daily routines that he does asking himself: "Why did I do this, was Allâh and the abode of the hereafter intended behind it, or the worldly life? So the individual takes account of himself using these levels.

The things that invalidate and corrupt a deed are more than can be enumerated. What is most important is not the deed itself, it is the guarding of the deed from what can corrupt and ruin it. **Ar- Riya** [showing off or doing deeds to be seen of others] no matter how minute it may be it still can destroy a deed. And it has many categories that can't be enumerated whenever a deed is not restricted by the Sunnah its necessary that it becomes invalid. Reminding of one's deeds, charities, goodness, righteousness and ties can corrupt a deed just as He [Allâh] the Exalted said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى﴾

﴿⁶⁰

"O you who believe! Do not render in vain your Sadaqah [charity] by reminders of your generosity or by injury"

This subject rarely does one comprehend and pay attention to its major importance. How abundant are those who perform righteous deeds for Allâh then remind others of

⁶⁰ Al-Baqarah: 264

their deeds rendering them invalid; just as Allâh said.

Therefore, the lesson is not in the deed, but it is only in the preservation of the deed from what can nullify and corrupt it after it has already occurred correct and sound. Then it is attacked by the army of invalidators and corrupters until the deed is no good at all.

Most of the people don't have any knowledge about the evil deeds that nullifies the good deeds. Indeed Allâh says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾⁶¹

“O you who believe! Raise not your voices above the voice of the Prophet [ﷺ], nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not.”

Isn't it so that this person's deeds also can be invalid and not realize it? Knowing what invalidates a deed before and after its occurrence is the most important obligation that the servant can investigate diligently and have knowledge of; so that he may be cautious.

Allâh-the Exalted-has mentioned those who give from themselves to the best of their abilities that which they have been ordered with from praying, alms-giving, pilgrimage,

⁶¹ Al-Hujurat: 2

charity and other things and along with that their hearts fear being exposed to Allâh.

And them having to stand in front of Him with their deeds not being able to save them from the punishment of Allâh, the knowledge they possess about their Lords rights of worship makes them afraid, because of their own negligence in performing their deeds. Allâh-the Exalted-said:

﴿ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴾

﴿ 62 ﴾

“And those who give that [their charity] which they give [and also do other good deeds] with their hearts full of fear [whether their alms and charities have been accepted or not], because they are sure to return to their Lord [for reckoning]”

Imam Ahmad narrated from Aisha-may Allâh be pleased with her-, that she said: “O Messenger of Allâh “And those who give that which they gave while their hearts are fearful ...” is this the one who steals, fornicates and drinks intoxicants while fearing Allâh the Mighty the Sublime?

He ﷺ, said:

لَا، يَا بِنْتَ الصِّدِّيقِ، لَا يَا بِنْتَ أَبِي بَكْرٍ، وَ لَكِنَّهُ الَّذِي يُصَلِّي وَيَصُومُ
وَ يَتَصَدَّقُ وَ هُوَ يَخَافُ اللَّهَ

“No O daughter of As-Sadêq, No O daughter of Abu Bakr,

⁶² Al-Mu'minun: 60

but the one who prays, fast, and gives charity while fearing
Allâh-the Mighty the Sublime.”

Like this narrates At-Tirmidhi in another narration saying:

وَلَكِنَّهُمْ الَّذِينَ يُصَلُّونَ وَيَصُومُونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَلَّا يُقْبَلَ
مِنْهُمْ

“No O daughter of As-Sadêq, but the one who prays, fast, and
gives charity while they fear their deeds won’t be accepted from
them.”

Narrated by Ahmad, At- Tirmidhi, Ibn Majah, and Al-
Albany: authenticated in Silsilatus Saheehah, Allâh has
described them as those who fear Him while praying, fasting,
giving charity, and doing good deeds while their hearts are
afraid of them being displayed before Allâh-the Exalted-and
their intentions were not investigated, and there will be
found hindrances that block the deed from being sincere to
Allâh. So their hearts are fearful in spite of their tremendous
amount of righteous deeds. So the affair is not like Aisha-
may Allâh be pleased with her- thought so the Prophet ﷺ,
corrected her. Ibn Majah narrates from Thawbaan that the
Prophet ﷺ, said:

لَأَعْلَمَنَّ أَقْوَامًا مِنْ أُمَّتِي يَا تُونَ بِأَعْمَالٍ عَظِيمَةٍ يَوْمَ الْقِيَامَةِ بِيضَاءِ أَمْثَالِ
جِبَالِ تِهَامَةَ فَيَجْعَلُهَا اللَّهُ تَعَالَى هَبَاءً مَنثورًا

“Indeed I know of a people from my nation [Ummah] that
will bring forth tremendous amounts of righteous deeds on the
Day of Judgment white like the mountains of Tehama [large

mountain]and Allâh-the Mighty and Sublime-will turn them into scattered dust.”

Thawbaan said: O Messenger of Allâh describe! Them for us, expose them to us, and expose their qualities to us so we will know them. Sheikh Raslaan said: I hope that we are not from them and do not realize it. He ﷺ, said:

إِنَّهُمْ إِخْوَانُكُمْ وَمِنْ جِلْدَتِكُمْ؛ وَيَأْخُذُونَ مِنَ اللَّيْلِ كَمَا تَأْخُذُونَ وَ
لَكِنَّهُمْ أَقْوَامٌ إِذَا خَلُّوا بِمَحَارِمِ اللَّهِ انْتَهَكُوهَا

“Truly they are from amongst your brothers and your tribesman who takes from the night just as you take from it, but they are a people who when they are alone with the prohibitions of Allâh, they violate them.”⁶³

This Hadeeth is very scary and outrageously true.

In it is a description of a people who raise themselves to this level and bringing forth these amazing deeds that the Prophet ﷺ, described them as good deeds like the White Mountains of Tehama which are the chain of mountains in the land of Hejaz that was a very long major stretch saying:

إِنَّهُمْ إِخْوَانُكُمْ وَمِنْ جِلْدَتِكُمْ؛ وَيَأْخُذُونَ مِنَ اللَّيْلِ كَمَا تَأْخُذُونَ وَ لَكِنَّهُمْ
أَقْوَامٌ إِذَا خَلُّوا بِمَحَارِمِ اللَّهِ انْتَهَكُوهَا

“Truly they are from amongst your brothers and tribesman who takes from the night just as you take from it, but they are a people who when they are alone with the prohibitions of

⁶³ Narrated by Ibn Majah authenticated by Al Albany in Jami As-Sahih.

Allâh, they violate them."

What's the reason? The reason is that they have flimsiness in their religion and weakness in their certainty that causes them to not fear Allâh-the Blessed and Exalted- properly with a fear that is befitting for Him. So when they are alone with the prohibitions of Allâh they violate them and their deeds afterwards are just as the Messenger of Allâh ﷺ described not benefiting them but rather Allâh has turned them into scattered dust.

The affair is very serious and nothing to play with at all. It is upon the servant to view his heart and investigate his sincerity to Allâh - the Exalted- and following of the Prophet ﷺ, because there is no safety, except with isolating Tawheed for the Al-Mighty and Majestic [Allâh] and following the one who is infallible [the Prophet ﷺ].

These people came with these tremendous good deeds like the white mountains of Tehama and didn't guard them from corruption and transgression, so Allâh made them like scattered dust.

Preserving deeds from that which will invalidate them is a quality rare to find in these times; just as the Sheikh said-may Allâh show him mercy. This [the righteous fearing invalid deeds.] is the scarcest thing to find in our time. The least amount of people today do their good deeds and then try to guard them from becoming invalid, rather a great majority of the people do their deeds and then attack them with the army of invalidators and corruptors.

This in reality doesn't come from anyone, except the foolish. If Allâh had given them awareness and insight and



they followed the Prophet ﷺ, inwardly and outwardly, truly they would have been the most diligent of the people, spending their wealth and efforts on their deeds fearing it being invalid; just as our Lord clarified in His Book and our Prophet ﷺ, clarified in his authentic Sunnah. From the obligations that Allâh has charged us with is the fear of invalid deeds after they have occurred.

When you realize this is obligatory upon you in every order that Allâh commands you with, be cautious of your deeds being fruitless. Truly the path of your life will change.

Seventh Level

Firmness upon the Truth and Fearing from an Evil
Ending

Firmness upon the truth and fearing from an evil ending is based upon the Prophet's ﷺ statement: "Indeed from you are those who do the deeds of the inhabitants of Paradise and the last of his deeds are sealed with him doing the deeds of the inhabitants of Hell." This also is from the greatest of things that the righteous fear from, and they are rare in this time. So reflecting upon the condition of those you know from mankind in regards to these affairs [mentioned in this text], will lead you to many things that you are ignorant of. Allâh knows best.

Explanation: The Sheikh- may Allâh show him mercy - mentioned the seventh level of what's obligatory for us towards every single Commandment of Allâh with this being the last level mentioned, it is firmness "**Firmness upon the truth and fearing and evil ending.**"

Firmness upon the truth and fearing an Evil Ending:

Compelling it to behave in accordance with truth and righteousness; not giving consideration to the desires, Shaitân and the tendencies of the soul; staying away from transgression, and rushing to repentance and returning back to Allâh when sins cause confusion [to the intellect]. The causes of firmness are: Reflecting over the Qur'ân; excellent

ties with Allâh the Exalted; supplication; righteous companionship; reading the biographies of the Salaf, and having confidants in the help and victory of Allâh the Lord of everything.

Fearing an evil ending –may Allâh guard us from it– there are things that can cause one to have fear of it, and there are pathways and doorways that lead to having an evil ending.

The Greatest causes that lead to an Evil Ending:

Being heavily indulged with the **Dunya** [worldly life]; turning away from the Hereafter and boldness upon disobedience. When a person possesses these qualities, it possesses his heart and captivates his intellect putting out its light sending veils on it lest it may benefit from the reminder. The heart will not be able to be successful when it's admonished. Perhaps death will come to him while he is like this and he hears the call from a distant place and it is not clear to him what is intended and he doesn't know what the point is even if the caller repeats himself.

On the authority of Sahl Ibn Sa'd that the Prophet ﷺ, met with [in battle] the polytheist and among the Prophet's group was a man that would not leave anyone in the battle from the polytheist, except he would follow him and strike him with his sword [killing him]. The companions said: "Today there is no one from amongst us earning more rewards [in battle] than this man; there wasn't anyone from the ranks of the enemy, except he followed them and struck their necks with his sword." That amazed the companions until they said what they said and in spite of that the Prophet

ﷺ, still said:

هُوَ مِنْ أَهْلِ النَّارِ

“He is from the people of the fire.”

A man from amongst the people said: “I will companion him and I shall investigate for you.” He followed him and the man was severely wounded and hastened for death. He placed the handle of the sword on the ground and the tip of the sword on his breast then leaned on it killing himself. So the man [who witnesses the incident] went to the Messenger ﷺ, and said: “I bear witness that you are the Messenger of Allâh.” then he told his story so the Prophet ﷺ, said:

إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ
وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ
الْجَنَّةِ

“Indeed a person will do the deeds of the people of Paradise, as it appears to the people while he is from the people of Hell.

And person will do the deeds of the people of Hell as it appears to the people while he is from the people of Paradise.”⁶⁴

Al-Bukhâri added in another narration

إِنَّمَا الْأَعْمَالُ بِالْخَوَاتِيمِ

“Indeed deeds are judged by their last.”

⁶⁴ Narrated by Al Bukhâri and Muslim

No one feels safe from an evil ending, except one who is deceived and arrogant, because the righteous and the companions of the Prophet ﷺ, all feared an evil ending for themselves. The companion's feared hypocrisy for themselves until the point Umar asked Hudhayfah-may Allâh be pleased with them-, the carrier of the Messenger of Allâh's secrets whereas he informed him of the hypocrites of Medina by name. And Umar would not witness a **Janazah** [funeral prayer] having doubt in the person who died [whether he was a hypocrite or not] until he saw Hudhayfah witness that funeral, and if Hudhayfah witnessed it then Umar witnessed it and if he didn't, Umar didn't.

He asked Hudhayfah "I ask you by Allâh O Hudhayfah did the Messenger of Allâh mention me from amongst the hypocrites?" He [Hudhayfah] said: "No by Allâh, and I will not praise anyone after you." This is Umar the one who was inspired and inclined by Allâh to that which is correct.

The one who would walk on a path and Shaitân would walk on another. This is Umar Al-Farooq [The one who distinguishes between right and wrong], the minister of the Messenger of Allâh ﷺ, the one who witnessed many well-known battles and Umar still feared hypocrisy for himself, so how about us? No one fears hypocrisy, except a believer and no one feels safe from hypocrisy, except a hypocrite. Ibn-Abi-Mulaika said: "I met thirty companions of the Messenger of Allâh and there was not one of them, except he feared hypocrisy for himself."

Every one of the companions of the Messenger of Allâh ﷺ, feared an evil ending for himself. So how much more is

the case for those less than them? We ask Allâh to make us firm and to make all of our endings good. His ﷻ, statement:

فِيمَا يَبْدُو لِلنَّاسِ

“As it appears to the people”

Is pointing to the fact that, the hidden matters are different to that which is apparent; so therefore, an evil ending is caused by some evil hidden within the servant that the people cannot see. Abdul Aziz Ibn Abi Rawwaad said: “I was present when a man was dying and the people around him were trying to get him to say “La-Ilâha ill Allâh” saying to him: “O such and such say La-Ilâha ill Allâh.” And the last thing he said was he is a disbeliever and he died like this.” After this Ibn Abi Rawwaad said: “I asked about this man and [I was told] he was an alcoholic.” So because of this incident Abdul Aziz Ibn Abi Rawwaad use to say to the people: “Avoid sins for verily it was what caused him to fall [into Kufr].”

This hidden evil is like a hidden jealous enemy within the soul that is unknown, concealed by the heart, it is the thing that lets a servant down when he is in dire need when the angel of death is present and the soul is being seized, just like the alcoholic was let down when he was told to say La-Ilâha ill Allâh.

That evilness hindered him from saying it until his last statement was he was a disbeliever.

We ask Allâh the Lord of everything for safety and pardoning. So in Summary: Final deeds are directly inherited from the previous deeds, so the Salaf feared deeply having an evil ending; from them were those who were disturbed when

their previous deeds were mentioned. For this reason it is said: The hearts of the righteous are tied to their last deeds saying: "What will our final deeds be sealed with?"

But the hearts of those who are closest to Allâh is directly linked to their previous deeds saying: "What has proceeded for us in the Mother Book [their book of deeds]."

Sufyaan Ibn Uyainah said to one of the righteous: "The knowledge that Allâh has about you, has it ever caused you to cry?" He said this because they [the Salaf] would say to each other; "Sit with us for a moment while we cry about what Allâh knows about us." All of this is because the servant doesn't know what his affairs will turn out to be; perhaps Shaitân will beat him at death. From the supplication of the Prophet ﷺ:

أَعُوذُ بِكَ أَنْ يَتَّخِظَّنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ

"I seek refuge with You [Allâh] that Shaitân defeat me at death."

Narrated by Abu Dawûd Nisaa'ee and Ahmad, and from the famous story about Imam Ahmad – may Allâh show him mercy- during his demise. His son was trying to get him to say La Ilâha Ill Allâh and he was losing consciousness. Right before he lost consciousness, his son said to him, "O, my dear father says: La Ilâha Ill Allâh." He responded, "not yet!" then he fainted. Once he regained consciousness his son turned to him and said: "O, my dear father you said this and I was afraid for you.

He said: son, I wasn't talking to you, but Shaitân came to me biting on his thumb saying: "You are saved from me"

He said this to deceive him and make him be amazed at his own self. O, Ahmad He [Ahmad] said: "Not yet, not until my soul leaves my body."⁶⁵

No one should feel safe from the plot of Allâh the Blessed and Exalted –until his two feet are in Paradise.

This is why As-Sadiq used to cry saying: "I wish I was a piece of hair next to a believing servant or I wish I was a supported tree." And Umar - may Allâh be pleased with him - when he was dying and regained consciousness from the pangs of death, he found his head in his son Abdullah's lap so he said to him: "Put my cheek on the floor, perhaps Allâh will see my humbleness and humility and show mercy upon me!" If they – may Allâh be pleased with them - had this level of fear from an evil ending, then how is the case of the one who lives in a time of trials and tribulations that move like waves in the ocean kindling one calamity after the other? We ask Allâh for firmness and pardoning.

The companions and those who came after them from the righteous predecessors feared hypocrisy, which intensified their anxiety and worry.

The true believer fears minor hypocrisy for himself, and that it may conquer him at his demise and change into major hypocrisy right before dying, because that scheming hidden evil within him could necessitate an evil ending. Sufyaan anxieties and worries about his previous and final deeds were so intense that he would cry saying: "I fear that I will be miserable [go to Hell] in the Mother Book [book deeds]." He also said: "I fear that for myself, near death, because

⁶⁵Narrated by Abu Naim in Hilyah Al-Awaliyah

death has its pangs just as the Prophet ﷺ, mentioned.”

Sufyaan said to one of the righteous: “The knowledge that Allâh has about you, has it ever caused you to cry?” The man said to him: “You have left me to never be happy again.”⁶⁶ He meant by this statement: “You have shaken my heart so much with that speech that never again will happiness enter upon me.”

The Prophet ﷺ, asked Allâh to change his heart to obedience as narrated by Muslim in his Sahih from the Hadeeth of Abdullah Ibn Amran who heard the Messenger of Allâh ﷺ, say:

((إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إصْبَعَيْنِ مِنَ أَصَابِعِ الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ يُصَرِّفُهَا حَيْثُ يَشَاءُ)) “اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ.”

“Truly, every one of the sons of Adam’s hearts are between two fingers from the fingers of the Most Merciful like one heart, He changes them as He wants. The Messenger of Allâh said:

“O, Changer of the hearts, change! our hearts upon your obedience.”

That is because deeds are judged by the last of them. Ibn Hibban narrates Mu’aawiyah ؓ, the Prophet ﷺ, said:

إِنَّمَا الْأَعْمَالُ بِخَوَاتِمِهَا، كَالْوَعَاءِ إِذَا طَابَ أَعْلَاهُ طَابَ أَسْفَلُهُ وَإِذَا خَبِثَ أَعْلَاهُ خَبِثَ أَسْفَلُهُ.

“Indeed, deeds are only judged by the last of them. Like a

⁶⁶ Narrated by Abu Naim in Hilyatul Awliya

container, if the highest part of it is good, then the lowest part of it is good. And when the highest part of it is bad, then the lowest part of it is bad.”

Muslim narrates on the authority of Abu Hurayrah that the Prophet ﷺ, said:

إِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمَانَ الطَّوِيلَ بِعَمَلِ أَهْلِ الْجَنَّةِ ثُمَّ يُخْتَمُ لَهُ عَمَلُهُ
بِعَمَلِ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمَانَ الطَّوِيلَ بِعَمَلِ أَهْلِ النَّارِ ثُمَّ
يُخْتَمُ لَهُ عَمَلُهُ بِعَمَلِ أَهْلِ الْجَنَّةِ.

“Indeed a person will do deeds for a long time like the deeds of the inhabitants of Paradise, and then his deeds are sealed for him to be the deeds of the inhabitants of the fire. And a person will do deeds for a long time like the deed of the inhabitants of the fire, then his deeds are sealed for him to be the deeds of the inhabitants of Paradise.”

For that reason: the heart feeling calm about a righteous deed is deception, and that is not from correct **Eemaan** [faith] at all. When a person approaches some of the things that Allâh has charged him with, in a manner that is somewhat like it supposed to be, and then he at the moment feels safe from the Punishment of Allâh and an evil ending, truly this is from deception and vanity that the believer must remove from his heart. Then he must fear an evil ending asking Allâh for firmness just as the Prophet ﷺ, asked Allâh for firmness. At-Tirmidhi narrates from Umm Salama that the Prophet ﷺ, would say often in his supplication.

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

“O, Changer of the hearts make firm! My (unstable), heart upon your religion (Islâm).”

This was the supplication of the Messenger ﷺ, and he was asked about it and he said:

إِنَّهُ لَيْسَ آدَمِيٌّ إِلَّا وَقَلْبُهُ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ اللَّهِ، فَمَنْ شَاءَ أَقَامَهُ،
وَمَنْ شَاءَ أَرَاغَهُ

“There isn’t a human being, except his heart is between two fingers from the Fingers of Allâh. If He wants He will make it upright and if He wants He will make it stray.”

So you do not know which of two groups you are from; are you from those who will be steadfast or those who are astray?

No one can decisively make either one of these two decisions for himself. The one who gives preponderance to one over the other has done so without any one to decide that for him, and he has oppressed and been unjust to himself. So therefore, what really needs to be considered is that a person can die on other than the Religion of Islâm.

And the Muslim, no matter how great his deeds are, it is possible for him to slip up and have his **Eemaan** [faith], stolen from him at death.

Therefore, he must take notice to this reality and fear it, turning over left and right in his bed in confusion until he can’t sleep. Then he gets up and stands before Allâh, the Lord of everything, glorifying Him; remembering Him;

Praying to Him; and reciting the Qur'ân fearing he may die and have an evil ending. One night Sufyaan Ath-Thawri cried until the morning, and when the morning came he was asked: "All of this is from fearing sins?!"

He grabbed some soil from the ground and said: "Sins are lighter than this [soil], and I am only crying fearing, an evil ending."

This is from the greatest Fiqh [Understanding of Islâm]: that a person fears that his sins will cause him not to be aided at death and become a barrier between him and having a good ending.

Having an evil ending is on two levels:

First: Doubt conquering the heart; -may Allâh forbid-, or rejecting Islâm during the pangs of death and its horrors that will require and everlasting punishment abiding in Hell forever. This is the worst of the two levels. Meaning: It is possible for the **Eemaan** [faith], to be stolen near death, so who is the one that is certain that he will die a Muslim? No one, so therefore a Muslim can die on other than the religion of Islâm. We ask Allâh for firmness and forgiveness.

Second: This one is easier than the first one [because he doesn't die a disbeliever is just a sinner.]

For example: The person hates fate, speaking in opposition to it or he is oppressive in his will and testament, or he dies persistent on a sin.

Reasons for an evil ending: Doubt; rejection [of the religion or its commandment and prohibitions]; that which causes innovation in creed, and creed innovation leads to an evil ending.

Likewise procrastination to repentance, long hopes and expectations; loving disobedience and getting accustomed to it; contradictions between statements and actions, open and private affairs. All of these affairs along with others lead to an evil ending – may Allâh forbid that- cannot be enumerated in detail, so we ask Allâh for firmness and forgiveness. When the Sheikh – may Allâh shower mercy upon him - mentioned the seventh level from the things that Allâh obligated on us towards His commandment which is firmness upon the truth, and fearing an evil ending he said: **“This also is from the greatest of things that the righteous fear from, and they are rare in this time.”**

Then he relayed some tremendous advice. “So reflecting upon the condition of those you know from mankind in regards to these affairs [mentioned in this text] will lead you to many things that you are ignorant of.” Then he ended the treatise with returning knowledge to Allâh the Exalted saying: “Allâh knows best.” I say, [Sheikh Raslaan]: May the prayers and peace of Allâh be upon our Prophet Muhammad this is what Allâh has bestowed upon me in explaining this brief treatise, that is only two pages [in Arabic], but it is concise for its tremendous amount of good as we have seen.



We ask Allâh the Blessed and Exalted to make this sincerely for His noble face and that He accepts it with a good acceptance. May the peace and blessing of Allâh be upon our Prophet Muhammad, and our last propaganda is all praise is due to Allâh Lord of everything.