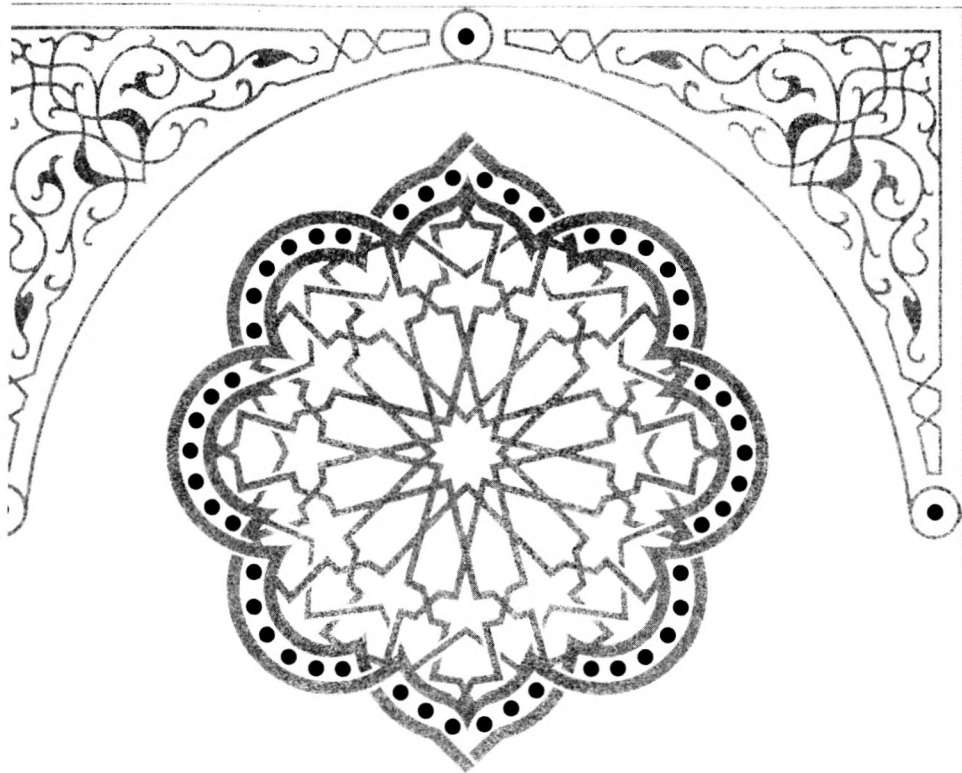




Questions & Answers

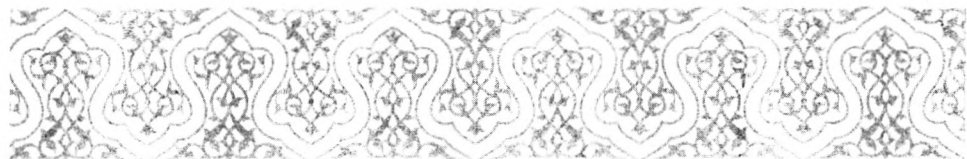
Regarding the Most Important Affairs

SHAYKH 'ABDUR-RAHMĀN BIN NĀSIR AS-SA'DI
WITH NOTES BY SHAYKH 'ABDUR-RAZZĀQ AL-BADR



Questions & Answers

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WITH NOTES BY SHAYKH 'ABDUR-RAZZĀQ AL-BADR

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ISBN: 978-1-5323-1595-4

First Edition: Dhul-Qa'dah 1437 AH / August 2016 CE

Cover Design: Usul Design
E-mail: info@usuldesign.com

Translation: Raha Batts

Editing & Formatting: Danielle Levenson al-Amrikiyyah
www.amrikiyyahdesign.com

Publisher's Information:
Authentic Statements Publishing

P.O. Box 15536
Philadelphia, PA 19131
215.382.3382
215.382.3782 – Fax

Store:
5000 Locust St.(Side Entrance)
Philadelphia, PA 19139

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Transliteration Table

Consonants

ء	‘	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū
Diphthongs	ـَي	ay/ai	ـَوْ	au		

Glyphs

ﷺ *Ṣallāllāhu ‘alayhi wa sallam* (May Allāh’s praise & salutations be upon him)

ﷺ *‘Alayhis-salām* (Peace be upon him)

ﷺ *Raḍiyallāhu ‘anhu* / ﷺ *Raḍiyallāhu ‘anbā* (May Allāh be pleased with him/her)

ﷺ *Raḍiyallāhu ‘anhum* (May Allāh be pleased with them)

ﷺ *Raḥimahullāh* (May Allāh have mercy on him)

ﷻ *Subḥānahu wa-ta’Ālā* (Glorious and Exalted is He)

ﷻ *‘Azza wa-Jall* (The Mighty and Majestic)

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INTRODUCTION



All praise is for Allāh, for that which He has from beautiful names, perfect qualities, and all-inclusive favors.¹ May prayers and peace be upon Muḥammad, who was sent to rectify the religion, the worldly life, and the hereafter.²

¹ *Al-Ḥamd* is praise of Allāh ﷻ accompanied with love and magnification, and it is of two types:

- 1) Praise for that which He has from beautiful names and lofty attributes.
- 2) Praise for the favors which cannot be enumerated or counted and for His blessings which cannot be reciprocated.

The author ﷺ combined both types of praise in this introduction.

² These three affairs that the author has indicated were mentioned together by the Prophet ﷺ in a magnificent supplication he would use, saying:

اللهم أصلح لي ديني الذي هو عصمة أمري، وأصلح لي دنياي التي فيها معاشي، وأصلح لي آخرتي التي فيها معادي، واجعل الحياة زيادة لي في كل خير، واجعل الموت راحة لي من كل شر.

O Allāh, rectify for me my religion, which contains the safety for my affair. Rectify for me my *dunyā*, which contains my livelihood. Rectify for me my hereafter, in which is my return. Make life an increase for me in every good and make death rest for me from every evil.

[Reported by Muslim, “Book of Remembrance and Supplication” #2720]

All these affairs are arrayed and combined in his ﷺ magnificent supplication which he taught to his daughter Fāṭimah ؓ, and he commanded her to say every morning and evening:

اللهم رحمتك أرجو، فلا تكلني إلى نفسي طرفة عين، وأصلح لي شأني كله، لا إله إلا أنت.

O Allāh, I hope for Your mercy; do not entrust me to myself for the twinkling

To Proceed:

This is a summarized treatise that contains the most important matters from the affairs of the religion and the principles of *īmān*, which need and necessity require one to know. I have arranged them in question and answer format because this is better in terms of understanding, and clearer for learning and teaching.³

of an eye. Rectify for me my entire affair; none has the right to be worshiped except You.

[Reported by an-Nasā'i in *As-Sunan al-Kubrā*, "Book of Actions that are Done by Day and by Night" (#10330). Al-Albāni declared it to be *ṣaḥīḥ* in *Silsilah aṣ-Ṣaḥīḥah* (#2485)]

³ This method is very beneficial for teaching, as the author رحمته الله has mentioned. Many are the instances in the narrations from the Messenger ﷺ in which he utilized this method of clarification. He ﷺ may ask his Companions a question to awaken their consciousness and cause their souls to desire (the information) and to incite their hearts; then the answer, clarification, and benefit would come. This is firmer as it relates to actualizing the benefit and embedding it within the person.

QUESTION 1



Q What is the reality of *tawhīd*, and what are its categories?

A The reality of *tawhīd*, which is inclusive of all its types, is the servant's knowledge and belief, recognition, and *īmān* that the Lord is singled out with all attributes of perfection, and that he singles Him out in that and believes He has no partner nor any likeness in His perfection and that He possesses divinity and the sole right to be worshiped by all of His creation, and he singles Him out with all forms of worship.¹

¹ The author ﷺ mentioned this statement as being the reality of *tawhīd*, which is inclusive of all its types, and he mentioned therein two types:

- 1) Knowledge based
- 2) Action based

So there is no *tawhīd* without knowledge and action. Allāh ﷻ has clarified that these two types are the reason for the creation. Allāh has said:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾

And I (Allāh) created not the *jinn* and humans except they should worship Me (alone).

[Sūrah adh-Dhāriyāt 51:56]

He likewise mentioned at the end of Sūrah aṭ-Ṭalāq:

﴿ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿٥١﴾ ﴾

Within this definition, three categories of *tawhīd* are mentioned. The first of them is Tawhīd ar-Rubūbiyyah (the oneness of Allāh's Lordship); this is to acknowledge the oneness of the Lord in terms of creation, provision, control of the affairs, and cultivation of the creation.

The second is Tawhīd al-Asmā' wa-Ṣifāt (the oneness of the names and attributes of Allāh); this is to affirm all that Allāh has confirmed for Himself, or to affirm for Him what His Messenger, Muḥammad ﷺ, has affirmed for Him from beautiful names and that which they indicate from attributes, without *tashbīh* or *tamthīl*,² or *tahrīf* or *ta'īl*.³

The third is Tawhīd al-'Ibādah (the oneness of Allāh's worship).

It is Allāh Who has created seven heavens and of the earth the like thereof (i.e., seven). His command descends between them (heavens and earth), that you may know that Allāh has power over all things, and that Allāh surrounds (comprehends) all things in (His) knowledge.

[Sūrah at-Ṭalāq 65:12]

Within the verse from Sūrah adh-Dhāriyāt, He mentioned the primary reason for the creation in His statement: "...*except they should worship Me (alone).*" In the verse in Sūrah at-Ṭalāq, He mentioned the second reason for the creation, and this is in His statement: "...*that you may know.*" Therefore, *tawhīd* is not except by way of knowledge and action, recognition and affirmation, intention and objective.

² It is more precise to say, "without *takyīf* and without *tamthīl*"; by way of this phrase, the Shaykh himself رحمه الله and other than him from the people of knowledge have explained these affairs in many places.

³ These four prohibited affairs—*at-tamthīl* (anthropomorphism), *at-takyīf* (questioning how Allāh's qualities are), *at-tahrīf* (distorting the meanings of Allāh's qualities), and *at-ta'īl* (negating Allāh's qualities)—every Muslim must beware of them and stay far away from them, because all of them are considered deviation in regard to the names and attributes of Allāh, concerning which Allāh ﷻ has said:

﴿ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ
فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨﴾ ﴾

And (all) the most beautiful names belong to Allāh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His names. They will be requited for what they used to do.

[Sūrah al-A' rāf 7:180]

As for *at-tamthil*, this is that attributes are affirmed for Allāh similar to how they are affirmed for the creation, such as if the person says, “Our hands are similar to His Hand,” or, “Our hearing is similar to His hearing.” This is a negation of the statement of Allāh the Exalted in which He said:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ ﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

As for *at-takyif*, this is that one delves deep into discussing the attributes of Allāh, seeking to define their description. Allāh the Exalted has said:

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ
كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾ ﴾

And follow not that of which you have no knowledge. Verily! The hearing, the sight, and the heart—of each of those you will be questioned (by Allāh).

[Sūrah al-Isrā' 17:36]

At-takyif is the most severe form of speaking about Allāh without knowledge, and what enters into this is the one who asks concerning Allāh with the question, “How?” Due to this, Imām Mālik became angry at one who said to him concerning the statement of Allāh:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٢٠﴾ ﴾

The Most Beneficent (Allāh) *istawā* (rose over) the (Mighty) Throne (in a manner that suits His

This is to single out Allāh alone with all categories, types, and acts of worship,⁴ and to make these acts purely for Allāh,⁵

majesty).

[Sūrah Tā-Hā 20:5]

“How did He rise above His throne?” [Imām Mālik] رحمته said:

الكيف غير معقول، والاستواء منه غير مجهول، والإيمان به واجب، والسؤال عنه بدعة. فإني أخاف أن تكون ضالاً.

The how is unknown and *al-istiwā'* is not unknown. To believe in it is an obligation, and to question it is an innovation. Indeed I believe you are astray.

He then commanded that the man be expelled from the *masjid*. (This is reported by al-Lālikā'i in his book *Sharḥ Uṣūl I'tiqād Ahlus-Sunnah wal-Jamā'ah* [2/398]. And al-Ḥāfiẓ adh-Dhahabi declared it to be authentic in his book *Al-'Uluww* [p.103]).

The intended meaning of Imām Mālik رحمته when he said, “The how is unknown,” is that it is unknown to us. Within negating our knowledge of its how, there does not lie negation of it having a how, because that which has no how does not exist. Hence, the qualities of Allāh have a how, but Allāh is the most knowledgeable of how they are.

At-taḥrīf is to give the terms [for Allah's names and attributes] the meaning of other terms, such as a person saying that *al-istiwā'* bears the meaning of *al-istilā'* (conquering). Or they say *ar-rahmah* (mercy) bears the meaning of wanting to bestow a favor. Or they say that *al-ghaḍab* (anger) bears the meaning of wanting to take revenge, and the likes of this. All of this is distortion of the attributes of Allāh ﷻ.

As for *at-tā'īl* (negation), this is to negate and reject what Allāh and His Messenger have affirmed from the names and qualities of Allāh.

⁴ The acts of worship are of various categories, such as prayer, sacrificing, Ḥajj, and other than this. Within these categories, there are various types of worship, and within the types, there are individual acts. This is clarified by way of this example: The prayers are a category, the obligatory prayers are a type, Zuhr prayer is an individual act, and so on. It is said that sacrificing is a category, sacrificing for *al-udḥiyah* is a type, and sacrificing a specific lamb is an individual act. And Allāh knows best.

⁵ *Al-khālīṣ* is that which is pure and clear. What is intended by *ikhhlās al-'ibādah* (purifying the worship) is that one performs the act, making it pure and clear,

Question 1

without the association of anyone along with Allāh in any of these acts. These are the categories of *tawhīd*, without which the individual is not a *muwahhid* until he clings to all of them and establishes them.

and not desiring by way of it anything but the pleasure of Allāh ﷻ. As Allāh the Exalted has said:

﴿ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ﴾

Surely, the religion is for Allāh only.

[Sūrah az-Zumar 39:3]

And Allāh the Exalted has also said:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ ﴾

And they were commanded not, but that they should worship Allāh, and worship none but Him alone (abstaining from ascribing partners to Him).

[Sūrah al-Bayyinah 98:5]

QUESTION 2



Q What are *al-īmān* and *al-islām*, and what are the foundations of each?

A *Al-īmān* is firm affirmation of everything Allāh and His Messenger have commanded us to affirm; and it includes action, which is *al-islām*, and this is to submit to Allāh alone and to yield to Him in obedience.

As for their foundations,¹ they are contained within this noble verse:

﴿ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا
أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا
نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾ (١٣٦)

Say (O Muslims): “We believe in Allāh and that

¹ Meaning, the foundations of *al-īmān* and *al-islām*; the author intends here “when they are brought together.” As for if they are mentioned individually, then each of them bears the meaning of the other, based upon the well-known principle that states: when they are brought together, they are separated, and when they are separated, they are brought together. So when *al-islām* and *al-īmān* are mentioned together, then they are separated in terms of their meaning. *Al-islām* is understood to mean the outward actions of *al-islām*, and *al-īmān* is understood to mean the creed and the actions of the heart. However, when they are mentioned separately, they are brought together in their meaning (i.e., they carry the same meaning), and they are each understood to bear the meaning of the other.

which has been sent down to us and that which has been sent down to Ibrāhīm, Ismā‘īl, Ishāq, Ya‘qūb, and to al-Asbāṭ (the twelve sons of Ya‘qūb), and that which has been given to Mūsā and ‘Īsā, and that which has been given to the prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islām).”

[Sūrah al-Baqarah 2:136]

As well as that which the Prophet has explained in the Ḥadīth of Jibrīl and other than it, wherein he said:

الإيمان: أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره والإسلام أن تشهد أن لا إله إلا الله وأن محمدا رسول الله، وتقيم الصلاة وتؤتي الزكاة، وتصوم رمضان، وتحج البيت.

Al-īmān is that you believe in Allāh, His angels, His Books, His messengers, the Last Day and *al-qadar*, its good and its evil. And ***al-islām*** is to testify that none has the right to be worshiped except Allāh and that Muḥammad is the Messenger of Allāh, establish the *ṣalāh*, pay the *zakāh*, fast in Ramaḍān, and make pilgrimage to the House.²

So he explained *al-īmān* as being the belief of the heart, and he explained *al-islām* as being the establishment of the outward legislations.

² This is the portion of the Ḥadīth of Jibrīl that is reported in the two [books of] *Ṣaḥīh* from the *ḥadīth* of Abū Hurairah (al-Bukhāri reported it in his *Ṣaḥīh* in “The Book of *Īmān*, Chapter: Jibrīl Asking the Prophet ﷺ About *al-Islām*, *al-Īmān*, *al-Iḥsān*, and the Knowledge of the Hour” [#50]. Muslim reported it in his *Ṣaḥīh* in “The Book of *Īmān*” [#9]). It is also reported by other than him from amongst the Companions ﷺ.

QUESTION 3



Q What are the pillars of *al-īmān* in the names and attributes of Allāh?

A They are three:

- 1) *Īmān* in all of Allāh's beautiful names.
- 2) *Īmān* in that which they indicate from attributes.
- 3) *Īmān* in the rulings of His attributes and that which is connected to them.

Therefore, we believe that Allāh is al-'Alīm (the All-Knowing) — He has perfect knowledge that is all inclusive of everything; and [we believe] he is al-Qadīr (the Powerful), the One who possesses magnificent power with which He is able to do all things. Likewise, He is ar-Raḥīm, ar-Raḥmān (the Most Merciful, the Bestower of Mercy) — He is the one who possesses expansive mercy, with which He has mercy upon those whom He wills; and so on for the rest of Allāh's beautiful names and the attributes connected to them.¹

¹ *Īmān* in these three aforementioned pillars is only if the name [of Allāh] indicates a transitive description, such as in the examples the author has cited. As for if the name indicates an intransitive description, then *īmān* in it has two pillars, which are:

- 1) *Īmān* in the name.
- 2) *Īmān* in the attribute that this name contains.

Such as the name al-Ḥayy — it indicates the attribute of life. Al-'Azīm indicates

Question 3

the attribute of grandeur; and so on for the rest of the names that indicate an intransitive description.

QUESTION 4



Q What is your statement regarding the issue of Allāh's *'uluww* (highness) above the creation and His rising above the throne?

A We acknowledge our Lord as being 'Alī A'lā (the Highest of the High) in every sense and regard—high in His essence, high in His status and attributes, and high in His authority. And (we acknowledge) that Allāh is distinct from His creation.¹

Hence, He is exalted above His throne just as He has described Himself, and His *istiwā'* (rising above the throne) is well known. The how of this is unknown, for He has informed us concerning His rising above the throne, but He has not informed us concerning its description.

Thus, we say the same regarding all the attributes of the Creator: that He has informed us about them, but He has not informed us of their description. Therefore, it is upon us to believe in all that He has informed us of in His Book as well as upon the tongue of His Messenger ﷺ, and we do not increase upon that nor do we decrease from it.

¹ This statement is mentioned abundantly in the books of the Salaf, and it is a correct statement that contains no ambiguity, because it is from the standpoint of informing concerning Allāh ﷻ: that there is nothing within His essence from His creation, and His creation has nothing within it from His essence. Therefore, He is exalted above His throne, high above His creation.

QUESTION 5



Q What is your statement regarding *ar-rahmah* (mercy), Allāh's descent to the lowest heaven, and the likes of this?

A We believe in and affirm everything Allāh has described Himself with from *ar-rahmah* (mercy), *ar-riḍā* (pleasure), *an-nuzūl* (descent), and *al-majī'* (coming), as well as that which His Messenger ﷺ has described Him with, in a manner in which there is no likeness with anyone from His creation. For verily:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[*Sūrah ash-Shūrā* 42:11]

So just as Allāh has an essence that is not similar to any other essence, He also, exalted be He, has qualities that are not similar to the qualities of anyone else.¹

The proof of this is that which is established from the great details in the Book and the Sunnah in affirmation of Allāh's

¹ Affirmation of these qualities is in a manner that is befitting to Allāh ﷻ. Therefore, when the *mu'aṭṭil* (one who negates Allāh's attributes) comes and says, for example, "The attribute of anger is not befitting for Allāh ﷻ because anger is the boiling of blood and the emotions of the person," and other things like this, then it is said to him, "You are speaking concerning the anger of the creation. As for the anger of Allāh ﷻ, then there is nothing similar to Him." By way of this, we know that the Mu'aṭṭilah resort firstly to likening Allāh's attributes to the attributes of the creation, and then they negate the attributes of Allāh.

attributes, as well as Allāh being praised by way of them, and by what has come in a general manner in negation of likenesses, rivals, partners, and equals from Him.

QUESTION 6



Q What is your statement regarding the speech of Allāh and the Qur'ān?

A We say that the Qur'ān is the speech of Allāh—revealed, not created.¹ From Him it originated and to Him it shall return.² Allāh is the One who spoke with it in

¹ This phrase (“not created”) has not come in the Qur'ān or the Sunnah. However, that which it indicates, and the proofs and evidences for it in the Book and the Sunnah, are many, and it is an affair that the Salaf of this *ummah* are completely united upon. The scholars only used this phrase to refute the statement of the Jahmiyyah and those who are upon their way from the people who negate Allāh's attributes, because they have claimed that the Qur'ān was created and that speech being attributed to Him is attributing the creation to its Creator; exalted be Allāh above what they say. Once they did this, the Salaf needed to textually state that [the Qur'ān] is not created, and they made it a part of the belief system. Rather, *imān* is not complete in this regard until one believes what this statement indicates.

² As for the statement, “From Him it originated,” it means that Allāh ﷻ spoke with the Qur'ān from the beginning and He sent it down as revelation, as Allāh has said:

﴿ تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴾

The revelation of the Book (this Qur'ān) is from the Lord of the 'ālamīn (mankind, jinn, and all that exists) in which there is no doubt!

[Sūrah as-Sajdah 32:2]

Speech is attributed to the one who initially said it, and not to the one who transmitted it.

As for his statement, “To Him it shall return,” this means that it will be raised at the end of time. The people will come to be such that there does not remain any

truth, in its wordings and its meanings. He continues to and always will speak with what He wills, when He wills, and His speech will never run out nor does it have an end.

portion of it within their hearts, nor would any portion of it be written, as it is reported from Ibn Mas'ūd رضي الله عنه that he said, "The Qur'ān shall be removed in one night such that there does not remain from it a verse written in any *muṣḥaf* or within the heart of anyone except that it will be removed from it."

[Reported by ad-Dārimi in *As-Sunan* in "The Book of the Qur'ān's Virtues, Chapter: The Removal of the Qur'ān" (#3663) with a *ṣaḥīḥ* chain of narration]

QUESTION 7



Q What is *īmān* in its absolute sense? Does it increase and decrease?

A *Al-īmān* is a comprehensive word for the beliefs of the heart as well as its actions, and the actions of the limbs and statements of the tongue. Therefore, all of the religion, its foundations and its subsidiary branches, enter into *al-īmān*. Based upon this, [*īmān*] increases with the strength and abundance of one's creed,¹ as well as an abundance of good deeds and statements, and it decreases by way of the opposite of that.

¹ The creed has two aspects:

- 1) The aspect of its strength or weakness.
- 2) The aspect of its abundance or the lack thereof.

The strength of *īmān* and creed is by way of evidences and proofs that strengthen one's *īmān*, make it firm, and firmly embed it within the heart. Its abundance is by way of knowing the details of the creed. So when one learns the aspects of the creed, from *īmān* in Allāh and the Last Day and what they contain from details, then his *īmān* will increase by way of this.

QUESTION 8



Q What is the ruling of *al-fāsiq al-millī*?¹

¹ The author has mentioned this restriction — “*al-fāsiq al-millī*” — because *fiṣq* (wickedness) is of two types:

1) *Fisq akbar* (major wickedness), which expels a person from the *millah* (religion) of Islām into the realm of disbelief, as is found in the statement of Allāh the Exalted:

﴿ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَٰسِقُونَ ﴾

But whoever disbelieved after this, they are the *fāsiqūn* (rebellious, disobedient to Allāh).

[*Sūrah an-Nūr* 24:55]

2) *Fisq aṣghar*: This is less than major *fiṣq*, and it does not expel a person from the *millah* of Islām. The one who does so is known as *al-fāsiq al-millī* (the one who is still in the fold of Islām). This [*fiṣq*] is by committing major sins and iniquities, as is found in the statement of Allāh:

﴿ وَكَرِهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ﴾

And He (Allāh) has made disbelief, wickedness, and disobedience hateful to you.

[*Sūrah al-Hujurāt* 49:7]

The reason for mentioning the ruling of *al-fāsiq al-millī* in the books of ‘*aqidah* is that two groups have deviated in relation to the ruling upon him. They are:

1) **Al-Khawārij**; they consider him to be outside the fold of the religion, and they deem the one who commits a major sin to be a disbeliever who will remain in the Hellfire for eternity.

2) **Al-Murji‘ah**, especially the extremists from amongst them, and they are in total contradiction to al-Khawārij. According to them, acts of disobedience do not harm one’s *imān*, therefore (according to them) *imān* is complete and perfect with the existence of sins.

A He who is a believer and a monotheist but persists upon acts of disobedience, is a believer due to what he possesses from *īmān*, and he is a *fāsiq* due to what he has abandoned from the obligations of *al-īmān*.²

He is deficient in his *īmān*. He deserves the promise due to his *īmān*, as well as the threat due to his sins. Along with this, he will not remain in the Hellfire for eternity. Therefore, *īmān* in its total and complete sense prohibits one from entering the Fire, whereas *īmān* that is deficient prohibits one from remaining therein for eternity (but it does not prevent one from entering it).

² There is another reason that can be mentioned in connection to this: doing prohibited things, because the major sin that causes the person to be a *fāsiq* is by abandoning obligations or committing prohibited affairs and sins.

QUESTION 9



Q How many are the levels of the believers? What are they?

A The believers are of three categories:

1) Those who are foremost in doing good deeds. They are those who establish the obligations as well as the recommended acts, and they abandon the prohibitions as well as what is disliked.

2) Those who follow a middle course. They are those who limit themselves to performing the obligatory actions and avoiding the prohibited actions.

3) Those who wrong themselves. They are those who mix righteous actions with other [actions] that are evil.¹

¹ This categorization that the author has mentioned for the people of *imān* has been textually mentioned by Allāh ﷻ in His statement:

﴿ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُاذِنُ اللّٰهُ ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ ﴿٣٣﴾ جَنَّاتٌ عَدْنٍ يَدْخُلُوْنَهَا ﴾

Then We gave the Book (the Qur'an) for inheritance to such of Our slaves whom We chose (the followers of Muḥammad ﷺ). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allāh's leave, foremost

in good deeds. That (inheritance of the Qur'ān), that is indeed a great grace. 'Adn Paradise (Everlasting Gardens) will they enter.

[Sūrah Fāṭir 35:32-33]

Meaning, all three categories will enter Paradise. As for those who follow the middle course and those who are foremost in doing good deeds, they will enter Paradise at the beginning of their affair without reckoning or punishment. This is because those who follow the middle course fulfill the obligations and abandon the prohibited actions. There does not emanate from them that which will necessitate punishment. As for those who are foremost in doing good deeds, then they are those who increase by doing what is desirable—the supererogatory actions and what is recommended—and by being foremost in doing good deeds. Therefore, by way of this, they attained higher levels and degrees.

As for the one who has wronged himself, then his end result is that he will enter Paradise; however, he will perhaps have to be purified and cleansed from his sins before this. So they run the risk of entering the Fire. However, they will not remain therein for eternity; rather, they will come out after they have been purified, as it is affirmed from the Prophet ﷺ that he said:

ولكن ناس أصابتهم النار بذنوبهم أو قال بخطاياهم فأماتهم إمامة حتى إذا كانوا فحما أذن بالشفاعة فجيء بهم ضبائر ضبائر فبثوا على أنهار الجنة ثم قيل يا أهل الجنة أفيضوا عليهم فينتون نبات الحبة تكون في حميل السيل.

However, there are people who will be burned by the Fire due to their sins, and they will be made to die therein until they are turned into charcoal. Then the intercession will be allowed for them. So they will be brought forth, group by group, and they will be sprinkled within the rivers of Paradise. Then it will be said, “O people of Paradise, pour down upon them.” So they will grow in a similar fashion to the seed that is carried by the torrent.

[Reported by al-Bukhārī in his *Ṣaḥīḥ* in “The Book of *Īmān*, Chapter: The Varying Levels of the People of *Īmān*” (#22), and by Muslim in his *Ṣaḥīḥ* in “The Book of *Īmān*” (#185)]

QUESTION 10



Q What is the ruling of the actions of the servants?¹

A All of the actions of the servants, from obedience or disobedience, enter into the creation of Allāh, His divine decree and preordainment. However, [the servants] are the ones who have done them, and they are not compelled by Allāh to do them. Along with this, [the actions] do not occur except by the will of Allāh and His ability. So they are [the servants'] actions in reality and they are described with them; they shall be rewarded or punished due to them. And [the actions] are the creation of Allāh in reality, for Allāh has created them and He has created their will and their ability, as well as everything that occurs from them.

Therefore, we believe in all of the texts of the Book and the Sunnah that indicate the all-inclusive nature of the creation of Allāh and His ability to do all things with individuals, descriptions, and actions, just as we believe in the texts of the Book and the Sunnah that indicate the servants are, in reality, the doers of the actions from good and from evil, and that they have free will to do the actions. For indeed, Allāh is the Creator of their ability and their will, and these two are the reason for

¹ The intended meaning of “actions of the servants” is that which occurs from them from actions, good or bad, such as acts of obedience and acts of disobedience, *īmān* and disbelief. All of this is by the dictate of Allāh and His divine decree. Nothing occurs from affairs, actions, movements, or the lack thereof except by the decree of Allāh and His preordainment.

the existence of their actions and their statements.

Therefore, the One who has created the reason is the One who has created what is brought about by that reason, and Allāh is too magnificent and too just to compel them to do their actions.²

² As Allāh has stated in His Book:

﴿ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ
اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾ ﴾

**To whomsoever among you who wills to walk
straight. And you will not, unless (it be) that
Allāh wills, the Lord of all that exists.**

[Sūrah at-Takwīr 81:28-29]

The author has a treatise that is very beneficial in this regard called *Ad-Durrah al-Bahiyyah*, in which he explained the lines of poetry by Shaykh-ul-Islām Ibn Taymiyyah known as *At-Tā'iyyah*, regarding the *qadr*.

QUESTION 11



Q What is *shirk* and what are its categories?

A *Shirk* is of two types:¹

1) *Shirk* in the Lordship of Allāh. This is that one believes Allāh has a partner in creating some of the created beings or in controlling the affairs.

2) *Shirk* in the worship of Allāh. And this is of two

¹ The author رحمته clarified the categories of *shirk* in this question. Before this, it is befitting that attention be drawn to the meaning of *shirk*: *shirk* is to make other than Allāh equal to Allāh in anything that is specific to Him and His rights.

As for that which is specific to Him, this is in reference to His actions, His names, and His attributes of creation, providing, controlling the affairs, and other than them.

As for the rights of Allāh upon his servants, this is that they should worship Him alone and not associate anything as a partner with Him. And Allāh ﷻ has informed us regarding the statement of the polytheists when they are in the fire of Hell; they shall say:

﴿ تَاللّٰهِ اِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾ اِذْ نُسُوِّكُمْ بِرَبِّ
الْعَالَمِينَ ﴿٩٨﴾ ﴾

**“By Allāh, we were truly in a manifest error, when
We held you (false gods) as equals (in worship)
with the Lord of all that exists.”**

[*Sūrah ash-Shu'arā'* 26:97-98]

Therefore, *shirk* is to make other than Allāh equal to Allāh.

categories: *shirk al-akbar* (major *shirk*) and *shirk al-aṣghar* (minor *shirk*). As for *shirk al-akbar*, this is that the servant gives any type of worship to other than Allāh, such as him supplicating to other than Allāh, hoping in other than Allāh, or fearing other than Allāh. This expels one from the religion, and the one who does so will remain in the Hellfire for eternity. As for *shirk al-aṣghar*, this has various means and avenues that lead to it. However, if one does so, he does not reach the level of *'ibādah* (worship), such as swearing by other than Allāh, showing off, and other than this.²

² The more precise definition of minor *shirk* is that one should say: It is everything that has been mentioned in the text as *shirk*, but that does not reach the level of major *shirk*. The author رحمته الله has an informative treatise in which he clarified the difference between major *shirk* and minor *shirk*; it is reviewed in the book *Juhūd ash-Shaykh as-Sa'di Fi Tawdīh al-'Aqidah* (p.187).

QUESTION 12



Q What is the description of *īmān* in Allāh, in detail?

A We affirm and acknowledge with our hearts as well as our tongues that Allāh is *wājib al-wujūd*.¹

He is al-Wāḥid (the One), al-Aḥad (the Unique), *fard* (singular); He is aṣ-Ṣamad (the Self-Sufficient Master), and He is singled out with every attribute of perfection, greatness, magnificence, grandeur, and majesty. And He has the utmost perfection, and none from His creation can encompass any of His attributes. He is the First, before whom there was none, and the Last, after whom there will be none. He is the Uppermost, over whom there is none, and He is the Nearest, and there is none nearer than Him. He is the Highest and the Exalted, being high in

¹ As for his statement "*wājib al-wujūd*," this has not come in the Book and the Sunnah. The people of theological rhetoric use it to arrive at the negation of Allāh's attributes. Ahlus-Sunnah have used it to speak about Allāh in an informative manner, especially when debating with one who uses this term; (Ahlus-Sunnah) intend by way of it that Allāh exists in and of Himself and is not in need of anything that exists.

However, it is more befitting, when affirming the creed of Ahlus-Sunnah wal-Jamā'ah, that one restrict himself to terms that have come in the Book and the Sunnah, as Ibn Taymiyyah رحمته الله has done in *Al-'Aqīdah al-Wāsiṭiyyah*, for it is a book that is not connected in any way to debate. Due to this, he restricted himself in his writing to the terminology used in the Book and the Sunnah, so it is said concerning this treatise that it is an affirmation for the '*aqīdah*. Therefore, it is more befitting to abandon using these types of terms. And if they are used, they are interpreted to mean that which is well-known according to Ahlus-Sunnah, as has preceded.

His essence, high in His status, and high in His power. He is the All-Knower of everything. He is able to do all things. He is the All-Hearer of all sounds in their various languages when they call out to Him expressing their various needs. He is the All-Seeing of everything, the All-Wise regarding His creation and legislation. He is praiseworthy in all of His qualities and actions. He is the Glorious in His magnificence and grandeur. He is the Most-Merciful, the Bestower of Mercy, He whose mercy encompasses everything, and He is comprehensive in His generosity, His goodness, and His bestowing of favors upon every created being.

He is the King, the Owner of the entire dominion. He has the attribute of sovereignty and He owns the entirety of the universe, high and low. All of this is owned by Allāh, and they are all servants of Allāh. He possesses absolute management. He is the Ever-Living who has a life that is perfect, and He possesses all attributes of perfection. He is the One who sustains all by way of Himself and other than Him. He is described with all qualities of actions, so He does what He wants and He does what He wills. That which Allāh wills is, and that which He does not will is not.

We testify that He is our Lord, the Creator, the One who brings things into existence and the One who fashions them. He is the One who brought everything into existence and perfected all things, and He has perfectly arranged them.

He is Allāh; besides Him none has the right to be worshiped. He is the true Deity, the One who is worshiped, besides whom none has the right to be worshiped. Therefore, we do not lower ourselves and humble or subjugate ourselves, nor do we direct ourselves, to any other than Allāh, the One, the Ever-Powerful and All-Mighty, the Oft-Forgiving. Him alone we worship and Him alone we ask for help. In Him we hope, in Him we

fear. We hope for His mercy, and we fear His justice and His punishment.²

We have no Lord other than Him. We ask of Him and we supplicate to Him. We have no deity other than Him. We long for Him and we put our hope in Him. He is our guardian who can rectify our religion and our worldly affairs. He is the best helper and defender from every evil and disliked affair.³

² Indeed, if Allāh ﷻ were to deal with us in proportion to His justice, then we would be destroyed. However, He deals with the believer by way of His favor and His mercy, and He deals with the disbeliever by way of His justice. The author ﷺ mentioned in his *Tafsīr*, about the statement of Allāh the Exalted:

﴿ إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴾

Verily! Those who live in awe for fear of their Lord,

[*Sūrah al-Mu'minūn* 23:57]

“Meaning, they are fearful and have terror within their hearts. All of this is due to their fear of Allāh. They fear that His justice would descend upon them such that their fear does not remain any good deeds for them.” (*Tafsīr al-Karīm ar-Rahmān* 5/258).

Also, what attests to this is that which is affirmed that the Prophet ﷺ said:

لَنْ يَدْخُلَ أَحَدُكُمْ عَمَلَهُ الْجَنَّةَ قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: وَلَا أَنَا، إِلَّا أَنْ يَتَّعِدَنِي اللَّهُ مِنْ فَضْلِهِ وَرَحْمَتِهِ.

“No one will enter Paradise due to their deeds.” They said, “Not even you, O Messenger of Allāh?” He said, “No, not even me, unless Allāh covers me with His bounty and mercy.”

[Reported by al-Bukhāri in his *Ṣaḥīḥ* in “The Book of Sickness, Chapter: Wishing for Death” (#5673), and by Muslim in his *Ṣaḥīḥ* in “The Book of the Description of the Day of Judgment, Paradise, and the Hellfire” (#2816)]

³ Our noble Prophet ﷺ said:

من يرد الله به خيراً يفقه في الدين.

He who Allāh wants good for, He gives him understanding of the religion.

And from the greatest forms of understanding in the religion is that one under-

stands and has knowledge of Allāh, because knowledge of Allāh is the foundation of every form of rectification, success, and safety, in the *dunyā* as well as the hereafter. The more one knows Allāh, the more fearful of Him he will be, and he will be more earnest in worshiping Him and further away from disobeying Him.

There did not occur amongst the people any lapse or shortcoming in their worship except due to deficiency in their knowledge of Allāh ﷻ and knowledge of His rights, His magnificence, and His majesty.

QUESTION 13



Q What is the description of *īmān* in the prophets, in detail?

A It is upon us to believe in all those prophets and messengers whose prophethood and messengership has been affirmed, in a general manner as well as in a detailed manner. We believe that Allāh the Exalted chose them with His revelation, sent them forth, and made them to be the medium between Himself and His creation in conveying His religion and legislation. He aided them with signs that indicate their truthfulness and the correctness of what they brought.¹

They are the most complete of the creation in terms of knowledge and action, and the most truthful of them, the most righteous of them, and the most complete of them in character and righteous deeds. Allāh chose them by way of virtues that He has not given to anyone other than them, and He freed

¹ As it is authentically reported in the *ḥadīth* from the Prophet ﷺ that he said:

ما من نبي من الأنبياء إلا وقد أعطى من الآيات ما آمن على مثله البشر، وإنما كان الذي أوتيته وحيا أوحاه الله إلي، فأرجو أن أكون أكثرهم تابعا يوم القيامة.

There was no prophet from amongst the prophets except that he has been given signs that make mankind believe in him. And what I have been given is revelation that Allāh has sent to me. Therefore, I hope I will have the most followers from amongst them on the Day of Judgment.

[Reported by al-Bukhāri in his *Ṣaḥīḥ*, “The Book of the Qur’ān’s Virtues, Chapter: How the Revelation is Sent” (#4981), and by Muslim in his *Ṣaḥīḥ* in “The Book of *Īmān*” (#152)]

them from every wicked characteristic. They are infallible in all that they convey from Allāh, and nothing is within their information and conveyance except truth and correctness. And it is obligatory to have *īmān* in all of them and all they have been given from Allāh, and to love, respect, and honor them.

We believe that these affairs are obligatory upon us for our Prophet Muḥammad ﷺ in the most complete and loftiest manner. It is obligatory to acknowledge him and acknowledge what he has come with from the legislation, in general as well as in a specific manner, in accordance with one's ability, and to have *īmān* in that, hold fast to it, obey him in everything, and believe in the truthfulness of what he has reported, as well as adhere to his commands and avoid his prohibitions.²

(We believe that) he ﷺ is the Seal of the Prophets; there is no prophet after him. His legislation has abrogated all of the previous legislations.³ It will remain until the establishment of the Hour.

² The author has mentioned here three affairs in this regard, without which *īmān* in the Messenger ﷺ cannot be actualized, and they are:

- 1) Obeying him in what he has commanded.
- 2) Believing in what he has informed [us] of.
- 3) Staying away from what he has prohibited and disavowed.

These three affairs are that which the testimony "Muḥammad is the Messenger of Allāh" necessitate.

³ As Allāh has mentioned in His Book:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ
النَّبِيِّينَ ﴾

Muḥammad ﷺ is not the father of any man among you, but he is the Messenger of Allāh and the last (end) of the prophets.

[Sūrah al-Aḥzāb 33:40]

Īmān in him is not complete until the servant knows that everything he came with is true and that it is impossible for any intellectual evidence, tangible evidence, or other than that to oppose what he came with. Rather, sound intellect as well as tangible affairs testify to the Messenger ﷺ being truthful and correct.⁴

Therefore, by way of his prophethood, all prophethood has ceased, and by way of his Book, the revelation of all books has ceased, and by way of his legislation, all legislations have been sealed.

‘Īsā ﷺ will return at the end of time and will rule by way of the legislation of the Prophet Muḥammad ﷺ.

⁴ From that which has come in this regard is what al-‘Allāmah Ibn al-Qayyim رحمته has mentioned in his book *Miftāḥ Dār as-Sa‘ādah* (2/117). Also, the author رحمته mentioned in his book *At-Tawḍīḥ wal-Bayān Li-Shajarah al-Īmān* (p.76) that it was said to a Bedouin, “How do you know that Muḥammad ﷺ is the Messenger of Allāh?” He [the Bedouin] said, “He has not commanded with anything about which the intellect says, ‘I wish he had prohibited it,’ nor has he prohibited anything about which the intellect says, ‘I wish he had commanded that.’”

QUESTION 14



Q How many levels of *īmān* in the divine decree and preordainment are there, and what are they?

A The levels of that are four. *Īmān* in the divine decree is not correct unless they are in place. They are:

1) *Īmān* that Allāh is the All-Knower of everything, and that His knowledge fully encompasses all incidents, from the most minute of them to the greatest of them.

2) *Īmān* that Allāh wrote everything within the Preserved Tablet.

3) That everything occurs by way of His will and His ability. That which Allāh wills is, and that which Allāh has not willed is not.¹

¹ The author did not mention the fourth level from the levels of *īmān* in the divine decree and preordainment. Perhaps the transcriber left it off or it was an oversight on the part of the author. The fourth level from the levels of the divine decree is *al-khalq wal-ijād* (creation and bringing into existence). The evidence for this is the statement of Allāh ﷻ:

﴿ اللَّهُ خَالِقُ كُلِّ شَيْءٍ ﴾

Allāh is the Creator of all things.

[*Sūrah az-Zumar 39:62*]

Likewise, the statement of Allāh ﷻ:

﴿ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴾

“While Allāh has created you and what you

Along with this, He gives the servant the ability to do actions, so they do actions of their own free will and by way of their own volition and ability. As Allāh ﷻ has said:

﴿ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ ۗ إِنَّ ذَلِكَ فِي كِتَابٍ ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾ ﴾

Know you not that Allāh knows all that is in heaven and on earth? Verily, it is (all) in the Book (al-Lawḥ al-Maḥfūz). Verily! That is easy for Allāh.

[Sūrah al-Ḥajj 22:70]

And likewise, Allāh has said:

﴿ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿١٨﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿١٩﴾ ﴾

To whomsoever amongst you who wills to walk straight, and you will not, unless (it be) that Allāh wills, the Lord of the ‘ālamīn (mankind, jinn, and all that exists).

[Sūrah at-Takwīr 81:28-29]

make!”

[Sūrah aṣ-Ṣāffāt 37:96]

A poet brought all four levels together in a line of poetry in which he said:

علم، كتابة مولانا، مشيئته
 وخلق، وهو إيجاد وتكوين

**Knowledge, the writing of our Guardian, and His divine will;
 His creating, which is His formulating and bringing [of things] into
 existence.**

QUESTION 15



Q What is the reality of *īmān* in the Last Day, and what enters into it?

A Everything in the Book and the Sunnah about what occurs after death enters into *īmān* in the Last Day, such as the affairs of the grave and al-Barzakh, its bliss and its punishment, as well as the affairs of the Day of Judgment and what it contains from reckoning, reward, punishment, the scrolls, the scales, intercession, and the affairs of Paradise and the Hellfire along with their description, the description of their people, and that which Allāh has prepared within them for their people. (Believing in all that) in general, as well as in detail—all of that is from *īmān* in the Last Day.¹

¹ The author رحمته mentioned a magnificent benefit on p.80 of his book *Fath ar-Rahīm al-Malik al-'Allām* in connection to *īmān* and the Last Day. He said:

“*Īmān* in the Last Day is of two levels:

1) “Firm affirmation that contains no doubt in the existence of it in its reality. It is a must that one has *īmān* in this.

2) “Firm affirmation that brings forth actions, for he who knows what Allāh has prepared from rewards for those who are obedient to Him, and what Allāh has prepared from punishments for those who are disobedient to Him, with a knowledge that reaches his heart, it is inevitable that this will bring about serious *īmān* and actions that will bring about his reward, as well as caution from actions that will bring about his punishment.”

QUESTION 16



Q What is hypocrisy, and its categories and description?

A The reality of hypocrisy is that it is the outward manifestation of goodness while secretly concealing evil. It is of two categories:

1) *Nifāq akbar* (major hypocrisy). This is hypocrisy in belief which will cause the one who possesses it to remain in the Hellfire for eternity. This is similar to what Allāh has said concerning the hypocrites in His statement:

﴿ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴾

And of mankind, there are some (hypocrites) who say, “We believe in Allāh and the Last Day,” while in fact they believe not.

[*Sūrah al-Baqarah* 2:8]

This is a description of those who secretly conceal disbelief while outwardly manifesting Islām.

2) *Nifāq aṣghar* (minor hypocrisy). This is hypocrisy of action, such as the one concerning whom the Prophet ﷺ said:

آية المنافق ثلاث إذا حدث كذب، وإذا وعد أخلف، وإذا أؤتمن خان.

The signs of the hypocrite are three: when he speaks, he lies; when he promises, he breaks his promise; and when he is entrusted, he betrays.¹

Therefore, neither *īmān* nor actions will benefit while major disbelief and hypocrisy are present.²

As for what is minor from them, then it is possible that it co-exists with *īmān* inside a person. He may have within him good as well as evil, and the means that bring about reward as well as the means that bring about punishment.

¹ Reported by al-Bukhāri in his *Ṣaḥīḥ* in “The Book of *Īmān*, Chapter: The Signs of the Hypocrite” (#33). Muslim reported it as well in his *Ṣaḥīḥ* in “The Book of *Īmān*” (#59).

² The author ﷺ is indicating with this sentence that disbelief is also divided into two categories: **major disbelief** in the creed that expels one from the religion, and **minor disbelief** by way of actions that do not expel one from the religion—this is what the texts mention as disbelief but it does not reach the level of major disbelief, such as in the statement of the Prophet ﷺ:

اثنتان في الناس هما بهم كفر الطعن في النسب والنياحة على الميت.

There are two qualities which, if found in a person, constitute disbelief: reviling lineages and wailing over the deceased.

[Reported by Muslim in his *Ṣaḥīḥ* in “The Book of *Īmān*” (#67)]

Likewise, the statement of the Prophet ﷺ in which he said:

لا ترجعوا بعدي كفارا يضرب بعضكم رقاب بعض.

Do not revert to being disbelievers after me by striking the necks of one another.

[Reported by al-Bukhāri in his *Ṣaḥīḥ* in “The Book of Knowledge, Chapter: Listening to the Scholars” (#121), and by Muslim in his *Ṣaḥīḥ* in “The Book of *Īmān*” (#65). And there are other similar narrations.]

QUESTION 17



Q What is innovation and what are its categories?

A Innovation is that which opposes the Sunnah, and it is of two categories:

1) *Bid'ah i'tiqād* (innovation in creed). This is in reference to beliefs that oppose what Allāh and His Messenger ﷺ have informed with. It is mentioned within the statement of the Prophet ﷺ:

ستفترق أمتي على ثلاث وسبعين فرقة، كلها في النار إلا واحدة.

My *ummah* will divide into 73 groups, all of them in the Hellfire with the exception of one.

They said, “And who are they, O Messenger of Allāh?” He said:

من كان على مثل ما أنا عليه اليوم وأصحابي.

Whoever is upon the likes of that which I and my Companions are upon today.¹

Therefore, he who bears this description is a person of the pure Sunnah, and he who is from the remaining groups is an innovator. And the Prophet ﷺ said:

¹ Reported by at-Tirmidhi in *al-Jāmi'* with this wording from the *ḥadīth* of 'Abdullāh bin 'Amr ؓ, in “The Book of *Īmān*, Chapter: That Which Has Come Regarding the Splitting of this *Ummah*” (#2641). Al-Albāni graded it *ṣaḥīḥ* in *Silsilah aṣ-Ṣaḥīḥah* (#203, #204).

وكلّ بدعة ضلالة.

And every innovation is misguidance.²

Innovation varies in proportion to its distance from the Sunnah.

2) The second type is *bid'ah 'amaliyyah* (innovation in action). These are acts of worship that Allāh and His Messenger have not legislated, or it is to make impermissible that which Allāh and His Messenger have made permissible (or vice versa). Therefore, he who worships Allāh with other than what Allāh has legislated, or he makes impermissible that which Allāh has not made impermissible, then he is an innovator.³

² This is a portion of the *hadith* of Jābir رضي الله عنه which is reported by Imām Muslim in his *Ṣaḥīḥ*, in “The Book of Jumu‘ah, Chapter: To Make the Prayer and *Khuṭbah* Short” (#867).

³ In this regard, Imām Mālik bin Anas رضي الله عنه said:

“He who innovates into the religion of Islām that which he deems to be good, then he has claimed that Muḥammad has betrayed the Message. This is because Allāh سبحانه has said:

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ﴾

This day, I have perfected your religion for you...

[*Sūrah al-Mā'idah* 5:3]

“Therefore, that which was not a part of the religion on that day will not be a part of the religion today.”

[Refer to *Al-Itiṣām* by ash-Shāṭibi (1/57 as well as 2/368)]

QUESTION 18



Q What are the rights of the Muslim upon you?

A Allāh the Exalted has said:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾

The believers are nothing other than brothers.

[*Sūrah al-Hujurāt* 49:10]

Therefore, it is obligatory that you treat them as brothers and that you love for them what you love for yourself, and that you hate for them what you hate for yourself. Likewise, that you exert efforts to the best of your ability to benefit them and to rectify what is between them, unite their hearts, and bring them together upon the truth.

The Prophet ﷺ said:

المسلم أخو المسلم لا يظلمه ولا يخذله ولا يكذبه ولا يحقره.

The Muslim is a brother of a Muslim; he does not oppress him, he does not abandon him, he does not lie to him, and he does not look down upon him.¹

¹ This is a portion of the *ḥadīth* of Abū Hurairah ؓ which is reported by Imām Muslim in his *Ṣaḥīḥ* in “The Book of Righteousness, Joining the Ties of Kinship, and Manners, Chapter: To Make the Prayer and *Khuṭbah* Short” (#2564) with-out this statement: “He does not lie to him and he does not look down upon

You must establish the rights of those who have specific rights upon you, such as the parents, relatives, neighbors, companions, and employees.²

him.” Imām Aḥmad has mentioned the wording, “He does not lie to him,” in his *Musnad* (#7727), and the wording, “He does not look down upon him,” was mentioned by at-Tirmidhi in *Al-Jāmi’* (#1927). Al-Ḥāfiẓ an-Nawawī mentioned the *ḥadīth* in its totality in his book *The Forty Ḥadīth*, under *ḥadīth* #36. Perhaps the author abstracted it from there.

² In summary, the rights of brothers in faith have two categories:

1) The first is the category of action, such as striving to bring about what is beneficial to them, rectifying what is between them, bringing their hearts together, and uniting them upon the truth.

2) The second is that of leaving certain affairs off, and this is avoiding affairs that are not befitting and proper to occur between brothers, such as that which has come in the *ḥadīth* the author رحمته mentioned.

QUESTION 19



Q What is obligatory in regard to the Companions of the Prophet ﷺ?

A From complete *īmān* in the Messenger of Allāh ﷺ and love of him is that one loves the Companions in accordance with their level, virtue, and precedence, as well as acknowledging their virtues, which transcend the virtue of the entire *ummah*.¹

¹ Rather, the Companions ﷺ transcend in their virtue above all the nations, for indeed, the nation of Muḥammad ﷺ is the best of all nations, as Allāh ﷻ has stated:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ﴾

You are the best of peoples ever raised up for mankind.

[Sūrah Āli ‘Imrān 3:110]

By way of this, the Companions are the best of the people of all nations, after the prophets. It is authentically reported from the Prophet ﷺ that he said:

أبو بكر وعمر سيدا كهول أهل الجنة من الأولين والآخرين إلا النبيين والمرسلين.

Abū Bakr and ‘Umar are the chiefs of the mature men from the people of Paradise, from among the first and the last people, with the exception of the prophets and messengers.

[Reported by at-Tirmidhi in *Al-Jāmi’*, in “The Book of Virtues, Chapter: The Virtues of Abū Bakr and ‘Umar” (#3666), as well as by Ibn Mājah in *As-Sunan* in “The Book of *īmān* and the Virtues of the Companions, Chapter: The Virtue of Abū Bakr aṣ-Ṣiddiq” (#95), and al-Albāni graded it *ṣaḥīḥ* in *Silsilah aṣ-Ṣaḥīḥah* (#820)]

We worship Allāh by way of loving them and spreading their virtues, while withholding from speaking regarding what occurred between them.²

We must believe firstly that they are the best of this nation in virtue and praiseworthy characteristics, and [that they are] the foremost of [this nation] in every good and the furthest of them from every evil, and that they are all trustworthy and Allāh is pleased with all of them.

² It is obligatory that we abandon prolonged speech regarding what occurred between the Companions ﷺ, except in one case for which the scholars have made an exception. This is when the people of falsehood speak regarding [the Companions] and revile and belittle them, in which case it is obligatory upon the people of truth to speak in-depth regarding the truth, and to defend the Companions ﷺ and protect their honor.

QUESTION 20



Q What is your statement regarding the Imamate?

A We believe that the establishment of an Imām is *farḍ kifāyah* (a communal obligation), for indeed the *ummah* cannot do without an Imām who will establish its religious and worldly affairs, defend it from all forms of transgression from the transgressors, and establish the prescribed punishments upon the criminals. His Imamate is not complete except by way of obedience to him in what is good and does not contain disobedience to Allāh.¹

And *jihād* along with every Imām, whether he is righteous or wicked, is an obligation, and the Imāms are to be aided upon good and advised [against] evil.

¹ The people of knowledge have mentioned that affairs in this regard are connected to one another. Hence, rectification of the affairs of the Muslims, and setting in order what they are in need of regarding their religious and worldly affairs, is not except through unity, and unity is not established except by an Imām. And there is no Imamate except by hearing and obeying in that which does not contain disobedience of Allāh.

QUESTION 21



Q What is the Straight Path and what is its description?

A The Straight Path is beneficial knowledge and righteous action.¹

1) Beneficial knowledge is that which the Messenger of Allāh ﷺ has come with from the Book and the Sunnah.

2) Righteous action is seeking nearness to Allāh by way of sound beliefs, fulfilling the obligations, performing the supererogatory actions, and avoiding what is prohibited. This goes back to establishing the rights of Allāh and the rights of His slaves. This is not complete except by way of total sincerity for Allāh and following the Messenger of Allāh ﷺ, and the religion revolves around these two foundations. Therefore, he

¹ Within the supplication of the believers in Sūrah al-Fātiḥah, it reads:

﴿ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾ ﴾

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

[Sūrah al-Fātiḥah 1:6-7]

Therefore, those whom Allāh's favor is upon are people of beneficial knowledge and righteous actions. Those whom Allāh's anger is upon are those who have knowledge but not action. Those who are astray are those who have action, but no knowledge.

who abandons sincerity falls into *shirk*, and he who abandons following the Prophet ﷺ falls into innovations.²

² In clarification of this, Ibrāhīm bin al-Ash'ath said:

“I heard al-Fuḍayl bin ‘Iyād رحمته saying about the statement of Allāh:

﴿ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ﴾

(In order) that He may test you, which of you is best in deed.

[Sūrah al-Mulk 67:2]

“Meaning, the purest and most correct. Because if one’s actions are pure but not correct, they will not be acceptable, and if they are correct but not pure, then they will not be acceptable, until they are both pure and correct. And what is pure is that which is for Allāh, and what is correct is that which is in accordance with the Sunnah.’”

[Reported by Ibn Abid-Dunyā in *Al-Ikhlās wan-Niyyah* (p.50), as well as by Abū Nu’aym in *Hilyah al-Awliyā’* (8/90)]

QUESTION 22



Q What are the qualities that distinguish the believer from the disbeliever and the obstinate rejecter?

A This is a magnificent question. By knowing the difference between a believer and other than him, the truth is distinguished from falsehood. The people of happiness are distinguished from the people of misery.¹

Know that the true believer is he who believes in Allāh and His names and attributes that have come in the Book and the Sunnah with the correct understanding, and he acknowledges them and absolves Him of all that contradicts this. So his heart is filled with *īmān*, knowledge, certainty, tranquility, and connection to Allāh. He turns in repentance to Allāh alone and worships Allāh with all forms of worship that He has legislated upon the tongue of His Prophet ﷺ, sincerely for the sake of Allāh, hoping for His reward and fearing His punishment, displaying gratitude to Allāh with his heart, his tongue, and his limbs for Allāh's favors. He perfects that which will draw him

¹ This question is also important because whenever the Muslim increases in knowledge of the description of the people of truth, he will be more diligent in adapting these characteristics and clinging to them and preserving them, as well as asking Allah ﷻ for firmness upon them. Every time he increases in knowledge of the description of the disbelievers and the obstinate rejecters, he will be diligent in staying far away from them, avoiding them, and asking Allāh to safeguard him from them. Also, in this lies a reminder of Allāh's favor upon His believing slave by guiding him to *al-īmān* and to its magnificent characteristics, as well as its noble manners, lofty etiquettes, and praiseworthy social interactions, and how it safeguards him from disbelief and what it contains from falsehood and corruption.

near to Allāh at all times, busying himself with remembrance, and he does not see any favor to be greater than this favor, nor any ennoblement to be greater than it. He abandons the transient delights of the *dunyā* once he has been given the light of turning to Allāh and devoting oneself to Him alone.

Along with this, he takes a suitable portion of the delights of this life and enjoys them, [but] not with the enjoyment of the one who is obstinate or heedless. Rather, he enjoys them [while] using them to establish the rights of Allāh and His servants, and with this seeking of Allāh's reward and hoping for what is with Allāh, this delight is completed and the heart is opened and content. He will not be sad if there come to him affairs that oppose what he desired. Allāh has brought together happiness within the *dunyā* as well as the hereafter for him.

As for the obstinate rejecter and the heedless one, he is in opposition to that. He has obstinately rejected his Lord, the Magnificent, He for whom both intellectual and textual evidences, as well as scientific deductions and (other) tangible proofs, have established His existence and perfection. [This person] is oblivious to these things. So once he has been cut off from Allāh, neither acknowledging Him nor worshiping Him, then he will attach himself to science and worship it. His heart will become similar to the hearts of livestock animals.²

² Rather, they are in fact more astray and more evil than the state of livestock animals. Allāh has said:

﴿ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ طَبْلٌ هُمْ أَضَلُّ سَبِيلًا ﴾ (11)

They are only like cattle; nay, they are even farther astray from the Path (i.e., even worse than cattle).

[Sūrah al-Furqān 25:44]

And if they are given intelligence and knowledge, then it is only regarding the affairs of the *dunyā*, as Allāh has said:

He has no concern other than the enjoyment of material affairs. His heart is never at ease; rather, he is in fear of losing what he loves and in fear of what he dislikes coming to him and afflicting him. He has no *īmān* that would make calamities seem light and would lighten the effect of atrocities.

He has been deprived of the sweetness of *īmān*, the delight of drawing near to Allāh, and the fruits of *īmān* in this life and the next. He has no hope for the reward, nor does he fear the punishment. He only fears and hopes for affairs of the *dunyā* and material matters.

From the qualities of the **believer** is humility towards the truth and the creation, and having sincerity for the different levels of Allāh's slaves, in statement, action, and intention.

As for the description of the **obstinate rejecter**, then he has arrogance in regard to the truth and against the creation. He has self-amazement, and he has no sense of sincerity for anyone.³

﴿ يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ﴾ ﴿٧﴾

They know only the outside appearance of the life of the world and they are heedless of the hereafter.

[Sūrah ar-Rūm 30:7]

³ As for what occurs with some of the disbelievers from good interactions, such as truthfulness and speech, fulfillment of trusts, holding fast to promises, or the likes of this, none of this will benefit them with Allāh, because the foundation on which the acceptance of actions is based has been lost with them. Therefore, they have not done [these things] seeking nearness to Allāh nor seeking anything on the Day they shall meet Him. As Allāh ﷻ has said:

﴿ وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾ ﴿٥﴾

The **believer** has a sound heart, free of cheating, deception, and rancor. He loves for the believers what he loves for himself, and he hates for them what he hates for himself. He exerts efforts in

And whosoever disbelieves, then fruitless is his work, and in the hereafter he will be among the losers.

[*Sūrah al-Mā'idah* 5:5]

Allāh ﷻ has also said:

﴿ وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ
وَبِرَسُولِهِ ﴾

And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and His Messenger...

[*Sūrah at-Tawbah* 9:54]

Therefore, spending is a good thing and it is a righteous action. However, Allāh will not accept it from them due to what they are described with from disbelief.

From that is what has come on the authority of 'Ā'ishah, the Mother of the Believers رضي الله عنها, as she asked the Prophet ﷺ: "Abdullāh bin Jud'ān, during the Days of Pre-Islamic Ignorance, used to join the ties of the womb and feed the poor. Will any of this benefit him?" He said:

لا ينفعه إنه لم يقل يوما رب اغفر لي خطيئتي يوم الدين.

It will not benefit him. For indeed never, on any day, did he say, "My Lord, forgive me of my sins on the Day of Judgment."

[Reported by Muslim in his *Ṣaḥīh* in "The Book of *Īmān*" (#214)]

Similar to this is what has come from 'Adī bin Ḥātim رضي الله عنه, who said: "O Messenger of Allāh, indeed my father used to join the ties of the womb, honor the guests, and do such-and-such." (Meaning, will any of this benefit him?) The Messenger of Allāh ﷺ said:

إن أباك أراد شيئا فأدركه.

Indeed, your father wanted something by doing this, and he attained it.

[Reported by Imām Aḥmad in *Al-Musnad* (#19374), and al-Albāni graded it *ḥasan* in *Jilbāb al-Mar'ah al-Muslimah* (#182)]

accordance with his ability to bring about benefit for them, and he bears the harm of the creation. He does not oppress them in any way.

The **obstinate rejecter** is boiling over with rancor and enmity. He does not want good for anyone or benefit for anyone, unless that contains a worldly benefit for himself. He does not mind oppressing the creation if he is able, and he is the weakest in terms of bearing what afflicts him from them.

The **believer** is truthful in speech and excellent in his social dealings. He is described with forbearance, dignity, tranquility, mercy, patience, [being one who] fulfills his obligations, being easygoing, and having a kind personality.⁴

The **obstinate rejecter** is described with recklessness, a hard heart, impatience, restlessness, lying, the absence of fulfilling one's trusts, and having an unpleasant character.

The **believer** only humbles himself to Allāh. His heart and his face are safe from humiliating himself for other than his Lord. He is described with chastity, courage, dignity, and uprightness, and he does not choose except what is good.⁵

As for the **obstinate rejecter**, he is the opposite of this. His heart is connected to the creation out of fear of their harm and hoping to benefit from them. He humbles himself before them. He has no chastity nor any strength or courage, except in regard

⁴ Al-Fayrūz Ābādi ر.ه.ق said, "The man with a mild personality is one who has a disposition that is amicable." (*Al-Qāmūs* p.948)

⁵ These pleasant characteristics and qualities that the author ر.ه.ق has mentioned are the fruits of two great affairs:

- 1) Knowledge of Allāh, His names, and His attributes.
- 2) Strength in one's trust in, reliance on, and resorting to Allāh ﷻ.

to his lowly objectives. He has neither dignity nor humanity. He does not care about what he earns of good or evil.

The **believer** combines between exerting efforts by utilizing the beneficial means and relying upon Allāh and trusting in Him, as well as seeking help from Him in all affairs, and Allāh the Exalted will aid him.

As for the **obstinate rejecter**, he has no reliance upon Allāh at all and only looks to his weak and flimsy self. Therefore, Allāh has left him to himself and abandoned him, and He will not help him fulfill his objectives. If Allāh gives him what he loves, then it is a means of slowly bringing about his demise.

The **believer** is such that when favors come to him, he receives them with gratitude and he utilizes them in what is beneficial; therefore, good comes back to him.

The **disbeliever** utilizes them in that which is evil and he rejects them. He uses the favors against the One who has bestowed the favors upon him, and he does not display gratitude. He uses them to fulfill his lowly objectives, and thus, by way of this, they are quick to depart from him and they easily vanish.

The **believer** is such that if calamities befall him, he meets them with patience, seeking the reward from Allāh and anticipating this reward, while hoping for the removal of the calamities. Therefore, that which is put in its place from good and reward is greater than what he has missed out on from what he loves, (and greater than) that which has occurred to him from what he dislikes.⁶

⁶ In this regard, Abū Zibyan رضي الله عنه said:

“We reviewed the *mushaf* with ‘Alqamah bin Qays رضي الله عنه, and when I passed the verse:

The **obstinate rejecter** meets calamities with restlessness and impatience. Therefore, his calamities increase and bring together outward discomfort and discomfort of the heart. Patience is lacking for him, and he has no hope for the reward. So how intense is his pain and how great is his sadness!

The **believer** worships Allāh by way of having *īmān* in all of the messengers—respecting them, loving them, and giving love for them precedence over love of the entirety of creation. He knows that every good in the creation, up until the Day of Judgment, came about at their hands and by way of their guidance. And every evil and harm that comes to the creation, the reason for it is them opposing the prophets. They are the greatest of the creation in terms of excellence toward the creation; specifically, their Imām and their Seal, Muḥammad ﷺ, whom Allāh has made to be a mercy to the creation, and He sent him with every form of good, rectification, and guidance.

As for the **religious deviant**, then they are the opposite of that. They glorify the enemies of the messengers and they exalt their statements, and they belittle—just as their forefathers did—what the messengers have come with. And this is the greatest evidence for the lowliness of their intellects and the lowliness of their character, proving that they are from the lowest of the low.

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَنْ يُؤْمِن بِاللَّهِ يَهْدِ
 اللَّهُ قَلْبَهُ ۗ ﴾

**No calamity befalls but with the leave of Allāh,
 and whosoever believes in Allāh, He guides his
 heart.**

[Sūrah at-Taghābun 64:11]

“We asked him concerning it, [so] he said, ‘This is the man who is afflicted with a calamity and knows that it is from Allāh, so he is pleased and he submits to it.’” [Reported by al-Bayhaqi in *Shu‘ab al-Īmān* (7/196)]

The **believer** worships Allāh by way of loving the Companions and the Imāms of the Muslims and the Imāms of guidance, whereas the extreme deviant does the opposite of that.

The **believer**, due to the completeness of their sincerity for Allāh, does actions for Allāh's sake and is good towards Allāh's servants.

The **obstinate rejecter** has no objective from his actions except the attainment of his lowly aims.

The **believer** is such that his chest is opened by way of beneficial knowledge, sound *īmān*, devotion to Allāh, and dedicating himself to His remembrance, as well as goodness towards the creation and having a heart that is free from despicable characteristics.

The heedless **obstinate rejecter** is the opposite of that, due to the absence of means that bring about the opening of the chest.⁷

⁷ From that which indicates that these aforementioned affairs are from the means of happiness and the opening of one's chest is the statement of Allāh ﷻ:

﴿ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاتًا طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾ ﴾

Whoever works righteousness, whether male or female, while he (or she) is a true believer, verily, to him We will give a good life and We shall pay them certainly a reward in proportion to the best of what they used to do.

[Sūrah an-Nahl 16:97]

WHY DO THE PEOPLE TURN AWAY FROM ÎMÂN?



So if it is said, “If correct *īmān* is as you have described it in your summary and abridged definition, and by way of it happiness is attained within this life and the next, and it rectifies the outward and inward affairs as well as beliefs, character, and etiquette, and it calls all of mankind to every good quality and form of uprightness, and it guides to that which is more upright; since the affair is as you have mentioned, then why is it that the majority of mankind turns away from their religion and *īmān*, and fights against it and is displeased with it? Should not the affair be the opposite of this, since the people have intellects and minds with which they are able to choose what is upright over what is corrupt, good over evil, the beneficial over what is harmful?”

The response is that this affair has been mentioned by Allāh in His Book, and He has responded to it by mentioning the actual reasons that prevent them, and what hinders them. And by mentioning the response to this affair, the servant will not be hindered by what he sees from the majority of mankind turning away from it, nor will he find it to be strange.

I say: Allāh has mentioned that the absence of *īmān* in the Islamic religion has a number of reasons for why it occurs from the majority of mankind. From them, firstly, there is ignorance of it and not knowing its reality, and not taking the time to learn its lofty teachings and divine directives. Ignorance of beneficial knowledge is the greatest hindrance and the greatest preventer from arriving at sound realities and praiseworthy

manners.

Allāh the Exalted has said:

﴿ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ﴾

Nay, they deny that; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them.

[*Sūrah Yūnus* 10:39]

So He informed us that their denial emanated from their ignorance and absence of knowledge, and that its interpretation—which is the occurrence of the punishment that obliges the servant to return to the truth and acknowledge it—had not come to them.

Allāh the Exalted also said:

﴿ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾ ﴾

But most of them are ignorant.

[*Sūrah al-An'ām* 6:111]

And Allāh said:

﴿ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾ ﴾

But most of them know not.

[*Sūrah al-A'rāf* 7:131]

Likewise, Allāh has said:

﴿ صُمُّ بَكْمٌ عُمِّي فَهُمْ لَا يَعْقِلُونَ ﴿٧٦﴾ ﴾

(They are) deaf, dumb, and blind. So they do

not understand.

[Sūrah al-Baqarah 2:171]

And He also stated:

﴿ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ ﴾

Verily, in this is indeed an *āyah* (a lesson or a sign) for people who know.

[Sūrah an-Naml 27:52]

As well as other than these that indicate this matter from the text.

Ignorance is either slight, as is the state of many of those who deny the messengers and reject their *da'wah*, following their leaders and seniors, and they are those who say when the punishment touches them:

﴿ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلَا ﴿٦٧﴾ ﴾

And they will say, “Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way.”

[Sūrah al-Aḥzāb 33:67]

Or it is compounded ignorance, and this is of two types:

1) The first is due to an individual being upon the religion of his family, his forefathers, and those he grew up amongst. So the truth comes to him and he does not even give thought to it, and if he does give thought to it, it is a thought that is very shortsighted, due to him being pleased with the religion that he has grown up upon and having fanaticism for his family. This is

the case of the majority of those who belie the messengers and reject their call, those concerning whom Allāh has said:

﴿ وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ ﴿١٣﴾ ﴾

And similarly, We sent not a warner before you (O Muḥammad ﷺ) to any town (people) but the luxurious ones among them said, “We found our fathers following a certain way and religion, and we will indeed follow their footsteps.”

[Sūrah az-Zukhruf 43:23]

This is bigoted blind-following; the one who does so believes that he is upon the truth, but in reality he is upon falsehood.

The majority of atheists enter into this type. For indeed, their knowledge, in reality, is but blind following of their icons. They say statements that they accept as if they are revelation sent down. And if it is found that their viewpoint is mistaken, then they continue to follow [their icons] in agreement with them, even though they are in contradiction to themselves.

These individuals are a trial for everyone who has no insight.¹

2) The second type of compound ignorance is the state of the Imāms of disbelief and the figureheads of religious deviation who are well-versed in natural science while deeming all

¹ This is also applicable to the people of innovation, for you find that some of them are such that when the Sunnah is clarified to them, they reject it and they do not abandon the falsehood and innovation they are upon. And this is not except due to the fact that he does not want to oppose what he found his forefathers upon.

others to be ignorant, and they restrict their dealings to those within a very small circle. They are arrogant against the messengers and those who follow them. They claim that knowledge is restricted to what the sensory perception of mankind can perceive, and that which mankind knows. They reject and belie all else besides this, no matter what it may contain of truth, and they reject the Lord of all that exists and belie His messengers. They deny what Allāh and His Messenger have informed with regarding the unseen. They are those who enter into the statement of Allāh the Exalted:

﴿ فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ
مِّنَ الْعِلْمِ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴾

Then when their messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them.

[Sūrah Ghāfir 40:83]

So their rejoicing in their knowledge of and proficiency in natural science is the greatest reason that brings about their holding fast to what is with them from falsehood. And their rejoicing with it necessitates their giving precedence to it and praising it, as well as their giving it precedence over what the messengers have come with from guidance and knowledge. Rather, this condition of theirs has reached a point wherein they make a mockery of the knowledge of the messengers and they belittle it, and that which they mock shall completely surround them.

These religious deviants have been led astray by many of those who busy themselves with modern science, which has

no concern for sound religion, and they have established, in this regard, schools that have no concern for teaching religious sciences, which safeguard people from this religious deviation. And the students who come out of these institutions are not proficient in religious sciences, nor do they adorn themselves with good manners, yet they deem themselves to know what other than them do not know. They belittle the religion and its people, and they make light of it, following these religious deviants. And this is the greatest of that which harms the Islamic religion.

It is a must before everything that the Muslims—in regard to schools—make their primary concern teaching the religious sciences before all else, and [teaching] the fact that safety or the absence thereof is connected to them (the religious sciences) and not other than them. Rather, all other affairs should be secondary to that, and this is the greatest of the obligatory matters upon those who are responsible for them and who administer the affairs of the schools. Likewise, this is upon the professors who teach therein, and they should direct the youth to give importance to this matter.

So let those who are in charge of these affairs, as well as those who speak regarding them, have *taqwā* of Allāh. Let them seek the reward from Allāh for making their religion the most important of sciences studied in the schools. For indeed, the danger is great for one who is negligent of this, and good and rectification lies in giving due concern to the religious sciences.

The second preventive factor from having *īmān* and accepting the religion is envy and transgression, as is the condition of the Jews who recognized the Prophet ﷺ, his truthfulness, and the reality of what he came with, just as they recognized their own sons. Yet they hid the truth while they knew it, giving precedence to their worldly gains and lower pursuits over *īmān*. This

disease prevented many from the leaders of the Quraysh, as is known from the reports regarding them and their history. This disease emanates from arrogance, which is the greatest of preventive factors from following the truth.²

Allāh the Exalted has said:

﴿ سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ
بِغَيْرِ الْحَقِّ ﴾

I shall turn away from My *āyāt* (verses of the Qur'ān) those who behave arrogantly on the earth, without a right...

[Sūrah al-A'rāf 7:146]

Therefore, arrogance, which is rejection of the truth and looking down upon the people, has prevented a large number of people from following the truth and submitting to it after its signs and evidences have become clear to them.

Allāh the Exalted has said:

² In this regard is what Allāh ﷻ has mentioned regarding His prophet Mūsā عليه السلام when he said to Fir'awn, after he had shown him magnificent signs and clear evidences:

﴿ قَالَ لَقَدْ عَلِمْتَمَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ
بَصَائِرَ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا ﴾

[Mūsā] said, "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear (evidences). And I think you are, indeed, O Fir'awn, doomed to destruction (away from all good)!"

[Sūrah al-Isrā' 17:102]

Meaning, you know [this] within yourself, and nothing prevented him from accepting the truth except arrogance.

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

And they belied them (those *āyāt*) wrongfully and arrogantly, though their own selves were convinced thereof. So see what was the end of the *mufsidūn* (disbelievers).

[Sūrah an-Naml 27:14]

Also from the preventive factors of *īmān* is turning away from intellectual and textual evidences.³ Allāh the Exalted has said:

﴿ وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِيضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾ ﴾

And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allāh), We appoint for him a *shayṭān* to be an intimate companion to him. And verily, they hinder them from the path (of Allāh), but they

³ This turning away is not restricted to themselves. Rather, they would mutually cooperate in the prevention of listening to the Qur'ān, and they would mutually resolve upon this, as Allāh ﷻ has mentioned:

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ
تَعْلَمُونَ ﴿٦٦﴾ ﴾

And those who disbelieve say, “Listen not to this Qur'ān, and make noise in the midst of its (recitation) that you may overcome [it].”

[Sūrah Fuṣṣilat 41:26]

think that they are guided aright!

[Sûrah az-Zukhruf 43:36-37]

Allâh the Exalted has also said:

﴿ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ

السَّعِيرِ ﴿١٠﴾

And they will say, “Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!”

[Sûrah al-Mulk 67:10]

So the likes of these individuals, who acknowledge their own lack of intellect and listening to what is beneficial, have no desire for the knowledge of the messengers and the books that were revealed from Allâh. Likewise, they do not have sound intellects with which to be guided to what is correct. They only have opinions and erroneous viewpoints that they think to be intellectual, while in reality, they are ignorant. They follow figureheads of misguidance who prevent them from following the truth, until they cause them to enter the fire of Hell. How evil is the destination of the arrogant!

Likewise, from the affairs that prevent them from following the truth is rejecting it after it has become clear; therefore, the individual is punished by way of his heart being inverted and him viewing what is good to be reprehensible and what is reprehensible to be good.

Allâh the Exalted has said:

﴿ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ﴾

So when they turned away (from the path of

Allāh), Allāh turned their hearts away.

[Sūrah aṣ-Ṣaff 61:5]

Likewise, Allāh has said:

﴿ وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَنْذِرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴾ ﴿٥١﴾

And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

[Sūrah al-An'ām 6:110]

This is because the reward is in proportion to the action. Therefore, Allāh has left those who turned away to their own devices.

Allāh has stated:

﴿ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ ﴾

Surely they took the devils as *awliyā'* (protectors and helpers) instead of Allāh.

[Sūrah al-A'rāf 7:30]

Also from that which prevents them from accepting the truth is opulence and decadence, for indeed, it causes the individual to follow his desires and to be led by his harmful caprices. Allāh has mentioned this preventive factor in a number of verses. From this is His statement:

﴿ بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ ﴾

Nay, We gave the luxuries of this life to these

men and their fathers until the period grew long for them.

[*Sûrah al-Anbiyâ' 21:44*]

Allâh has also said:

﴿ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿١٥﴾ ﴾

Verily, before that, they indulged in luxury

[*Sûrah al-Wâqî'ah 56:45*]

Therefore, when sound religion came to them with that which would replace their decadence and cause them to embrace what is beneficial, they were prevented from embracing it by their opulence. They deemed it to be a hindrance from what they desired, and the person of false desires will give victory to his desires by any means necessary.

When there came to them the religion obligating the worship of Allâh, giving gratitude to the Bestower of Favors for His favors, and not giving precedence to desires, they turned away on their heels and fled from it.

Also from that which prevents the acceptance of the truth is the deniers belittling the messengers and those who follow them, and believing them to be deficient and looking down upon them. As the people of Nūh said:

﴿ قَالُوا أَنْتُمْ لَكُمْ وَاتَّبَعَكَ الْأَرْذُلُونَ ﴿٣١﴾ ﴾

They said, "Shall we believe in you, when the meanest (of the people) follow you?"

[*Sûrah ash-Shu'arâ' 26:111*]

Allâh also mentioned:

﴿ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا
بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا
بَادِيَ الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ ﴾

The chiefs of the disbelievers among his people said, “We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us...”

[Sūrah Hūd 11:27]

This emanated from arrogance, so when they became arrogant and deemed themselves to be magnificent and looked down upon other than them, this prevented them from accepting what the messenger came with from truth, even though this affair that he is rejecting has come to him by way of one whose statement should otherwise be accepted without hesitation. Allāh the Exalted has said:

﴿ كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا
أَنَّهُمْ لَا يُؤْمِنُونَ ﴾

Thus is the word of your Lord justified against those who rebel (disobey Allāh) that they will not believe.

[Sūrah Yūnus 10:33]

Al-fisq is departure of the servant from the obedience of Allāh for the obedience of the Shayṭān. The heart bearing this despicable description is the greatest preventive factor from the acceptance of the truth, knowledge, and action, and Allāh the Exalted does not purify one who is in this state. Rather, He

leaves him to his own oppressive self, and thus he continues upon falsehood out of misguidance and obstinacy. All of his movements are evil and corrupt. Therefore, *fisq* is accompanied by falsehood, and it hinders from the truth because the heart is such that, once it departs from obedience to Allāh and humility before Him, it is inevitable that:

﴿ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ
كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾ كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَآنَهُ
يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾ ﴾

He follows every rebellious (disobedient to Allāh) *shaytān* (devoid of each and every kind of good). For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.

[*Sūrah al-Hajj* 22:3-4]

Also, from the greatest preventive factors that hinder one from following the truth and *imān* is restriction of knowledge and truth by way of a tight and restricted realm, as is done by the atheists. They restrict knowledge to being what sensory perception can perceive. Therefore, they affirm what their sensory perception can perceive and they negate what it cannot perceive, even if it is affirmed by way of paths and evidences that are greater, clearer, and more evident than their sensory perception.⁴

⁴ The first thing Allāh described the believers with is *imān* in the unseen, as Allāh the Exalted said:

﴿ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ ﴿٢٥﴾ ﴾

Who believe in the unseen, perform the prayer,

This *fitnah* and doubt is what led a large number of people astray, and this despicable path has caused them to reject the existence of the Lord and to disbelieve in the messengers and that which they have informed with from the affairs of the unseen, which are based upon evidences and proofs of various types that attest to the truthfulness [of the unseen]. Rather, evidences and that which is witnessed attest to them being true.

From that which is known by way of necessity, as well as certain knowledge, is that evidences for the existence of the Creator, His Oneness, and Him being singled out with the creation and control of the affairs, are such that they cannot be opposed or compared to, by any means whatsoever. Intellectual as well as textual evidences, along with due consideration and the natural disposition of mankind, prove this; and the signs of this within the creation, as well as within mankind, are evident [and] clarify the veracity of this truth — that it is the truth, that His messengers are the truth, that His reward is the truth, that everything He has informed with is the truth, and that His religion is the truth.

As Allāh has stated:

﴿ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ﴾

So after the truth, what else can there be, save error?

[*Sūrah Yūnus* 10:32]

However, the scientists have been prevented by their arrogance, and it has come between them and the acceptance of the truth,

and spend out of what we have provided for them.

[*Sūrah al-Baqarah* 2:3]

This is the most specific of the affairs specific to the people of *imān*.

beside which nothing will be of benefit. Whereas the believer, who has insight, knows, by way of the light of his insight, that they are clearly astray and wandering blindly. We praise Allâh for the favor of guidance.

Also from the preventive factors is the restriction of knowledge by the people of science, as well as by those who follow them from the ones who have been deceived, to that which they are upon and to their claim that mankind only attained right guidance and intellectual maturity in these recent times in which natural science has advanced, and that before this they had not attained right guidance.

This contains a type of boldness and a fallacious statement as well as arrogance regarding the truth, which is not hidden from anyone who has the smallest amount of intellect and thus will not be swayed by evil opinions.

If they were to say that science and industry, as well as inventions and natural science, did not begin to grow and develop except in recent times, then everyone will admit to the truth in this. As for their sole reliance upon it, and their abandonment of sound knowledge, the firmly established facts, and beautiful manners, [then] this is from the falsest of affairs. For indeed, true intelligence and sound knowledge is only defined by way of their effects and objectives.

Look at the perfection and loftiness in creed, manners, religion, worldly affairs, mercy, and wisdom that Muḥammad ﷺ has come with and which the Muslims learned from him, which caused them to reach every good, both religiously and worldly, and [to reach] every type of rectification, by way of which all the previous nations humbled themselves to them; and they had reached a state of completion that was impossible for anyone to reach until they had traversed upon their path. Then look

at where the manners of the lewd scientists have taken them, those who yield to their desires and stop at no limit—by way of this, they have sunken to the lowest of the low.

Were it not for the material authority⁵ that checks them to a degree, this lewdness and confusion that they are in would have led to their immediate destruction. As Allāh has mentioned:

﴿ وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ﴾

Consider not that Allāh is unaware of what the wrongdoers do.

[Sūrah Ibrāhīm 14:42]

Moreover, were it not for religious remnants whose effects remained among their subsequent generations by way of which their worldly affairs are rectified, then these scientists would have no value whatsoever. For indeed, those who lose their religion are completely incapable of living a good life and finding comfort and happiness in this life, and that which is witnessed is the greatest testament to this.

The polytheists of the Arabs, and their likes from those who had some portions of *īmān* and some recognition for the fundamentals of *īmān* (such as their acknowledgment of Tawḥīd ar-Rubūbiyyah and their acknowledgment of some forms of good), are far better than these scientists, without doubt.

Moreover, it is known—by necessity—that the messengers, may prayers and peace be upon them, came with revelation and guidance, in general as well as in detail, and with light and sound knowledge, and with absolute rectification from

⁵ The intended meaning of the author ﷺ by “material authority” is the laws and punishments that are in place to prevent them from many actions, out of fear of retribution.

every perspective. Sound intellects acknowledge this and know that they were in dire need of this, and thus they submitted to what the messengers came with. Their intellects knew that had they gathered together, from the first of them to the last of them, they would not reach the level of the divine books and they would not reach the beneficial realities with which the messengers came and with which the books were revealed; and were it not for [the messengers], they would have been in clear misguidance and great blindness, misery, and permanent destruction.

Allāh has said:

﴿ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا
مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ
مُّبِينٍ ﴿١٦٤﴾

Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger (Muḥammad ﷺ) from among themselves, reciting unto them His verses (the Qur'ān), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ān) and wisdom, while before that they had been in manifest error.

[Sūrah Āli 'Imrān 3:164]

Therefore, the intellects have not reached true uprightness or development except by way of that which the messengers came with.

Also from the preventive factors is most of the people being

deceived by phrases that are beautified with falsehood, by way of which the truth is rejected without any insight or sound knowledge. This is due to the sciences of the religion and its lofty mannerisms being referred to as “backwards,” and they refer to other sciences and mannerisms that are in opposition to [the religion] to be “culture and revival.”

From that which is known by everyone who has sound intellect is that every form of refinement and revival that is not extracted from the guidance and directives of the religion is evil and harmful in this life as well as the next.⁶

⁶ These ten that the author has mentioned are from that which hinders the people from the truth and *īmān*. And it is possible to add to that another affair, which is the people of falsehood nicknaming the truth and its carriers with evil nicknames that chase the people away.

From that which has come in this regard is the story of *Dimād al-'Azdi* ؓ, which is reported by Muslim in his *Ṣaḥīḥ* in “The Book of *Jumu'ah*” (#868), from the *ḥadīth* of Ibn 'Abbās ؓ, who said: “*Dimād* came to Makkah and he was from 'Azd. The foolish people of Makkah were heard saying, ‘*Muḥammad* is insane,’ so [*Dimād*] said, ‘If I see this man, perhaps Allāh will cure him at my hands.’ So he met with him and he said, ‘O *Muḥammad*, indeed I perform *ruqyah* from possession, and Allāh heals whomever He wills at my hands. So shall I cure you?’ The Messenger of Allāh ﷺ said:

إن الحمد لله، نحمده ونستعينه، من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد ألا إله إلا الله، وأن محمدا عبده ورسوله، أما بعد.

“Indeed, the praise is for Allāh, we praise Him and we seek His aid. He whom Allāh guides, there is none who can misguide him, and He whom Allāh misguided, there’s none who can guide him. I testify that none has the right to be worshiped except Allāh alone, who has no partners, and that *Muḥammad* is His slave and Messenger. As to proceed.”

“So [*Dimād*] said, ‘Repeat these words of yours to me again.’ The Messenger of Allāh ﷺ repeated them three times. Then [*Dimād*] said, ‘I have heard the speech of soothsayers, magicians, and poets, but I have not heard the likes of your words. They have reached the depths of the ocean in knowledge.’ So he said, ‘Stretch forth your hand so I may pledge allegiance to you upon *Islām*.’ So he pledged allegiance to him. And the Messenger of Allāh ﷺ said, ‘And likewise

He who reflects on what the so-called “cultured and refined” are upon, from lowliness in manners and embarking upon every harmful affair while abandoning every beneficial affair, will know that true refinement is refinement of the intellects through the guidance of the messengers and their sound knowledge. Refinement of manners is to refine them with manners that are praiseworthy, beautiful, and adhere to beneficial directives toward absolute rectification, and this is aided by way of sound natural sciences upon good, rectification, and success.

Islâm commands with and encourages the attainment of both forms of happiness and completion of both virtues. He who reflects upon what their religion of Islâm has come with from the Book and the Sunnah, in general as well as in detail, will know that there is no rectification for mankind except by returning to its guidance and its directives, and that just as the creed, manners, and actions are rectified, similarly the affairs of one’s *dunyâ* are rectified; and we are directed towards everything that will bring about goodness and benefit in general and in specific.

And Allâh is the granter of success and the one that gives guidance, may prayers and peace be upon Muḥammad.

for your people.’ He said, ‘And likewise for my people.’”